Terms of Use

The following is a digital reproduction of an existing historical document. It has been scanned and converted into Portable Document Format (PDF) for the purpose of making it freely available to the public.

You are welcome to redistribute unaltered copies of this document via electronic means. You may not, however, alter the document without permission nor profit from its redistribution.

To download other works in the Collection, and for more information, please visit:

www.umass.edu/renaissance/lord
HONOR
Military, and Civill, contained in foure Bookes.
Viz.
1. Justice, and Jurisdiction Military.
2. Knighthood in generall, and particular.
4. Precedencie of great Estates, and others.

IMPRINTED AT LONDON
by Robert Barker, Printer to the
Queenes most Excellent
Maiestie.
ANNO DOM. 1602
TO THE MOST HIGH, 
MOST MIGHTY, AND MOST 
Excellent Soueraigne Princesse Elizabeth,
by the Grace of God Queene of England,
France, and Ireland, Defender of 
the Faith, &c.

Considering (most sacred, and most mighty Princesse) that the duty of every Subject is not only to obey, but also to the uttermost of his power, in his degree and quality, to advance the Honour of his Prince and Country; I have according to my poor talent endeavoured, in discharge of my duty, for the place of Service which I holde under your Maiestie, by your most Gracious favour, to frame these Discourses concerning Armes, Honor, and the Princely Magnificence of your Maiesties Court, a subject proper to Armorists, and men of my profession, not handled heretofore in our English by them, or any other to my knowledge: Yet fit to be known of all Noble and worthy personages, being persuaded that as your Maiestie hath bene a Mirror to all the world for excellent gifts of Minde, Person, and Fortune: So your Raigne most happily both for victorious Armes, and flourishing Arts, which shall remain glorious to all posterity, may happily receive some Honourable note from hence, which I most heartily desire, as the chiefest scope of my dessein.

And so most humbly beseeching your Maiestie to vouchsafe that your poorest Servant may in all dutie, and humble devotion prostrate himselfe, and his Labours, at your most Sacred feet, I beseech the Almighty God to granting your Maiestie to exceede all other Princes in length of life, in perfect health, in prosperous Raigne, and all felicitie.

Your Maiesties

Most humble and obedient servant;

W. Segar Norroy.
T.B. To the Reader.

The principal marks whereby every man's endeavor in this life aiming are either Profit or Honor. The one proper to vulgar people, and men of inferior Fortune; the other due to persons of better birth, and generous disposition. For as the former by pains, and parsimony do usually labour to become rich; so the other by Military skill, or knowledge in Civil government, aspire to Honor, and humane glory: whereof this Book chiefly treateth, and enforce them all Gentlemen and Soldiers, not only what commendations and prizes belong to valorous desert, but likewise what penalties and punishments appertaining to disloyalty, and Arms abused. Therevivs also is discoursed what dignities, and honourable degrees, accompany Martall merit; what order hath been observed in publick Combats, and princely Triumphes, both ancient and moderne; what places are due to Noble personages, as well men as women; and to some others also according to their sex, age, office, or place of Service, with divers other things, whereby worthy Gentlemen desire to be enforced. This work is with much labour compiled, and not without great cost and care now imprinted, is according to order by learned censure allowed, and by the Honourable approbation of the right Noble Earle of Nottingham, the most ancient, and most honorable Commander in Arms of this kingdom, and chief Knight of the Order, favourably admitted and recommended. The imitation of whose virtues, and valour, and the excellent actions of other worthy men mentioned in this Book, may reasonably incite all young Gentlemen, to employ their time in study of Moral, and Military vertue; Thereby, to become servicable to their Prince, profitable to their Country, and worthy of all Honourable estimation, and advancement. Vale.

Appendix: The Contents of the first Book.

<table>
<thead>
<tr>
<th>Cap.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Restitution of soild, goods.</td>
</tr>
<tr>
<td>2.</td>
<td>Of Donatues or Rewards.</td>
</tr>
<tr>
<td>3.</td>
<td>Apparell.</td>
</tr>
<tr>
<td>4.</td>
<td>Of Hostages.</td>
</tr>
<tr>
<td>5.</td>
<td>Reinstitution of soild, persons.</td>
</tr>
<tr>
<td>6.</td>
<td>Priviledges anciently granted unto Soildiers.</td>
</tr>
<tr>
<td>7.</td>
<td>Of Cassation and dismissal.</td>
</tr>
<tr>
<td>8.</td>
<td>Of Iustice appertaining unto warre offensive.</td>
</tr>
<tr>
<td>9.</td>
<td>Of Iustice appertaining unto warre dexter.</td>
</tr>
<tr>
<td>10.</td>
<td>Of Iustice appertaining to warre deexter.</td>
</tr>
<tr>
<td>11.</td>
<td>Of Peace.</td>
</tr>
<tr>
<td>13.</td>
<td>Of Ambassadors or Legats.</td>
</tr>
<tr>
<td>14.</td>
<td>Of prizoners take by the enemy.</td>
</tr>
<tr>
<td>15.</td>
<td>Of recruiting of Prizoners.</td>
</tr>
<tr>
<td>17.</td>
<td>Of Immunities Military.</td>
</tr>
<tr>
<td>18.</td>
<td>Of Captaines general, &amp;c.</td>
</tr>
</tbody>
</table>
OF HONOUR MILITARIE and Civill, containing five parts.

CHAP. I.

(The Proem.)

Orsomuch as the life of man
holdeth on a Travellers course continually, as it were under sail, either in the calm of Peace, or the tempestuous sea of Warre: it behoveth every well governed Commonwealth to be prepared for the one, and the other: which moved wise Princes and Magistrates, not only to devise Laws how men might live peaceably, but also to prepare Armes, both defensive against foreign invasion, and corrective against domestic insurrection. It therefore seemeth expedient to conioyne good Lawes into Armes: th'e one to command, th'oother to execute: yet because they are in nature divers, or rather contrary, it prooveth a matter of much difficulty. For well we see, betwixte equitie and force is no proportion. Lawes are friends to peace and rest: but war is always accompanied with men of audacious, sudden, and freest spirit. The Philosophers and wise Lawmakers therefore have endeavoured more, to make such warres as might assure peace, then to enjoy such peace as might not be able to withstand warre. Iulianianus desiring to unite Lawes and Armes, authorised one Officer to command both Martially and Civilly, whom he called Praetor; and so the Romanes continued that name for their General of warre. His office was mixed both of authoritie Martial, and Civile. It seemeth therefore that as our bodies cannot without sinowes and blood be strong, so the warre without ayde of Lawe and equitie may not endure: which moveth wise men of former ages to be persuaded, that Prudence and Power ought never to be disjoyned. Of which opinion the ancient Poet Horace seemed to be saying, Vis expers consilij mole ruuit lua. The same reas-
Of Honour Lib. i.

For induced learned writers, to commend valiant Captains and wise Counsellors, jointly, and (as it were) in one and the self same ranke. With Croesus they coupled Solon: with Simonides, Pausanius: Pericles with Anaxagoras. The Poets like wise in their works do praise Agamemnon with Nestor: Diomedes with Ulysses: meaning to mixe force with policie, and saine Lawes with power and Armes. The Kings of Lacedemon before they went unto the warre, did first sacrifice and consult with the Muses how they were to proceed: so did Terpander and Pindarus men of speciall note in Sparta, and which were employed to set forth the praises of such of the Lacedemonians as were both in Musicke and Armes excellent. The Romanes did highly and openly extoll Quintus Fabius Maximus, Rollianus, and Publ Decius, for their notable knowledge as well in Armes as learning. Thus doth it appeare, that Armes and Lawes cannot be disjoined: and consequently, where the counsale of Captaines is directed by Law, equitie and Religion, there inofencie, fury, and unlawful force is repressed.

CHAP. 2.

Military Justice and the originall thereof.

Having discoursed what concord ought be betweene Militarie and Civill government, it seemeth requisite to say, that Militarie Justice generally is a Law made by consent of all Nations, the propertie whereof is to repulse force, and to redresse injurie. For who so in defence of his owne person doth resist force with force, shall be thought to have so done justly. And albeit brute bestes do seeme in some sort to offend, and defend without the aide of wit, and humane forecast, yet because all they do, is without discoure of reason or election, it cannot be said that they use force according to Justice, but rather moved by natural instinct, consequently attempt without order, or warrantie of any lawful proceeding, which indeed liveth only among men. For admit that no Lawes were, and all things left subiect to Fortune and chance, yet such is the force of equitie and reason, and the root thereof so firmly fixed in the minds of men, as though never so much defaced & obscured in savage and degenerate natures, may not yet vterly be razed out of the mindes of any, be they never so outrageous, but that at one time or other, either openly to the world, or inwardly to themselves, will they, till they, some vigorous and lively sparking thereof will appeare. The like may be particularly said of Justice.
Cap. 2. Militarie and Civil.

Since Militarie, whereof in the minds of Soldiers doth make an impression is made, as no force or time can raze it out. And touching the execution of Jurisdiction Militarie, we say the same was ever performed by Judges and Magistrates therunto purposely appointed, and that men of Armes and all other Soldiers were in all Militarie matters, directed, punished, and ordered by their proper Commanders, as in ancient time they were in Rome, and since in France hath been used. But first, to touch the original of Martial justice, it seemeth to have been taken from the Romans, who for causes reasonable, bestowed upon men of war great privileges, dignities and immunities, afterwards confirmed and increased by divers Emperours. By whose example some Kings of France, and other princes haue done the like. Yet true it is, that at the beginning, such jurisdiction was executed only in the field, by the Tribunes, or their deputies; I mean in ordinary offences, or else by the Legate in their absence, or else by the Consul or General, in cases capitall, and of greatest importance. But in process of time, the insolence of Soldiers increasing, the said justice became more general, and the authority thereof extended into all towns and places whatsoever, inflicting exemplary punishment according to the quality of each man's offence, yea, in the end the reputation of Martial jurisdiction became equal to that of civil Justice.

CHAP. 2.

Of Warre, and causes thereof.

Sicero saith, that discord and dissension among men, is ended either by persuasion or force; the one proper to men, the other to brute beasts: and where the first can not prevaile, the other may be excused. Reasonably therefore are those warres to be taken in hand, where injustice can not be otherwise repulsed, nor peace by other means preferred. And most apparent it is, that nature hath bestowed upon all creatures certaine arms or weapons wherewith to defend themselves, and offend their enemies. Yea, who so obsequeth shall see, that each living bodie is in some sort by nature disposed to make warre: as the calf, before his horns be grown, doth endeavor to offend with his head. The colt turneth his heels when his hooves are scarcely hard. The little whelpe, whose teeth be tender and vnable to bite, will nevertheless do his best to offend with his lips. Man likewise, of all other creatures least furnished both for offence and defence, will with all his strength, hands and feet, labour to retlefit his foes, as appeareth euen in children, who prouoked to anger, do spurne and bite; haply moved thereunto with desire of victorious onely. The same reason inciteth men, both in generall and particular, to contend: so as one citize maketh warre against another, one province invadeth another, and whole kingdoms and common weales do endeavour to oppress one
the other. Yea, the affections in every sole body, do (among themselves) arise and make war; which mov’d some Philosophers to say, That no victorie is woorthier of commendation then that wherein man doth conquer himselfe. Fortior est qui fe, quam qui fortisimavincit manum: nec virtus altior ire potest, layeth Ovid. Seeing then that each man hath warre within himselfe, and against others, and cities contend for honor and empire, one taking from the other, what can be sayd Ours, more then that, which is gotten and defended by armes? Yet true it is, that some warres are not properly so called; as where one part of the people doth assault the other: for that kind of contending ought be named sedition: but when one Nation taketh Armes to offend another, there we say is warre. When the Romans were divided, one faction labouring to oppresse another, (who by nature ought to have joyned together) such enimity was called Sedition: but when the Galls, the Carthaginens, or other forreigne people assaulted the Romans, or were by them affailed, that contention was truly called Warre. But omitting to say more of civil or domestical dissent, let vs discourse of that Warre which is ordinarily made with forreigne people, for Empire and glory, as when the Romans tooke Armes against the Latines, Sabines and Carthaginens, or when they fought with the Celts and Gibr, not who should command, but who should liue: yet ought the cause whereof the Warre groweth be just, and such as the enemy cannot but acknowledge reasonable. For who is so impudent as will deny that if injury be done, or the goods or honour of other men be taken, but he from whom the same was taken, is justly cau’d to become an enemy? Non licet cum alterius incommode suum augere commodum. Yet Aristotle proueth that some men are by nature borne to command, others to obey, whereof may be inferred, that Warres are necessary as well to compel those to subjection that are deliberd thereunto, as also for others (who ought to govern) to hold their auitoritie. The Romans also did think good sometimes to make Warre onely to entertaine the youth fit for eruite; as when they sent their Armie into Carthage, being perswaded that ourlong idleness might corrupt. For indeed, the labour and discipline of Warre, doth make men honest and temperate. It seemeth therefore that Princes materially disposed, have not onely thereby purchas’d renowne, but also much enlarged their dominions. For which reason the Lacedemonians do seeme to accucle Panetianis unjustly, for inhibiting them to extend the bounds of their dominion. But contrarywise Lycurgis and Alcibiades are much praifed perswading the Lacedemonians and the people of Cyprus to advance their glory by Warre: whereof we may inferre, that Peace is not the onely ende of Warre: yet no doubt the chiefest and most necessary cause thereof, according to the opinion of Cicero, saying, Nullum bellum esse nilium, nisi quod aut rubus repetitivs geratur, aut demuntium ante sit & indiitum. Whereby appeareth that Warres ought not to be made without just cause, and publique expostulation. And Plutarch writing the life of Numa, saith it was not lawful for a King or any Solldier to take Armes, vntill the Faustal had so commanded or allowed. Wife Princes and commandres therefore ought to deliberate maturely before they take Armes, to the ende the Warre may be
be just, and the proceeding thereof advised. In which point they shall doe well to imitate the example of Traianus, who used to observe these cautious: viz. carefully to supply the places of Souldiers slaine: courageously to repress the enemies pride: and according to discipline Militarie, compell Muteners to obedience and order. To that purpose also, Ociuianus Augustus did say, No warre ought be taken in hand, vnlesse the same did promise more hope of profite, then feare of losse. For who so shall otherwise doe, may be compared unto a Fisher, that angelleth with an hooke of gold, which being broken, or lost, all the fish he hath gotten, sufficeth not to make a recompence.

CHAP. 4.

Of Souldiers.

But men of warre have beene anciently called Milites, every man knoweth: but for what reason that name was given, every one is not informed. We say therefore with Pius, that men professing Armes, were called Milites in malitia, id est duritia, which is as much to say, as they were so named in respect of the hardneffe and danger they indure in defence of other people, or else because they repulse the euill and injury which enemies doe offer. Romulus called unto his guard a thousand men, and some writers have thought, that these of Souldiers were called Milites. Howsoever that were, lute it is that anciently who so would become a Souldier, it behooved him to procure his name to bee enrolled in the Generals bookes. For necessity is, that he who comandeth should know what number, and of what qualitie his souldiers be. Which reason moued Alexander Severus to keep in his chamber a Catalogue or Rolle of his souldiers, and at his leisure, considered of their fuites, their number, their dignities and wages. Hee likewise cautiously provided, that no man should aspire to privileges Militarie, by ambition, but for vertue and skill. And who so desirous to enjoy the honours appertaining to Armes, ought first to procure he is a Souldier. In which case the lawes of Cosins, Graffus and Seculae must be remembered; for thereby is decreed, that as a man being no citizen, should not take upon him to be a citizen, so he that is not enrolled a souldier, cannot assume himselfe a souldier. By the lawes Ciull, three ways there are for souldiers to prove their profession: which done, they shall not afterwards endure any unworthy or unreasonable imposition. The first proofe is by letters & certificate of Captaines or Officers. Charles the seventh King of France commanded that no man should be capable of a charge or office in the warre, vnlesse he were authorized by the Kings letters and seale, in testimonie of the publique honour and degree he had, Secondly,
Of Honour

Lib. 1.

Secondly he ought to make prooffe, that in former time he had behaved himselfe as a good Souldier, and such a one as serued long with commendation. Lastly, to be recorded among the number of received souldiers, for that testimoniall cannot be disprove. It was also anciently vied, that in token of honour due vnto souldiers of good merit, a girdle was giuen for it is written in the law Imperiall, Militia exornato confesimcingi debere. And Charles the seventh king of France in his Edict faith thus: Edictum est, ne quis Miles in numeros refcatur, qui non cincius sit armis, ita munitus, ut probum decet militem. All Souldiers who serued on horlebacke (by the Romans called Equites) vied to carry on their left arme a certaine shield or buckler, and in the right hand a lance, and vnto their side a Spanish sword was girded. Thus appeareth it that the girdle was the first Ensigne bestowed vpon souldiers, and without it no man might accompt himselfe among the number of martial men, nor claime the privileges due vnto souldiers. For only they that were intolled and girded were properly called souldiers: and they that were newly elected to supply the bands, were named Tirones. It was also an vfe among the Romans, that when any Captaine attained this Ensigne of the Generall, he then delivred a Rolle or lift wherein his number was contained. By which means the Commander generall might be informed of his whole Armie. It is also to bee remembred, that besides these intolled men, doe appertain to every armie certaine supposed souldiers, who are men absent, or not vied, and neither thelfe may enjoy the immunities of the warre: for so was it decreed by Claudius the Emperour, calling those sorts of Souldiers Militia imaginaria.

Chap. 5.

Of how Souldiers did anciently take oathe.

O exaict an oath of Souldiers was ever thought necessary, not onely for the Common wealth, but also for the Souldier himselfe. For at such time as Souldiers serued voluntarily, Lucius Flaccus, and Caius Varro being Consuls, the Senate of Rome thought it to compel men of warre to servare, though before that time no oath was taken, but at the pleasure of him that would. Cincius in his first booke de re militari, affirmeth the oath to be thus: or to this effect. In exercitu decemque millia passuum propinque, furter non facies dolo male,
Cap. 5. Militare and Civill.

male, solus neque cum pluribus. Extra haeciam, haétila, ligata, pabulum, citrem, solem, sectulum, si quid iei iueneris, fœdulurisae, quod tamen non earit, quod pluris nummni argentei earit, ut ad Confucem Catum Lulliam, Lucanum Coriolium, sua et ad quem corpus ut erit, proferas: aut proficiebere in triduo proximo quiescuit iueneris, fœdulurisae delo male: aut domino suo, cuius id scientis est, reddes: Vitae quid non recta factum esse voles. Wee read also, that long after Petreus forced the Souldiers of Pompey to swear, they should not abandon their Captaine, nor Campe; neither should they doe any treason, nor consult one with another privately. The like oath was ministrif vnto the Souldiers of Domitianus by Cesar, and they became the more obedient. To which agreement that of Polbius, Se obtenteratus, & facturos quicquid mandabitur ab Imperatoribus in future. Out of Linus lib. 22. See fugae utque formidineris ego non abiturum, neque ex ordine recessum, nisi te solum dimiter, aut peregrino, aut hostis ferendi, ut si quis fermandi causa. Allo Consulfus insitus eunitus, nec ininieus abiturum. Out of Helycarnassus Lib. 1. Secutus se consules, neque signa defterturos, neque aliquid contra populum facturos. These were also Seipio's, Linus Lib. 22. Vt ego in Republicam non deferam, neque vultum ciuorem Romanum defecerem pati. Si scires falsa ex animis mei suetus, sum me Jupiter Opt. Max. domum, familiam, remque meam peoimo laser affisci. The oath was taken in the presence of the whole Legio, by one Souldiour holding his drawn sword in his hand, and then all the rest feuerly answered drawing their swords, Iden in me. After under the Emperours was added, Se Cesaris saltem omnibus rebus ant agreements. And they which took oath to Iulian the Emperor, laying their swords to their necks sware, Se omnes pro eo causas quoddam vitam profuderint, si id necessitas exegerit, perlaturos. In the declining state of the Romane Empire, when Barbarians were enrouled among Romane souldiers, they were branded with the Emperours marke, and took their oath, Per Deum, & Christium, & Spiritum Sanctum, per Maiestatem Imperatoris omnia se facturos quae praeciderit Imperator, nec mortem recuperatus pro Romana Republica. In France also it was anciently vied that every Souldier received into any band, or sworn with the girdle Militarie, should be sworn vnto the king or the general of horse, if he were a horseman, or seruing on foot, his oath should be taken by the Preator, or Captaine of footmen, and so greatly was an oath esteemed, as Cesar procured a Law to be made, that no Citizen vsworne, should remaine out of Italy more then three yeres. By imitation of which example, the Senate of Rome decreed that all Magistrates should sweare to answer truly vnto those Interrogatories that were propounded. The Souldiers of that time did sweare by the gods; and Radamanthus did thinke that all doubts ought bee decided by oath. Either else they were to sweare by the winde, & the sword: because the one was cause of life, the other of death, for such was the Scythian vie; Or else by Jupiter, Mars and Pallas or sometimes by elevating a Scepper, which Princes in old time accustomed. But the Christians doe sweare in forme according to the pleasure of the Prince, the Generall or Chieftaine: but in matter the oath of Christians is to sweare by the Deiue, As by God, or by his holy Evangelists, &c.

And
And here is to be noted, that if any soouldier were absolved from his othe, yet might he not without the Generals licence, be receiued into any other Armie: which ordinance was obserued by Constantius and the ancient Romans also. For when Pompilius remained in Pomeria, with his Armie, where the soone of Catou served as a Tiro or yong soouldier, hee thought good to discharge that Legion, where the soone of Catou was. But he devides to continue in the warre, did write vnto Pompilius, that if hee pleased to consent he might remaine there, hee would by a newe othe become bound, because the first othe dispensed with, hee might not fight with the enemie. And hereof wee may bee also informed by an Epistle which Marcus Catou the father did write, wherein he commanded his soone not to beare Armes: for (quoth he) Quiescet non est, cum hoste pugnamare non debes. Thus concluding we say, that soouldiers ought be first girded, then enrolled, and lastly by othe obliged.

CHAP. 6.

What sortes of men ought to bee reputed soouldiers, and who may not be presed to beare Armes.

Albeit the warre is to employ men of diuers qualitie, yet ought they onely to be reputed soouldiers, that make profession of Armes. Therefore out of that number, Victualers, Merchants, Artificers, and generally all men attending their owne private profit, are excluded. Neither ought any of them be privileged by the warre, because such negotiantis be occupied in their owne commoditie, and therefore as men of base sort, vnworthy to be numbered among men of warre: because their onely endeoure is to gaine: which they cannot (nisi admodum mentiantur) we also acquitt no aduocate, procurer, pleader, or perivader to merit the immunitie of warre. For Claudius the Emperour commanded that every soouldier should (without counsell) render a reason of his owne life. The Philosophers also thought those men needless iue every common weale: Neither can wee allowe Ploughmen to bee properly called soouldiers, when they are first presed to supply the want of men trained; yet true it is, that in respect their bodies are accustomed to hardnesse and labour, they become oft times men of good service. And some great Captaines and Generals also, living a rurall life, have nevertheless perfomed their office with much glory, as Fabricius, Cincinnatus, and others. Martianus the great doctor did also recieue bondmen, as persons improper and vnworthy the name of soouldiers, affirming it vnnaturall for him that was not his owne, to serue any
any other master than him onely to whom he was bound. And to say truly, the mind of man vied to flautery, is base, abject, and vnapt for the warre: Yet hath it bene scene, that in times of necessity those men have bene employed. For we reade how Marcus Antoninus the Emperour, after the warre of Carthage, trained a great number of slaves, and made them fit for armes, calling them volones. And Sexur Pompeius in the civill warre of Italy against the Romanes armed many bondmen. Yet certaine it is, that no slaves were received for fouldiers, vntill they had bene enfranchised; and so was it decreed by Lucius Acemilius Paullus, and Terentius Varro, then Consuls.

And forasmuch as the name and dignitie of a fouldier is honourable, all persons having committed any infamous crime, and thereof convicted, ought not afterwards beare armes. Also because the warre requireth beautie and force in men, no fouldier should be allowed, that wanteth any member or limme of his person, which moved the Emperour Domitianus and Nerva to decree, that no childe should be g olded. And Constantius commanded that upon paine of death no Eunuch should be made, being perfwaded that g olding did take from men the courage and vituallis required in warre. Yet was it allowed by the ordinance of the good Emperour Traianus, that albe it a man were borne with one onlye flone, or by acnemal hap did loose it, yet might he by the lawe Militarie beare Armes; for Silla, and Cotta had naturally that imperfection. Wee conclude therefore that some fort of Eunuches (but no g olded man) may beare Armes. And histories doe make mention that the Eunuch Narcete in the reigne of Antonian expulued the Goths out of Italy. Likewise Eucherius a principall favourite of the Emperour Constantius was both an Eunuch and a Captaine very notable. And Cyrus hauing conquered Babylon made choice of Eunuches onely to guard his person, holding them of no leffe force then other men, and by example of horses g olded, was perswaded, their bodies were no whit disenabled for the warre.

But as there before may not be received, in respect of natural debilitie, so others for respect of qualification, are pruiledged and excused, as Priests, and persons Ecclesiasticall, to whom Romulus granted Immunities: the like grace was given to the Druides in France, by Cesar: also all Graduates in Schoole may challenge that pruileedge.

The same Immunities is also due to men aged, and thse youths that are not of perfect strength; for so was it judged by Gordianus the yonger: In which point the law of Gracchus is also much to bee liked, for thereby hee commandeth that no person of leffe age then seuenteeene yeers should be called vnto the warre.

Chap,
CHAP. 7.

Of yong Souldiers, called Tyrone.

T is said of Hercules Prodicus, That hee growing towards his estate, retired himself into a solitarie place; and there sitting alone, considered, that two waies there were to passe the course of his life: the one was of pleasure, the other of industrie and vertue. This consideracion I recommend to all yong men, yet therewith with, the choice should not be left unto themselves: For the greatest number affecting idlenesse or sensual delight, or else wanting mature judgement, would follow that way they finde themselves inclined vnto. It therefore behoueth they should be compellde to the excercise of vertue and Armes. And as great price it were to withholde the rewards due to military merit, so not to incite yong men to the excercise of Armes, were an error inexcusable. For so was it decreed by lawe of Dioclesianus and Maximianus: which also was more anciently obseru’d of the Romanes, as by their histories appeareth: For when Quintus Servilius (being Tribunus Plebis, with authoritie Consulare) was to assemble an armie against the Lucanes and Equi, he refus’d to make a conuinc’d choice of the people, and elected of the yonger foronely. After that time, the Dictator Camillus with his General of horse Servilius Flata, did the like. And Appius Claudius, with Luctus Furius Camillus, being Consuls, by direction of the Senate, in a warre against the Gauls, did choose only yong men, both of the Cite and of the Countrey: yea sometimes for want of them, prisoners and persons condemned were pressed to bear Armes. In some other ages by reason of scarcity of able bodies, some youths before they were twentene yeeres old, and others that exceeded fiftie, were forced to the warre. But there is to be remembred, that neither these Tyrone, nor others for necessitie cho’en, ought be of equall reputation vnto more ancient soldiers: yet thus much pruindged the Romanes did allow them, That when any errore was committed, they were (in respect of youth and want of experience) the sooner pardoned. In the flourishing state of the Romane Empire, the Tyrone were cho’en out of the free borne, at the age of 17. yeres by Officers called Conquisitores, and for the first yere they had their Tutors, and Guardians appointed to oversee them. But it is referred to one among other causes of the overthrow of the Empire, when landed men were charged to finde Tyrone according to their revenues and possessiones.

For Vegetius writeth, Lib.1 cap.7. *Tutique ab hostibus illata sunt clades, dum longa pax militem incursio fugit, dum hostes sorbitus inducti Tyrones per graviem aut dissimulationem probantur, tales, sociantur armis quales diminuunt habere sibi dunt. For then slaves, and base people were matriculated for soldiers, infomuch as straight lawes were made to the contrarie.*
Cap. 8. Militarie and Civill.

CHAP. 8.

Of olde Souldiers, whome the Romanes called Veterani.

The Romanes called those soldiers Veterani, that had served long either in the Legion, or elsewhere, and behaved themselves dutifully as beloved honest men. The time ascribed unto that name of Veterani, was commonly twenty yeares, which being past, the soldier was called also Emeritus. The privileges bestowed upon such persons were so great, as divers Emperours did contend who should be most liberal. Also Consuus, king of Denmarke decreed, That when soldiers did meet to eat, the younger should give place to him that was his ancient in Armes, because his meaning was (even in ordinary ceremonies) to obserue the honour due vnto ancient service, and whosoeuer in that case failed to performe the Kings commandement, should be called with ignominie. Constantinus the Emperour privileged old soldiers so much, as to exempt them from all imposition, contribution, and taxation. The great Antoninus, and his father before him, commanded that all Veterani should be free from paying vnto the building of ships; also in buying of wares in faire, or market, they should passe without payment of custome. They were also permitted, without molestation, to live in ease and rest. Also to them it was lawful to vie commerce, sell, employ money, traffique, and doe all things for their owne best commoditie. So concluding, we say, that the Emperour Dioclesianus and Maximi-

numus ordained, That vnto every Veterani, having honestly served in any Legion, or vnder any enigne the space of twentie yeares, an honourable or caufarie dismission should be granted. After which time, he enjoyed many other immunities, which extended also to his children, but no further. And Constantinus, besides many other graces, commanded they should be offered no sort of injury, thinking it vnmeete that men so much privileged by their Prince, should endure any wrong or indignity. Nevertheless, if they, or any of them did steal, or commit felony, then without respect of privilege, the punishment due by law should be inflicted. But rarely is it seen, that men having long lived virtuously, and enjoying the degrees of honour, should offend or doe any act of slander or infamie. Lastly, the Veterani might marry wifes, they could not be put to torture, nor condemned to the Mines nor publique works, they might manure their lands: for Constantine the Great assigned them lands that would fall to husbandry, and to every one of them to buy necessaries 25000 pieces of money called Folles, one yoke of oxen, and an hundred bushels of graine. To the other 100000. of those Folles, as appeareth in Codex Theodosianus li. 7. titulado 20. where there is also a most ample Privilege granted to them by the said Constantine.
Of Honour

CHAP. 9.

Of Souldiers called Emeriti.

Reasonable it seemeth, that souldiers hauing endured the danger, toyle, and trauell of the warre, should bee suffered to leade the rest of their liues in ease and rest: for so hath their long and loyall seruice deserved. We read that the Legionarie souldiers of Rome that had many yeeres continued in pay (without committing any crime) were licented to depart at their pleasure, notwithstanding the Oath formerly taken: and every man hauing so serued the state, might also claime the privileges appertaining to old souldiers: for so was it decreed by Tiberius the Emperour, and Caligula (as Tacitus sayth) taking view of his bands, dispensed with divers Captaines before they had gray haires: as one that respected rather their imbecillitie and strength decayed, then the time they had serued: being perswaded that age approcheth, was a cause sufficient to merit honest libertie. It was therefore thought fit, that all souldiers that had well serued, should bee left to their libertie. Antoninus the Emperour commanded that such men should be dismissed with honour, and extraordinarilie rewarded. Which favour was granted, not onely to men armed, but also unto all officers that followed the Generall, and serued in place of reputation: yet were they inhibited to keepe company with other men, then such as made profession of Armes, or to intermeddle in any affaires, not appertaining vnto the warre, upon paine to forfeit ten pounds in gold. These Emeriti were always ancient servitors, and professours of Armes, who continued in Court or Campe, euer ready to perfourme the Emperours will and commandement. Touching the time of their seruice, it seemeth to rest chiefly in the Princes commandement, and was sometimes more, and sometimes lesse, as hath bene formerly said: yet in shorter space then ten yeeres, no souldier was (with grace) dismissed, as shall be more particularly said in the Chapter of Causation.
Of crimes Militarie in generall.

If it is to be known, that some crimes be common, and
punishable in all men: and some are proper to men of war
only: of the first are forgeries, adulterie, publique and pri-
vate violence, sedition, manslaughter, burning of houses,
treason, sacrilege & other enormities: for whosoever com-
mitted any such offence, whether he be a man of warre or nor
the punishment due is all one. Crimes proper to fouldiers, are
such only as are com-
mitted contrary to discipline Militarie, and excusable in other
men, not
being fouldiers. Now is it necessarie to understand how crimes contrary

to Militarie Justice ought to be punished. We call that discipline Militarie,
whereby men are made obedient, and instructed in all such qualities as are
required in a fouldier. And for so much as the readieft way vnto vnuue, is
first to restraine vice, we must endeavour by discipline to hold men in obedi-
ence. And notwithstanding all humane policie and lawes, both divine and
human, some men there are so vile and malicious, as (without respect) will
commit all actes or injuries that can be intendt, yet good governours do
forecast, not onely what men doe, but also what may be done: which mo-
ved the Romanes to consider that some men did commit faults beyond
expectation: in so much as there wanted not of those that haue slaine their
owne fathers. For which offence, Solon in his lawes provided no punish-
ment: and being asked why he did not inflict penalty upon those offend-
dors, answered, He thought not that any man would have been so wicked.

We therefore thinke fit, to prescribe punishments vnto all crimes: for
fouldiers (like vnto others) be neither gods nor perfect creatures, but men
apt to erre, and without restraint of law not to be governed. Arrius Men-
ander in his first booke De re Militari faith, Crimes properly Militarie are
those which a man (as a fouldier) doth commit. And here a certaine dif-
fERENCE betwixt error and crime is to be noted: for we call that an error
when any thing is done contrary to common discipline: as to be slothful,
disobedient, and unwilling: but he is said to commit a crime, when the
fault is accompanied with intent to hurt: for without that intent, the acte
may be imputed to deffenie or chance, and as a thing happened vntwares:
therefore Antonimus the Emperor did command Herclianus and other
Captaines, that if a fouldier haughting stroke another man, did proue the
act was without intent to kill, that then he should not bee condemned of
manslaughter: as if a man be slaine when fouldiers be trained, or in exer-
cise of crimes, then that act is not accounted criminal, but casual: yet if
such an act be done in any other place, the doer thereof shall be reputed
guilty. But as the humors of men are divers, so are the crimes by them
committed of diuers qualitie, as hereafter shall be discoursed.
CHAP. II.

Of treason and Traytors.

Albeit a custome most common it is that Traytors flying vnto the enemie, are well entreated and greatly esteemed, so long as their service is thought profitable: yet afterwa...

Traytours perceiving the money not to be good, returned therewith, deferring better payment: The Emperor calling both for the Traytours and the payers, caus'd the Traytours to be put out of the doores, saying, That false workmen must be payed with false coyne.

CHAP. 12.

Of Disobedience.

Ouching contumacie, or disobedience, the law determineth, that who soever refuseth or omiteth to execute that which the General commandeth, or doth what he forbiddeth, ought to be punished by passing the pikes; yea though he hath essayed what he would: which rule the Romanes observed precisely, as appeareth by the justice of Lucius Papirius the Dictator inflicted upon Fabius Rutilianus General of the horse, although he were victorious and had slain twenty thousand Samnites. Likewise by the judgement of Torquatus against his sonne (having contrary to his commandement fought with the Tusculums and gained victory) was nevertheless beheaded. Therefore it remaineth (as a rule) that not onely breach of commandement, but also simple contumacie is an offence capital, if the same be apparent. Yea, sometimes omission of due respect is criminal, though not ever capital. As if a man with order doe enter into a place guarded, or pass out by any other way than that which the Generall hath appointed. Another point of disobedience it is, not to goe vnto the army being called, or without licence to depart from thence for that is indeed an apparent contempt, and by the Romans punished with death. Omnias contumacia aduersus Duceem capite punienda est. Positumius Tiburtius commanded Aulus Posthumius to be put to death, for vanquishing the enemie without his commission: and Aulus Fulvius for going to fight vncommanded, condemned his sonne to die. Yet the Egyptians made a law that Captaines and Soldierys, for disobedience, should not be put to death, but remaine infamous, untill by some notable service their reputation were recovered. Arrius made a lawe, that if a man did wound his fellow soldiery (though it were with a stone) he ought to be called: if it were with a sword, to loose his life. The like was decreed by Kanatus King of Denmarke.
CHAP. 13.
Of Cowardise.

It seemeth that all Military ofiences may be comprised in three, viz. Cowardise, Treason, and Disobedience: yet we will speake more particularly. Touching the first, easily may it be conceived, that Cowardise is the cause and occasion of many other transgressions, for who so is irresolute, or apt to entertain feare, is also soon persuaded to face himself with dishonour. By Cowardise soldiers doe forfake their ranks: and sometimes abandon their Ensigne: which faults the Romanes punished with death. It was long since by an Edict commanded in France, that whosoever did forfake his colours, or the ranke wherein he was placed, should receive punishment by passing the pikes. Another kinde of Cowardise is to faine sickeness, or without leave to be absent from the Armie. He is also culpable of that crime, that leaueth his place of standing vpon the wall, during the assault: or shall abandon the trench. Yet true it is, if any such fault bee committed at any other time then during the assault, the same is not absolutely capitall, but is arbitrable. It hath bene also anciently vsed, that if a soldier without lawful excuse did goe from the Watch, or office of Scout, or any other seruise allotted vnto him by the Sergeant, then he should be judged to passe the Pikes, or Harquebuzes, according to that kinde of weapon wherewith he served. And if many soldiers (as a whole Ensigne or troup) did commit that crime, the Roman vfe was to execute every tenth man, in presence of the rest: to the end the paine might fall vpon fewe, and the terrour to all. And in such cases of Cowardise the Generall ought to be inexorable, because feueritie doth make an army incincible. The experience whereof was seene when Spartacus defeated the Romanes conducted by Cæsar. For pretently vpon that dishonour, Cæsar commanded a decimation, and put to death a tenth man in every Legion, for not having fought manfully. That being done, he began to fight anew: And albeit the number of Romans was diminished, yet were they victorious, and cut the enemies in pieces. But here is to be noted, that of fleeing there is two forts, the one proceeding of a sudden vnlooked for terror, which is least blameable: the other is voluntary, and as it were a determinate intention to give place vnto the enemy: A fault exceeding foule, and not excusable.

CHAP. 14.

Of other militarie crimes.

Besides these crimes formerly touched, many other there are that merit severer punishment, and chiefly, To abandon the Armie, and flee to the enemy. For what injurie can be greater, or what offence more soule in a fouldier, than being instructed, trained, and well entertained, to employ his vertue in servite of an enemy? This crime was therefore in ancient time grievously punished, and the greater the qualitie was of him that did offend, the more was the punishment inflicted. Yet doe we not finde any particular paine ascribed to this offence, but left to discretion of the General. Neuerthelesse in that case it shal not be amisse to imitate the ancient proceeding of ancient Chieftaines. The Romanes therefore for punishment of the Brute, who fled into Hannibal, protected them to be from thenceforth neither fouldiers, nor companions in armes, but persons ignominiuous, and servants vsnto the Armie. And when Cyrus intercepted a letter, which one of his Captaines called Orontes had written, offering to serue the enemy with a company of horse, Cyrus assembled the Leaders, and in their presence condemned Orontes to death. Fredericus the second possessing the kingdome of Naples, was by his sonne Henry abandoned, and being with the enemy he pardoned him, yet with condition he should confine himselfe to the bounds of Aqua, vsntill his father returned from Germany; during which time, Henry practised some other innoation, and therefore was put in prison, and in the end suffered death. Efficus a chiefe Leader under Ethelred King of England, pretending to doe service, fled vsnto the Danes; but the warre being ended, he returned vsnto his Prince, desiring his life: which with difficulty he obtained, yet did the King command his eyes should be put out.

To these offenders, we may add all such as secretly doe relieue the enemy with counsell, money, meate, or by any other meanes whatsoever. In which case the Emperor Constans decreed, that if a fouldier, Captaine, or Leader did utter any word, signe, or voice, to encourage the enemy, that for so doing he should be tied in chains, and as a beast be led wheresoeuer the Armie went.

Of this kind we may account two other sorts of men, whom the Romanes called Emaniores & Defrctores. They named him Defrctor that went from the Armie, and did not onely secretely depart, but stayed long with the enemy, as one intending never to returne. But Emanfor was hee that without licence went away, and very shortly did come againe, and therefore his offence reputed the lesse. This error is most commonly found in
yong fouldiers whom we call Tyriones. Neither are they to be all punished alike, but the Judge is to examine the circumstances of the cause. The law willith that who so is found a Deserter in warre, is to be capitally punished, whether hee were a horseman or fouldier on foot. But if a horseman doe prooue a Deserter in peace, he thereby forfeiteth his degree: or if the were a footman he losseth his pay. If such an offender be found in the citie, he incurseth the losse of his head: but being elsewhere found (and that the first fault) hee may be restored, but offending the second time, shall losse his life. He that to this fault shall adde any other, ought be the more sharply punished: and having so offended, he shall be in caufe, as if he had bencttwyse a Deserter. To this kind of offence, in divers ages, and by divers Princes, divers penalties were appointed. The Spartans repulsed such men from being capable of any office, and to liue euer vnmarrid: also to giue place to all other men, and have the one side of their beards shauen. Audius the vforper commanded, that some should have their hands cut off, and other their legges broken. David King of Scottes, and second of that name, being forced to fle his kingdome, at his returne (as one mindful of those that abandoned him in time of danger) caufed all Chieftaines and Capitaines to pay money, and would haue disinherited Robert Stewart, who was before named his heire. Also for an example to posterity, he imposed a pecuniary punishment vpô al those that did abandon their king in fight.

Another sort of fugitives be they, that being taken prisoners, will not returne (although so they might:) of which number, some doe onely reft with the enimie, and others doe take part and fight on his side, which is an offence of great importance. Paulus the Civiliun writeth, That such offenders should be either burned alive, or hanged. Flpianus would have them also burned. Nicholas Brembre an Alderman of London at a battell in Efsex, or neere Oxford (as others say) fled from King Richard the second, and after being found in Wales, was brought from thence to London, where hee was publiquely put to death. Also at the siege of Capua, seven hundred fugitives were taken, beaten with roddes, and their hands cut off. By these examples appeareth, that no certeine punishment was inflicted for this offence.

To these we may add all seditious persons, who desirous of innovation doe attempt divers enterprises to moue mutiny or rebellion. These seditions are most commonly in armies compose of divers nations, or where strangers are called for aide. In Cybaris a great number of Achaians and Trazeniens did dwell quietly, untill the Achei finding their number the greater, tooke Armes and expulde the Trazeni. In Constantinople likewise the strangers did conspire to oppresse the Citizens, but in a battell were all forced to flie. Also after the suppressing of the tyrants in Syracusa, the strangers and hired fouldiers fell into great disaffection. For reformation of this fault, Iulius Caesar is to be followed, who finding such a mountie to arise, cleared the armie of all bute heads, swre the fouldiers, and at the beginning repressed the sedition. Modestinus the doctor did give counsell, that who soever did begin any muteny, should lose his life, if the sedition were dangerous; but being of leffe moment, the beginer thereof should be cossed.

called. The law of Naples commandeth, that soouldiers or others, moving any sedition, should forfeit both life and goods. Trebonius a chief con-
pspirator against Caesar, was putt to death by Dolabella, and Marinus Phalerius Duke of Venice, for conspiring against that state, was beheaded; yet in some places and times the punishment of these offences was onely pecuniably or
infamie.

Another crime of greater consequence it is, to yeld up, or abandon a
place of strength, or depart from a standing gienin in charge: for by the
Romane lawe, those crimes were ever accounted capitall. It is likewise
capital for feare of an enemie, to forsake the trench, the wall, or other place
to be defended. Therefore Augustus Caesar caufed certaine Captaines (ha-
ing abandoned a place) upon paine of death to recover it. Modestinus
faith, That he who leaueth his place of watch or waarde, is to be reputed
worse then thine an Emanfor, and consequently for such a fault to be punished,
or at the least be discharge his seruice: and he that forsaketh the trench,
incurseth the same penalitie, though the enemie doe make no approch:
but if the enemie be at hand, then so to doe, is capitall. Every man may
reade that Appius Claudius sent certaine bands against the Volscs, and they
abandoning their ranks, were beaten with rods, and after executed: which
proceeding seemeth extreme, and therefore in like case some fewe have
bene putt to death to terrifie the rest. Antonius leading an armie against
the Parthians, executted one out of the tenth man of those that first did runne
away. The like was done by Appius Claudius in the warre against the Volscs,
putting a fewe of those soouldiers to death, that first abandoned their En-
signes. Caius Caesar, according to the Laves of Petreius (at suite of the
Legions) did putt to death one out of twelve persons, that were the chiefe mo-
overs of sedition; so great was his mercie. Neverthelesse, the vile was euer
to put him to death, that did flee first. It is sayd that Epaminondas walking
the round where the watch was set, hapned to finde a soouldier fast asleep,
whom forthwith he flew with his sword saying, As he found him, so hee
left him. The like penalitie doe they incurre that sleepe, or depart from
their place of watch: which moued Epaminondas to account a soouldier slee-
ping, like a man without life.

By the law Militarie it is provided, that if any soouldier doe loose his
Armes, or sell them, hee shal for so doing be capitally punished, or at the
least disabled to bearn Armes, at the discretion of the judge. Or if any so-
ouldier doe cast away his Armes, and not defend himselfe against the enemie,
shall thereby incurre infamie. The old Romans repu'd him worthy to re-
ceive a balsame that abandoned his Ensigne. The like punishment they
thought due to him, that did for sake the Generall. If any Captaine did flee
from his Company, or any Ensigne-bearer did let fall his Colours, he was
beheaded, or beaten to death with cudgels. Appius Claudius being sent agai-
in the Volscs, caufed certaine Ensigne-bearers, for loosing their Co-
Iours, and others that fled out of their ranks, to be beaten with rods. Paulus
the doctor holde thit a great fault for any soouldier to sell his Armes; yet
seemeth hee lesse culpable then the former. But that kinde of crime is
thought equal unto deserption: and whether he fell all or part of his Armes,
the fault is one. Yet that doth our maketh this difference, viz. he that setteth his greatest or his sword, his head-piece or sword, shall be punished as a deserter. In this age to lose, exchange, or borrow the arms belonging to another ensign is an offence very great, and so punished by the Edict of Francis the French King. Likewise by the Law of Scotland, if any soldier doth empanel his sword, he should be reputed unworthy the company of other soldiers, and judged infamous; yet true it is, that if any young soldier (whom the Romans called Tyrus) doth commit that fault, he ought to be punished with more favour. Now concluding we say, that seeing the loss of selling of arms, argueth no magnanimity, courage, or care of a soldier, but is rather a signe of sloth and pusillanimity, incurring that error, he is not to be esteemed better than a base or abject companion. And for that reason it seemeth the Spartans did well to banish Archilochus the Poet, writing these words, Melius est arma abij gere, quam mori.

Among these Militarie crimes, we may not forget that which the law calleth crimen falsi. This fault may be divers ways committed, and chiefly by fayning lice, which is a signe of cowardice, and unworthy a soldier. The Lawyers assigne to that offence, a beating with cudgels. Another way this fault may be incurred, if a man that is no soldier, shall affirm that he is a soldier, or wear eth an ensign which he ought not: the one was punishable by the law Censorius, the other to be more severely punished, by the opinion of Modestinus. The Egyptians made a law that who so counterfeited false letters, or razed any writing, should have both his hands cut off. Xenophon king of Scots made an ordinance in his kingdom, that who so committed this fault, should be hanged, and forthwith cast into a grave. Of this crime are they also guilty, that make any counterfeit money; and they that forge false keys to escape out of prison. Yet Constantinus the Emperor referreth this last fault to the discretion of competent Judges.

It is also a fault very infamous to commit any theft, either in the field or towne, and consequently severely to be punished. The Romans vied therefore to swear soldiers (were they servants or freemen) to carry no thing out of the camp: or if by hap any thing were found, then the finder to bring it vnto the Tribune: But if neither love of vertue nor othe prevailed to withhold men from stealing, then were they with great severitie by the Roman law punished. Valentinus and Theodosius consented, that if any soldier did spoil houses or fields, the country people might then assemble, and kill them. The like was permitted by the Edict of Francis the French King 1523: yet with this caution, that if any of those thieves were taken alive, that then they should be brought before the Judges or Governours of the province, and by their discretion receive correction. This crime was ever accounted so detestable, as who soever therein did offend (though the goods taken were of small worth) yet was the offender severely chastised. Tiburtius the Emperor caused a soldier head to be cut off, for stealing a Peacocke. Charles Duke of Burgundie commanded a soldier to be nailed vnto a post, for taking a hen from a poore woman. Selim the
the Turkythe Emperour caus'd Bostangi Bofa' his sonne in law to be heca-
ded, for spoiling the Prouinces where he was governor. Francia the French
King decreed, That if any puritome you or victualer of the Campe, contrary
to his Commission, did exact or cary away the commodities of his sub-
jects, it should be capital, were it in town or country.

For many respects also the vice of adultery ought be severely punished,
as well in warre as peace: which caused Lucius Cautilius Scriba, the fame
year the Romanes were defeated at Cannas (by comman'dement of the
chiefe Biship) to be beaten extremly, for having committed that crime
with Florina, Julius Caesar his wife was banished, for disdaining the wife of a Roman Gentleman, though
no complaint was made thereof. Papinius the docto fayth, That if any
fouldier doe keepe in his house his owne sisters daughter, he may be re-
proved an adulterer. And as a Maxim or Rule it was decreed by all doctors
of Law, That no fouldier condemned of adultery may after bear Armes.
By the law Inluf the crime of adultery was thought worthy of infamy, and
the offenders disabled to bear Armes. Aurelianus command'd, that if any
fouldier did ravish the wife of his host, he should be ty'd up to two trees,
and torn in pieces. Frotho king of Scots made a law, That if any man by
force deflow'd a virgine, he should be gelded. The Egyptians proclaimed,
That whosoever was found in adultery (although it were with con-
sent) yet the man shou'd be beaten with a thousand stripes, and the woman
have her nose cut off: Divers other military offencese there are, which for
brevity I omit: with all Princes, Generals, and other soueraigne com-
manders in Armes, to encline rather to mercy then extreme severitie:
following the aduice of Sallustus, who persuadeth, that fouldiers should
not (for ordinary errors) be punished like vnto vulgar people; and euery
respect to be had vnto thought that were ancient servants and Emeriti. For
in the soueraigne of Antoninus, so great honour was giuen to old fouldiers (called
Veterani or Emeriti) as if any of their sons had offended, they were
not (like to others) condemned to labour in the mines of mettall or other
publick works, but sent into a certaine land. And here is to be noted,
that this favour extended no further then the first degree. It is also to be re-
membred, that as punishments are divers, so ought they be diversely insti-
cted: for no Captaine or other commander of greater qualitie, ought be
condemned to the mine, or forced to labour in those works; neither may
hee be hanged or burned, vntl the crime be capital. Also fouldiers
should not be cast vnto beastes to be eaten, nor put vnto torture: which
privilege is preciely observed in Italy. And in this point, Magistrates
are to regard the qualitie of crimes, and the circumstances: for hee that
committeth an outrage vpon his father, meriteth an extreame punish-
ments; but he that is drunk or wanton, deserveth not so great an induc-
tion. The qualitie of offenders is also to be looked vnto: for freemen and
bondmen are not to be equally visit. Nowe to conclude this matter of
characters military, we say that the Romanes practis'd all these punishments,
Viz. Pecunaria multa, Munimentum indictus, Militiae mutatio, Gradus
decietio,
Of Honour

Lib. I.

dejectio, ò Ignominiosa missio: Which is, Pecuniail taxation, Forfeiture, of immunitie, Putting out of service, Degradation, and Ignominious callation.

CHAP. 15.

Of punishment pecuniarie.

Some crimes are of such quality as soldiers are only checked in their pay, for negligence: or otherwise taxed for their absence: yet ought they not be reproved as Deserters, or lourers; or if they lack money, or other constraint they were forced to commit offence. For such faults the law affineth no other punishment then at the discretion of the Chief-taine. Yet doth it appear, that in the year 153. ab urbe condita, Publius Varro, and Marcus Sergius Trumini militum, having received a defeat of the Veneti, they & the soldiers were commanded to pay a great summe of money, notwithstanding that Sergius affirmed the loss to proceed only from the fortune of warre. And Virginius desired he might not bee made more vnfortunate at home, then he had beene in the field. Zeno the Emperor punished a soldier for taking upon him to let another mans house, his owne terme being therein determined: because Justinianus had inhibited soldiers to dispose or meddle with goods not their own. Unto like punishment is hee subject that shall require his Prince to permit him to receive pay, in two ducers armies. If any soldier did take upon him other function then that of the warre, or to do, as deputie vnto another, he was taxed in ten pounds of gold. Archadius and Honorius made a lawe that if any soldier disturbed a viciualer, he should pay an hundred pounds of gold.

The fame Emperors ordain'd, that if any Captaine or other Commander whatsoever did vse a greater part of an house or lodging, then the Harbinger had allotted vnto him, he should incur the penalty of three hundred pounds in gold, & if any soldier of lesse quality to do, he should be cafted. Theodosius the Emperor to suppress all such customs in the war, decreed, that if a soldier required anything that was appertaining to his hoist, he should be taxed to pay ten pounds. The French King made a law, that if soldiers did take the goods of any Citizen, or man of the countrey, hee should be capitally punished, as if they had committed theft. Kanuteus King of Denmarkes ordained, that all military paines might be satisfied and redeemed by money, excepting only the chastisement of beating: therefore who so had incurred the crime of manslaughter was condemned in forty thousand talents of money: one part thereof to be paid vnto the King, another to the soldiers, and the third to the kinfolke of the party slaine.
Chap. 16. Of degrading and dishonouring Souldiers.

Pius Claudius, by commandement of the Senate, pronounced that all the Romane souldiers taken prisoners by King Pyrrhus of Epirus, and after by him freely set at liberty, should be put backe, and lose honour. Hee that served on horse-backe, from thenceforth became a footman. He that was a foote souldier was put to a sling: and he that embezeled another mans weapon, was utterly discharged. Hee that abandoned his place, did forfeit his degree. He that in peace did forake a Leader of horse, was put from his place: and if many haue done so, and returne shortly, then they were all abated and appointed to meager services. He that moved any mutiny or small sedition, was degraded and abased. Diverse Emperors haue decreed, that if any souldier on the holy day did beholde Comedies or other vaine sights, he should lose his entertainment. Justinianus deposed a Captaine called Beffa, for hauing omitted opportunite to reinforce a place of strength called Petra. Severus the Emperor confined and degraded all the Praetorian souldiers that disturbed Pertinax. He also tooke from them their militarie girdles, their apparel and other ornaments, confining them to abide an hundred miles from the citie. Fulvius Placcus the Censor deposed his brother from militarie dignitie, because hee being a Tribune, without order from the Senate, did license a band of souldiers to returne to their houses.

Chap. 17. Punishment Militarie by beating.

Orasmuch as great Captaines did finde by experience, that hope of impiutie, was the occasion of many Militarie errors, and to the end no fault should be free from chastisement: they therefore appointed pains to be inflicted upon every offence. A souldier that resifted correction offered by his Captaine, was beaten with a cudgell: and if he laid holde or hand thereof, he was casseyed: and if he brake it or laid hand upon his Captaine, he was put to death: whereof may be inferred, that souldiers were ancienlty
ently beaten. The Romane vie in this kind of punishment was thus: A Captaine coming to correct a souldier, at the first slightly touched his person with a cudgell, or (as some have written) with a whip made of a vine tree, which done, all other men present in the Army did like the condemned man with flauces and flones: yet when many had offended together, they were not thus handled, but out of a great number some eight or ten of the seditious were slaine, the rest lent away. In the meantime space all were in feare of equal punishment. The Senate of Rome vied to deliuer unto their Captaines a certaine short staffe or cudgell, wherewith to beat the souldiers that offended, which serued also to direct them in their march and rankes. This punishment they called Casteiga per vitem. Hadrianius the Emperour refused to deliver any such staffe, but onely to Captaines of discretion and good name. It is also written that Lucullus a Centurion having broken his staffe required another, and breaking that also demanded a third. Whereupon (as Tacitus noteeth) he was nicknamed, Cedo alteram i. Reach me another. Calvinius called also Dominius obtained licence of the Senate to beat a Captaine named Jubillis for fleeing the field cowardly. It is also extant that certain Legions, abandoning a Conful were beaten (or as now by the Italian phrase wee terme it) did receive the Bastonado. This kind of punishment was euer accompanied with infamy: which moved Cannius king of Denmark to decree, that all punishments of that kind, might be dispensed with for money: alledging that because dogges were so corrected, therefore it was of all other chastishments most ignominious, and consequently to be abhorred; persuading all great Captaines to vie temperance, and to punish rarely and advisedly: remembering that Phaleucus a Generall of the Phocenses was slaine by a souldier, to whom he had given a Bastonado: much more cautious and slow ought Collonels, and private Captaines to be, in offering this kind of correction.

CHAP. 18.

Of wages or pay.

Of such as the life of man cannot bee sustaine, without meate, and souldiers wants can not bee supplied where money lacketh, it behoueth they should be furnished with ordinary and daily wages. Yet true it is that in times long since past, men of warre serued at their owne charge, and without pay: therefore at what time the Romanes began to give wages is not (I think) certainly known. Some histories say, that vntill the reigne of king Tullus, the Romanes receiued no wages. Others affirme that giving of pay began when Mastinissa made warre with Syphax, king of Numidia, for then Scipio hired certaine mercenary souldiers:
Cap. 18. Militarie and Ciuill.

ers; a course neuer before knowne among the Romans. Liny writeth that in the yeere 348. ab urbe condita, when Gnaeus Cornelius Cossus, Valerius Postus, Publius Cornelius Cossus, and Claudius Fabius Ambulius were Tribunes militarie with authoritie Contulare at the siege and sacke of Anxur, (now called Terracina) the Senate decreed the soldiers should receive pay out of the common treasurie: for (faith he) untill that time every man provided for himselfe. Howsoever these payments began, sure it is (as Thucydides writeth) that in the warre of Peloponesus, to evry footman two drachmae was daily giuen: which in the moneth amounted unto 60. How that pay may be compared to ours, or the entertainement of souldiers in this part of Europe I know not. Omitting therfore to say more therof, let vs see how those payes were ancienly bestowed. Antoninus the Emperor decreed that in his reigne, no wages nor donatiue should be giuen to any souldier for the time he did remaine with the enimie: although at his returne he were allowed Po!liminium. It therefore seemeth strange that Mode!imus holde!th, that if a souldier taken by the enimie, and hauing servd his full time, doe returne home, he ought not to be intreated as an old souldier, and receive reward as an Emeritus. Whereunto Arius Menander in his booke de re Militari affirment; yet here is to be noted, that to receive a donatiue, and to receive wages, are divers. For Donatiues are bestowed onely on those men that have performed their full time of service, and called Emeriti: but wages or ordinarie pay is due as a yeerely or monethly entertainement. To me therefore it seemeth not necessarie that donatiues should be giuen vnto any man being a prisoner, nor that he can challenge pay to be due during his absence, unlese the same be granted by speciall grace and favour of the Prince. For who so is a prisoner in the enemies hand, may be reputed a dead man: and who can say a dead man deserueth pay? Moreover, as he who without lawfull leave absenteth himselfe, ought to be checked, so those souldiers that are slothfull or lazie, doe woorthily merite to lose their wages, according to the cen!ure of Antoninus Pius the Emperour, saying, That nothing was more unreasonable than slothfull soldeir to denoue the common weale, when by their labour they did not encrease the commoditie thereof. Yet reason it is that suche men should receive their pay, because they are supposed to serue, although they be by want of health impeached: neither ought they be abridged of pay that are imploied in their owne particular affaires so long as they depart not from the Armie, nor the seruice receiuedt preijude.
CHAP. 19.

Restitution of Souldiers goods.

The Romanes and other free people made Lawes whereby such lands or goods as were taken from them by the enemy, should be restored. For what is lost in the warre or by meane of the warre, the same was redelived vnto the owner by force of the said Law called Pelliminy Ius: and it seemeth a course of natural equity, that whatsoever hath bene taken and kept by force in absence, the same should be restored vnto the owner when he returneth. As therefore by going out of our confines, a man loseth his lands and goods; so by entering againe, he may claim his owne. This grace is granted not only vnto men able for fight, but also to all others that with councell, service, or otherwise may stand the State in Read. Likewise if a sonne be taken by the enemy, and during his imprisonment the father dieth, he may at his returne home, enter into the possesions of the father. Or if a mother were taken, and her sonne yet vnborne in her body, when he is borne he may be ransomed for the prize of one Souldier, and returne to the lands hee is to inherit: yet true it is that freemen may not enjoy the benefit of this Law, vnlesse they returne with intention to abide in their countrey; which was the reason that Attillius Regulus could not be admitted to receive his owne, having sworn to go againe vnto Cartage and not continue at Rome. The same titles also haue they that bee owners of great ships and Galleys fit for the warre, but Fishers and watermen are denied that advantage, because their vessels are made onely for profit or pleasure, and not for the warre. Neither may any fugitive receive this favour: for he that leaueth his countrey with intent to doe euill, or become a traitour, must be accounted among the number of enemies. But if a man doe goe vnto another countrey that is in league with vs, and then returne, albeit that countrey be distant from ours, he shall not need to be restored by vertue of this Law, but enjoy his owne, as if he had never gone from home. Yet true it is, that sometimes in peace a man may claime the benefit of Pelliminiunm, as when a freeman is detained by force and made a captive: yet can he not be paid taken by the enemy, because those violences which are vset before the warre is published, are not properly called actions of the warre; though the difference seemeth small, when they take from vs, and we from them. But if a captive doe flee from vs and returne, he shall not be allowed Pelliminiunm. Whoso is taken prisoner during his absence, may be reputed as dead; for so the law doth account him: which reason percaule movued Caes Cotta (returned home fro prison) to say, he was twise borne: But here is to be remembred, that no prisoner returned, can by
Cap. 20. Militarie and Civill.

by the lawe of Postliminium receive wages or donatiue for the time of absence, vnlesse it be by grace. If a Citizen of Rome did goe from the Citie, without licence of the Senate (vnlesse he were taken by the enemy) he left the priuileges of Rome, but being taken and returned, hee might recover his citie and libertie. It was also decreed by the Romanes, that if a father, or the people did give or sell a man, and the enemy receive him, he might not after be allowed Postliminium; but if the gift were not accepted, then he might; because there is no giusle where a receiver wanteth.

CHAP. 20.

Of Donatiues, or Rewards.

He ancient Emperours, and before them the Consuls and other commanders in the warre, had in vfe to bestow vpon Captaines and Souldiers certaine gifts to encourage them to serve well. Tho great Magistrates did also vfe after or before any action of much importance, to assemble their armie, and then selecting out of the whole number some fewe men of most merit, did give vnto them notable commendation. They likewise vfed to bestow a lance or sword vpon him that had wounded an enemie, or some such weapon. To him that had vnscorfed or spoiled an enemie (if he were a footeman) was given a pot of gold or other piece of plate. If hee were a horseman, he received an ornament or favour to be set on his crest. Hee that mounted first vpon the wall of an enemies towne, received a crowne of gold. These donations or favours did not only encourage men to valour, but also made them much honoured at home: for besides glory and fame, they were also receiv'd into their countreys with much pompe and applause: which incited others to attempt the like. Octavianus Cesar after the Philippian warre, did give vnto the Legionarie souldiers certaine crownes, and vnto every Captaine a garment of purple: but Hostilius, one of those Tribunes, saying those crowns and garments were like vnto boyes bables, they were rewarded with land and money. Iulius Cesar did give vnto the sonnes of Adubicus (the one called Rocillus, the other Augus) in recom pense of their great service in Gallia, certaine lands there, besides divers summes of money, whereby they became enriched. The same Cesar, after his triumph for victorie against Pharamas, performed all the promises hee had made; and gave vnto every souldier five thousand groats, to every lea der twice so many, to every horseman double so much. Pompeius having overcome Mithridates, before he triumphed, bestowed vpon every souldier five hundred groats, and vpon the Captaines a farre greater reward. The Seipions and Metellis were likewise most careful to reward and honour their souldiers. Alexander Severus was wount to say, That souldiers would
not live in awe of their Generall, vnsesse they were well apparelled, well armed, full fed, and some pence in their purses. Sometimes also soldiers were honoured with other gifts, as crownes, lances, furniture of horses, bracelets, lands, images of brasse or stone, with divers other ensignes of honour, as Pliny and Aulus Gelius haue written. Which gifts were by the Doctors of Lawe,anciently called Donationes. But here it shall not be amisse to remember the dishonourable Donations of Lucius Sylla, who vnsed to take money from the true owners, and gyue the same to others.

CHAP. 21.

Of Apparel.

As victuall is necessarie, so is it requisite that soldiers should be clothed: which mov'd great Commanders to be careful that men of war might be ever furnished as well of apparel as of food. Caius Gracchus first procured a law to be made, that garments might be given unto soldiers without diminishing their pay. Long after, the Emperors Archadius and Honorius caused certaine money to be given vnto every sou'dier for the provision of his coat: which order was in Illyria only. It was also anciantly ordered that military garments were provided in this sort: viz., every thirty inhabitants pay'd for one sou'dier coat in Thracia. The like was done in Scythia, Byzantium, Egypt, and every other province subject vnto the Empire. These Countrieyes were also sometimes taxed according to the acres of land, and sometimes according to the number of dwellers, and the money payed into the military treasury. Francis the French king proclaimed an Edict, that sou'diers resting in any citie or village in the winter, should have garments there: and being furnished for the summer, should vse their summer suits vntill the winter following: and then resouse them againe. And in case the keeper of those garments did not truely restore them, then upon complaint vnto the Generall, order should be taken for the sou'diers satisfaction. By which means the sou'diers were ever honestly clothed, well armed, and comely furnished both on horsebacke and on foot. Yet Ptolomaeus Nigri inhabited sou'diers to vse in the waare any girdle garnished with gold or silver, to the end the enemy should not be enriched. He therefore command'd such ornaments to be refus'd for their wives and children. Adrianus the Emperor vnsed to wear in the waare plaine garments without garnishing of gold, or strings set with stone. The scabbard of his sword was also seldom wrought with Ivory. In the reigne of Maximinus Cesar, after the Persian waare, a private sou'dier happened to finde a purse or fachel set full of Margarites and precious stones, which hee tooke off, contenting himselfe with the beauty of the leather whereof it was
Cap. 22. Militarie and Civill.

was made. For indeed garments of cloth and skinnes to keepe out colde.
and raine, are onely needfull for souldiers. Yet true it is, that in the time of
the Emperor Iulianus, the maners of souldiers were changed. And Maxi-
mianus the yonger, veld to weare a lacke of golden maille, after the Pol-
onian guife: he also had his Armour and Launce gilded. Caius Cesar after a
great victorie, suffered his souldiers to become wanton, and called them
companions in Armes, permitting them also to ornisse their weapons
with siluer and gold. And here it shall not be amisse, to tell how great re-
gard the Emperour Aurelian had to discipline, notwithstanding the fa-
vour he afforded to all men of warre, charging his Captaines to obtaine
these instruccion: Si vis Tribunus esse, imo si vivere, manus militum con-
tine: adding the commandements, let no man take away the Fullen of
of another, his sheepe, his oyle, his wood, his grapes, his fale, but rest con-
tented with his victual. Let souldiers lye upon spoyle of the enemie, of
not of the country. His armes shalbe bright, and his garments strong, let
his new apparell supply the old, and his wages remaine in his purse, not in
the Tauerne: let him lay by his chaine and ring, and keep his horse fat. Let
no beast taken be sold, but every man help another. Let the Physicians
cure infirmities freely, and without rewards. Let nothing be given to the
foothangers. Let everie one be quiet in his lodging, for who so mouche any
mutine or misrule shall be punished. This is in effect the summe of such
preceptes as are to be observed by souldiers: wherby appeareth what they
are to doe, what to leave undone, and what garments ancie Emperours
and souldiers were wont to vs. Yet true it is that the hope of all good fer-
unce and succeffe, doth consist in valour, conioyned with policie, where-
unto we will add, that decent apparell, and fit ornamentes of body, do be-
come all military commanders, as well to make them venerable in fight, as
do to glye beholders occasion to thinke, they are persoues worthy of re-
spect and honour.

CHAP. 22.

Of Hostages.

Or the observation of Articles and capitulations of truce or peace, Princes and common weales were
wont to deliver certaine hostages or pledges, to the ende that if promises were broken, then the
goods of hostages on the party breaking (by the Edict of Commodus the Emperour) were confis-
cate, I meane only those goods which the hostages have there gotten. Vipsianus writeth that hostages
cannot without licence dispoose their owne goods by will or testament. Hostages are delivered either as captiues, or els as pledges to kepe con-

C 3
ditions: which being performed they ought be returned home: for vnto other obligation free men may not bee bound. The Romanes acknowledging ancient fauours to them done by King Philip, at such time as they tooke Armes against Antiochus, and desierous to require the same, they sent Demetrius his sonne ( then an hostage ) vnto his father. Contrariwise Constantius being in Britaine beganne also a warre vpon the Scots, and sent to them hostages, by which meanes he made the Britaines his sure friends: whereof the Scots informed, and knowing that secret intention, suddenly slew all the hostages. Whereby appeareth that where faith is broken, there reuenge is taken vpon hostages. Likewise Henry duke of Saxonie holding Venceslaus brother to Pribislau Prince of the Obodrysi, an hostage, put him to death even in his brothers sight, for being a moker of that warre. We therefore conclude that hostages may be gien, and ought to be receied for performance of capitulations, because peace assured, is better then victorie hoped for. And here it shall not be impertinent to remember that a yong Gentleman nephew to Marcus Bambilionus remaining an hostage, by his discretion practised a peace with the enemy: which by other mediation could not be compassed.

CHAP. 23.

Restitution of Souldiers persons.

It seemeth not reasonable that a souldier having endured the fortune of warre, and therein also hazarded his owne life, ( falling into the enemies hand ) should be depriued of any pruilege or profit to him due. The Emperours Dioeclesianus and Maximianus commannded that souldiers taken by the enemy, and returned home, should be restored to all they lost, although their goods were seizd and confiscate: yet diligent inquisition to be made, whether that soldier were remaining with the enemy willingly, or by force. In this case the opinion of Adrianus the Emperor is to be allowed, saying, A souldier willingly taken and let loo se, ought be returned backe to the enemy: but if he were taken in service, and after escaped, then ought he be restored to his former estate. But thereof good proofe is to be made, for if before that time he had bene esteemed a faithful souldier, then some credit ought be given him: but if he were an Eemanor, a man negligent, or one that had bene long absented, & after returned, then should he be little beleued. The doubt therefore is, whether a souldier thus returned, hath bene a fugitive or a prisoner. In the one case he shal be punished, in the other he ought be restored and receive his pay with recompence, as a veteranus or old souldier. We conclude therefore that common souldiers, ( and officers in the warre also ) being detained by the enemy, ought to be fully restored, and participate of every Donatue or other liberalitie the Prince
Cap. 24. Militarie and Civill.

Prince shall please to bestow. And Vulpius did thinke that such allowance might be demanded in the name of the soouldier remaining prisioner, if his Attorney did so require: By the law Imperial the same is also commanded, and if a soouldier together with his father and mother were taken prisioner, the father and mother dying in prision, the sonne may (by the law Cornelia) challenge their goods and lands. For considering his absence was occasioned by service of the common-weale, he ought not only to receive restitution to his countrey, but also enjoy his best fortune, with the greatest reward can be reasonably required.

CHAP. 24.

Priviledges anciently granted unto Souldiers.

Souldiers were (by ancient custome) unconstraine to pay subsidies out of lands, confining or fronting upon the enemies country: and during their service in the field were excused from all ordinary impositions, and taxations; also from bestowing of gifts, and giving of rewards.

Souldiers accused of any crime, ought not be tortured, or being found guilty might not be hanged upon any gallows or gibbet, before judgement were lawfully pronounced.

Souldiers were priuiledged from giving witness in twenty causes.

Souldiers during the warre, were free from prescription.

Souldiers ought to receive restitution of all things taken from them, or their wifes.

Souldiers were exempt from prevenation of Justice: and permitted to use priuiledge.

Souldiers could not be constrained to take tuition of another souldiers children.

Souldiers were credited more then other men in the buying of wares for their money.

Souldiers payed custome for the wares they caried, yet what a souldier bare about him, was not subject to confiscation.

Souldiers were not retained in prison, or forced to pay above their power.

Souldiers were excusable of contumacie and supposed deceit, yet if he were called ought to appeare.

Souldiers being prisoners, were set free, upon the bond of those that were tutors for them.

Souldiers might not be punished having about them any badge, or ensigne of honour, but before punishment were inflicted, those badges were taken away.

If any souldiers Attorney did make a contract or bargaine, the souldier was bound to performe it.
CHAP. 25.

Of Cassation and Dismission.

The Romans used divers Especies or kinds of Cassing, calling one honourable, another caufary, and the third ignominiuous; which divers names did proceed from divers reasons. But first it is to be considered that the Roman soldiery were Legionary and perpetual, but ours are only voluntary and temporal. Their Legions were continually in being without discontinuance, either in exercise, and in time of peace preparing for the warre. But our bands do assemble extraordinarily and casually when peril doeth approach, or when the Prince is pleased upon any sudden to call them. And as our soldiery are by unlooked for occasion assembled, so are they returned home; so soon as the warre (which was cause of their convocation) ceaseth. This is the reason that Cassation, which the Romans did accompt dishonorable or infamous, seemeth to vs little or no disgrace at all. For indeed the Romans did hold no dismission honourable, vnles he who was dismissed did depart by licence of the Emperor or General, and that with special grace and favour. The Roman custome was also such, as no man of Armes was Cased with honour, vnstil he had serv'd a horseman tenne yeeres, a footman twenty yeeres, and sea soldiery twenty five yeeres. In the end of which tyme, the men of warre were licensed to depart with commendation: (and for the most part) with recompence of service, to some more, and to some leffe, according to their merits. From which time forwards they continued or discontinued at their pleasure, or if they were required to stay in the Legion, the same was by way of intrACTIVE and no compulsion, and during that abode, to be free from all services and impositions, save only to fight with the enemy. Also whensoever these men marched, they followed a particular Banner, purposely appointed for old soldiery, leaving the Standard ordinary, and the Eagle. And if they or any of them desired to returne unto his owne house, they were permitted so to doe, and received divers priviledges, confirmed and increased by Constantine the great. Thus much concerning Cassing honourable.

Touching Cassation caufary or reasonable, that was ever in consideration of sickneffe or disability accidentall and incurable, as if any Souldier became blinde, or lame: or happened to have any such impediment as might make him vnfit for Armes.

Cassation ignominiuous, was for some offence or crime worthy of leffe punishment then death: and who so was in that sort cased, might no more abide in Rome, nor approch the Empererall Court. By an Edict of the Pretor

tor, a foulsier was noted of infamy, if he departed from the Armie, and so judged by the commandement of the Emperour or generall Captaine: and every foulsier so forst away, shalbe judged infamous, whether he be a common man, or a particular Captaine, or other inferior commander. Pompeius addeth, that if a Chieftaine or other officer (although he weare the enseignes of a Consul) may be caressed with infamy and relt ignominious; but the sentence of his discharge must be particularly expressed. After the judgement of Iignominie, he that is discharged, shall not be capable of any office or dignitie. Traianus accounted no idle person or other man noted of ignominie, worthy to enter his court. The Germanes will not permit suche a one to repair to divine service, to take any pay, to enjoy priuellage, or have ought to doe with the sword or other weapon; and neither they nor their foweres to have any immunitie. Likewise a foulsier that killeth or woundeth himselfe, shalbe guiltie of ignominie. Iulius Caesar caressed Caius Memnon a Tribun of foulsiers in the teneth Legion, for inciting the Romane foulsiers to mutiny, and spoile a part of Italy; judging him to be ignominious and worthy to be banished. In ages more ancient, persons condemned for infamy, were also let blood, nomine pate.

CHAP. 26.

Of Justice appertaining unto warre offensive.

Most sure and certain it seemeth, that for division of people, establishment of kingdomes, distinction of Signiorities, limitation of lands, and building of houses, the wars were first denised: yet is no warre just vnlesse the same be maintained by reason: for before Arms are taken in hand, it behooueth to prooue all other meanes, by courte and humanitie to compass that which is desired. But because it falleth out more then often, that the enemie cannot be perivaded by reason, nor acknowledge to have done wrong, and most seldom to make voluntary restitution; so other hope of helpe resteth, then to force and constraine him. For two wayes there be wherby we are to defend ourselves; the one by reason, which is proper to men; the other by force, which is common to brut beasts: So as the first not preauling, it behooueth to vs the other. And because man is so farre in loue with his owne affections, as commonly he layeth hold of shadowes in stead of substance, inclining to that which appeareth, in lieu of that is perfect, and preferreth passion before judgement; he thereby becommeth blind, as well in determining publicke as private affaires. Either else through a violent selfeloue, or a certaine infahtable desire
Of Honour

Of Honour

Lib. i.

desire to possess more than commeth to his share, he easily inclineth to
injury others, whencesoever he may be judge in his own cause. So hard
a thing is it for a man to determine between himself and others, as though
he were forced either to doe injustice, or suffer it. Hereof it commeth
that as the fire doth naturally come forth of flints, being beaten one against
another, so the discord of mens affaires encountering, doth occasion to great
troubles as would utterly ruin all, if by virtue of curtesie and moderation
the sharpness of reason were not reabated. Whereunto may be added,
that the success of warres is ever doubtfull, notwithstanding the greatest
advantages, and that warre may be begun how and when we will, yet can
it not be ended when and how the vanquisher pleaseth. So seemeth it in all
respects a great simplicity, or rather plain folly to exchange tranquilitie
for trouble, being therunto persuaded, by courteous desire or hopes un-
certaine. Concluding therefore, I say, that no warre offensive ought to
be enterprised without mature consideration, and for causes just, not only in
our own conceit, but also irreprehensible in the conscience of the enemy.
And so that ever be, if we do as we would be done unto, entreing into warre
for occasions ordinary, accustomed and received of all nations, viz. To
recover those things which are unjustly detained, and to force the authors
of injury to be delivered; if the same were not done by publice counsell
and consent; or for revenge of injuries enterprised against vs without
cause, and publiquely; or for recovery of passage into foraine countreys,
paying all duties: for by law of Nations, passages ought to be open to all men,
so long as the same may be without prejudice, or probable suspicion.

CHAP. 27.

Of Iustice appertaining to warre defensive.

No warre can be properly called defensive, but that onely
which is made for defence of our selves, and to resit forain
invasions: thereby also to assure, not only us and ours, but
elso to protect Allies and neighbours unjustly oppressed:
whensoever they desire aide against those that wrongfully
and without cause will oppress them. In all which cases this kind of warre
is justifiable: because the same is warranted not onely by law of Nations,
but also by Iustice natural, seeing nothing can be more reasonable and
lawfull then to repulse a force with force. For apparant it is that every creature
untaught and without instruction, before it hath power to doe any
thing, will endueuer (in some sort) to repulse injustice and violence, and
consequently save itself. And very natural it is in all men to be displeased,
when they are of others unworthy & unreasonably oppressed, which
is the cause that lawes doe permit that men in their owne defence may kill
those
Cap. 28. Militarie and Civil.

those that shall assault them: so as the same be done with moderation, and that our peril cannot otherwise be escheued. But here may be noted the difference betwenee defence and offence. For those whom we have slaine in the field and without intermission of time, are properly laid to be slaine in our defence, and is a thing allowable: but they that after the conflict are killed, cannot be judged slaine in our defence: because that warre or violence is deemed offensive, and therefore absolutely forbidden in every particular person, and the revenge thereof appertaineth unto authority publique: which moveth Cicero to say, tuum bellum est gaudia necessarium, et pia arma quibus nulli nisi in armis Jesi relinguitur. Nowe it reflecth to tell what warre is truely called just and necessary. We say therefore that warre to be necessarie when our enemy endeavoureth to take from vs those things without which we cannot live, or when they assaile vs with daily and dangerous incursions. Secondly when they take from vs those things without the which we cannot take comfort in our liues: as religion, libertie, and justice. Thirdly, when they take from vs those things wherein we have our only delight, as our children, our kinsfolke, our friends, our familiars, and such commodities as we have long enjoyed, and without which, our breath and being must needs be displeasing. In all which cases, it is more then necessarie for Princes to defend their subiects, and give vnto all others their friends and Allies aide, and protection.

CHAP. 28.

Of peace.

In divers countreys, and amongst divers people the ceremonies and rites in confirming and establishing of peace, truce and leages, have bene diversly vsed. We reade that the Grecians (after the death of Cyrus the youner) concluding a peace with Ariion a Commander of certaine barbarous people, vsed these ceremonies. First they caufed a Bull, a Boare, a Wolf; and a ramme to be slaine, and laid them vpon a shield: into the blood of those beasts the Grecians did dip their swords: and then the Barbarians did put into the same blood their launces, either of them promising and protestinge to observe fidelitie, friendship and societie.

The Kings of Armenia and Hiberia, to confirme peace betweene them, confented the thombes of their right handes should be falt tied together; which done, then either thombe was stricken with a knife, and the blood comming out, they licked thereof in signe of mutuall love. But the Romans did euer command that no peace should bee concluded without consent of the Senate and people. For their custome was, that whenfor-
Of Honour

Truce is a peace for a short time; to the end the enemy may take breath and be assured. Varro calleth truce an abstinence of Armis, and as it were the holydays of warre. For albeit the fight ceaseth, yet the warre continueth. The term of truce is neither more nor lesse, but as the enemies shall agree. Lucius Pontius General of the Samnites, desired a truce for five hours only. The second truce betweene the Romanes and the Carthaginians was to continue for fifty yeeres. The Vients also obtained a truce of the Romanes for an hundred yeeres. The first truce whereof we read, was taken in the reigne of Romulus when then Sabins made warre upon the Romanes.
Romanes vnder Titus Tactius their king. In which expedition certaine Lad-
dies of Rome were employed and conducted by Herfilia, whose perswasion
prevailed with thofe kings. The nature of truce is such, as during the con-
tinuance thereof, the enemies (without offending)may meete and speake
together. It is also lawfull for euery soildier (during that terme) to goe:
and returne safe at his pleurse. But here it is to be noted, that euery Treetie
as well of truce, as peace, ought be faithfull and sincere: and therefore I
much dilallow Cleomenes king of Lacedæmon, who having concluded a
truce for an hundred and thirty daies, did nevertheless (in the night) spoile
the enemies countrey, alleging the truce was made for daies, but not
for nights; which crafty construction ought be mistrust. Howsoever that
were, sure it is that no matter of State is of more dificultie, then the af-
urrence of Treaties, and leagues betweene Princes and common weales, ei-
ther friends or enemies, newters or subjectts. For some require onely mu-
tual protestation or oath, others demand oltages: some would be posses-
sed of townes and strong places, and others would have the enemy vterly
disarmed; Yet experience hath proved that league to be best, which is ra-
tsified by alliance and consanguinitie. But this subjectt ought be discoursed
by doctors and expert politicians.

CHAP. 29.

Of Licences and Passports.

In certaine causas, and for some reasons, Captaines Gene-

crall and other Commanders in the warre, were wont to

grant Licenças unto their soildiers to be absent from thearmie, or other places of service, with allowance of time con-

venient, for their going and returne. Yet true it is, that such

Licences ought not to be giuen without earnest occasion, and for good re-

spects, whereunto we will adde, that meet it is, that not onely soildiers, but

also horses ought to be restraine, and selde more suffered to passe out of the

Armie. Neither ought any horse of service be employed in hunting, hau-

king, or other needlesse exercisce: for so was it decree in the discipline of

Augustus. The Emperorours Archidamus and Honorius commanded all Cap-
taines and Commanders to be warie in giuing Licencse to soildiers, chief-
ly when the enemie is at hand, or when hee maketh incursion: for at such

times to giue Licenças was acetome capital: or if any soildier did absent

himselfe from his Ensigne without leaue, that crime was also punished by
death. Licences are therefore to be rarely granted, and for necessary con-

siderations. Yet no Licence may be denied, when urgent occasion so re-

quireth: which error Appius Claudia the Decemvir incurred, when by his
letters he required that Lucius Virginius might not be suffer'd to come in to Rome: fearing he would accuse him for the ravishing his daughter: but by good hap Virginius departed from the Army one day before the letter arrived there. Howsoever that were, yet true it is, that no soilder of anie Army well governed, ought demand Purchas or License to depart at any unseasonable time, unless the Capitaine condescend to license him: which moved Hannibal after the taking of Saguntum in Spaine, to proclaim that every soilder occasioned to goe into his country or friends, ought before he went to deserve license. Likewise by an Edict of Francis the French king all soildiers were inhibited to goe from the Army without License. It was also the Romane vie, that every soilder did ask leave of his Captain, and the Captain to have License of the Generall of Horse, or Captain general, before he departed from the Army: also during his absence to leave a sufficient man to supply the place, and he himselfe to returne at the time prefixed: which done he received his whole pay without diminution, as though he had never bene absent. As touching the limitation of time, and the number of soildiers who were licensed to be absent, we reade that Scipio in the warre of Carthage gave licenses unto three hundred Sicilian soildiers, and put three hundred other men to serve in their places: and Francis the French king commanded, that more then thirty horsemen should not be licensed to go from the Army at onetime: and they not to be absent longer then three moneths, upon paine to be check'd of their whole wages. William Rufus King of England did inhibit soildiers and all other subjects of reputation to depart the land without leave, which is yet observed. And Polydor Virgil wrieth that one Edward Vooeile (chiefe governour of the Isle of Wight) for going forth of the Realme without license was put to death vnder King Henrie the seuenth. But Zeno the Emperour (punishing that offence more mildly) ordained, that if any soilder were absent one whole yere without license, he should be put after tenne: if he were absent two yeres, he should give place to twenty: if three yeres, then to be utterly discharged from the Army at his returne thither. Theodosius and Valentinianus in that case, would not utterly discharge them the Army, vntill foure yeres absence was compleate. If any soilder were sent vnto a Prince to perfoarme any service, and at his returne did signifie such employment, together with his diligence to returne, in that case he ought be excus'd, because his absence was by commandement, and in seruice of the State, not for his owne profit or private commoditie. But who so for his owne particular affaires is licensed and assigned a day of returne, in failing thereof he shall be reputed a joyner, or a fugitives: unless he be detaine'd or otherwise unjustly excus'd. To conclude therefore we say, that no soilder departing from his Ensigne without leave, can be excus'd, nor his absence awowable, but when the same is for seruice of the prince or commewale: as Secundus in his militarie Ordinances hath written.
Cap. 30. Militarie and Civill.

CHAP. 30.

Of Ambassadors or Legats.

The office of an Ambassador was by the Romans accounted both honourable and sacred, including as well power of commandment, as dignity. Whensoever therefore any Ambassador did come to Rome, he was first brought unto the Temple of Saturnus, there to have his name written before the Prefect's Array: from thence he went to deliver his legation unto the Senate. But first it ought be remembered, that men meted to be employed for Ambassadors, are indeed who are of most sagacity and greatest skill how to discover the counsels and designes of the enemy. Sesto Africanus having occasion to send an ambassage to Sphax, elected certaine Tribunes and Centurions, and caused them to be safely appareled. Cato beholding certaine Ambassadors to be sent by the Senate to compound a peace betwixt Nicomedes and Prusias, the one of them had his head full of scarres, the second was impotent of his feet, & the third time-some, said, This Legation hath neither good head, feet, nor heart. Ambassadors oughte be in all countreys inviolable: in signe whereof they anciently caryed about them the herbe sagmen, which we call Verwen, to shewe they were sacred, and that no man should dare to lay hold on them; & who so offered them violence, was thought to have done contrary to law of Nations. Which mov'd Publius Matius to command, that who soever did dislike an Ambassador, should be delivered vnto that enemy from whom the Ambassador was sent. And though the enemy receiv'd him not, yet should he remaine an exile, as if he were interdicted from fire and water, according to the sentence of Publius Matius. Yet doe we read, that Diostrades and Scipion Ambassadors sent from Cesar to Achillas, so soone as they came within his sight, and before he heard them, or for what affairs they were sent, commanded them to be taken and flaine. Cesar likewise sent Marcus Valerius Pomelius vnto king Arionchus, who being there arriv'd, was presently taken and put into prison, notwithstanding he was a young man of great vertue and curtessy. Likewise Comius Atrecas being sent by Cesar into Britaine, was cast into prison by the Britaines. Laerces Tolummus king of Vents, did fleaze fourre Ambassadors of Rome, whose portraiture remained long in the market place. Such honour the Romans vled to give vnto theo men that dyed for their country. Alexander the Great besieging a Citie called Tyrus, sent Ambassadors vnto the inhabitants thereof, who contrary to the lawe of Nations, slewed them, and from an high tower cast downe their bodies.
CHAP. 31.

Of prisoners taken by the enemy.

Who so is taken in the warre, ought by the law of Nations to be reputed a lawfull prisoner: yet if afterwards he escape and returne home, he recouereth his former estate. They that are thus taken, were by the Romanes called Servi, quod servabantur: as much to say, as being taken, they ought be kepe, not kille: whereof may bee inferred, it is vnlawfull to kill a man having yeelded himselfe: because that acte is inhumane, and all great Captaines haue forbidden it, according to the saying of Horace, Pendece cum possis captium occidere noli. Herein also we are to follow the example of ancient Princes and chiefe commanders in warre. Alexander the Great tooke to wife Roxanes whom he had taken prisoner in the warre. Henry the seuenth king of England haunte taken Lambert a king of Ireland together with his schoolmaster, pardoned both their liues: the one because he was a childe, the other a person Ecclesiastical and dedicated to God: so sayeth Polydor Virgil. Romulus made a law, that cities taken by warre shoulde not be vterly demolished, nor all beasts in the field slaine: but seeling there certaine Colonies, they did participate of the commodities with the natural people. Yet true it is, that some conquerors haue antiently vsed great crueltie. For readee may, that the Africans caused many Carthaginians their prisoners, together with their Captaine Gestones, to haue their hands cut off and their legs broken with a wheele. Likewise Hafdrbal after Megara was recoueret from the Romanes, caused their eyes, their tongues, & secret parts to be torn with yron hookes: he also cut off their fingers and flayed their bodies; and before they were dead, hung them upon the walls. We may also here remember the terrible custome of the Thuliti, who vsed to sacrificke the bodies of men taken in warre, as an oblation to the gods most acceptable. Howsoever these people handled the matter, it is, no doubt, lawfull for men that are victorious, peaceably to rule and command those that are victored. And Arriusius answereth Caesar, sayd, that the people of Rome vsed to command nations conquered, according to their owne discretion, not the direction of others. Who so therefore falleth into the hands of an enemy, becommeth his captaine; neither can he be owner of any thing when he himselfe is possesseed by another. This only remaineth, that in him there resteth a right and title to his owne, notwithstanding possesston be lost. Here we may also remember, that all places taken by the enemy, doe cease to be sacred or religious, yet being delivered from that calamity, they returne to their former estate lae postliminio. Therefore seeing the gravaes of the enemy are not to vs sacred, the violation of them do beare no action.
CHAP. 32.
Of rescuing and ransom of Prisoners.

If any soldier be taken, and by aid of others rescued, he ought not to remain prisoner to the rescuers, but shall forthwith be restored to liberty, and enjoy his former estate: for soldiers must be defenders of fellows in Arms, not their masters. Likewise if any stranger do redeem a prisoner from the enemy, the soldier redeemed shall not be accounted the stranger prisoner, but remain with him as a pledge until the ransom be paid: for so was it decreed by Gordianus the Emperor. If a woman prisoner be redeemed from the enemy, and marries with him that redeemeth her, in that case, she and her children shall be discharged, both of bondage and payment of money. If any man shall redeem a prisoner taken by the enemy, the prisoner is forthwith at liberty, and the redeemer shall be compelled to accept the price offered, without further question. If a man contracteth marriage with a woman his prisoner, she shall be judged to have forgiven her ransom. Yet if a dishonest woman redeeme her daughter from the enemy, and (knowing her to be honest) shall deliver her to be dishonoured, and the daughter (to preserve her chastity) fleeth to her father: in that case the mother maketh her selle vnworthy to receive the prize, in respect of her lewd intention, and the daughter shall be restored freely to her liberty: This is also a rule generally, that a freeman taken by the enemy and redeemed, so soon as his ransom be paid, or his body by other means set at liberty, he thereby recovereth his former estate, in the mean space although the ransom is not fully satisfied, yet may he challenge his right of succession, so as thereby he shall in time be able to discharge the debt. Moreover, if he who redeemeth a prisoner, shall remit the bondage of his pawn, yet is not the redeemed at libertie, from his redeemer, albeit he be restored to that freedome which formerly he had lost: but he shall not be compelled to doe service unto the children of the redeemer. The first beginning to gie ransom for redeeming of captiue Soldiers was after the defeat of Cannas, at which time Hannibal did grant leave that the Romanes might ransom themselves. The price then of a horsemans was five hundred pieces of money, a footman three hundred, and for a servant one hundred. And if any monies or other goods were left in depoiste, or given to redeem a captiue, they might be lawfully demanded during an hundred yeeres after. Neithere ought it be thought strange that a part or an whole inheritance belonging vnto a captiue, and left vnto persons vnknowne, ought be bestowed
Of Honour

4.2 Lib. i.

to redeem him. For heretofore the Emperours, moved with piety and compassion of poore Souldiers misadventures, haue by Law decreed that an whole inheritance may be given to ransome captives; because nothing should be withholden from redeeming men that haue endured the fortune of warre in defence of our country.

CHAP. 33.

Of Enemies.

E properly call those people enemies, that publicely do make warre upon vs, or against whom we make warre: yet theues and robbers cannot be named enemies, neither may they be reputed captives that are taken or kept by theeues, and being set at liberty shall not need to be restor'd by Pstitialium. But who so is taken in the warre is a prisoner unto his taker, and being set at libertie by the Law of Pstitialium shall recover his former estate.

The people that moued warre against the Romanes, were ever thereunto moued, either by ambition, as the Parthians, or by desire of libertie as the Germanes, by whom at length the Romane Empire was subverted. The Athenians vied to contend with some enemies for victory: but with the Barbarians they fought untill death, because they were reputed their greatest enemies, to whom if any man did giue aide, or means to spoyle the countrey, he was burned alive: if he sold any port or hauen, he deserued losse of life: and he that furnish'd the enemy with hay or corne, was likewise capitally punished. The Romanes would not receive conditions from any enemy being in Armes: because (as Quintus Ciceron said) an enemy ought with hands and feete to be repuls'd. In Macedon a Law there was that who soever did returne from the warre, and had not slaine an enemy, should be strangell'd with a cord. The Scythians had an vfe, that at solemnne feastes, no man should drink of the great cup which was caried about, vntill he had slaine an enemy. The Iberians had a custome to set about the tombe of every dead man, so many Pyramids, as he had slaine enemies. The Persians made a Law, that Explorators and spies, in consideration of the dangers they indured, should be maintayned by publique contribution. And albeit the hate which enemies have one towards the other be great, yet the Indians in time of warre, did refrain to use force against Plowmen, or molest them, being reputed ministers of common utility. Pomponius writeth, that in Rome it was not lawfull for any man to passe out of the City by other way then the gates: for otherwise doing he should be reputed an enemy, which was the cause that moued Romulus to kill his brother Remus, when
when he climed upon the wall: yet was hee no enemy. Howsoever that was, Mariannus affirmeth resolutely, that wheresoeuer a fugitive is found, there may he lawfully be killed as an enemy: yet is he not so called.

Chap. 34. Of immunities Militarie.

Let it vsit it were, that souliers discontinuing the warre, whom we formerly called Emanfores, or other men newly entred into that profession should be protected or excused from payment of debts, or otherwise privileged, yet meet it is, that men of long and loyall service should be in some sort borne with, and fauoured. In that case therefore divers immunities haue bene anciently granted vnto souliers of great service or good merit, as appeareth by divers decrees made by the Emperours Severus and Antoninus, who dispensed with an execution awarded against one man called Marcellus, commanding that his pay should not be arrefted to the vfe of his creditors: if other meanes of satisfaction might be found. Because the law compelleth souliers to pay only so much as they are able, yet that namely extendeth not to all men professing armes, but those in particular, that haue servued long, and for such debtes as they incurred, during the time they continued in the warre. Here is it alfo to be remembred, that no gift bestowed for service, may be vpon any private contract, impawned. For if the creditor can be otherwise satisfied, then the law determineth no execution shall be taken vpon gifts or goods bestowed for service, anciently reputed sacred: which reason moved the most Christian king Francis to make an Edict, whereby he commanded, that vnto such souliers as wanted money, vchall should be sold in credit: but, if after a convenient time that debt were not payd, then the Treasurer should make slay of the souliers pay, and deliver it vnto the creditor. Likewise Charles the seuenth did forbid, that the Armes of souliers should be sold to satisfie creditors. The law of Grecia did also inhibit the taking of Armes for satisfaction of debt: yet by the same law power is permitted vnto creditors to arrest any souliers peron that is indebted. The same lawe likewise commandeth that no artificer appertaining to the warre, shoule be personallie imprisonned for money, yet was it lawfull to extend his goods. Solon in his law called Sisasthia made for the Athenians, seemeth to thinke it unreasonable, that the body of any Citizen shoule be imprisoned vpon debt due for vni-rie. Summarily therefore we say, That souliers are bound to pay so much as they are able, and no more: which happily moued Tertullianus to affirme that who so hath possession of any flocke of goods (chiefly appertaining vnto the warre) he may be forced to pay vnto his creditors, so much
as is properly his owne, but not take any thing belonging vnto the State: neither is it lawfull for the father to sell the lands or goods entayled or assured in perpetuum vnto his heires, as Papinius hath written.

CHAP. 35.

Of Captaines generall, Marshals, and other chiefe Commanders.

In Athens a man called Dionysodorus did take upon him to reade an art of condueting and trayning soldiery, which skil albeit he had knowne, yet could he not enforme any of his auditory how to become a good Commander: because the leading of men is indeede the leaft part of Commanding. For it behoueth a Generall not only to conduct an armie, but also to provide things needfull both for the warre, and maintaining of men. A carefullie chieftaine therefore is to shew himselfe patient, prudent, cautious, liberall, and such a one as loueth more to giue then to keepe. Homer vfieth to call Agamemnon a Pastor of people, because he carefully intended the safety of his Army. Antonius for many qualities no commendable Emperor, yet in one point much to be praified, because he likd better to be called a companion of armes, then a Prince. He also sometimes vouchsafed to march on foot, and in his owne hand carry the generall ensigne of the armie, which was of great poyze, and not to be borne of the strongest soldiery, without much paine. Theodosius the Emperour did not command the meanest soldiery to do any thing, but that he himselfe would sometimes doe: wherein he performed the part of a stout soldiery, and an excellent chieftaine: which example percafe moued ancient men of warre (after victory) to elect their Emperour, out of the number of notable soldiery: for so it seemeth Germanicus was aduanced. We likewise reade that Tiberius was pleased to confess that Blefus should be called of the Legions Imperator, for that was the ancient title due to Commanders generall. The historie of Maximinus sheweth, that he became preferred by the warre, being borne of obscure parents in Thracia, and (as some write) the sonne of a shepherd. Yet because he was a man of great fortune, courage and strength, by the degrees of warre he aspired to gouerne many Countreys. After that time, he became Lieutenant generall vnto Alexander: and in the end, by the Romain armie chosen Emperour. Thus much concerning generall Commanders, aduanced for proper vertue.

Plato in his common weale, wisteth a Chieftaine to be elected in this sort: A General of horfe (saith he) ought be made by consent of the whole Armie. The Prefetsi whom we call great commanders, were elected by those soldiery that bare targets: The Tribuni militum had their advance-
ment by voice of men at armes; and other Captains of meaner place were appointed by the chiefe Generall. The horsemens did ever give their vo-
cyes first, in presence of the foot bands, and two of them that gained most voices, were appointed to command the rest. The Captains also did name him for Emperour, that was in service most painefull, in peril most resolute, in action most industrious, in execution most quicke, and in counsell most prudent. In this election no respect was had, whether the person elected were a Senator, or recommended by the Senate, because the qualities aforesaid sufficed to make a Generall, as appeared in Maximinus the Emperour: in whose election the Senate did not inter-
meddle. That General therefore seemeth of most sufficiencie, who know-
eth (as a soldier) how to offend his enemie, ouerle his owne forces, en-
dure heat and cold, sleepe on the ground, patiently suffer both labour
and lack. For sometimes we see, that he who hath authority to command, needeth another to command him. Some others also are called to autho-
ritie, and command in the warre, before they have skill how to doe it, or
have read any precepts military, or are by the rules of predeceessors en-
formed. For a matter of more difficultie it is to know what appertaineth to
a Captaine, then to execute the office of that place, seeing skill must pre-
cede action, and we goe before commandement. In this point we have
heard Francis the French king much commended, who kept in memorie
the historie of all his predecessors: and to witnesse his proper valor, at the
battel of Pavia (wherin albeit he was unfortunate) yet with his owne hand
he slew a German Ensignebearer, to his eternall glory. It seemeth there-
fore expedient, for all Princes and commanders in warre, to be well studi-
ed in histories, and chiefly those that concerne the actions of their ances-
tors; which perhaps moved Edward the third, king of England, at such
time as he made warre upon Robert the second, king of Scots, to command
a currenne Monke to attend his Majestie in that expedition, and with his
penne to express in verse (being indeed an excellent Poet) all the actions
and proceedings of that enterprize. Mabommes the second, King of Turkie,
endeavoured much to know the histories of his predecessors, and gave
bountifull rewards vnto one writer called John Maria of Vincenza, for ex-
pressing the victorie he obtained against Vissansan king of Persia, as Paulus
Iouius noteth: much more praiue and honour is due vnto those Captaines
that have by long servisue and due degrees of warre deservd the ti-
tles appertaining to armes, and beare about them the scarres and tokens of
ture valour. Adriamus the Emperour would not permit any man to bee a
Tribune, or take charge in the warre, whose beard was not full grown, or
whose witte or yeres were uncapable of that office: neither would he suf-
fer a Captaine to take any thing from his fouldier.

Among many other parts of commendation required in a soueraine
commander, there is not any more to bee honoured then liberalitie: and
contrariwise avarice ought to be extremely abhorr'd. For hard it is to at-
tend the affaires of warre, and ouer much to affect money. Great reason
therefore had Nicomedes to thinke himselfe vsed with indignitie by the Bith-
ymians, when hee hauing borne all the offices of warre, and was wounded
in many places of his body, was then repulsed. All which notwithstanding, Antisthenes was preferred, and made General, when he had never performed any action praiseworthy or memorable, nor had endeavored more than to make himselfe mighty in mony: yet is not that Captain to be misliked, that can with honour and good conscience purchase wealth, for thereby he hath meane and power to supply the wants, both of private soldiery, and publique scarcity. The office of a soueraigne Commander, may be compared unto the skill of him that governeth well a private house: which is to command things fit, to make men obedient, to reward the good and punish the evil. In which offices, the one and the other of these commanders shall not fail to finde enemies, and therefore may be called a ware. Here may we also remember that the Mauritians being confederate with Justinianus the Emperor, conferred that no man should be their General, but such a one as was a friend unto the Romans, or had receiv'd the Enlignes from a commander of the Romane armie, which were these: A staffe of siluer gilded: a cuppe of leather ornesed with siluer: and a white crescent of small pricce.

The Romans called these officers Magistrum militum, or Prefecti, when they were sent to govern an army against the enemy, or to give counsell in the warre, or had in charge to dispose of the campctor so it was decreed by Honorius and Theodosius. Sometimes also their lieutenants were called Prefecti, having in charge the defence of a particular prouince against the enemy, and were in authority equal to him that led the army called Dux, and before the Proconsul. To this dignity, Cabades being restored vnto the kingdom of Persia, preferred Selanem a man of great fame and reputation in the warre, and therefore called him Seosen, which is the title of that Magistrate who commandeth all sorts of soldiery, as the Constable doeth in France, and the High Marshal in England. The office of the Tribunes in Rome, was, to hold the soldiery in order, to see them trained, to keep the keyes of gates, to survey the watch, to dispose of the victual, to correct false measures, to punish offenders according to the quality of their faults, to behold often the order of the army, to see the quarrels in question betweene soldiery, and to visit the sick. For in deed the office of every commander consisteth in doing suffice and observation of discipline. He is also to be spare in givng licence vnto Soldiery, or to permit any horses to passe out of his countrey, neither should he suffer them to be employed in hunting, hauking, or such like exercises, a matter specially inhibited by the discipline of Augustus. A soueraigne Magistrate militarie, ought also to remember, that after his commision be expired, he ought not to depart the place of his charge, within the space of fifty dayes: for so doing with- out licence of his superior, he incurreth an offence capital: which was the instruction which Zeno the Emperor did give vnto Sebastianus, notwithstanding his authority was ceas'd, and a successor come to receive charge of the Armie.
THE
Second Booke.
OF KNIGHTHOOD.

The Contents of this Booke.

THE Proem.

Of Knighthood. Cap. 1.
The originall of Knighthood giv'en as a dignitie, and what Princes have authority to make Knights. Cap. 2.
The manner of making Knights about the yeere of our Lord 500, neere which time King Arthur reigned in England. Cap. 3.
The order of disgracing Knights in those dayes. Cap. 4.
Knights of the Round table. Cap. 5.
Howe actions Adventurous ought be admired, not discredited. Cap. 6.
The office and duety of every Knight & gentleman. Cap. 7.
Of Honourable Ornaments giv'en unto Knights. Cap. 8.
Knights Bannerets. Cap. 10.
Knights
84. The Contents.

Knights of the Bath. Cap. 11.
Knights Bachellers. Cap. 12.
Knights of S. Michael Cap. 15.
Knights of the Annunciation. Cap. 16.
Knights of S. Esprit. Cap. 17.
Knights Templers. Cap. 18.
Knights of S. John Jerusalem, called knights of the Rhodes, and now of Malta. Cap. 20.
Knights of Calatraua. Cap. 21.
Knights of the Band. Cap. 22.
Knights of Alcantara. Cap. 23.
Knights of Redemption. Cap. 25.
Knights of the Sepulchre. Cap. 27.
Knights of S. Mary. Cap. 28.
Knights of S. Lazaro. Cap. 29.
Knights of S. Steffano. Cap. 30.

ς The
The Process

Orasmuch as the Aetions of Armes (chiefly on horsebacke) are, and ever have been used of Noble personages, and Gentlemen of best qualitie, whom the Romanes in their flourishing time by a generall tearme called Equites, and are presently of the Italians and Spaniards named Cavalieri, without respect of private dignitie, or other distinction: wee will for this time (yet with respect and under correction) adventure to English the word Eques, a Gentleman that proffeth honour, vertue, and Armes, or any of them: particularly discoursing of what qualitie hee ought bee, as followeth.

First, he must be of good constitution and convenient strength to endure travell in Aetions appertaining to Soulliers.

Secondly, he should be well favoured of face and comely: for commonly God and Nature giveth beauty to such persons as are destined to command, and from others borne to obey, hee bath withheld that favour, which moved some writers to affirm, that the princely presence of Primus did shew him to be worthy of government, and to command other men.

Thirdly, hee should be of bold aspect, rather inclined to severitie then softnesse: which countenance the Swisses and Turkes do much affect.

Fourthly, hee must be sober, and discreete, not inclined to vaine delights or effeminate pleasures.
Fifthly, he ought be obedient: for of obedience proceedeth that the meane are content to bee commanded by the better, and the ignorant by those that know. This vertue was greatly imbraced of the Romanes, and occasioned their often victories. For the punishment of disobedience inflicted by military Magistrates, the Romanes have left two most notable examples: the one of Manlius Torquatus, who caused his owne sonne, for that fault to be slaine, notwithstanding he had vanquished the enimie: The other of Papiriuss the Dictator, who for the like offence was punished by Fabius Rutilius General of the horsemen in the Ro-
mane Armie.

Sixtly, he ought be vigilant, and patient: for in the one consisteth the execution of warlike Actions: by the other all travailes, paines, and misfortunes are endured.

Seuenthly, he must be faithfull and loyal, which qualitie is required in all sorts of subjects, but chiefly in soldiers: for therupon dependeth his Princes securitie, and State also, which moved Vegetius to say, That the safety of a Prince consisteth in the well chusing his soldiers. This is the cause, that men profissing Armes, doe commonly sweare by the faith of a Soldier: The Frenchman, a foy de Soldat: The Italian, a fè di Soldato &c. Yea the Kings of France doe commonly vse this phrase, a foy de gentil homme: a foy du cheualier.

Eighthly, he ought be constant and resolute, because resolution makest all difficulties easie, and constancie or perseruance bringeth perfection in that he professeth.

Ninethly, that he should be charitable, because warres are not taken in hand for the destruction of Countries, and towns, but the defence of laws, and people.

Lastly, he should bee fortunate, sith Fortune is the Ladie of Armes, and sheweth her power in nothing more then in the adventures of warre.
CHAP. I.

Of Knighthood.

Ho so defreteth to knowe the originall name and dignitie of Knighthood, it behooueth him to be enformed, that the Romanes, among whome Martialis discipline was first esteemed, and titles givene to men for valorous merit, divided their people into Patriy and Plebai. After that time, another division was made, as Senatores, Equites, and Plebs: as the French have at this day Les Nobles & la populare, or Gentils hommes & villains. And we in England doe divide our men into five sorts: Gentlemen, Citizens, Yeomen, Artificers, and Labourers. Of Gentlemen, the first and principal is the King, Prince, Dukes, Marqueses, Earls, Vicounts, and Barons. These are the Nobilitie, and be called Lords, or Noblemen. Next to these be Knights, Esquires, and simple Gentlemen, which last number may be called Nobilitas minor: for they in Parliament have no place among the Lords; therefore the Barons or degree of Lords doe resemble the dignity of Senatores in Rome, and the title of our Nobilitie is like vnto Patriy, when the Patriy did signifie Senatores aut Senatum filij. But that degree which we doe now call Knighthood, is most like vnto the title in Rome named Equestris ordo. Yet other opinions there are, both of the beginning and name of Knight, as well among the Italians as the Spaniards. But howsoever it was most certaine esteemed, that vntill Equestris ordo was erected in Rome, there was no such degree of men as we call Knights, neither was that name givene with such ceremony and shewe of dignitie, as since it hath bene vised. Yet some there are that faile not to affirm, that Knighthood had the originall from Romulus, in this sort.

That King having feeld his government in Rome, partly for security, and partly for magnificence erected three bands of horsemen; the first called Romanes after his owne name, the next Titience after Titus Tacius, and the third Luceria, whereof only I thinke Liuie maketh mention. Hereupon they will inferre, that Knighthood begun vnder Romulus.

The Spaniards doe hold opinion, that when faith and plaine dealing decayed, those men that made profession of warre, euerie thousand did chuse one man whom they thought to be of greatest widsom, courage, and curtesie among the rest. That being done, they made choyse of such an horse as was reputed to exell the rest, for beautie, force, and other perfections,
Of Honour

Lib. 2.

and forthwith gaw that beast into that man whom they had chosen: as though their intention were to conyoyne that singular beast into that notable man: naming him Cavaliero, which signifieth Horleman, though we improperly English it Knight.

Thus much is said in generall concerning gentlemen that make profession of Armes, whom the Romanes (as it seemeth) sometimes called Militia, and some other times Equites: the Italians and Spaniards Cavalieri, the French Chevaliers: but in our language (as is now used) none are called Knights, but only they that have that title given by the Prince or his Lieutenant, with a ceremony thereunto belonging. And of Knights made according to the use of England, are divers degrees, as shall hereafter be declared.

CHAP. 2.

The originall of Knighthood giv'n as a Dignity:

and what Princes have authoritie to make Knights.

It is affirmed by some writers, that Alexander the Great with the advice of his learned tutor Aristotle, resolved to bestow upon such persons as performed any notable service in the warre, certaine honours and advancements, in token of their extraordinary vertue and notable merit: and therefore he gave unto some badges to some chains, to some immunities, or some such other demonstration of favour and honour.

The Romaine Emperours in like manner sometimes before the beginning of a service, and sometimes after, bestowed not only commendation, but also dignity on those whose vertue they thought so worthy: as crowns of Bayes, of Golde, of Myrtle, or some other gift thought fit by the giver. They gave also horses, swords, armour, arming coats, and such like: & they that received them as a token of honour, kept them carefully in perpetuall memory of their valour, and the honour of the Prince that gave them. By this meanes also they became much admired and esteemed of other soldiers.

Afterwards, for more encouragement of vertuous minds, other Princes thought good that the memorables acts of soldiers should be in perpetuall memory written, and such privilidges as were gien them to be recorded, calling them in those writings, Valiant men, Companions in Arms, Victorious soldiers and Knights. Which manner of proceeding did encourage the men of warre, no lees then the great portraitures which the most ancient Romans made for those that had performed acts excessive.
Cap. 3. Militarie and Civil. 53

Touching the making of Knights, we say, That every Prince souereigne hath power to giue that dignitie to what person it pleaseth him, as well in time of peace as warre. But here is to be noted, that the Knights made, are of more or lesse reputation according to the qualitie of that Prince that made them. For he that is made knight by a King, shall be preferred before a knight made by a Prince of meaner title. To conclude therefore we say, that all Emperours, Kings, Dukes and other Princes acknowleding no Superiour, may make Knights, and so may common weales, as the State of Venice and Genoa. The Popes doe also sometimes make Knights for money: calling them commonly after their owne names: Cavallieri di San Pietro, San Paulo, Giuliani, Pj. &c.

CHAP. 3.

The maner of making Knights about the yeere of Christ 500, neere which time King Arthur reigned in England.

In that age, a Prince determining to make a Knight, did command a Scaffold or Stage to be builded in some Cathedral Church of his kingdom, or other spacious place neere vnto it. Thither the Gentleman was brought to receive that honour: and being come, was forthwith placed in a chaire of tiluer, adorned with greene filke. Then was demanded of him if he were healthy of bodie, and able to endure the trauell required in a souldier: also whether he were a man of honest conversation, and what witnesses worthy credit he could produce so to attirme. That being done, the Bishop or chief Prelate of the Church tooke the Bible, and holding it open before the Knight, in presence of the King and all others spake these words: Sir, you that desire to receive the order of Knighthood, swere before God, and by this holy booke, that ye shall not fight against this mightie and excellent Prince that now bestoweth the order of Knighthood vpon you, vntele you shall be commanded so to do, in the seruice of your owne King and naturall Prince: for in that case, haung first yeelded vp the coller, deuice and other ensignes of honour now receiued, it shall be lawfull for you to seue against him, without reproch, or offence to all other companions in Armes: but otherwise doing, ye shall incure infamy, and being taken in warre, shall be subject to the paines of death. Ye shall also swere with all your force and power to maintaine and defend all Ladies, Gentlewomen, Orphans, Widdowes, women distressed and abandoned. The like must ye doe for wifes, being defir'd, and shun no aduenture of your person, in euery good warre wherein ye happen to be.
This oath taken, two of the chief Lords led him unto the King, who presently drew forth his sword and laid the same upon the Gentlemans head, and said, God and Saint George (or what other Saint the King pleased to name) make thee a good Knight. Then came unto the Knight seven noble Ladies, attired in white, and girt a sword vnto his side.

That done, foure Knights of the most honourable in that presence put on his spurs.

These Ceremonies past, the Queene tooke him by the right arm, and a Dutchesse by the left, and led him vnto a rich seat made on high, and thereupon set him, the King sitting downe on the right hande, and the Queen on the other.

After the King and Queene were thus set, and the new Knight between them, at the rest of the Lords and Ladies sat downe also upon other seats prepared for them, three deacons under the Kings seat.

Every Lord and Lady being thus placed, thither was brought a solemn collation or banquet of delicate meates, whereof the Knight, the King, the Queen, and whole company did eate. And so the ceremony ended.

CHAP. 4.

The degradation of Knights in those daies.

Any Knight at that time had bene corrupted with money by his Princes enemy, or committed any other notable fact against loyalty and honour, the other Knights forthwith made humble suit vnto the king that he might be punished. Which request being granted, they apprehended the offender, and caulsed him to be burned from head to foot, and in such sort as if he were going to the field. Then they led him vp to an high stage made in a Church for that purpose, where thirtie Priests foung such Psalms as are vfed at burials, as though the Knight had lien dead at their feete. At the end of every Psalme they tooke from him one piece of armour. First they tooke off his Helmet as that which defended his traitorous eyes, then his gauntlet on the right side, as that which covered a corrupt hand; then his gauntlet on the left side, as from a member confecing, and by pecemdale dispooled him of all his Armes as well offensive as defensife, which one after another were thrown to the ground: and at the instant when any piece of armour was cast downe, the King of Armes first, and after him all other Heralds cryed aloud, saying, this is the head-piece of a disloyal and miscreant Knight. Then was brought thither a basen of golder or siluer full of warme water: which being holden vp, the Heralds with a loud voice sade, What is the Knights name? The Pur-
Cap. 5. Militarie and Ciuill.

Yants answered that which in trueth was his name. Then the chief of Armes said, That is not true, for he is a miscreant and false traitour, and hath transgressed the ordinances of Knighthood. Thereunto answered the Chaplains, Let vs give him his right name. Then spake the Trumpets, What shall be done with him? To which wordes the King answered, Let him with dishonour and shame be banished my kyngdome as a vile and infamous man that hath offended the honour of Knighthood. So soone as the King had so said, the King of Armes and other Heralds cast the warme water upon the disgraced Knights face, as though he were new baptized, saying, Henceforth thou shalt be called by thy right name, Traitor. Then the King with twelve other Knights put upon them mourning garments, declaringforew: and comming vnto the Knight disgraced, put him downe the Stage, not by the stayers hee mounted vp when he was made Knight, but threwe him downe yed vnto a rope. Then with great ignominy hee was brought vnto the Altar, and there layd goulting on the ground, and Ouer him was read a Psalme full of curses.

CHAP. 5.

Of Knights of the Round Table.

Bout the yeere of Chrift 490, there reigned in England then called Britaine) a King named Arthur, whose valour was so great, and admirable, as many men now living, do hold the same rather fabulous then credible. Yet who so shall consider enterprizes of later time atchieued by private persons, may be easily indued to thinke that a great part of praisie written of that mighty Monarch, may reasonably receive beleefe. But omitting to speake of his prowesse (percafe already by others ouerlargely discarded) I say that this most famous King having expelled out of England the Saxons, conquered Norway, Scotland, and the most part of France, was crowned in the Citie of Paris. From whence returned, he erected a certaine Association or brotherhood of Knights: who vowed to observe these Articles following.

First, that every Knight should be well armed, and furnished to undertake any enterprize wherein he was empoyed, by Sea or land, on horsebacke or foot.

That he should be ever preft to affaile all Tyrants, and oppresseurs of people.

That he should protect widowers and maidens; restore children to their right; repose such persons as were without just cause exiled; and withall his force maintaine the Christian faith.

That
That he should be a Champion for the weale publique, and as a Lion repulse the enemies of his country.
That he should advance the reputation of honour, and suppress a vice, relieve people afflicted by adverse fortune, give aide to holy Church, and protect pilgrims.
That he should bury Souldiers that wanted sepulture, deliver prisoners, ransom captives, and cure men hurt in service of their country.
That he should in all honourable actions, adventure his person, yet with respect to justice and truth, and in all enterprises proceed sincerely, never failing to use his utmost force of body, and valour of mind.
That after the attinging of any enterprise, he should cause it to be recorded, to the end the fame of that fact might ever live, to his eternal honour, and renowne of the Noble order.

That if any complaint were made at the Court of this mighty King of injury, or oppression, then some knight of the Order, who the king should appoint, ought revenge the same.
That if any knight of foraine nation did come unto the Court with desire to challenge, or make show of his prowess, that then (were he single, or accompanied) these knights ought be ready in Armes to make an avere.
That if any Lady, Gentlewoman, Widow, Maiden or other oppressed person did present a petition declaring their were, or had beene in this or other nation injured, or offered dishonour, they should be gravely heard, and without delay, one or more Knights should be sent to make revenge.
That every Knight should bee willing to enforce yong Princes, Lords and Gentlemen in the orders, and exercices of Armes, therby not only to avoid idleness, but also to increase the honor of Knighthood and Chivalrie.

Divers other Articles inciting to magnanimous Action of honour in Armes these Knights were sworn to observe: which for brevity I omit. Neuerthelesse (being vised to lose my labour) I adventure to say this little: and the rather, because this order of knighthood is ancient and English.

I doe not read of any robe or habit prescribed unto these Knights, nor with what ceremonie they were made.

Their place of meeting and conuocation was the city of Winchester, where King Arthur caused a great round Table to be made, and at the same the Knights at the feast of Pentecost, did sit and eat. The proportion there-of was such, as no roome could be thought of more dignity then the rest.
Yet (as some writers say) one feast thereof was called, the Sea perilous, reserved for that Knight that did excell the rest in vertue. That place by consent of all the Knights was allotted vnto King Arthur, who for his valour surpassed other professors of Armes.

Of officers and ministers belonging vnto this Order, I do not read, but of a Regilifer, whose duty was to enter and keepe records of all and every action, entered and attempted, or performed by any or all these Knights; which records were read and sung pulblikely to the extenuizing of their honour and fame.

Whether
Cap. 5. Militarie and Civill.

Whether the number of these Knights were many or fewe, I do not find, but it seemeth imparted to a great many, all persons of high dignitie or much proweste. For at a city called Carlion, restored unto king Arthur at one time, ten kings and thirteene Earles, besides many Barons and other Knights of meaner title.

As the conquests of this King were many, so was his bounty notable: for it is written, that unto his chiefe Seneschal or Stewarde called Kay, hee gave the province of Anjou, on his Butler Bedwere he bestowed Normandie, and to his cousin Berell he granted the Dutchie of Burgundie, and unto many other Lords and valiant Knights, he allotted other magnificent gifts according to their vertue and merit.

Some men have surmised, that the successfull proceeding in his enterprises, was occasioned by counsell of one Merlin, a man in that time reputed a Prophet.

King Arthur hauing all his youth found fortune his friend, was notwithstanding at length deceiued by the treafon of one Mordred his owne couse, to whome (during his absence out of England) he had committed the government.

He was also at a city called Angista encountered of the Romans and Saracens, conducted by a Conal called Lucius: nevertheless Arthur by his great valoure slew Lucius, and forced his Romanes to flee. In that battell also were slaine five Saracen kings.

After this victorie, Arthur returned into England, and fought with Mordred. In which conflict died Gawen a Noble Knight and cousin to king Arthur. Also in landing, Aquigel king of Scots was slaine by notwithstanding the losse of these valiant Knights, king Arthur landed, and Mordred fledde to London: where the Citizens would not suffer him to enter the City. Then he went into Cornwell, where Arthur did fleue him, and he himselfe was mortally wounded. So great a slaughter had never ben before that day feene.

After this conflict, king Arthur was never found alive, or dead: but (as some Poets have supposed) was taken vp into the firmament, and remaineth there a Starre among the nine Worthy; which fancie is founded upon the prophecie of old Merlyn, who many yeeres before affirmed, that Arthur after a certaine time should refieldsetate, and come vnto Carlion to restore the round Table. There he wrote this Epitaph:

*Hic iacet Arturus, rex quandam, rex fugiturus.*

*Chap.*
C H A P. 6.

How enterprizes aduenturous ought be admired, but not discredited.

Rue it is, as'oth bene formerly said, that many enterprizes in times past attempted and achieved above the expectation of men, are now thought rather fabulous then faithfully reported: either because we that now liue did not know, or see them, or that ignorant men cannot conceive how they might be done, or that want of courage doth disable them to take the like actions in hand. Yet most certainely it is, that divers histories commonly reputed vaineful, were at the first begun upon occasion of matter in effect true, although some writers afterwards, to shew the excellence of their invention, or make their workes more vendible, have added many fancies and fictitious which are not indeed worthy to bee beleued. And who so shall well consider how difficult a thing it is to write an history of so great truth and perfection: as cannot be controlled, will easie excuse these writers that have taken in hand matter so farre from our knowledge and understanding. For like unto all other men, moved with love, hate, profit, or other private passion, they are either willing or ignorantly induced to encrease or extenuate the actions and merits of those men, of whom their histories have discoursed. How showeth that bee, I verely thinke the Acts and enterprizes of 

Vlysus, Enneas, Heitor, and other famous captains (of whom some Poets and profane Writers have written so many wonders) were indeed of notable men, and some part of their doings such, as writers have made mention. Much less doe I doubt, that some egregious acts achieved and written in the booke of Amadis de Gaule, Ariosto, Tasso, King Arthur of England, and such others doe containe many things, which deserve not to be discredited. But omitting to meddle with time so long since past, and with countreys so farre from our Climate, wee will remember some few Actions which worthy men of our owne Nation or our neighbours (as that of Hernando Cortez, Pizarro, and others) have (within our knowledge) to the eternizing of their fame and honour, performed. The greater part of which enterprizes have bene achieved in this present age, and shall no doubt hereafter (when men are lesse industrious) be thought rather fabulous, then matters credible.

Let vs therefore lay no more of matter so long before our dayes, and begin with Actions notable performed by men of our owne Countrey, and they (for the most part) persons of such qualitie, as were not forced with distresse, but with desire to advance the honour of their Countrey. Wee reade in Authors worthy credit, that at one time twenty thousand Soultiers
Cap. 6. Militarie and Civil.

The soldiers of this most noble Island (then called great Britaine) trauelled from hence into Iudea, and vnder the Emperours Vespasian and Titus, served at the siege and sacke of Jerusalem. The like enterprize was long after taken in hand by King Richard the first, who in his owne person trauelled to recouer the same Citie from the Sarazens. The voyages and marueles which Sir John Mandevile reporteth, are accompted of many men, rather fables then reports of truth, yet of late yeeres, some Sailleurs even of our owne nation, have found by experience they ought not to be discredited. Who would have thought it possible to passe securly into Syria, Persia, Media, and other farre countreys in the East and South East, vntill M. Anthony Jenkinson, (a gentleman yet living, and worthy beleefe) performed those, and other right notable Voyages? It is also certaine that Thomas Windham a gentleman well borne and worshipfully defended, failed from thence to Guinea, and the kingdom of Benin, and since that time Captaine Fenner performed the same journey, so farre as the Ilands of Capo Verde. All which Voyages with many other were made by Princes, or persons of reputation, toward the South and South East.

The like may be said of Voyages of latter time towards the North, and Northeast Regions performed by Sir Hugh Willowy, M. Jenkinson aforesaid, M. Christopher Burrow and others.

Of Voyages towards the West and Southwest countreys, who have not heard the Navigation of Sir John Hawkins to Brasill, and the West Indies of Roger Bodnarm, gentleman to S. John Villas in the Bay of Mexico, of Sir Francis Drake to Nombre de Dios, of Martin Foubisher to Meta incoignita, of Humphrey Gilbert to the coast of America, of Sir Richard Greenville to Virginia, M. John Dauce gentleman his discouery 200 leagues beyond Sir Martin Foubisher to the Northwest? I omit to make mention of many Merchants, Navigators, and simple Sailleurs of our land, that have not only attempted, but also performed marueilous actions, to vulgar people and unskilfull thought impossible. Yet is it now publiquely known that Sir Francis Drake, and after him Thomas Cavendish equier, (a yong gentleman scarcely knowne to Sailleurs) within the space of two yeares and three moneths, effected a journey about the Globe of the whole earth; an action no doubt, worthy all admiration, and such as before that time had never bene performed.

Here might we also insert how the mightie and formidable Armada of Spaine, was by her Maiesties Nauie (conducted by the Earle of Nottingham) vanquished Anno 1588, being in foraine Nations thought vanquishable. And more lately the most noble and resolute assault and sacke of the Citie of Cader, and other strong places of Spaine was executed by the vertue, and excellent valour of his said Lordship, and the Earle of Effex, lately high Marshal of England. To these we may also adde the late, and last (yet not the least) victorie gained by the noble Earle of Cumberland, who by his proper vertue, and at the particular charge of him and his friends, assaulted and posted the Isle of S. John de Porto Risco, a place both by nature and art reputed impregnable. These and other notable aduentures and victories were about the common opinion of men attempted, and achieved by
by worthie and excellent Captaines of our countrey: and the chiefe of them within the raighe of our sacred Soueraigne, by whose counsell and princely prudence they were begun and ended.

Magna non possumus, quia nos posse, non credimus.

CHAP. 7.

The office and dutie of every Knight and Gentleman.

It is behouech him to feare God, and with all his power to mainaine & defend the Christian faith.
To be charitable, and comfort those that are afflicted.
To serve faithfully, and defende his Prince and countrey couragiously.
To forgive the follies and offences of other men, and sincerely embrace the love of friends.
To esteeme truth, and without respect mainaine it.
To avoide sloth and superfluous ease.
To spend the time in honest and vertuous actions.
To reuerence Magistrates and conuerse with persons of honour.
To esthew riot and detest intemperanie.
To frequente the warre, and vie militarie exerciscs.
To esthew dishonest pleasures, and endeavour to doe good vnto others.
To accommodate himselfe to the humour of honest company, and be no wrangler.
To shunne the conversation of peruerse persons, and behaue himselfe modestly.
To be sober and discreet, no boaster of his owne actes, nor speaker of himselfe.
To desire no excessive riches, and patiently endure worldly calamities.
To undertake enterprises iust, and defend the right of others.
To support the oppressed, and helpe widowe and Orphans.
To loue God, and be loyall to his Prince.
To preferre honour before worldly wealth, and be both in worde and deed iust and faithfull.
Chap. 8. Miliarie and Giul.

Cap. 8. Of honourable ornaments due vnto men of vertuous merit, who were ever after called Knights.

In ancient Histories it appeareth that the old Romans did give rings of gold vnto men of qualitie, seruing in the war, whom afterwards they called Equites. Such rings the Senators vied also to weare, whereof may be inferred that knighthood and ensignes of honour were given as well for Counsell, as Militarie merit. Cicero lecmeth to say that Captaines generall had in vfe (after every victory) to make an Oration vnto fouldiers, commending their vertue; and to those men that serued with much valour were giuen rings of gold.

We read likewise in holy Scripture that king Pharaoh in signe of honor did take a ring from his owne finger, and gavie the same to Joseph.

Some Princes also intending to honour their seruants and fouldiers did bellow upon them spurrets of golde or guilded: in signe they were men of vertue, and professors of Armes on horsebacke; for spurrets are onely proper to fouldiers of that fort, and so it appeareth by the signification of the Latine word Eques, and likewise by the terme Cavaliero, ordinarily vied of the Spaniards and Italian.

In old time (as a token of honour and advancement) Princes did bellowe girdles and swords. And the lawe Giulin lecmeth to note that the girdle signified administration or dignitie, and whosoever did lose that girdle, should also forfeite all priviledges which the lawe alloweth vnto fouldiers. A sword was always hanging at the girdle, and the hils thereof either of golde or gile. Hereof it commeth that Princes in creating a Knight, doe either gird him with a sword, or with a sword touch him on the head or shoulder, thereby to signifie that as with the sword he is created a Knight, so with the sword he ought to defend the Prince and country that did create him, without feare of death or other daunger. Hieremia with his right hand deliered a sword vnto Juda, and in the name of God made him a Knight, saying, Receive this sacred sword sent from God, wherewith thou shalt vanquishe the enemies of Israel.

It hath bene also a custome ancient, that Princes did giue collars as a singular demonstration of favour and honour.

Pliny reporteth that the Romans did giue vnto their confederates a collar of gold, and to their owne citizens a collar of siluer.

When Manlius in sngle combat had slaine a French man, hee tooke
From him a collar of golde, all bloodie, and put the same about his owne necke in token of victorie. After which time, he was surnamed Torquinus, because Torques in the Latine signifieth a collar or chaine.

The Emperours in like maner bestowed collars vpon Captaines and others that serued in the warre, and deserued commendation.

In some Histories may be found, that collars were of two sorts: the first called Duplares, the other Simplices. And with those collars the Emperours (for the most part) did giue prouision of money or vittraile to some more, to some leffe.

For these reasones and by these examples it appeareth, that among the ensignes and ornaments of Honor and Armes, the great Collar is of highest reputation.

It is also seene that Princes soueraigne, doe at this day bes Lowe chains or small collars vpon men of vertue or fauour, and in token thereof (for the most part) a picture or modele of the guier is thereat pendent; which Collar the Knight or Gentleman that receiueth it, ought carefully to keepe during his life.

The ancient custome was, that Knights of meane degree, and such as were not of the great Orders (whereunto particular habits are assigned) should in signe of honour weare a garment of scarlet, because red representeth fire, the most noble element, and (next vnto the Sunne) of most brightnesse. It was therefore among the olde Romanes decreed, That no man should weare any habit of that colour, but only Magistrates and men of dignity. Red doeth also betoken boldnesse, magnanimitie, and ardent love with charitie. This element of fire is also assigned to Mars, in respect whereof that colour is most proper to Knights, Captaines, and all other professioners of Armes.
CHAP. 9.

Knights of the Garter.

Edward the third King of England, after hee had obtained many great victories of John the French King, and James King of Scotland, both prisoners in the Realme at one time, Henry King of Castle the Bastard expulsed, and Don Pedro restored by the Prince of Wales, did first erect this order in his kingdom anno 1350, upon no weightie occasion, as is reported. Notwithstanding the same is, and long hath bene in so great reputation, as Emperors, Kings and Princes have and doe desire to bee companions thereof for their greater honour.

The patron of this Order is S. George, unto whom it was first dedicated. The Soueraigne of this Order is the King of England, his heires and successors for ever.

The number of this Colledge or fellowship is 26 Knights with the Soueraigne, and when any of them die, another is chosen by content of those Knights that live.

The habite of these Knights is an under garment, or gowne of Crimson velvet, of some called a kirtle, over which he weareth a mantle of purple velvet lined with white farlsnet, on the left shoulder thereof is embroidered in a Garter an Elckhenion of S. George, and over his right shoulder hangeth his hood of Crimson velvet lined with white, the Cordons to the mantle are purple silke and gold.

About all which, about his necke he weareth the collare of the order, beinge of pure gold, made of garters and knots, and enamiled with roses white and red, weying 30. ounces of Troy weight, with the image of S. George, richly garnished with precious stones, pendant thereat.

About his left legge he weareth buckled a garter enriched with gold, pearle and stones, whereupon these French words are embroidered, HONY SOLT QUE MAL Y PENSE. Which may be thus Englished, Shame be to him that enuiful thinketh.

The custome was long that these Knights did yeerely hold a feast at the Castle of Windsor, where the same King Edward founded a Church, and gave unto certaine Priests and Prebends large stipends to serve there. And he ordained also that thirteene poore aged and decayed Gentlemen by the name
The names of the first Knights.

<table>
<thead>
<tr>
<th>King Edward the third Sovereign...</th>
<th>Sir John de Mohun.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Edward Prince of Wales.</td>
<td>Sir Hugh Courtney.</td>
</tr>
<tr>
<td>The Captaine of Bouche.</td>
<td>Sir Richard Fitzsymon.</td>
</tr>
<tr>
<td>Ralph Earl of Stafford.</td>
<td>Sir Miles Stapleton.</td>
</tr>
<tr>
<td>William de Mounteacute Earl of Sarisburie...</td>
<td>Sir Thomas Walle...</td>
</tr>
<tr>
<td>Roger Lord Mortimer.</td>
<td>Sir Hugh VVrothesley.</td>
</tr>
<tr>
<td>Sir John Lisle.</td>
<td>Sir Neel Loring.</td>
</tr>
<tr>
<td>Sir Bartholomew Burgwash.</td>
<td>Sir John Chandos.</td>
</tr>
<tr>
<td>Sir John Beauchampe.</td>
<td>Sir James de Audley.</td>
</tr>
<tr>
<td></td>
<td>Sir Otho Holland.</td>
</tr>
<tr>
<td></td>
<td>Sir Henry Eme.</td>
</tr>
<tr>
<td></td>
<td>Sir Zanchet d'Abrige of court.</td>
</tr>
<tr>
<td></td>
<td>Sir VVilliam Paganel.</td>
</tr>
</tbody>
</table>
The names of those Knights that are this present yeere 1602. of the same most noble Order.

| Elizabeth, Queen of England Soueraigne. Henry the fourth, the French King. |
|---|---|
| Thomas Sackville, Lord Buckhurst. | Gilbert Talbot, Earle of Shrewsbury. |
| Thomas Howard, Baron of Walden. | George Carey, Baron of Hunsdon. |
| Thomas Cecil, Lord Burleigh. | |
| | |
The Officers appertaining (at this present) unto this most Honourable Order, are these.

Doctor Bilson, ?Prelate.
B. of Winchester. $Prelate.$

Sir Edward Dier, ?Chauncellour.
Knight. $Chauncellour.$

Doctor Benet, ?Register.
Deane of Windsor. $Register.$

William Dethicke, ?Garter.

Richard Coningsby Esquier. $Vipher.$

Officers of Armes, attendants upon the said Order.


Lancaster. Chester.
Windesor. Somerset.

CHAP. 10.

Of Knights Bannerets.

There degrees of Knighthood there are in England: but because they were no garment, badge or signe to distinguish them from other gentlemen, they are not knowne to strangers, yet amongst our selves we know them right well, because every one having such dignitie, is called Sir: As Sir Thomas, Sir John, Sir William, Sir Simon, &c. But first of Knights Bannerets.

A Knight, that is to receive this honour, shall be led between two other Knights before the King or Generall, bearing his Pennon of Armes in his owne hand: and in presence of all the Nobilitie and other Captaines, the Heralds shall say vnto the King or his Generall these words following, viz.

May it please your grace to understand, that this gentleman hath Hewed himselfe valiant in the field: and for so doing, deserueth to be advanced vnto the degree of a Knight Banneret, as worthy from henceforth to bear a Banner in the warre.

Then the King or Generall shall cause the points of his Pennon or Gwydon to be rent off. And the new Knight shall goe vnto his tent, conducted between two other Knights, the trumpets sounding all the way before him, there to receive fees: vis. to the Heralds three pound fixe shillings and viij pence. And if he were before a Knight Bachelour, then is he to pay also vnto the Trumpets twenty shillings. I suppose the Scots doe call a Knight of this creation a Banneret, for having his Banner rent.

Here is to be noted, that no Knight Banneret can be made, but in the warre, and the King present: or when his Standard royall is displayed in the field.

A Banneret thus made, and euery estate above him, may bear his Banner displayed, if he be a Captaine; and set his Armes therein as Barons do.

CHAP. II.

Of Knights of the Bath, according to the ancient rite.

If an Esquier commeth to the Court to receive this Order of Knighthood, in time of peace, according to the custome of England, he shall be very nobly received by the officers of the Court; as the Steward or Chamberlane, if they be present, or otherwise by the Marshals and Vithers, and there shall be ordained two Esquiers of honour, wife, and well learned in
in courtese and nurture, as also in feates of Chivalry: and they shall be Esquires and Gournours of all which pertaineth to him, who receiveth the order abovesaid: and if the Esquier doe come before dinner, he shall serve the King of water, or with a dish at the first course onely, and then the Esquires gournours shall leade the Esquier that is to be Knighted, into his chamber without any more ado, at that time, and towards evenynge the Esquires gournours shall send for a Barber, and he shall prepare a Bath, decked with linnen, aswell within the Tubbe, as without, and that the tubbe be well covered with carpets and mantels for the colde of the night, and then the heard of the Esquier shalbe shaven, and his haire rouded. This done, the Esquires gournours shall goe to the King and say, Sir, it is evenynge, and the Esquier is ready at the Bathe, when it shall please ye. Whereupon the King shall command his Chamberlane to conuyey to the chamber of the Esquier the most gentle and wisest Knights that are then present, to enforme, counsel, and instruct him in the order and feates of Chivalrie, and likewise that the other Esquires of that house with sportive dooe goe before the Knights, singing, playing, and dancing to the chamber doore of the said Esquier.

And when the Esquires gournours doe heare the noyse of Musicke, they shall vnclotn the Esquier, and put him naked into the Bath. But at the entring of the chamber the Esquires gournours shall cause the musick to cease, and the Esquires also for a time. This done the Knights shall enter into the chamber still without making any noyse, and then the Knights shall doe reverence one to the other, who shall be the first to counsel the Esquier in Order of the Bath, and when they are agreed, then the first shall go to the Bath, and kneeling downe before the tubbe shall say secretly, Sir, great honour may this Bath be unto you, and then he sheweth him the manner of the Order that he saith he can, and then putteoth some of the water of the Bath upon the shoulder of the Esquier, and taketh leaue, and the Esquires gournours shall attend on each side of the Bath themselves, and after that same manner shall all the other knights do, one after another, till they have all done, and then the Knights depart out of the chamber for a season. This done, the Esquires gournours doe take the Esquier out of the Bath, and lay him in his bed, till he be dry, which bed ought to be simple without curtains, and being dry, he shall rise out of his bed and apparell somewhat warme because of the coldness of the night, and over all his apparell he shall wear a coat of Ruffet cloth with long sleeves, after the manner of an Hermit, with an hood. The Esquier being out of the Bath, and made ready, the Barber shall take away the Bath, and all that is about the same, aswell within as without, and take them for his fees, and likewise the Coller if he be an Earle, Baron, Banneret or Bachelor Knight, according to the custome of the Court. This done, the Esquires gournours shall open the chamber doore, and let the Knights enter in, to leade the Esquier to the Chappell. And when they are entred, the Esquires singing and dauncing shall be brought before the Esquier with their melodie to the Chappell. And when they are entred into the Chappell, then spices and wine shall be given to the sayd Knights and Esquires. And the Esquires gournours shall
Cap. 11. Militarie and Civil.

shall lead the Knights before the Esquier to take their leaves. And he shall thanke them altogether for their trauell, honor and courtesies. And so they depart: after whom the Esquires gouvours shall shut the doore, and let no man enter in the Chappell, except the Esquires his gouvours, the Priests, Chandler, and Watch. And so he shall remaine in the Chappell till it be almost day, always in prayer, desiring God to bleffe and increase his grace in him, to give him power and comfort to take this high temporall dignite, to the honour and praise of him, the holy Church, and order of Knighthood. And when day appeareth they shall cause the Priest to say prayers, and communicate if he will. And from the entring of the Chappell doore hee shall have a candle of waxe borne before him. Prayers being begunne, one of the Gouvours shall holde the candle before the Esquier till the reading of the Gospell, and then the Esquier shall hold it himselfe till the Gospell be ended, and then it shall be set before him till all the Service be ended. Then one of the gouvours shall take away the hood from the Esquier. And when the Gospel is read, the Esquier shall kneele downe and offer money in the honour of God, and him that shall make him Knight. Then the Esquires gouvours shall leade him into his chamber, and lay him in his bed till it be faire day. And whilst he resteth in his bed he shall be covered; that is to say, with a coverlet of gold, called Sigleton, and the same shall be lined with Kerse. And when it seemeth good to the Gouvours, they shall goe to the King and say into him: Sir, when it pleaseth your Grace our Master shall rife. And then the King shall command the Knights, Esquires, and Minstrels, to goe to the chamber to cause him rife, and to make him ready, and to bring him before him in his Hall. But before their entring and notice of musicke heard, the Esquires shall make all things ready for the apparelling of him. One Knight shall give him his shirt, another his hose, the third his doublet, another shall apparell him in a kerse of red Tartar. Two other shall lift him out of his bed: two others shall put on his blacke netherstockes foiled with leather: two other to lace his Manches: another to girdle him with a girdle of white leather without any studes: another shall combe his head: another shall put on his coafe: another shall giue him a Mantle of sike, and Kerse of red Tartar, laced with a white sike lace. But the Chandler shall have for his fees all the garments and others where with he was clothed at the first entrie, and alfo the bed and Sigleton; for which fees, the Chandler of his owne expences shall finde the coafe, gloues, girdle, & lace. Then the Knights shall mount on horsebacke, and conduct him to the Hall, the musicke playing before him, his horse garded with blacke leather, the Arfon white, stirop leathers blacke, and stirops gilt, the pectorel of blacke leather with a croffe paty of gold, hanging before the horse scete, and without a crouper: the bridle of blacke leather with a croffe paty on the forehead: and then a yong Esquier to ride before him without a hood, who shall bear his sword by the point with the puries hanging at the hils, which are white, studded with blacke, and a white leather girdle without any studes. When they come to the Kings Hall, the Gouvours and Marshalls shall be ready to meete him, and at his alighting the Marshall shall have his horse, or else tooth, for his fee,
Of Honour

Lib. 2.

...he shall be brought to the uppermost table in the Hall, and there tarry till the Kings coming, the Knights on each side of him: and the young man holding his sword between the two Esquires. And when the King commeth into the Hall, and looketh on the Esquier, ready to take the high Order of temporal dignitie, he shall demand the sword, and the spurres, and the Chamberlaine shall take the sword and the spurres from the young man, and shall shew them to the King, and then the King shall take the right spurre and shal deliver it to the most noble Lord, saying, Put this upon the Esquieres heele; and he kneeling on that one knee, shall take the Esquier by the right legge, and put his foote upon his knee, and make fast the spurre to his right heele: and the Lord shall make a crosse on the knee of the Esquier, and kisse him. This done, another Lord shall come and fasten the spurre to the left foot in the same manner. And then the King of his great curtsey shall take the sword, and gird it about the Esquier: and then the Esquier shall lift vp his Armes on high, holding the Gaunlets in his hands betweene his fingers and the thumbes. And the King shall put his arm about the Esquires necke, and lift his right hand vp, and kisse the Esquier on the shoulder, saying, Be a good Knight, and then kisse him. And then the Knights doe leade the new Knight to the Chappell with great melody to the high Altar, where he kneeleth downe and putteth his right hand vp on the Altar, promising to defend the right of holy Church during his life. And then he shall ungird the sword, and with great devotion pray unto Almighty God that he may keepe the Order which he hath taken upon him, and accomplishe the same to the end, and taketh a drop of wine. And at his going out of the Chappell, the Kings master Cooke is ready to take away the spurres, and to haue them for his use, saying, I am come from the King being his master Cooke, to take the spurres from you, and to shewe you, that if you doe anything against the order of Chivalrie (which God forbid) I will cut away the spurres from your heeles. And then the Knights shall lead him backe into the Hall, and he beginneth the table of Knights, and the Knights shall sit about him, and he shall be feted as the other are, but he shall neither eate nor drinke nor move, or looke here or there, no more then one that is new married. This done, one of the governors shall haue a handkerchiffe in his hand, which he shall hold before his face, when he will spit or such like: and when the King is risen from the table, and gone into his chamber, then the new Knight shall be led with a great number of Knights and Minstrels before him to his chamber, and at their entering the Knights and Minstrels shall take leave, and hee shall goe to dinner. The Knights being departed, the chamber shall be shut, and that newe Knight shallbe dispoiled of all his abillaments which shall be given to the Knights & Heralds, if they be present, or els to the Minstrels, with a marke in silver if he be a Bachelor Knight, and if hee be a Baron, then double thereof, if he be an Earle or higher estate always doubled, and the Rustic night-cap shall be given to the watch, or els a noble in money. And then he shall be apparelled in a blew gowne, with the Manches open in the manner of a Priest, and hee shall haue at his left shoulder a lace of white silk hanging, which he shall weepe uppermost on his garment, so long till hee haue

The knights and gentlemen have gained honour in Arms: and be recorded by some noble Knights, Esquires, and Heralds of Arms for some memorable deeds done by him, as hath beene said before, or by some noble Prince, or noble Lady, which may cut away the face from the Knights shoulder, saying, Sir, we have heard much of your renowne, and what you have done in divers places to the great honor of Chivalrie, for your feste and him that made you Knight: therefore reason would that this face should be taken from you. But after dinner the Knights and gentlemen doe come after the Knight, and doe bring him to the Kings presence, and the Esquires governours before him. And when the newe Knight commeth into the Kings presence, he shall kneele downe before him, saying, Most noble and renowned Sir, I do thank you for all the honors, courtesies and goodneffe which you have done vnto me. And doth take his leave of the King. And then the Esquires governours do take leave of their Master, saying, Sir, we have accomplished the commandment of the King as he charged us, to the uttermost of our power, wherein if we have displeased you, through negligence, or deed, during the time, we desire pardon. On the other side, Sir, according to the custome of the Court and ancient Kings: we demand Robes and fees for term of life, as Esquires of the King, and companions vnto Bachelors Knights, and other Lords.

CHAP. 12.

Knights Bachelors.

First it is to be remembred, that no man is borne a Knight of any title, but made, either before a battell, to encourage them to adventure their lives, or after the fight, as an advancement for their valor therin shewed: or out of warre for some notable service done, or some good hope of vertues that do appear in them.

These Knights are made either by the King himselfe, or by his commissiion and royal authority given for that purpose, or by his Lieutenant in the warres, who hath his royal and absolute power for that time. And this order may be resembled to that which the Romanes, called Equites Romanus, differing in a sort, but in some other sort doth agree with it; for seldom in all points one Common wealth doeth agree with another, nor long any State accordeeth with it selfe. Equites Romanes were chosen ex Censo, which is according to their substance and riches; Even to be Knights in England for the most part, according to the yeerely revenue of their lands, being able to maintaine that estate: Yet all they that had Eques from Censum were not in Rome Equites: no more are all Knights.
Knights in England that may dispense a Knights land, or fee, but they one-
ly to whom it pleaseth the King to give that honour. In Rome the number
of Equites was vncertaine, and so it is of Knights in England, at the pleasure
of the Prince. Equites Romanis had Equum Publicum, but the Knights of
England finde horses themselves, both in peace and warre: Census Equester
among the Romans was at divers times of divers value, but in England,
whoever may dispense of his free lands forty pounds sterling of yearely
revenue, by an old Law, either at the Coronation of the King, or marriage
of his daughter, or at the dubbing of the Prince, Knight, or some such great
occasion, may be by the King compelled to take that order and honour, or
to pay a fine, which many rich men, not so destitute of honor, as of riches,
had rather disburse. Some also, who for good respect are not thought
worthy that title, and yet have abilitie, neither be made Knights though
they would, and yet pay the fine of fourtie pounds sterling, which (as silver
is now prifed) is 120. pound currant money. Whereof this word Knight
is derived, or whether it signifieth no more then Miles doeth in Latine,
which is Souldier, I know not. Some hold opinion that the word Souldier
doth betoken a waged or hired man to fight. Caesar in his Commentaries
called Souldiers, men devoted and sworn by bond or oath to serve the
Captaine, which order if the Almanes did follow, it may be, that they
who were not hired, but being of the Nation upon their owne charges,
and for their advancement, and by such common oath and band that did
follow the warre, were (perhaps) called Knights, or Militis: and now a-
mong the Almanes some are called Launce-Knights, as Souldiers not hired,
although they be well-nerve all hired. Or it may be, that they who were
next about the Prince, as his Guard and Servants, picked, and chose men
out of the rest, being called in the Almane tongue Knighthen, which is as
much to say as dayly Servants, being found of good service, the word after-
wards was taken as an honour, for one that professeth Amnes. Now our
language is so altered, that hard it were to give judgement thereof. But
sure it is, we in our English doe call him Knight, whom the French do call
Chevalier, and the Latine Equitem, for Equesfris ordinis. Touching the
making of these English Knights, the maner is this. Hee that is to be made
Knight is stricken by the Prince with a sword drawn upon his backe, or
shoulder: the Prince saying Soys Chevalier, and in times past, was added, S.
George. And when the Knight riseth, the Prince faith, Auance. This is
the maner of dubbing Knights at this present: and that term dubbing was
the old terme in this point, and not creating. These sorts of Knights are by
the Heralds called Knights Bachelores.
The Ceremonies in the degradation of Knights in England.

It seemeth that the degradation of Knights hath bene vised only for offences of greatest reproch and dishonour: which I conceive partly by the rareness of such actions, and partly for that the men bereft of that dignitie, were not onely degraded, but also by law executed. As in the raigne of King Edward the fourth it appeared a Knight was degraded in this sort.

First, after the publication of his offence, his gilt spurres were beaten from his heele, then his sword taken from him and broken: That being done, every pcece of his armour was bruised, beaten and cast aside. After all which disgraces, he was beheaded.

In like manner: Andrew of Berkley a Knight and Earle of Carlisle, was in this sort disgraced. He being apprehended, was by the Kinges commandement brought before Sir Anthony Lucie, anno 1522. appareled in all the robes of his estate, as an Earle and a Knight, and so led unto the place of judgement. Being thither come, Sir Anthony Lucie saide vnto him these words: First thou shalt looke the order of Knighthood, by which thou hadst all thine honour: and further all worship vpon thy bodie be brought to nought. These words pronounced, Sir Anthony Lucie commanded a knaue to hew the Knightes spurs from his heelle, & after causeth his sword to be broken ouer his head. That done, he was dispoiled of his furred Tabord, of his hood, of his furred coats, and of his girdle. Then Sir Anthony saide vnto him these words, Andrew, now art thou no Knight, but a knaue, and for thy treason the King doth will thou shalt be hanged.

CHAP. 14.

Knights of the Toison D'or, or golden Fleece.

The Knighthood of the Toison was instituted by Philip (sumamed the good) Duke of Burgundy, and Earle of Flandeir, in the yere of our Lord, 1429, being mooved therunto with devout zeal, that he had to undertake the conquest of the holy land, albeit his valorous determination took none effect, by reason of many altertions and losses which hapned unto the Christians in the East at that time. Hee elected for Patron of this Order, the Apostle S. Andrew.

The Soueraigne of this Orde is he unto whom the Dukedom of Burgundie doth lawfully descend.

The number of these Knights first elected were foure and twenty, besides the Soueraigne, all men of Noble blood without reproch, and of vertuous merit.

The habit is an undergarment of Crimson velvet, with a mantle of the same, lined with white, it openeth on the right side, and in the wearing is turned up on the left shoulder, it is richly embroidered round about with a border of flames, fusts and flesses. The hood of crimson velvet the Knights wear upon their heads as by the figure appeareth.

The Collar of this Orde, is of gold wrought of flames and fusts with the Toison hanging thereat. The Soueraigne hath auttoritie in himselfe absolutely to give, and bestow the same at his pleasure. This Collar, or the Toison, euer Knight is bound to weare dayly, or failing, shall incurre a penalty. But in time of warre, or urgent affaires, to weare the Toison only shall suffice. Or if by mishap the Collar doe breake, it is permitted for mending thereof, it may be carried vnto a goldsmith. Or if any Knight travelling by the way shall fare to be robbed, he may lay the Collar aside. Yet it is not lawfull to increase the quantitie of the Collar, nor adde thereunto any stones, or workmanship, and most unlawfull it is to sell it, or change it.

Who so ever entret in this Orde, must renounce all other Orders of Knighthood, of every Prince, Company or Religion; yet out of that law are excepted all Emperours, Kings and Dukes, vnto whom it is dispensed that
that they may weare the Ensignes of this Order, if they be chiefe and Soueraignes of their owne Order. Yet to the end the truth may appere, a Counsell of Knights shall be called to conferent vnto that dispensation.

These with other Statutes and Ordinances the Knights of this great Order are sworne to obserue and keepe. And many of them have bene, since the first institution, enlarged, altered, or taken away by the Soueraignes.

The day of assembly for these Knights, was at the beginning appointed on the fast day of S. Andrew, but since altered vnto the second of May, and that but once in three yeares; vnlesse it please the Soueraigne other wise to command.

To this Order doe belong foure principal officers, viz. A Chancellor, a Treasurer, a Register, and a king of Armes named Toizone D'or.

To this Order also appertaineth an Impeze: the matter thereof was Charles Duke of Burgundie: whose high valour brought Lerays the xj. king of France vnto great trouble, as Monsieur d'Argenson writeth.

The said Impeze or diceuse was an Instrument made to strike fire, called an Amphithe, with these words, Ante ferit, quam flammanicies: meaning, he had power to kindle great trouble before it were perceived, yet was the event unhappye: for in the warre against Loraine and the Swiss, after the defeate of Morat and Granjon, his forces were utterly overthrown, and his person slaine before Nancy, the Euen of the Epiphanie. Whereupon Renato Duke of Loraine being victorious, and seeing the standard of Duke Charles with the Impeze of the Instrument of fire, sayd, That unfortunat Prince when he had most neede to warme him, lacked leisir to strike fire: which speech was pitie; and the more, because the earth was then couered with snow, and by reason of the conflict full of blood. At that time was the greatest frost and cold, that any man living could remember.

The Toizone which these Knights doe weare hanging at their Collar of Order, is the forme of a golden fleece, which Israewl vnon at Cohebo; others do suppose it to be the fleece of Gedeon, whereof the holy Scripture maketh mention; which signifieth Fidelite, or justice uncorrupted.

The number of these Knights was much encreased by the Emperour Charles the fifth; who having the dukedom of Burgundie, eacted into that Order persons of greater Title then were at the beginning, and commanded the election should be by consent. After him, King Philip of Spaine did the like.
The names of Knights in the first election.

The Duke of Burgondie Soueraigne.
  William de Vienna of S. George.
  Rinieri Pot Lord of Castile.
  The Lord of Rombaix.
  The Lord Mountacute.
  Orland de Vtquerque.
  Anthony de Vergi Conte of Lignij.
  Hugh de Lanoi, Lord of Santes.
  John Lord of Cominges.
  Anthony de Tolongion, Marshal of Burgondie.
  Peter de Luxemburg, Conte of Beureine.
  Gilbert de Lanoy, Lord of Villeral.
  John de Villiers, Lord of Illeadam.
  Anthony Lord of Croy and Rentj.
  Florimont de Brimeu Lord of Massincure.
  Robert Lord of Manticnes.
  James de Brimeu, Lord of Grigni.
  Baldwin de Lanoi, Lord of Mulambays.
  Peter de Baufremont of Cagni.
  Philip Lord of D'osteruant.
  John de Orcqu.
  John de Croy Lord of Tours super Marne.
In the yeere 1469, Lewis the 3d, French King erected an order of Knighthood whereinto himselfe with others the most principall Peeres of France did enter. It is said, the occasion which moved the King to intitle this Order with the name of S. Michael, was the memory of an apparition of that Saint upon the bridge of Orleans, when that Citie was besieged by the English, at which time lived a certaine maiden called Johana, a woman of so rare wit and valour in Armes, as was reputed more then a mortall creature, or rather some enchantresse of singular knowledge.

This Order is ornified with a great Collar, whereat the Image of S. Michael hangeth. The words thereon set, are these: Immen$ Siremor Oceani.

The Soueraigne of this Order is the French King and his successors.

The number of Knights to be elected into this Order is 16. But of late, yeeres that number hath bene much encreased, and thereby the order become of small reputation: yet it is said, that the great Collar and Robe is bestowed only to that number, although the Michael be given unto many. Howfoeter that be, sure it is, that the intent of that King was to make choice onely of the most noble personages of his owne blood, and others, who for vertue and honour were accompted worthy: as by the first election appeareth: who were these.

King Lewis the 11. Soueraigne...
Charles of Spaine Duke of Vienna.
John Duke of Burbon and Auerne.
Luys de Luxemburg, Conte of S. Paul and Constable of France.
Andre de Laual Lord of Ioheac, Marshal of France.
John Conte de Sanserre Lord of the Foresst and of Pleissis Mace.
John de Tonteuille Lord of Castiglione.
Levis Bastard of Burbon, Conte of Rosligione and Admiral of France.

Anthony
Of Honour

Anthony of Chiabanes, Conte d’Ammartin, and Grandmaster of the King’s house.

John Bastard d’Armignac, Count of Comminges Marshal of France, and Governor of Delfinato.

George de Trimouille, Lord of Ctaon Seneschal of Vienna.

Luys Lord de Cursol, Seneschal of Poylon.

Gilbert de Gabanes Lord of Croito, Seneschal of Vienna.

Taniqui de Castello, Governor of the Province of Rossiglioni and Sardenna.

The rest of Knights to be chosen into this Order was deferred until the next meeting.

The place of assembly of these Knights, and where their Armes with other Ensignes of Knighthood should be preferred, was appointed to be the Church on Mount S. Michael.

To this Order belonged a Treasurer, a Chancellor, a Register, and an Herald named Monfamichaele.

The feast ordained for these Knights was on Michaelmas day to be kept yearly.

The Statutes appertaining to this Order, are to be seen in the book intituled, Les Ordinances de France.

In the reign of Henry the second French King, the habit of this Order of S. Michael was altered in manner following, as to this day is continued.

First his doublet, hose, shoes, sabreté, with the band of his cap, & feather were all white. His surcoat of cloth of siller, with the sleeves on. Over that hee wore a mantle of cloth of siller tied over the right shoulder, and turned up over the left, it was bordered about with a rich embroidery of cockles and knots; Over the right shoulder lay his hood of cloth of siller, spreading over his backe, the upper hanging before, and over all, the Collar of the Order of S. Michael.

CHAP.
CHAP. 16.

Knights of the Annunciation.

His Order was also about the same time begun by Amedeo Count of Savoy, named Il Fide, in memory of Amedeo the first Earle, who having valorously defended the land of Rhodes against the Turkes, wanne those Armies which defending are now borne by the Dukes of Savoy, Vis. Guiles a crosse Argent. The Collar appertaining to this Order is made of gold, and on it these four letters engraven, F.E.R.T. which signifies, Fortitudo eius Rhodum tenuit. At the said Collar hangeth a Tablet, wherein is the figure of the Annunciation.

The Church appointed for ceremonies appertaining vnto this Order, is called Pietra, within a Castle in the Dioceffe of Belleu, whereunto was giuen (at the foundation of this Order) certaine lands for the sustentation of fifteen Chaplains.

For continuance of this Order, at the time of the constitution were made many honourable ordinances to be kept by the Knights presentely elected, and after to be elected. The chiefe of them are these following.

First, that he the said Duke and his succesours should be Lord and Soveraigne of the said Order.

That every brother and companion of the said Order should at all occasions favour, love, and maintaine one the other: and also defend and protect his person & estate against every other person or persons whatsoever.

That if any question or controversy should arise betwixt two Knights, then they to submit the ordering thereof vnto two or more of the fraternity, and after to obserue the same vnviolated.

That for avoiding of suite in Lawe, whensoever any cause of Action was betwixt the Knights, then the confessing thereof should be referred vnto four other companions of the Order, to the end the matter might be determined without charge or expences. And if the question depending were difficult, then the Knights that were to consult one of them might call vnto their assistance, two Doctors, men of approved honesty and understanding.

That every Knight at his death should give towards the maintaining of the said Church an hundred Florins to be delivered into the hand of the Pryor for the time being.
That at the death of every Knight the rest of the companions should assemble at the Castle of Pietra to bury the dead in good and honourable order, and every of the said Knights to wear a white gowne, and to make their offering. Or if any of them could not be present, then with what convenient speed might be, to come thitherafter.

That every Knight at his buriall should give vnto the Church a Collar, a Banner, his Armour, and coat of Armes, if he be a Banneret; or not being, he ought to give a Penon of Armes, a Collar, and coat of Armes. All which shall be offered on the day of entertainment at the Church in memory of the dead.

That every Knight should at his owne charges come vnto the buriall accompanied with two servants, and bring this four great waxe Candles or Torches, weighing one hundred pounds.

After this Order of Knighthood was ordained at the Castle of Pietra the third of Februarie Anno 1434. by Amadeo first Duke of Savoia, these Statutes were added.

That every Knight after the death of any of the brethren, should (during certaine dayes) be apparelled in blacke, and not weare the Collar for nine dayes next after the Knights decease signified.

That the Soueraigne should at the buriall offer vp his collar.

That every Knight in going to offer should proceed according to his anciettie without other respect.

That no Knight should be receiued into the Order, that was a person noted for any dishonourable reproch: or if after hee were receiued, any fault should be committed, then presently was forced to forgoe his collar, and never more to weare it, but returne it vnto the Soueraigne within two moneths. And if he failed so to doe, then to abide the censure of his companions, and by an Herault be summoned to send the collar vnto the Soueraigne, and be enioyed never after to weare it.

That every Knight should be sworn to weare the Order daily and not to accept any other. Some other Statutes there are, which for breuitie I omit.
CHAP. 17.

Knights of St. Esprit.

The Order of St. Esprit, was instituted by the right Christian King of France, and Poland, Henry the third of that name, containing a hundred and five Articles. This Knighthood was instituted in the yeere of grace 1578, and in the fifth yeere of his reign.

It was called the Order of the S. Esprit, for that on the day, and feast of Pentecost, it pleased God (as they say) by the inspiration of the holy Ghost, to unite the hearts and wills of the Polish Nobilitie, at an assembly of Estates general of that puissant kingdom, together with the great Duchie of Lithuania, to make choice of the said Henry for their King, and afterward upon the same day and feast, to call and accept him to the rule and government of that Crowne.

In commemoration whereof with the advice & consent of the Queene his mother, the Princes of his blood, and other Princes Officers of his Crowne, and Lords of his Counsell, he instituted this Militarie Order of St. Esprit to be continued for ever, with all Ordinances and Statutes there mentioned irrevoicable.

The number of persons contained in the said Order are one hundred, besides the Sovereign, which is ever the King: in which number are comprehended four Cardinals, five Prelates, the Chauncelor, Prouost, Master of the Ceremonies, great Treasurer, and Scribe, who are called Commanders. So that never after for any cause or question whatsoever, the said number should be augmented, nor upon the vacation happening of any of the places of the said Cardinals, Prelates, or Officers, any other may be admitted to supply their room or service, unless he be a man of like qualitie and condition.

The oaths, ceremonies, pensions, accompts, and other duties I leave to be seene in the printed booke of the Order, where they are discribed at large: I onely will set downe the time of their feast, their Officers, the manner of their habits and solemn proceeding, as most fitting and pertinent to our purpose.

Every yeere the feast of the Order is celebrated the first day of January, in the Church of the Augustines in the citie of Paris. And if for the publique affaires of the Realme, the King in person can not be there present, then the feast is to be celebrated, where he shall personally be, and in the greatest Church, where he is to be assiste with the Cardinals, Prelates,
Commanders, &c other officers of the said Order, except any of them have commandment by the Soueraigne to the contrary. And as they shall in number repair to the Court, they are to acquaint the Prouoist of the said Order, to the end he may prepare their Eucharists in the Church, where they are to solemnize their Ceremonies, which beginne the Even of the said day, and where they all accompany the Soueraigne from his Palace to the Church, as followeth, viz.

The Viher marcheth formost, the Herauld after the Vther, then the Prouoist, great Treasurer, and Scribe, the Prouoist taking his place between the two others. The Chauncellour goeth alone, the Commanders two and two after their degrees. After whom proceedeth the Soueraigne, or great Master, who is followed of Cardinals, Prelates, and other of the Nobilitie, being of the said Order. The fayd great Master, and Commanders are apparelled with long Mantels, made after the fashion of those which are worn the day of S. Michael, of blacke velvet embroidered all about with gold and fillet, the embrodery made of flowers de Liesse, & knots of gold, betweene their sundry cyphers, of fillet, and flambees of gold feamed.

The said great Mantle is also garnished with a mantlet of greene cloth of fillet wrought ouer, with the same manner of embroidery of the great Mantle, and the said Mantle, and manteler, are both lined with satin of Orane colour. They wear the said Mantle, turned vp over the left side, and the opening ouer the right, according to the pattern, which is here expressed, their hole & doublets are white, their bonnes blake with white plumes. Upon the said Mantles, they openly wear the great Collar of the Order, which was given them at their reception.

Touching the Officers, the Chauncellour is invested as the Commanders, but that he hath not the great Collar: hee weareth onely the croffe bowed before on his Mantle, and that of golde hanging at his necke by a blew riband. The Prouoist, great Treasurer, and Scribe, have also Mantles of blacke velvet, and mantlets of greene cloth of fillet, but they are onely bordered about with flambees of golde, having the croffe bowed on their Mantles, and that of golde hanging at their neckes. The Herauld and Vther haue Mantels of Satin, and Mantlets of green velvet, bordered with flambees as those of the other Officers. The said Herauld shall carry the croffe of the fayd Order at a Schuchion of Armes enamelled hanging at his necke. And the Viher the like croffe, but somewhat less in forme, then those of the other Officers.

At their returne from the Vespers, or Euenfong, the Commanders and Officers, goe to confession to be prepared for the Sacrament, which they are to take the next morning.

The next day the Cardinals, Prelates, Commanders and Officers, accompany the Soueraigne, in like Order and Habilement (as aforesaid) to the Church to heare a solemn Masse, where the Soueraigne offereth as many crownes, as he is yeeres old, and every Commander for himselfe one crowne, which offerings are given to the Noyces of the Augustines for their better entertainment and erudition.

The seruice ended, they conduct the Soueraigne to his palace, whereas
Cap. 17. Militarie and Civil.

The Cardinals, Prelates and Commanders, with the Chancellor of the Order, dine all at one Table. The Prout, Treasurer, Scribe, Herauld, and Vipher, at an other Table, and in a place apart.

The hour of Vesper being come, the Soueraigne, Cardinals, Prelates, Commanders, and Officers, by Order (as is said) wearing Mantels and mantlets of blacke cloth except the Soueraigne which is of scarlet, or deepe morrery, having the crosse of the said Order fowed thereon, goe to the Church to heare the Euentong.

The Herauld of this Order, called King of Armes, at his election making profession of that Religion, is known to be a man of good renowne, grave, expert, and fit for such a charge. He hath 400. crownes of the sune yearly for his ordinary wages. He is bound to make a booke, in which are truly to be painted, the Armes and Crests of all the Cardinals, Prelates, Commanders, and Officers of the said Order, and under their Armes their names, surnames, signiories, imployments, and qualities. And for the same to be done, every one of the said Cardinals, Prelates and Commanders, are employed to give him a marke of silver at their reception. When occasion serveth that he is to denounced, or signifie any message to any of the said Commanders and Officers, he is to report into the Soueraigne in open Chapeter the anfwer where which hath bene made him, and whatsoever he hath learned in his voyage, concerning the good, honour and service of the said Order.

It is to be noted that this Herauld or King of Armes hath nothing to do with the Order of S. Michael: for there is an express Officer for the same: nor either of them both are to meddle with any action of Armes, but such as may prudently concern their Orders. There are for the Kings service (otherwise) provinials Heraulds which carry their names of the Pairdomes: as Normanis, Aniau, Britaine, Etc. They have a College at Paris, where they all meeet at the assembly of the States general, otherwise they abide in their severall Provinces.

The Vipher of the saide Order assisteth the Ceremonies with a Mace, which he beareth on his neck, which is expressely made for the seruice of the Order: he hath 312. crownes of the Sunne per annum, which is paid him by the Treasurer of the Order: his Office is also to keepe the doore at the Chapeters which are holden, as all other things that belong to his charge. Both the Herauld and Vipher when they are chosen take their oaths, and receeive their shield and crosse at the hands of the Chancellor.

These fives Orders aforesaid, viz. that of the Garter in England, that of the Tour by in Burgundy, that of S. Michael in France, that of the Annunciation in Sancy, and that of the S. Effreis last erected in France, be reputed most honourable, and are adorned with great Collars, in token they excell all other degrees of Knighthood.
Cap. 18. Militarie and Civill.

CHAP. 18.

Knights Templars.

In the yeere 1117, nine Gentlemen who happened to meet in the Holy land, (of which number was Godfrius Aldemaro Alexandrino, and Hugo de Blasco de Pagano) among themselves determined to erect an Association or brotherhood. And being come vnto Jerusalem, they consulted upon the estate of that countrey, being enforced, that in Zaffo (a towne anciently appertaining to the family of Contareni in Venice) there remained many theues that vfed daily to rob such Pilgrims as resorted vnto the holy Sepulchre. They therefore resolved (as a service acceptable to God) to hazard their lives in the suppression of those robbers, whereby the way vnto Jerusalem might become secure. And because the Christian army was then employed in recovery of the Holy land, no order was taken for safe passage. To encourage these Gentlemen in so praisable an enterprise, a lodging in the Temple of Jerusalem was appointed, of which place they took the name of Knights Templars. Also the King and Patriarch much liking an action so honourable, furnished them with many necessary provisions. To them also resorted many other Christians, so as in short time the number became much increased; yet no habit, signe, or rule was agreed upon. Notwithstanding, the Gentlemen persisted in their vow nine yeeres, and grew to so great reputation, that Pope Honorius at the suite of Stenu Patriarch of Jerusalem, professed vnto them an order of life, whereby they were enjoyned to weare a white garment; and Pope Eugenius added thereunto a red Croffe.

After which time, they elected an head or great master, like vnto him that commandeth in M'ass. The number of these Knights daily encreased, and their enterprizes became famous: not onely for guarding the way and passages, but also they undertook warfare against the Infidels, both by sea and land. And the Christian Princes moued with love of their ventue, in sundry provinces assigned vnto them houses and great revenues to be spent in Gods service. In proceflle of time they became so potent, as in every Christian kingdom they were owners of Townes, Fortresses, and Castles, and wheresoever the great Master did goe, a mightie army did follow him.

It pleased God afterwards to permit, that Jerusalem and other places of the Holy land, through discord among the Christians, and negligence of Princes not sending thither any aid, was conquered, about ninety yeeres after
Of Honour Lib. 2.

after the same had bene possess[ed]. Neverthelesse, these Knights Templars ceased not to make warr[e] vnpon the enemies of Chri$t, and continued the same two yeeres after Jersul[l]a[m] and other townes in the East were lost. But in the yeere 1310, when Pope Clement the fith (holding his Court in Fraunce) by per[si]uation of Philip the French King, vterfully ru[ined] the Or[de]r of Knights Templars, having continued two hundred yeeres, which happened either because their finnes deserved such a punishment, & therefore justly suppressed, or else (as others doe thinke) that King of his courteous mind suggested matter to confiscate their possessions: Howsoever it was, the Pope and King layd hold of their temporall goods, and cau[ed] all the Knights remaining in France or elsewhere, to be in one day ar[rest]ed, and afterwards a sentence pronounced against them. The Articles produced against them, were these.

First, that by prac[tice] of their predecessors the holy land was lost, and left to Infidels.

Secondly, that in election of their great Master, they secretly v[led] certaine superstitious and Pagan ceremonies.

Thirdly, that they were heretics in holding some opinions contrary to the Christian faith.

Fourthly, that they made profession of their faith before an Image apparelled in a mans skinne.

Fifthly, that making their confession, they dranke mans blood, & toke a secret oath, one to aid another in defence of that impious custome.

Lastly, that they v[ed] the finne against nature.

How ift or viu[st] these accusations were, men doe thinke diversly: but sure it is, that the mo[e] principal Knights were burned, part of their possessions given unto the Knights of the Rhodes, part to other Monasteries, and the rest remained with the Princes that did apprehend them. The French Histories doe affirme they were justly condemned: and Plutarch in his Diuouce upon the life of Pope Clement, doth lay the same. The like is written by Polatiano and Polyddor Virgil. Others have said the contrary, as Nauclerus, Bacсьtius, and Sabellius, alleging that Clement did consent to suppress these Knights, upon condition that the King should depose Boni[c]lius and give the Papacy vnto him. Yet Clement being made Pope, seemed loath to performe what he had promised, vntil a certaine Knight of that Order, and Prior of Mountfalcon (a City in France) was by the great Master apprehended, and with him one other for having committed certaine offences. These two prisoners in hope of libertie, and to be revenged vpon the great Master, agreed to sug[ge]st false accusation against the Religion, and the great Master thereof. This practice being agreed vpon, they imparted the same vnto certaine Officers of the King, affirming the great Master and the whole number of Knights to have merited death. In which case, if his Majestie were pleased to do justice, besides the good that would thereof follow, he might receive great commodity.

The King liking well of the offer, & particularly concerning the points of accusation, made report thereof vnto the Pope, instantly directing the ruine of these Knights vpon the deposition of the two witnesses aforesaid.

The
Cap. 18. Militarie and Civil.

The Pope either because he did indeed giue credit vnto the accusers, or to performe his promise vnto the King, without other proofes, caused the Knights to be apprehended in divers parts of Christendome, and the great Master being in Paris, was there with three score other gentlemen of the order, taken, their processe made, and many people looking on, led out of the Citie to be burned; yet vpon confession offered pardon. But neither feare of death, nor love of life, could move them to acknowledge any such offence, still affirming their innocencie: whereof they called God to witnesse.

Some of them being then executed, the great Master called Diego together with Delsino, Hugo and other principal Knights, were in the Popes and Kings name required to confess. Nevertheless, they persisted, and being led vnto the place of execution, the great Master said vnto the people that for punishment of many his sines hee had merited death: yet the crimes now imposed vpon him and his Order, were utterly false and malicious. Adding that if any of the Order had confessed such matter, the feare of death and persifation of the Pope was cause thereof. The other two beginning to speake, were put into the fire, and with great devotion died. But Hugo defiuous of life, confessed the matter, and within few days after, died naturally.

One of the two Knights accusers, and authors of the vniversall ruine, was hanged, and the other flaine, whereof men conjectured these Knights to be executed, onely to satisfy the covetous practice of that Pope, to the end he and his friends might participate the spoile.
C H A P. 19.

Knights of Santiago.

Next unto the Knights aforesaid, for honour and elimination are these Knights of S. James in Spain, by the Spaniards called Caualleri di San Iago. The original of which Order was this.

At such time as the Arabians had well neere conquered the Countrey, the remainder of the Spanish people refusing to live under the Lawes of that barbarous nation, retired themselves unto the mountaines of Asturias, and there settled a government.

After some yeeres of their abode there, certaine gentlemen consulting together, determined to make an association, and begin a warre upon the infidels, and Moors. These gentlemen to the number of thirteenth, being all Barons and men of great qualitie, agreed also upon certaine religious rules of Knighthood, yet referring unto themselves libertie of marriage.

The Ensigne which they resolved to weare was a red Cross in forme of a sword.

This Order was erected at such time as the King Don Ramiro wanne the victory against the Moors in the province of Compostella, at which time great possessions and priviledges were given to S. James of Compostella, Anno 1030.

This Order hath one chiefe governour, who is called great Master: he with thirteenth other Knights have authoritie to choose or remoue any Knight at their discretion.

Upon the feast day of all Saints these Knights do vse to meete, and consult vpon matters appertaining to their estatte.

The revenues belonging to these Knights is maruellous, amounting to many hundred thousand dukers.

Many Popes have giuen their allowance to this Order, yet either they could nor, or would not refuse a greater tribute thereof then ten Malaccini yeerely.
CHAP. 20.

Knights of S. John Jerusalem: called Knights of the Rhodes: and now of Malta.

It is written (I know not with what warrant) that at the Cite of Amiens in Picardie, a Province of France, there was borne a certain Gentleman, who in his childhood had been brought up in learning: and being grown to man's estate, dispas'd himself to the exercise of Arms, and therein long time continued. Afterwards having attained riper years, he despis'd the world, and framed himself to a solitarie life, as one fully resolved to live in contemplation, vnseene of any but God alone. Having sometime remained in that solitarie fort, a suddaine desire he had to visit the Sepulchre where Christ was buried, which shortly after he did. And to the end he might with security passe the Barbarous Nations, he appareled himselfe like unto a Phisition; by which meane without impediment he performed his journey. Thus having pass'd the difficulties of travel in divers strange Countries, he arrived at Jerusalem, and being there, fell into acquaintance with Simon, Patriarch of that Cite, and in lamenting wife enforced him of the oppression and cruelty offered and daily vst by the Infidels towards the poore Christians in those Countreyes. Whereto Simon answered, that albeit the Christians in those countreyes endured great outrages, yet they of Jerusalem suffered much greater, and should be forced to more, if God did not defend them.

By this conference, the Patriarch conceived Peter the Hermit (for so he was called) to be a man of good understanding, and apt to execute any action of importance, that should be committed unto him. Whereupon the Patriarch determined to make him a messenger unto the Pope, vnto whom by letters he imparted the great calamitie and affliction estate of the poore Christians, inhabiting the Holy land.

Peter having receiv'd his instructions, and letter of credence, returned into the Welt: first unto the Pope, and after solicited other Princes: in such fort, and with so good success, as by his persuasions, many great Kings and Potentates, consented to take in hand the recovery of the Holy land from the oppression of the Infidels, and some of them furnished that enterprise with men, some with money, and some did go in person. Among which number (as the chiefest) was Robert Duke of Normandie, sonne to King
Of Honour

King William of England, Godfrey Duke of Lorraine, with two of his brethren called Eustace, and Baldwin, Robert Earl of Flanders, Hugh surname the Great, brother to the French King: with divers other Princes, Dukes, Earls and Barons. Also thither went Beaumond Duke of Calabria, who for zeal to that service (or desire of honour) resigned his Duke's dometo Ruggiero his brother, taking with him so many of his subjects as would voluntarily follow him, of whom (with such other captains and soldiers of Italy as came with him) he assembled more than twenty thousand, all choice men and young, fit for warre.

All things in this fort prepared for the journey, فرص the second (then Pope) sent unto the captains a white Croisie, with commandement that all the soldiery should wear the like, calling that enterprise La craciata. It is said that the Christians, at such time as this warre was proclaimed in Cleirmont (a city of Averno) indebted themselves mutually to animate the soldiery, and joyned in general prayer for their good success, giving them meat, apparel and furniture, vanked or required. Moreover, those that were indebted, were forgiven, and such as had been banished, were pardoned. The women also (contrary to their custom) willingly and with much joy conferred their husbands and sons in this enterprise, and for their furniture gave them their jewels, Chains, and money. The French King likewise sent them great treasure, and gave privileges to the soldiers lands and wines, in their husbands absence. And many great Princes, and other Lords hold and impawned their PATRIMONIES to further this action. So as the Armie assembled for this holy enterprise, amounted unto three hundred thousand footmen, and one hundred thousand horse, who presentely marched towards Constantinople, where they passed the Strait called Bosphorus Thracia, & landed at Calcedonia.

For the first enterprise they besieged Nicaea in Bithynia, which within fiftie days was yeelded; and the fourth of July at the foot of certaine mountains neere unto that city, the Christians fought a battell with a Turkish Armie, which in number exceeded ours, and thereat was present Soliman the Emperor of Turkie, but the Christians had victory, with the losse of two thousand men: of the enemies were slain four thousand.

This victorie gained, the Christians following their enterprise, within short time wonne an hundred cities and townes of accord: and among them the great Antiochia, before which they begun the siege the twentieth of October, and took it the last of May following, where they found Corbena, King of Persia, and Castano, Lord of Antioch. Neere unto that place in one other conflict were slain more then one hundred thousand Turkes, with the losse of four thousand of ours.

The cause of this victorie was (in that time of superstition) imputed to the vertue of a bloody Lance found in Antiochia, which they supposed to bee a speare wherewith Christ was wounded on the Croisie. It was also said, that the Turkes did see (or imagine) another great Armie coming against them from the mountains, conducted by three captains mounted upon three white horses, the beholding whereof occasioned their flight.

This victorie being had, a Nauie arrived from Genoa and from Venice.

Also
Also with them came certain ships conducted by one Vynor of Balcia in
Picardie, a notable Pirate, who repenting his former life, determined to fol-
low that honourable Action.

The Christian forces thus increased, they marched towards Jerusalem,
and besieged it, notwithstanding the city was of great force, yet by Gods
helpe, and the valorous adventure of the Christians, it was assaulted, and in
the end yelded, Anno 1099.

This Citie thus conquered, the sayd Peter (as the chiefe procurer of the
enterprize) was highly honoured, and Godfrey Duke of Lorayn elected King
of the Holy land.

But to returne to the Original of these Knights, I say, that somewhat be-
fore the Christians conquered the Citie of Jerusalem, they had obtayned of
the Saracens leaue to dwell neere vnto the Sepulchre of Christ, and there
buildd a house, calling it the Hospitall of Christians, whither all other
Christians dayly retorted. After that, the number of Christians increasing,
they buildd another house for women, calling it S. Mary Magdalene: And
at length they made a third house, calling it S. John Baptist, where for the
keeping of good order they appointed an officer whom they called Reilor.

Some time after was elected to that fellowship, a governor called Ge-
wardus, who commanded that he, with all others of that house, should weare
a white Croste upon a blacke garment, which was the originall of the Or-
der, and ever since hath bene vned.

Afterwards one other Reilor or great Master was elected, whose name
was Raimondus, to whom authority was giuen, that he should govern and
command all Knights of this Order, wherefoore they were disperst.

Many yeeres after these Knights conquered the Isle of Rhodos holden by
the Turkes, Anno 1308, which was the cause they were commonly called
Knights: and divers princes seeing them martially inclined, gaue vnto
them great lands and posessions: and they became greatly esteemed for
their service, chiefly against the sayd Turkes, and the Soldan, king of Egypt
and Jerusalem.

The sayd Isle of Rhodos (during those Knights inhabitated there) was foure
times assaulted, yet by Gods helpe, and the valiancie of the Knights, it was
defended. Then Mahomet Ottoman Emperor of Turkie, Anno 1480, with an
exceesfull force of men, and an hundred Saile of Galleys (conducted by a
Baffborne in Greece, defended of the race of Paleologi sometime Empe-
rors of Constantinople) did besiege it, but after 89 days of continuall bat-
terie, they were forced to abandon the enterprize, and for their farewel, in
the last assault, the Knights flew more then fourtie thousand Turkes.

But in the yeare 1523, in the moneth of Januarie, the Turkes againe in-
vaded the Island, and after three moneths Siege preserved: for the rest of
Christendome neither vouchesafed them either aide or reliefe.

Since the losse of Rhodos, these Knights haue remained in the Island of
Malta, and often defended it against the enemies of Christendome, but
chiefly in the yeare 1565.

The first erecter of Statutes and Rules for the government of these
Knights, was the sayd Raymondus, calling himselfe, Raimondo di Poggio,
Of Honour

Seruus dioveri de Christo, e custode delle spedalle di San Giovanni Battista di Ierusalem.

No man might be received into this Knighthood, until he had proved his gentility, in presence of the great Master, and other Knights.

Nor no man descended of a Moore, a Jew, or Mahometan, might be admitted, although he were the sonne of a Prince.

And every Knight of this order was sworn to fight for the Christian faith, doe Justice, defend the oppressed, relieve the poor, persecute the Mahometans, use virtue, and protect Widowes and Orphanes.

Divers other Articles there be: but for that they are full of superstition, I omit them.

CHAP. 21.

Knights of Calatraua.

By imitation of the Order of S. Iago aforesaid, was this Knighthood of Calatraua begun in the yeere 1130. The inuentor thereof was Don Sainio King of Toledo.

They were called Knights of Calatraua, of the province and place where they were made and setted, which was where anciently the chief Church of Templars had bene, who not being of power sufficient to resift the Saracens, were forced to yeeld the place unto these Knights.

The habit of these Knights is a blacke garment, and upon it in the breast is set a red Cross.

These Knights have also exceeding great possessions, and many commandries in divers places of Spain.
CHAP. 22.

Knights of the Band.

His Order was first erected by Alphonse King of Spain, sonne to Ferdinand and Queene Constanza in the yeere 1268. And to giue the said Knighthood reputation and honour, the King himselfe with his sonnes and brethren vouchasfe to enter thereinto: with them were also admitted divers other gentlemen of best quality and greatest estimation.

The cause that mov'd the King to name them, Knights of the Band, was, for that he commanded every man elected into the Order, should weare a certaine red Scarfe, or Lace of silke the breadth of three inches, which hung on their left shoulder, & was tied vnder the right arm.

No man might enter into this Knighthood but such as the king did specially admit: neither was any person capable of that dignitie, unless he were the sonne of a Knight or some Gentleman of great account, or at the least such a one as had serv'd the King by space of ten yeeres in his Court, or in the warre against the Moors.

Into this Order no Gentleman could be received being an elder brother, or an heire in possession or apparence, but only such as were younger, without land and liuelyood: because the Kings intention was to advance the Gentlemen of his Court that had not of their owne.

At such time as any Gentleman was admitted a Knight, he promised to observe these Articles following, which I have thought good particularly to expresse, and the rather because they tend only to entreate the minds of men in the offices of Courage and Curtseie, without any mixture of superstition, whereof almost all other Orders in those days tafted.

First, that hee should speake vnto the King for commoditie of the common-wealth and the defence thereof, so often as he were required; and refusing so to doe, shall forfeit all his patrimony, and be banished his countrey.

That he should about all things speake the truth vnto the King, and at every occasion be faithful to his Majefty.

That hee should not be silent whensoever any person should speake against the Kings honor: upon paine of being banished the Court, and depriv'd of his Band for ever.

That he should be no great speaker, and in speaking to vter the truth:
Of Honour

but if he should say or affirm an untrue, then for a punishment, to
in the streets, without his word, for one whole moneth.
That he should endeavour himself to keepe company with wise men,
and persons experienced in the warre, for being found to conuerse with
merchants, artificers, or base people, he should be therefore greatly repro-
ued by the great Master, and for one moneth he commanded to keepe his
house.
That he should maintain his owne word, and faithfully keepe promis
with his friends, and being found to do otherwise, to be enioyed to walke
and goe alone, vnaccompanied of any other of the Kings Court, & should
not presume to speake or come nearer into any other Knight.
That he should always have good armour in his chamber, good hor-
ses in his stable, good launces in his hall, and a good sword by his side, or
otherwise to be called Page, and no Knight, for one whole moneth.
That he should not be seen mounted upon any mule, or other unseem-
ly hackney; neither walke abroad without his Band, nor enter into the
Kings palace without his sword, nor ease alone at home, upon paine to
forfeit for every such offence, one Marke toward the maintaining of
the Tilt.
That he should be no flatterer of the King, or any other person, neither
take delight in scoffing, upon paine to walke on foote for one moneth, and
be confined to his house another moneth.
That he should not complain of any hurt, nor boast of his owne acts,
nor in curing his wounds crye Oh: for if in vaunting wise he uttered any
ostentuous speeches, he should be reproved by the great master, and let
alone vnuested of all his companions.
That he should be no common gamester, chiefly at the dice, nor con-
ent that others should play in his house, upon paine to forfeit for every
such offence, one moneths pay, and for one moneth and a halfe not to be
seen in the Court.
That he should not in any fort lay to pawn his Armour or weapons,
nor play away his garments, upon paine to be imprisoned in his owne
house a whole moneth, and for two moneths following, to goe without
the Band.
That he should be daily apparelled in fine cloth, and on Holy days in
silk, and on high feastes weare gold in his garments if he pleased, without
being compelled to do. But if he did weare buskins upon neither flockes
of cloth, the great Master should take them from him, and give them in
almes to the poore.
That in walking either in Court or Citie, his pace should not be swift
or halfe, upon paine to be reproved of his fellow Knights, and punished
at the great Masters discretion.
That he should not speake any thing vnfit, or offensive to his fellow in
Armes, upon paine to ask him forgiuenes, and to be banished the Court
for three moneths.
That he should not commence or enter suite of Law against the daugh-
ter of any Knight, upon paine never to have Lady or Gentlewoman of the
Court
Cap. 22. Militarie and Civil.

Court to his mistresse or wife.

That if he happened to meete with any Lady or Gentlewoman of the Court, he should forthwith alight from his horse, and offer her his service, vpon paine to loose one moneths wages, and the favour of all Ladies.

That if any Lady of honour required service at his hand, he refusing to doe it (having power) should be called for euer, the discourteous Knight.

That hee should not eate alone, nor at any time feede vpon grossfe meates.

That he should not enter quarrell with any of his fellow Knights: or if any such disagreement did happen, that he nor any other Knight should make partie, but by all good meanes seek to reconcile them, vpon paine to pay a marke towards the charge of the next l ufts.

That if any man not being of this Order, should presume to weare the band, that then he should be forced to fight with two Knights; but vanquishing them, should be also a Knight himselfe: and being vanquished, should be banished the Court, and neuer to weare the Band.

That if at any l ufts or Turnements in the Court, a Gentleman being not of the Order, should winne the prize, then the King was bound forthwith to make him a Knight of the Band.

That if any Knight of the Band did offer to drawe his sword against any of his fellowes: for so doing he should absen himselfe two moneths, & two other moneths weare but halfe his band. And if a Knight did hurt his fellow in Armes, he should be imprisoned one halfe yeere, and the next halfe yeere, be banished the Court.

That no Knight for any offence should be punished or judged before he were brought to the King, and his pleasure signified.

That he should be euer furnished to attend on the King, whencesoever he went to the warre; and if any battell were striken, then ought these Knights joyntly to give the charge: and if in any such service a Knight performed not his part, he should loose one yeere pay, and one other yeere weare but halfe the Band.

That no Knight should be inforced to serve in any warre, save onely against the Infidels: Or attending on the King to any other warre, to weare no Band: and if he serued any other Prince in his warre, he should loose the Band.

That all the Knights should assemble three times a yeere to confer with upon matters pertaining to the Order. The assembly was at such place as the King pleased to appoint, and there they awaited with their horse and armeour; the first meeting was in April, the second in September, the last at Christmas.

That all the Knights of this Order, should fight at the Turney at the left twice every yeere, vntill fourte times a yeere, play at the Canes sixe times a yeere, and manage horses every weeke. And who so failed to performe all, or any one of these Knightly exercises, should attend on the King one moneth without a sword, and one other moneth without a Band.

That if the King did come to any citie or towne, that then the Knights within
within eight dayes after, should prepare a place for the Iusts and Tournaments: they should also exercise all other warlike weapons: and if any Knight were negligent in these things, he should be confined to his lodging, and weare but halfe the Band.

That no Knight might remaine in Court without a mistress, with intent to marry her, and not dishonour her, and whensoever she pleased to walke, he was to attend on her on foot or horseback, to do her all honour and service.

That if any Iusts were holden within tenne miles of the Court, every Knight to be there, vnder paine to goe without his sword one moneth, and without his Band another.

That if any of these Knights were married within twenty miles of the Court, all the rest should accompany him to the King to receive a gift, and from thence to the place of wedding to exercise feats of Armes there, and every Knight to present the bride with some gift.

That the first Sunday of every moneth, all the Knights should shew themselves armed before the King, ready to performe any action in Armes at the Kings pleasure: for the King would not have them be only Knights in name, but in deed also.

That in no Tournament there should be more Knights then thirtie on one partie, and as many on the other partie, and that no sword should be brought into the place, but such as were rebated both of edge and point. And that upon the sound of trumpett, the fight should begin, and at the sound of the Clarions, every man to cease from fight, and retire, upon paine that who so failed, should never more enter into that combat, and be banished the Court for one moneth.

That at every day of Iusts, each Knight should passe four Carriées, before four Knights appointed for Judges, and they who brake no staves in those courses, should pay the charges of the Iusts.

That if any Knight were looke and in perill of death, all other his fellow Knights should visit him, and exhort him to godliness. And if he died, to accompany his course to the grave. Also to mourne in blacke one whole moneth, and absent themselves from the exercise of Armes, for the space of three moneths, unless the King should otherwise command.

That within two dayes after such funerall, all the Knights should assemble, and present the Band of the dead Knight unto the King, making humble suit for some of his founes to succede, if any of them were meete, praying it would please his Maiestie to be good to the mother, that she might live according to her honourable calling.
Cap. 23.24. Militarie and Civil.

CHAP. 23.

Knights of Alcantara.

These Knights living in effect under the ordinances and rules of the Calatrava, do wear a green Cross.

Near unto the city of Alcantara, in Castiglia upon the River of Tago, they have a Church of great beauty, endowed with rich possessions.

CHAP. 24.

Knights of Montesio.

In Valencia are the Cavalieri di Montesio, a place also feared in that Province.

These Knights do wear a red Cross, and their order begin about the same time that the Knighthood of Calatrava took beginning.
CHAP. 25.

Knights of Redemption.

Hee Knights were erected in the Kingdom of Arragon by King James, who conquered the Islands Majorica in the yeere 1212. Their garments are white, and thereon a blacke Cross. The office of these Knights, is to Redeeme Prisoners, whereupon they are called Cavalieri del redensione. The chiefe governour of them remaineth at Barcellona.

CHAP. 26.

The Original of the Knights Teutonici.

Hee Knights do not much varie from the Knights of the Rhodes, for their custome is to entertaine Pilgrims, and at occasions to serue in warre. The beginner of this Knighthood was a certaine Almane, who after the taking of Jerusalem by the Christians together with

with diuers other of that Nation remained there. This Almaine being exceeding rich and married, kept a franke and liberall house, relieving all passengers and Pilgrims that travelled to Jerusalem: insomuch that his house became as an Hospitall or place of ordinary acceffe. At length he builded nere vnto it a faire Church, which (according to the vfe of that time) he did dedicate to our Lady.

Not long after many Christians resorting thither, as well for loue of the Christian Religion, as to visit the sick, they resolved to ered a frater nitie, and haung chosen a great Master to be governour, ordained that every man of that association, should bee appareled in white, and vpon their uppermost garment weare a blakke Croffe, voided with a Croffe potence.

It was also agreed, that no man should be admitted into that order, saue onely Gentlemen of the Duch nation: and they to protest at all occasions to adventure their liues in defence of Christ's Gospel.

About 88 yeares after Jerusalem had remained in the Christians hands, it was taken againe from them by the Saracens in the yeere 1184, since which time it never was recovered. For which cause these Knights retired to Ptol emaid, where they remained.

At length Ptolemaida, being also taken by the Saracens, they returned into Germanye their natural countrye; where, after some short abode (as loathing rest and idlenesse) they went vnto Fredericke the second, then Emperor in the yeere 1220, to let his Maiesté understand, that the people of Prussia vfed incursions vpon the confines of Saxony, adding that those people were barbarous idolaters without the knowledge of God, and therefore besought his Maiesté to grant them leave to make warre vpon them at their owne charges, yet with condition that what soever they gained, his Maiesté would give the same to the maintenance of that Order.

The Emperor allowing of that suite, presently granted them the country, and vnder his seale confirmed the gift.

These Knights by this donation much encouraged, forthwith tooke Armes, and within short space subdued all that province, and then passed the riuer of Vistola, and conquered other people, who became their subiects, and were made Christians.

Within short space after, these Knights builded diuers Churches, and among the same Cathedrall Temples, making them places of residence for Bishops, who were also enioyed to weare the habit of that Order.

Near unto the riuer Vistola was a great Oke, where these Knights builded the first Castle and Towne, which with time was encreased and called Borgo di Santa Maria, or Marchenburg, where is now the chiefe Church appertaining to this Order: thenceunto belongeth so great riches and revenues, as these Knights may both for men and money compare with diuers Princes.

This countrey of Prussia is great, and much thereof bounded by the riuer of Vistola: and is also confined by Sarmatia, the Massagets, and Polonia.

These Knights are also Lords of Liuonia, which was likewise by them brought to the faith of Christianitie, & is with Christians now inhabited.
Chap. 27.

Of Knights of the Sepulchre.

His Knighthood is now extinct, or rather connoyed unto the Order of Malta.

The Ensigne belonging to these Knights, was two Red Crosses united.

Chap. 28.

Of Knights of S. Mary.

In the life of Pope Urban the fourth (at which time was great warre among the Princes of Italy) certaine rich Gentlemen of Bologna and Modona, desiring to eschew the present troubles, and be exempt from publique charges, desired of that Pope to permit them to live in contemplation, & erect a new Order of Religious Knighthood, which for money they obtained, calling themselves Knights of Saint Mary.

The
Cap. 29. Militarie and Civil.

The habit of this Order was very pompous, and thereupon a red Cross wrought with gold round about. They were specially inhibited to wear gold in their spurs and horse harness.

They made profession to fight against the Infidels, and all others that offended justice; notwithstanding they lived ever at home in rest, with their wives and children.

They were commonly called Caualeri di Madonna: but because they lived continually in ease and pleasure, men termed them Frari gaudentis: as much in our language, as Good fellow brethren. It may be some of them are yet extant.

CHAP. 29.

Knights of S. Lazaro.

These Knights of this Order doe please great antiquity, saying they were in the time of Saint Basili, and their profession hath beene confirmed by sundry Popes. They also affirme that Fredericke the Emperour surnamed Barbarossa, gave them great possessions in Sicilia, Calabria, Puglia, and Terra di Lavoro: and to those landshivers Popes did adde much. Notwithstanding time that weareth all things away, did also confine these riches, and the Order well neere extinct, till of late yeeres Pius quartus the Pope did revive it: who made Giovanni Castiglione a Noble gentleman of Millaine, great Master.

These Knights doe professe to be obedient unto their great Master, and other officers of the Order: they promise also to liue chaft, or at the least continent, and content with one wife. Also to be charitable, and liberall, chiefly to poore people infected with leprosy.

Moreover, every Knight promiseth to weare a greene Cross, and before they enter into this Knighthood must promise himselfe to be borne in lawfull wedlocke, and a Gentleman both by father and mother, and to beare Armes. Also that he is descended of ancient Christians, and no
Of Honour

Chap. 30.

Knights of S. Stephano.

In the yeere 1561, Cosimo Duke of Florence and Sienna, having setled his government, and living in peaceable estate, erected this religious Order of Knighthood, calling those that entered thereunto, Cavalieri de San Steffano. To these Knights he gave a red Cross, bordered about with gold.

The Statutes annexed to this Order, are not unlike to those appertaining to the order of Malta: sauing that these have libertie to marry.

The chief place of their residence is the citie of Pisa, where the Duke prepared them a Church, and builded for them a palace wherein to lodge. And because neere to that citie is a haven fit to receive the Gallies wherein these Knights should serve; it seemed good to that Prince to settle them there.

The Duke himselfe and his successors is Great master of this Order, and under him are divers other Officers of reputation.

This is the last Order or degree of Knights, that I have scene or read of.

The
THE THIRD BOOKE.

Concerning Combat for life, lusts, Turnements, Triumphes and Inaugurations of Emperours, Kings and Princes.

The Contents of this Booke.

He Proem.

Of particular Combats with their original. Ca.1.
Whether Combats may be justly permitted. Ca.2.
When and how Combats were in use. Cap. 3.
What exceptions or repulses may move the defendors to refuse the Combat. Cap. 4.
Whether a man of meane qualitie may challenge his superior. Cap. 5.
What sorts of men may not be admitted to trial of Armes. 6.
Who was anciently accompted victorious in Combat. Cap. 7.
What was anciently due unto such men as were victorious in publicque Combat. Cap. 8.
Of the disqualitie of Gentlemen. Cap. 9.
Of the qualitie and disqualitie of great Nobilitie, and the priviledges due to all men professing Armes. Cap. 10.
The Contents.

Of Armes offensive and defensitue.  Cap. 11.
Of the Election of weapons.  Cap. 12.
Certaine questions, opinions and judgements, upon accidents, in triall and exercise of Armes.  Cap. 13.
Of honour gained or lost by being disarmed in sundry places, and sundry peeces.  Cap. 14.
Of honour gained or lost by hurts gien or taken in Combat for life or triumph.  Cap. 15.
Of Combats ancient.  Cap. 16.
The order of Combats for life in England antiquely recorded in the Office of Armes.  Cap. 17.
Of Triumphes ancient and modern.  Cap. 18.
Of Triumphes and their Originall.  Cap. 19.
Of the maner of Triumphing, and the habits of the Triumphper.  Cap. 20.
Of the diuers qualitie of Triumphes in Rome.  Cap. 21.
In what Order the Romanes triumphed.  Cap. 22.
Of other furniture and pompe appertayning to Triumphes in Rome.  Cap. 23.
Of the Triumphal going of Darius to meet Alexander the great.  Cap. 24.
The Triumphal entry of Xerxes K. of Persia into Greece, yet afterward forced for feare, to flie into his owne kingdom.  Cap. 25.
Of Triumphes at the enteruie of Pope Alexander, and the Emperor Frederick Barbarosa at Venice. Anno Dom. 1166.  Cap. 27.
An admirable Triumphal shew at Venice, to congratulat the recovery of Cyprès. Anno 1366.  Cap. 28.
The Contents.

A Triumph in the raigne of King Richard the second, Anno 1590. Cap.29.
A Military chalenge in Italy. Anno 1555. Cap.32.
Of triumphal challenges in France. Cap.32.
Of one other Military action betweene fiew English gentle-
men and fiew French. Cap.34.
An other like action. Cap.35.
An other chalenge of a French gentleman in Spaine. Cap.36.
An other most noble challenge. Cap.38.
The triumphant interview of the Kings of England and
The Inauguration of Carolus Magnus King of Italie.
Anno 773. Cap.42.
Carolus Magnus Inauguration being made Emperour, Anno 1800. Cap.43.
The Inauguration of Pope Gregorie the tenth. Cap.44.
The Inauguration of Henry the fourth King of England.
Anno 1399. Cap.45.
The Inauguration of Charles the French King at Rome.
Anno 1580. Cap.46.
At the Inauguration of King Henry the thirde French
King, thre notable things observed. Cap.47.
The Inauguration of Charles the fift. Cap.48.

K 2 Ceremonies
The Contents.

Ceremonies appertaining to the delivery of Prizes at Jousts and Turnements. Cap. 49.

Of Jousts and Turnements, and how the Accidents in such exercises are judged in the kingdom of Naples. Cap. 50.

Jousts and Turnements how they were anciently judged by John Tiptole Earl of Worcester, high Constable of England in the Raigne of King Edward the 4. Cap. 51.

Triumphes Military for honour and loue of Ladies, brought before the Kings of England. Cap. 52.

A triumph before King Edward the third.

A triumph before King Edward the fourth.

A triumph before King Henry the sixt.

A triumph before King Henry the seuenth.

A triumph before King Henry the eight.

Of like Actions in Armes since the Raigne of Queene Elizabeth. Cap. 53.

The Originall occasions of yeerely Triumphes in England. Cap. 54.

The Authors conclusion.
The Proæme.

Thus, in ages more ancient, Princes were sometimes pleased to admit private Combate and trial by arms: yet even then the laws determined, that no man of base calling could be allowed to fight with any Gentleman, or other person by long service or virtue become Noble.

It behoeth therefore to know what Nobilitie and Gentilitie is. Be therefore enformed that Nobilitie is (as some have defined it) ancient riches accompanied with virtuous qualities. Others affirme that riches (being of their owne nature vile) cannot make men Noble, concluding that virtue alone sufficeth. Bartholus sayth, that virtue onely maketh a man Noble, and riches is an ornament thereof.

Others doe thinke, that Nobilitie proceedeth from the ancient honor, fame and title of Predecessors: because (other wise) a bondman (being virtuous) might challege that honor. Some alio have thought, that as before God he is most Noble and worthy, unto whom he hath given most grace, even so is he most Honourable among men, whom Princes or laws have advanced unto dignitie. Howsoever it be, most sure it is, that no man gioneth unto himselfe any title, but it behooveth him to receive it from others. Therefore Bartholus concludeth that to be made Noble, it is requisite the Prince shold bestowe some sort of dignitie, office, or title upon the person that is enabled, to the end he may be knowne from other men. But our opinion is, that men may be reputed Noble by three means. First by nature or descent of Ancestors, which is the vulgar opinion. Secondly for vertue onely, which the Philosophers affirme. Thirdly by mixture of Ancient Noble blood with vertue, which is indeed the true and most commendable kind of Nobilitie. For seeing man is a creature reasonable, hee ought be Noble in respect of his owne vertue.
Of Honour

and not the vertue of others, which move'd Vlyttes to say unto Aiax, boasting of Ancestors,

Et genus, & Proauros, & quæ non secimus ipsi,

Vixea nostra voco. &c.

But for manifestation that natural Nobilitie mixed with vertue, is most true and perfect, thus may it be pronounced. The Almighty bath created all things, both in generallie and specialitie, with a certaine excellency and bountie, one more perfect then the other, one noble, another ignoble. For among stones some are precious, others of no vertue, & of the better sort of them, some more or lesser precious: Even so among living creatures, both in generality & specialitie, we find some courteous and gentle, others rude and uncivil. Much more is the difference of nature in men, among whom the eternal God hath disposed his grace, to some more, and to some lesse, according to his divine will and pleasure. Wherefore they seem to err much, that thinkene Gentility in nature hath no force, when experience proveth that of one race we see wise, just, valiant, and temperate persons. Yet because in ordinary observation we finde, that neither the horse of excellent courage doth always beget another of like quality, nor that the vertuous man hath ever children resembling himselfe, we do not (having proofe of their degeneration) esteem the one or the other: as Luenal sayth,

Malo Pater tibi sit Theristes, dummodo tu sis
Æacidæ similis, Vulcanaque arma caepfas,
Quam te Theristæ similem producat Achilles.

Seeing then that either by nature, nurture, or endevour, some men are more vertuous then others, therefore ought they bee reputed more gentle, noble and worthy honour, then are those which are void of noble Ancestors, good education and industri. No rule is so generall or certain, but sometime receiueth exception. Yet appeareth it, that Nature in her owne operation doth seldom digresse from the order thereof. The Faulcon neuer (or very rarely) bringeth forth other bird then a Faulcon. The Greyhound engendereth a whelpie like unto himselfe. Neuerthelesse, if either that bird in shape resembling her Dame, hath not in her like vertue, or that whelpie doth prove in delight, divers from his Sire, they thereby become either contemned, or little esteemed. Even so is it among men descending from Ancestors of honour and vertue: for if neither by celestiall grace, nurture nor endevour they aspire unto the habite of vertue, then become they thereby un fitte for all publique action, unprofitable to themselves, and consequently disdained, or at the least, lightly
Cap. I. Militarie and Civil.

lightly regarded, what Pedigree, Armes, or Badges sooner are to warrant their Ancient Nobilitie. Therefore ensonees concluding I say with the Poet,

Tota licet veteres exornent undique cerae
Atria nobilitas sola est atque unica virtus.
Paulus aut Cossus aut Drusus moribus esto.
Hos ante effigies maiorum pone tuorum
Precedant ipsas illi te consule virgas.
Dic mihi Teucorum proles, animalia muta
Quis generosa putet nisi fortia? nempe volucrem
Sic laudamus eam, facilis cui plurima palma
Ferret, & exulta triumph victoria circiter
Nobilis hic, quocunque venit de gramine, cuius
Clara fuga ante alios, & primus in aequore pululis.

CHAP. I.

Of particular Combats, with their Original.

He Gracians called a privater fight Monomachia, and the Law Civil Duellum (as it were) the fight of two persons. The first of thereof was among the Manticans in Greece: where they that entered into such Combats did for the most part appear in pompous apparel, with feathers, and other ornaments of great magnificence. These fighters also vied Emblems and Empezes. This kind of fight seemeth very ancient; for Homer and Virgil make thereof mention.
Of Honour

Lib. 3.

CHAP. 2.

Whether Combats may justly be permitted.

The Popes of Rome have long since inhibited all Combats. The laws Civil also do seem to receive that kind of trial. Yet is it reasonable, that a martial man justly challenged, should (without offence) appear in the field, and with the word in hand defend his honour: for by law of Nations it is lawful he may so doe. Yet ought he not (without licence) to fight within his own Princes dominion, if without loss of reputation he may doe otherwise. And in the Roman state (without the Magistrates allowance) the law did absolutely forbid such fight. Therefore as without licence combat was unlawful in Rome, so was it with the Princes permission allowable: for by such warrant Valerius Corninus, Marcus Torquatus, and others did fight.

We read also that Princes themselves, contending for kingdoms, by that means (to avoid effusion of blood) have determined their right: whereof we have ancient examples, as the combat of Charles Duke of Anjou and Peter of Aragon, contending for the Isle of Sicily; of Corbin and Osba brethren, upon their title to Carthage; of the Duke of Bohemia and the Duke of Lancaster, and in holy Scripture, of David and Goliath.

CHAP. 3.

When and how Combats were in use.

Although the laws both Canonical and Civil have inhibited Combats, yet by use and ancient custom (in some countries) they were permitted; chiefly among the old Lombards. For when public matters of great importance had beene duly examined, and the truth could not appear otherwise then by God's judgment; in such cases the combat was granted: yet with this caution, that the combatants were first sworn, that without fraud, and for trial of truth, the same should be performed.

The matters of those combats were chiefly these.

If a man were accused of treason.

If a reconciled enemy did brake his vowe.

If a man for desire of inheritance, were charged to murder his father.

If a man were touched with adulterie, or a woman accused to procure her husbands death.

These
Cap. 45.  Militarie and Civil.

These and some other doubts, moved the Lombards to grant combat, if by other means proofs the truth could not appear; neither doth it seem barbarous or unreasonable in those cases, to admit combat. This custom the Frenchmen also (with little difference) approved: as it appeared by a constitution of King Philip the Fair, yet extant in these words: Siqui occulti crimini capitulis regis, atque iudice eo conflet, ut quoniam iudicii posset, condenmari non posset, est arbitrio accusatoris duello exspectatur. Since those cases combats have been more considerately granted in Italy, for the people of that Nation (being jealous of their honour) upon light occasions (and almost for every lyce) would resort unto a Prince for security and licence, for combat.

CHAP. 4.

What exceptions or repulses may justly move the Defender to refuse the Combat.

A Challenger may be refused in respect of his person, being known a man wicked or infamous. For as it is not reasonable, that any man of good fame should hazard himself to fight with him that is infamous; so a general rule it is, that no man of so vile quality shall bear Armes. Vnlawfull also it is, and forbidden by law, that any murderer, theefe, or other vicious person should be allowed to accuse or fight with any gentlemē or other person of reputation. Quid latif, Nalla lex sufficit quae nec os artifices arte perire fas.

Of no better estimation ought he be that is a fugitive, a seditious person, a traitor, a forsaker of the Army, a perjured man, a traitour to his master or friend, a bawd, or noted of any crime, that is accompanied with infamy.

CHAP. 5.

Whether a man of mean quality may challenge his superior.

Or answer to this question, I will use the opinion of Iohannes Jacobus Triulius, who being Colonel general of the French Kings forces, hearing a man at Armes to refuse the challenge of a foot fouldier, said that he ought not, because every fouldier being enrolled, and in the Kings pay, is reputed a gentleman: quoniam ex militia oritur nobilitas. Every small difference in quality ought not make difference chiefly where God is Judge: before whom is
is no difference of persons. Moreover if that exception were generally admitted, no challenge should be at all, because none, or very few are equal; for some are honourable, as they that have received dignity from the Prince, others are gentlemen, whose title the Arms of their Ancestors do warrant. Others for virtue have deserved fame, and are reputed noble. Plancius and other ancient writers do say, that Nobilis est quae notum. Hardly therefore are gentlemen found, that by all these means can warrant their Nobility. Better it is therefore to justify honour by Arms, then incurring the suspicion of vile lies, or standing upon curious points of pedigrees. What good could Plancius have, when puffed with pride, he boasted himselfe to descend of the high house of Drausis. And Juvenal faith:

Nobilitas vera est atque eminens virtus.

Much doubt hath also bene made, whether a man of meaner title may challenge a greater: as when an Earle challengeth a Duke, whether lawfully he may do so. Of this matter divers men have thought diversly. Paris the doctor faith, That a gentleman born, and of three descents, may fight or challenge a Duke upon any iniquity to him done. The reason thereof is, That a Duke offering iniquity, maketh him to whom it is offered his equal, and able to encounter him in Arms, which otherwise he ought not be.

But this opinion the Lawyers of late time do not allow. For in controversialies criminal, persons illustrious, and of great title, may answer by Proctor, so may they in combat appear by Champion.

Otherwise it ought be, where both the Challenger and Defender be illustri and titulares personages; for in that case, although they are not even of one degree, yet being both Noble, the greater Lord cannot refuse to fight with the inferior. For which reason an Earle may not be repulsed by a Marquise, or a Duke, because they are both Right honorable, though of divers title. Yet is it not fit, that private Gentlemen or Barons should challenge a great Marquise. A Gentleman of three descents, and such a one as hath employed his life in Arms, ought not be refused to fight with men of worship, because the inequality of their dignities is not great: and such is the opinion of Paris.

Chap. 6.

What sortes men ought not be admitted to triall of Arms.

Oraasmuch as the triall of Arms appertaineth only to Gentlemen, and that gentilitie is a degree Honourable, it were not fit that any persons of meaner condition, should thereunto be admitted. Wherefore, as the judges of civil trials doe ordinarily reiect the testimonie of such as are accounted infamous, even so in Martial triall, a person honourable ought not
not by men of base qualities be accused: for how can he charge another with any crime, that hath himself committed an offence against his owne reputation?

It hath bene therefore ordained and determined, that no man having committed treason against his Prince or Countrey, shall be admitted.

He also may be repulsed that hath had intelligence or conference with the enemy of his Prince or Countrey, or that being taken of them, doeth not remaine, having means to returne vnto his Princes service.

He that commeth a Spie, or explorator for the enemy, or that taketh an oath against his Prince, or that taketh a Princes pay and departeth before he hath serv'd the full time.

He that abandoneth the Armie of his Prince, and fleeth vnto the enemy, or being discharged, doth goe vnto the Enemy in the time of skirmish or fight, shall be reputed as infamous, and also a Traitor.

He that abandoneth the Ensigne of his Prince or Captain, or that either by day or night shall maliciously depart from the place of his charge about his Princes person, or in the camp.

Among these we will accompt all thees, beggars, bawdes, vioUalers, perfons excommunicate, vilerers, perfons banished the Armie, and every other man exercising an occupation or trade, vnfit and vnworthie a Gentleman or Souldier.

Finally, who soever is defamed of any notable crime, or is by the law of the land not admitted to beare wittes, may be numbered among them that lawfully are repulsed: these men I say, challenging any Gentleman or fouldier, ought not onely to be refus'd, but of every honest person to be abhorred, because in fighting with men of such condition, a man of good reputation doth equal himselfe vnto persons utterly vnworthy. Yet true it is, that who soever repulseth a person for cause of infamous, must assuredly know, that he hath bene for such crimes condemned, or at the least the same is a thing so notorious, as the particl repulsed cannot deny it. But if any such infamous man be challenged by a Gentleman or fouldier, he may not after be refused, vnlesse that after challenge, he commiteth some infamous fact, which is to be obser'd aswell in the challenger as the defender.
Of Honour

man. This victorie, and this privilege is only due vnto the Defender: all other favours were common to both the fighters.

The next kind of victorie was, when any of the Combatants did yeeld vnto his enemie, either by confessing himselfe not able to defend, or yeelding himselfe prisoner, or when he vttred any other speech tending to submission.

The third was, when any of them did expressly deny, or vsay that he affirmed, or repent the words whereon the quarrell did grow.

Fourthly it he did runne away, and abandoned the lists or field, where the fight was to be performed. And this was the most base and dishonourable sort of vanquishement.

He was also without victorie and vanquished, that was slain within the Lists or field: yet was that sort of vanquishing least dishonorable, though by auncient custome no man slain in publique combats should be buried among Christian bodies.

CHAP. 8.

What was aunciently due vnto such men, as were victorius in publique Combats.

 albeit I am not ignorant, that this discourse is little or nothing pertinent to private Combat or quarrell; yet for that it concerneth a matter pleasant vnto vs, and glorious for those that have bene victorious, I will briefly let downe what was due by auncient order of Armes, vnto such Gentlemen as in publique combat were victorious.

Whosoever was vanquished within the Lists, was the prisoner of him that did vanquish. To him also was due all Armes, both offensive and defensive, garments and horse, with all furniture brought thither, either for ornament or vse.

The person of him that was vanquished, was by honourable custome given vnto the Prince of the place, or else vnto some other Prince whom the vanquisher serued or loued: but this was done by vse, not of dutie.

The vanquished also might be compelled to pay the charges of the vanquisher.

The vanquished might be forced to pay ransome, no lesse then if he had bene a prisoner of the warr. But if the prisoner did serue the vanquisher, the space of five yerees, in servitues meete for a Gentleman, then was he set at libertie without paiement. And if in the meantime he were employed in any base action or servituce vnworthie his degree, then was it lawfull for him to escape and breake prison: Or if it happened that during the imprisonment, any land or other wealth did come vnto him, yet was it not lawfull for the victour to increase the ransome.
Cap. 9. Militarie and Civil.  

If the victor did die within the time that the vanquished was a prisoner, then should his heir have the same title and interest. 

If a prisoner was suffered to goe at libertie upon his faith, hee did or ought in any wise returne, being called, vnlesse the victor in the mean time did become a Traitor to their common Prince, or were excommunicate, or that betweene them were some new enmity, for in those cases, it was lawfull not to returne. 

If being in this fort at libertie, he hapned to become a Prince, or a Lord, then was he not bound to returne, but pay ransome onely. 

If during the time of imprisonment, he were not well used, he was likewise excused; yet did he pay a convenient ransom. 

If the prisoner did happen to face his taker from any great peril, during the imprisonment, then was he, by law, forthwith set at libertie.

CHAP. 9.

Of disequalitie among Gentlemen.

Let vs onely remember what order was anciently observed when one Gentleman or souldier happened to challenge another. 

It behooueth therefore to consider, that every Gentleman either he hath office, or he hath none. If he hath office, as governement of Countrie, Townes, Ambassage, or command in the warre, then his authority or employment doth continue for time, or life. In which case the custom was anciently thus, 

If an Officer for time were called to answere by armes, then did he deferre the Combat vntill the expiration of that Office, 

If his Office were for life, and his qualitie superior to the Challenger, then did he fight by Champion. 

If the Officer challenged were not superior, then did he ask leave of his Souereigne and fight. But if he could not obtaine license, yet did he appeare in person, and with armes answere his enemie, for (in those dayes) the obligation of honour was preferred before all other respects. 

Whosoever was borne Noble (vnder which word is comprized all sorts of Gentlemen) then were they ever reputed equal. Yet note here, that a Gentleman borne, is he, who hath his descent from three degrees of Gentry, both of the mothers and fathers side. So saith Paris. 

If the Office or authority of the defender were such as ought to command the Challenger then might he fight by Champion. 

A Gentleman of any Noble house (not having jurisdiction or commandement) might in those ages be challenged by any other private Gentleman. And because the profession of armes is honourable, an old souldier
Of Honour

Lib. 3.

Page 122

without reproch, was accounted a Gentleman.
A scholler also hauing taken degrees of schoole, was not denied the title of Gentrie.
A simple fouldier of honest fame, might fight with any Corporall, Sergeant or other Officer, (the Captaine excepted)
Every Captaine might challenge another Captaine, vnlesse their charges were such as the one did command the other. And this rul'ed through all degrees of fouldiers. Yet men of armes being the most honourable fouldiers, might not be refused to fight with any private Captaine of footmen, being of equall birth and authoritie.

CHAP. 10.

Of the equalitie and disequalitie of great Nobilitie, and of the priviledges due to all men professing Armes.

A King uncrone may lawfully challenge a King crowned, vnlesse the King uncrone be unlawfully aspired, or a tyrant. The number of Christian Kings are 14, of whom only one was anciently crowned by the Pope, that is, the French King, the King of England, the King of Jerusalem, and the King of Sicily. All the other Kings were crowned by their own Prelates. Thus saith Paris.

An Earle being a Prince absolute, and not subject unto the Empire, or any other Potentate, may refuse to fight with any person being a subject, notwithstanding he hath the title of Prince, Duke or Marquess. Here is to be noted, that these titles of honour were at the first given in office, as the title of Duke was proper unto him that was a Generall of the Armie. A Marquess was he unto whom the confines or marches of a countrey or kingdom was committed. An Earle or Count was a Judge or commander in peace; and of them in the ancient Emperours service were divers, as the Countes Palatine were as stewards of the Emperors house, of his court, or stable, and every of them might challenge any Prince, Duke, or Marquess being a subject, because they are in respect of subjectation, reputed none other than Barons.

A Gentleman well borne, and descended from Parentage of foure degrees, may fight with any Earle or Baron, in case of treason to his Prince or Countrey, and also murther and insedelie; because they are (besides their dignity) none other than Gentlemen, and Gentilitie or Nobilitie is hereditary and cannot be taken away, but dignifie may. But in other quarrels of lesser importance, the Earle in respect of his dignitie, may fight by Champion, but in the cases aforesaid he shall fight in person, vnlesse he be aged, lame, or otherwise disabled.

A Cap-
Cap. II. Militarie and Civil.

A Captaine Generall of an Armie Emperiall or Royall, may not be challenged by any Gentleman or Lord, neither ought the gouernour of any City, Towne, or Castle, because no publike commandement may be abandoned for private respect. The like is to be vnderstood of Ambassadors, who in regard of the place they hold, may (during their comission) repulse the challenge of any Gentleman or other subject whatsoever.

A Soldiier baley borne, having lived in continuall exercise of Armes by the space of ten yeeres, without committing any disobedience, or other reprochfull acte, ought be admitted to fight with any Gentleman borne.

A Gentleman, who either by his owne fault or his ancestor, hath committed any treason against his Prince, may be repulsed to fight with any other Gentleman, vnlesse the saide offender or his ancestors were restored in blood, or is in defecte three degrees fro the ancestor that was attainted.

A Gentleman that is known a Spie for the enemy, or bewrayeth the secrets of his owne Princes campe, abandoneth his ensigne, or committeth any other military offence, may be repulsed to fight with every other gentleman of good name and reputation. And by ancient custome, men blotted with such a note, might not liue in any City or Towne where the Emperour or other Prince remained.

A Gentleman that hath made profession of Armes, by the space of twenty yeeres in the Cour or Campe of his Prince, without infamy or reproch, may (notwithstanding he be dismissed, retired, or called) fight with any other Gentleman that lieth in present pay.

A Gentleman having aspired unto any title or dignity, and is either in respect of age or infirmity retired to his owne house, ought nevertheless to enjoy all his honours, and (shall be yeuer (vnlesse he commit some dishonourable fact) repured worthy the honour he received in Court or campe, and fight with any other Gentleman whatsoeuer.

An Artificer following the campe, and exercising his Art or Mystery (notwithstanding he be also in pay) may be repulsed to fight with any private Souldier that maketh particular profession and exercise of Armes.

No man under the degree of a Gentleman, ought be receiued or allowed for a man at Armes on horsebacke: for by the Emperiall lawes the Regiment of Lances was called Equitatis ordo, and they whom we call light Horsemen, were named Celeri.

CHAP. II.

Of Armes both offensive and Defensive.

That hath beene before sayd, that by the law of Lombardie, every Combat (vnlesse upon quarrell of infidelitie) should be tried with shields and staves, and with no other weapon. But the matter of their Combats was only for triall of truth, without respect of honour. Howsoever it were, besides
that cuftome must be received for lawe, it seemeth to me that either in publicke or private fight, such weapons ought bee vusted as are commonly wore of Gentlemen and others professing Armes. And touching Armes defensive, it hath beene also the vfe, that as they are thought allowable in warre and all general fights, so in particular trial of Armes, they ought not to be rejected, because fortitude accompanied with prudence is much the more commendable, seeing he that unwarily or inconsiderately adventureth himselfe, is not to bee reputed valiant, but furious: neither is hee accounted valiant that without counsell or cause, delighteth in dangers, but he that never doth shun any generous action, tending to publicke benefit, or his owne private reputation. And Aristotle saith, that a valiant man doth neither feare all things, nor dare doe all things. For these respects it hath ever been thought fit, that in particular Combats, the Fighters should be allowed Armes defensive, and not performe the same naked, and utterly disarmed, with swords and daggers onely, as is in this part of the world now vsted. And fith the peril of life is no lesse in particular then in publicke fight, it seemeth very reasonable that defensive Armes should be allowed, yet so as both the challenger and defender be equally armed and weaponed, which in truth ought be at the election of the defendant, as heretofore hath bene discoursed. But because the cuftome of the land is, and happily also lawe forbideth that any man should be armed onely in the warre, I thinke no Gentleman ought to refuse to fight disarmed. And here will I not omit to remember an abuse which hardly is discontinued, I mean that some English gentlemen are so obstinately addicted to cuftome, as notwithstanding they doe themselves enter quarrels and be challengers, yet will they vse that sort of weapon only which please themselves. An opinion contrary vnto reason, and the vfe of all other people, as though ancient vse made that weapon onely allowable, which reason will also proue vice as good as vertue, because it is no lesse ancient.

Chap. 12.

Of the election of Weapons.

Or good and reasonable causes, many advantages are due vnto him that is challenged, because hee being accused and constrained to fight, just and true reason will eth that hee should enjoy all honest fauour. It hath beene therefore well determined, that who soever is defender, doeth sufficiently acquire himselfe, and ought be reputed victorious, if hee be not victored. But on the other side, he that challengeth, must not onely escape to be vanquished, but also vanquish his enemy: for otherwise he shall be reputed as victored, and lose the quarrell. Which seemeth very reasonable, because his office is to proue: But the defender is not bound to more than defend.

Another fauour also appertaineth to the defender, which is the election of

of the weapon, because, if another man will voluntarily call me to trial of the sword, the choice of the weapon ought of right to be mine. Yet true it is, that no defender ought to make election of other armes either defensive or offensive, then such as are lawful; and worn ordinarily by gentlemen and Souldiers. Therewith also is to be obserued, that if the question whereupon the Combat or fight groweth may be decided by ciuill trial, that then no trial of armes ought be enterprised. Much more also may be added touching the equalitie or disequalitie of the persons that enter into fight, and like wise of the armes as well defensive as offensive: but because publique Combats are now almost generally forbidden, and in this land most rarely vled, I speake onely of those things which are to bee known for the performance of private Combat and fight betwene particular gentlemen.

CHAP. 13.

Certaine questions, opinions, and judgements, upon accidents happening in trials and exercice of armes.

If two men at armes do covenante to fight on horsebacke, and runne ten courses with sharpe Launces, and that hee who worst performeth those courses, should be judged victor and prisoner to the other. It happeneth that at the second course, the one of them falleth from his horse, and suddenly recovering to horsebacke offereth to performe the rest of the courses. The question is, whether it be lawfull for him so to do, or by the fall be reputed a prisoner? Whereunto is answered, that in a challenge for life and death, no man ought be accompted vanquished vnlesse he be slaine, or forced with his owne mouth to yeeld, or deny those words whereupon the quarrell groweth: yet otherwise it is, when the challenge or Combat is for honour only, none of Ladies, or exercize of armes, because in that case notwithstanding the Runners be determined vpon a certaine number of courses, yet if at the first, or after (before those courses be all performed) any of them do fall, hee that receiveth the fall shal loose the honour, and the other depart with victorie.

Two gentlemen being come into the field to fight for life, the one in fighting happeneth to fall, the other prefently ficteth vpon him, and faileth. Yeeld thy felde; He that lieth vnder, faith like words, and therewith woundeth his enemy lying vpon him, who feeling his griefe mortal, striketh the other in the thorax. He that was first fallen, ariseth and walke eth, shortly after they both die. The question is, which of them ought to be judged victorious. Albeit no dead man can require judgement of victorie, yet to the
end the honour due vnto the victorious, may bee in signe of his valorous merit bestowed, and the spoiles of the vanquished layd vnder his Ensigne. Thus it is said, He who first had the body of the enemy in his power and vnder, ought be reputed victorious; yet may it be alleged, that the other who gaued the first mortal wound, ought have the victory, because the time thereof, and not the time of death is to be considered. Others are of opinion, that the longer live ought to have victory. And some affirme, that if the Challenger gaued the first wound, whereof death ensued, although himselfe did first die; yet had he performed his part, and deserve most prais. Some also do thinke, there is no judgement can be giv’n, but that the matter should lie dead. Howsoever it be, I leave the same to more learned doctors, and better experienced Knights.

Two gentlemen being on horsebacke, the one challengeth the other, the fight being begun, the Challenger alighteth and killeth his enemy. The question is, whether he may so lawfully doe?

Thereunto is answered, that if the Challenge, were for trial of Honour, Triumph, or sport on horsebacke, then is no honour due to him, that thus killed his enemy, for that neither of the fighters ought to be on foote: but in a Combat for life it is otherwise. Sith then it is lawful as well for the one as the other, to take and use all means, advantages and subtleties that can be invented.

Two gentlemen capitulate to fight on horseback, and that he who first falleth shall be vanquished. At the first encounter they fall both at one instant. The question is, which of them ought be victorious.

To this case may be answered, that forasmuch as the Challenger is not only to defend himselfe, but also offend and winne victorie, now falling even with the Defender, he thereby ought be accempted victored, for in all doubtfull causeth the Defender is most to bee favoured. Others are of minde, that seeing the fall of the Challenger might proceed of his owne force, and not the vertue of the enemy, the judgement ought lie dead. But the true decision of this question is thus. If the Combat were for triall of vertue, loue, or prize, then ought the Challenger to lose the honour, but if the same were for life, then ought the fight to be performed in one other day by content of both partes, because in Combats of that kinde no victory is gained vntil one of the fighters be either slaine or yeelded, or hath with his own mouth denied the words wherupon the Combat was occasioned.

Two gentlemen determined to fight on horsebacke for life, the one ouerthroweth the other. Being downe, the enemy commeth upon him: he that is vnder faith, I yeeld, and at the same instant with his dagger striketh and killeth him that is aboue. The question is, which of them ought be pronounced victorious.

Thereunto is said, that forasmuch as the words and deeds of him that lieth, were said and done at one instant, being of contrary effect, the judgement ought have relation vnto the deeds: for oft times words are vtered, durnes from the intent of that is done. But if to be a man doth say, I yeeld, and he vnto whom he yeeldeth doeth say to fight and accept thereof, then shall the saier be reputed vanquished, and afterwards offending him to whom
whom he is yeelded, for so doing, he ought be dishonoured, and condemned as a traitor.

Two gentlemen being agreed to breake certaine Laurences for Prize and honour, the horse of the one happeneth to stumble upon a broken Laurence and falleth. Whether shall he in respect of that fall be judged to looke the honour?

To this question, the answer is apparent. For seeing that the fall proceeded not from the vertue or force of the Aduerary, but by misfortune, the gentleman (alne ought be excused. Notwithstanding, if the fight had bene for life, the matter ought receive other judgement, seeing that in those kindes of Combats it is lawfull to take all opportunities and advantages.

Two gentlemen being determined to fight for life upon an accusation of treason, Whether is it lawfull for the Judge to depart them before the Combat be performed and fully ended? Whereunto may be answered, that forasmuch as the office of a Judge is to giue sentence according to allegations and prooves, it seemeth that the Judge ought in no wise to stay the fight, but permit the Combat to proceed, till the one or the other of the fighters be either yeelded or slaine, especially in quarrels of so heinous weight as is the cause of treason. For Frederick the Emperour, who called and disanulled all particular battels, and Combats versus the Lombards, did notwithstanding allow, that upon quarrell for treason and secret murther the Combat should be permitted and granted by all Princes, because the one was offensive to God, the other to Prince and Countrey.

Two Gentlemen being come to combat did covenent, that whichever of them did giue vsuo his enemie most wounds, should be victorious: the one hath his eye put out with a shiuer of a Laurence, and the other hath his body and armoure pierced through: the question is, Who ought have the victory?

To that doubt we answer thus: Albeit the eye is a member of much delicacie, and also placed in the head yet for that the Lance is passe through both breast and backe, it must needs be that he on whom those wounds are, should confesse to receive most hurt, and consequently to loose the honour and victory.

Two Gentlemen being in fight, the one putteth out the eye of his enemie, and hee in requital of that hurt cutteh off his nose: the question is, who is by those hurs most dishonoured?

It may seeme at the first fight, that losse of an eye is greatest, beeing a member placed above, and that without the sight a man profoueth vsit for all worldly actions; yet for so much as the want of a nose is commonly accompanied the greatest deformitie, and a punishment due for infamous offences; it may be reasonably inferred, that the losse of that feature should bring with it most dishonour. Besides that, seeing man is made according to the similitude of God, we account that the face being made more deformed by the losse of the nose, then of one eye: therefore the greatest honor of this combat is due unto him who taketh the nose of the enemie.

Two Gentlemen in fighting on horsebacke with Laurences, the one hath his hand maimed, the other his knee and whole legge made lame, Which
Of Honour

Of them ought receive most honour.

Hereunto may be said, that the hand being a member most necessary for fight, and placed much higher then the legge, therefore the losse thereof is of more importance, and consequently dishonourable. On the other side is alledged, that seeing the legge is of as great necessity, so as without it he is disabled to serve either on horse or foot: therefore he who becometh hurt and lame in that part, receiveth most dishonour; and the more, for that no Arte can supply that want, as in the hand it may. But I referre the true deciding of this doubt unto the wise and learned reader.

Two Gentlemen come to fight for life: the challenger being left handed is mayned on that hand, the other being right handed lootheth it. Which of them ought receive most dishonour?

It seemeth that in this case the losses and harms are equal: for he who was left handed, being mayned on that side, is deprived of that hand which hee vied chiefly, and was no lesse apt for him, then the right hand is unto the enemie. And if till the office of the Challenger not only to maintaine, but also offend and prove in not doing more to prejudice the defender, then that harming himselfe receiveth; therefore the challenger (although he lootheth but a left hand) is in this case most dishonoured. Yet because the exercice of these mens hands were of like necessitie, I thinke (under correction) the judgement ought to rest as indifferent.

Two Gentlemen in performing a combat on foot, are hurt in places equal: the question is, whether of them is victorious.

We haue in the former question said, that where two fighters be equally hurt, the challenger should depart with dishonour, because he hath not provoed that which he tooke in hand, which is to vanquish the defender: therefore the drawing the enemies blood, and the manner thereof is to be considered. If then the one be hurt on the right arme, and the other on the left, it may seeme there is none advantage: for as the right hand is apt to offend in fight, so the left hand is no lesse fit to defend. Notwithstanding, for that the use of the right hand is both more necessary and ordinary, hee who is hurt thereof, ought to be adjudged vnto most dishonour, chiefly in combat for life. For in the exercice of Armes for honor only, the judgement ought ye dead, or else he shall be thought victorious that most manfully performed his part, or that regarded least the wound, or that most cunningly doth handle his weapon. The qualitie of the hurts is also to be considered, which of them is more or lesse mortall; likewhich member is more or lesse to be regarded.

Four Gentlemen determined to fight on horsebacke for trial of truth and life, did enter into the Lifts: the one partie doe both charge one of the aduersaries repented a man of small force, yet valiantly defending himselfe, did hurt one of the affairiers: and his companion seeing the matter to handled, suddenly dismounted, and with his Lance woundeth the other of his enemies in the backe, and forcest the one of them to deny his words: he that denied, fleeth out of the Lifts, perfwading his fellow being first hurt to abide there, saying it was more honourable to die within, then without the Lifts. Hee who forced the enemy to flee, pursued him, but not able to

take him, a question was mooved, which party ought be accounted victorious, because on either party one was hurt, and the other two went out of the Lists without licence of the Judge. Weder to may be said:

That he who denied, ought with his companion to loose the honour: for albeit one of the enemies did also leave the Lists, yet his intent therein was to pursue his foe being fled thence: and for so much as the combat was for matter of treason, it sufficeth not only for the victorious to vanquish the enemy, but also to bring him into the power of the Judge to be punished. And it is plain, that seeing the one party one was hurt, and the other fled, they ought to be judged to loose all honour, and be condemned as guilty of that whereupon the quarrel was mooved.

Seuen Gentlemen doe compound with seuen other, to run certaine courses at the Tilt for honor and loue of Ladies: in which match, it happened that five of the one partie did commendably acquite themselves, but the other two of that side were overthrown. On the other side, two only performed their courses well, and the rest of that company exceeding evil, losing many Lances, and running very foule: whereof a question grew, whether vnto five well doers, and two euill, or vnto two well doers with five euill, the honour ought to be allotted.

Albeit in this case much may be spoken: yet for that the question is not of any particular mens merit, but which partie in general performed best the enterprize, it may be allegeed, that the partie wherein were most well doers ought to have the honour, notwithstanding the fall of two of their companions: yet for so much as the fall from hortebacke by the enemies force or vertue is moost reprochfull, it seemeth that the misadnurence of two men only, may reasonably be the loss of honour to all the rest. And therefore we leave the judgement of this doubt vnto wise men, better experienced in Armes.

Two gentlemen being in combat for life, the Challenger taketh the sword of the Defender from him, notwithstanding the Defender most valiantly defendeth himselfe with his arme and hands all the whole day, during which time he could not be forced either to deny, yeld, or be flaine. A question thereupon arose, whether of them was victorious.

Forasmuch as this Combat was for life, and that in every fight of such nature, no victory is fully gained vntill the Defender is slaine, or els forced to yeld or deny; it seemeth that he is not to be judged guiltie, not having done any of these, although his sword were lost, which indeed in all martiall exercises, and fautes of Armes is a thing much to be discommendede. But most certaine it is, that in all Combats and actions, for honor, loue, and praine only, whosoever loseth his sword, must presently also lose the honor and victory.

Two Gentlemen fighting for life within the Lists, the one yelded himselfe a prisoner. Whether may the Prince of the place (who in combat is elected a Judge) loose the life of him that is vanquished? Hereunto may be answerd:

That albeit every prisoner appertaineth vnto his taker, yet hath it commonly bene vsed, that the victorious haue presented their prisoners vnto the
Of Honour

Lib. 3.

the Prince, to be disposed at his good pleasure, who in recompence thereof, doe vs. according to the magnumeous mindes of such persons, not onely to pay the charges of the victorious, but also in signe of clamency and mercie, set the infortunate prifoner freely at libertie. As did the noble King Edwarde the third of England, vnto John Visconti, who in his presence was vanquished by Thomas de la Marche base sonne vnto the French King. And Philip Duke of Millain did the like vnto an infortunate Gentleman vanquished by a Neapolitane Knight.

CHAP. 14.

Of the honor gained or lost by being disarmed in sundry places, and of sundrie pices.

A Man that looth his sword in fight, is more reprooched then he that looth his shield. For he gaineth the greatest honor that winneth the chief weapon from the enimie, which is the sword, seeing therewith the Emperour and Kings doe create their Knights, and the sword is borne before them in signe of authoritie and Regal power.

He that looth his headpiece in fight, is more dishonoured, then he that looth his shield, because the Helmet defended the most principal part of man, but the shield armeth a lower place.

He that looth his Gauntlet in fight, is more to be blamed, then he who is disarmed of his Pouldcoton. For the Gauntlet armeth the hand, without which member no fight can be performed, and therefore that part of Armor is commonly sent in signe of defiance.

He that is cast out of the Saddle by violence of his adversaries encounter, shall be more reproohed, then he who falleth by the default of his horse, the breaking of Girthes, or any such like accident.

CHAP. 15.

Of the honor gained or lost by the hurtes given or taken in Combat for life, or in triumph.

E that in fight looeth his eye, shall thereby receive more dishonour, then he that looeth his teeth, because the eye is a member serving the most necessarie fence, but the teeth are onely instruments of the mouth. He that looeth his right eye, is more to be reprooched, then he that looeth the left eye, because the right side is in better opin
Cap. 16, 17. Militarie and Civil.

dition of men. The like is to be said of the hands, of the arms and legsges. If a man having but one eye does fight with another man that hath two, in losing that one eye, he shall be more blamed, than he who hath two eyes, although he loseth one. He that loseth his whole hand shall be more reproached, than he who loseth one eye. And he that loseth a foot, is more disgraced then he that loseth one hand.

CHAPTER 16.

Of Combats auncient.

O long it were to tell the causes, and event of Combats heretofore performed, by Princes, and other persons of honourable qualitie. Neuerthelesse, who so desirith to know what was antiently done in matter of such quality, let him read the Combats of David with Goliath. Of Romulus with Aeneas. Of Marcellus with Virginius, king of France. Of the Horatii and Curiatii. Of Satisburzanes with Ergius. Of Horatius with Diociphus a Champion. Of Alexander with Porus king of the Indians. Of Titus Manlius with one other Frenchman, of Marcus Valerius with one other Lord of that Nation. Of Ionatob the lewe with Pudentus: of a Duke of Bohemia, with the Duke of Lancaster. Of certaine Christians with a like number of Barbarians. Of Standerbeg alone, against three other men. Of Valares a Gothian, with Arianus an Armenian, and many others.

CHAPTER 17.

The order of Combats for life in England, as they are antiently recorded in the office of Armes at London.

First the Cartell or Bill of Quarrell, as well of the Challengers behalfe as of the Defenders, was brought into the Court, before the Consortable and Marshall. And when the truth of the cause of quarrell, could not be proued by witnesse, nor otherwise, then was it permitted the same should receive triall by force of Armes, the one partie by assaying, the other by defending. The Consortable as Vicar generall unto the King assigned the day of battell, which was to be performed within forty days next following, whereunto both the Challenger and Defender condescended. Then were the
the Combattants commanded to bring in sufficient pledges for suerie, that they and every of them should appeare, and performe the combat, between the sunne rising, and going done of the day appointed for the acquittal of their pledges, and that they nor any of them, should doe or cause to be done any molestation, damage, assault or subtiltice against the person of his enemie, either by himself, his friends, his followers, or other person whatsoever.

In what sort the King commanded the place of Combat to be made.

The Kings pleasure being signified unto the Constable & Marshal, they caused Lifs or Rayles to be made, and set vp in length threescore paces, and in breadth fortie paces. The place where the Lifs were appointed, was euery upon plaine and drye ground, without ridgets, hilles, or other impediments. At either end of the Lifs was made a gate or place of entry, with a strong barre to keepe out the people. For the guarding of either gate one Sergeant at Armes was appointed, and commanded not to suffer any man to approach within foure foote. The one gate opened towards the East, the other towards the West, being strongly barred with a raille of seuen foote long, and of such height, as no horse could passe under or over the same.

In what sort the King did sit to behold the Combat.

On the day of battell, the King vst ed to sit on a high seat or Scaffold purposely made, at the foot whereof was another seat for the Constable and Marshall, who being come thither, called before them the pledges as well of the Defendant, as of the Challenger, to be shewed and presented unto the King, there to remaine within the Lifs as prisoners, untill such time as the Challenger and Defender were come, and had performed all their Ceremonies.

In what sort the Challenger vst ed to present himselfe to Combat.

The Challenger did commonly come to the East gate of the Lifs, and brought with him such armors as were appointed by the Court, and wherewith he determined to fight. Being at the gate, there he stayed untill such time as the Constable and Marshall arose from their seat, and went thither. They being come to the fad gate of the Lifs, & beholding the Challenger there, the Constable said, For what cause art thou come hither thus armed, and what is thy name? unto whom the Challenger answered thus: My name is A, B, and am hither come armed and mounted, to performe my challenge against G, D, and acquit my pledges. Wherefore I humbly desire this gate may be opened, and I suffered to performe my intent and purpose. Then the Constable did open the visor of his headpiece to see his face, and thereby to knowe that man to be he who makes the challenge.

These Ceremonies ended, the Constable commanded the gate of the Lifs
Cap. 17. Militarie and Civil.

Lifts to be opened, whereat the armed man with his necessaries and counsel entered. From thence he was brought before the King, where he remained, until such time as the Defender was come thither.

In like manner the Defender appearing did make request unto the Constable and Marshal, desiring they would be pleased to deliver and discharge his pledges. Whereupon the said Constable and Marshall did humbly desire the King to release them, because the Defender is already come, and presented before his Maiestie, there to performe his duty.

But in case the Defender did not come at time convenient in the day appointed, then did the King deliver his pleasure vnto the Constable, and he reported the same vnto the Marshall, who forthwith did give order vnto the Lieutenant, that the Defender should presently be called to appear by the Herald Marshall of the King of the South, called Clarencieux; and in case the Herald Marshall of the King of the South was not present, then was the proclamation made by some other Herald. But if the combat were performed in the North, on the other side of the River of Trent, in the circuit of the King of the North called Norrey, then was his Marshall to make proclamation. The words whereof were to this effect.

Oyez, G. D. Defendant in this Combat, appeare now, for in this day thou hast taken upon thee to acquit thy pledges in presence of the Lords, Constable and Marshall, and also defend thy person against A. B. who challenged thee to maintaine the cause of this Combat.

This Proclamation was made thrice at every corner of the Lifts: but if at the second time the partie appeared not, then the Herald did add these words: The day passeth, and therefore come without delay. And if in case the said Defendant appeared not before noone, but stayed vntil the third hour after, then did the Herald by commandement of the Constable and Marshall, in the beginning of the proclamation say, A. B. appeare in halfe, and faue thine honour, for the day is well spent, where-in thou didst promise to performe thine enterprise.

It was also vset that the Constables Clerke, should in a booke record the hour of the Combatants appearing within the Lifts, either on foot or on horsebacke, in what fort they were armed, of what colour the horses were, and how they were in all points furnished.

It was also anciently vset, that the Constable moved the King in favour of the Combatants, to know whether his Maiestie were pleased to appoint any of his Nobility or other Servants of reputation, to assist them in counsel in combat.

The Constable and Marshall did survey the Launces and other weapons, whereby the combat should be performed, making them equally and of even measure.

The Constable also appointed two Knights or Esquires vnto the Challenger, to keepe the place free from impediments: the like was also done for the Defender.

The Constable did also move the King, to know whether his Maiestie in person would take the Oath of the fighters, or give him and the Marshalls authority to doe it out of his presence.

The
The Constable also did send the Marshall vnto the Challenger, and his counsell to make ready his Oath, declaring that after that ceremonie all protestations should be voide.

After these preparations, the Constable caused his Clerke to bring forth the booke, whereupon the Combattants were solemnely sworne.

The first Oath.

The Constable having caused his Clerke to reade the Challengers bill, and calling him by his name, sayd, Doest thou conceite the effect of this Bill? Here is also thine owne Gauntlet of defiance. Thou shalt sweare by the holy Euangelists, that all things therein contained be true, and that thou maintaine it so to be, vpon the person of thine aduentary, as God shall helpe thee, and the holy Euangelists.

The Oath thus taken, he was led backe vnto his former place, and the Constable did cause the Marshall to produce the Defender, who tooke the like Oath. This Oath was ever taken the parties kneeling, vnsleefe it pleased the Constable and Marshall to pardon that duteous.

The second Oath.

The second Oath was also indifferently propounded to either of them; viz. That they had not brought into the Lists other Armour or weapon then was allowed, neither any engin, instrument, herbe, charme, or enchantment, and that neither of them should put affiance or trust in any thing other then God, and their owne valors, as God and the holy Euangelists should helpe them. That done they were both sent to their places of entrie.

The third Oath was thus.

The combattants being againe called, were commanded by the Constable to take one the other by the hand, and lay their left hands vpon the booke: which done, the Constable sayde, I charge thee A. B. challenger vpon thy faith, that thou doe thine vittermost endeavoure and force to prooue thine affirmation, either by death or denial of thine aduentary, before hee departeth these Lists, and before the Sunne goeth downe this day, as God and the holy Euangelists shall helpe thee.

The very same Oath in like manner vse, was offerred vnto the Defender, & that done, the combattants returned vnto their places, their friends, and counsellors.

These ceremonies ended, the Herald by commandement of the Constable and Marshall, did make proclamation at foure corners of the Lists, thus: Oyez, Oyez: We charge and command in the name of the King, the Constable and Marshall, that no man of what estate, title, or degree soever, shall approach the Lists nearer then foure foote in distance, nor shall vter any speech, word, voice, or countenance, whereby either the Challenger or Defender may take advantage vpon paine of losse of life, liuing, and goods, to be taken at the Kings good pleasure.

Then the Constable and Marshall assigned a place convenient within the
Cap. 17. Militarie and Civil.

the Lifts, where the Kings of Armes, Heroulds, and other Officers should stand and be ready if they were called: for afterwards, all things were committed unto their charge as well on the behalfe of the defender as the challenger, as if any thing were forgotten in their confessions, either touching their lands or confidences; or that any of them desired to eate or drinke: all those wantes were supplied by the Heroulds and none other.

But here is to be noted, that no meate or drinke might be given to the Challenger, without leave first asked of the Defender, who commonly did not deny the request. And after the Herould went unto the Constable and Marshall, and made them pray thereunto, desiring their favours, that the combattants might eate, drinke, or ease their bodies, if need were.

After these orders taken, the Constable and Marshall did avoid the Lifts of all sortes of persons, save only one Knight and two Esquires armed, to attend the Constable: and the like number to await on the Marshall, either of them having in his hand a Lance without head, ready to depart the Combattants, if the King did command.

Of more ancient time the Constable and Marshall used to have certaine Lieutenants and servants within the Lifts. Also the one part to kepe order on one side, and the others to looke unto the other side. And if the Queene happened to behold the combat, then the Constable and Marshall awaited on the Kings side, and their Lieutenants attended on the Queene.

Then did the Constable alone, sitting downe before the King, send his Lieutenant to the Challenger to come unto him, and the Marshall with his Lieutenant did accompany the Defender.

The Constable thus set, did pronounce his speech with a loud voice: Let them goe, let them goe, let them goe, and doe their best.

Upon which words pronounced in the Kings presence, the Challenger did march towards the Defender to affaire him laturiously, and the other prepared himselfe for defence, as best he might.

In the mean time, the Constable and Marshall with their Lieutenants, stood circumfenced to heare and see if any word, signe, or voice of yellding were vestered by either the fighters, and also to be ready if the King should command the Lances to be let fall, to depart the fight.

The Constable and Marshall did also take regard, that the Challenger and Defender should appeare at the day and houre appointed, whether they had about them any engine, or other vnlawfull things, as charmes or enchantment: yet was it lawfull both for the Challenger and Defender, to be as well and surely armed as they could. And if any of them would have his sword shorter then the Standard, yet was not the other bound to have his cut to that measure, if he required that favour of the Court. But if either the one or the others sword passed the Standard, then was that inequality to be reformed, or if they were both one long, both ought be reformed.

It had beene also in more ancient time vsed, that the Constable & Marshall should foresee, that if the Kings pleasure was to departe the fight, and suffer the combattants to rest before the combat ended, that they should be parted
parted in due time, when no advantage were. Likewise that they should take heed that none of them should privately speake vnto the other of yeelding, or otherwise. For vnto the Constable and Marshall appertain the witnessing and record of all things.

And in case the combat were for question of treason, he that was vanquished should be forthwith disarmed within the Lifts, by commandement of the Constable and the Marshall. Also the armour and weapons of the vanquished was in one end of the Lifts defaced, to his disgrace; and after, the same drawn out together with his horse. From thence also the man vanquished was drawn vnto the place of execution, to be there headed or hanged, according to the custome of the countrey.

The performance of all which punishment appertained onely to the Marshall, who ought see all things done in his owne presence. And in case the Challenger did not vanquish the Enemy, then ought he suffer the same paines that are due to the Defender, if he were vanquished. But if the quarrell were upon a crime of lesser importance, the party vanquished should not be drawn vnto the place of execution, but only led thither to receive death or other punishment, according to the quality of the crime.

If the combat were onely for triall of vertue or honour, he that was vanquished therein, should be disarmed, and put out of the Lifts without further punishment.

If it happened that the King would take the quarrell into his hand, and make peace betweene the parties without longer fight, then did the Constable lead the one, and the Marshall the other out of the Lifts at severall gates, armed and mounted as they were, haung speciall regard, that neither of them should goe the one before the other. For the quarrell resting in the Kings hand, might not be renued, or any violence offered without prejudice vnto the Kings honour. And because it is a point very speciall in matters of Armes, that he who leaueth the Lifts first incurre a note of dishonour: threfore to depart the Lifts in due time was ever precisely observed, were the combat for treason, or other cause whatsoever.

It is also to be remembred, that without the principal Lifts were ever certaine counterlifts, between which two, the seruants of the Constable and Marshall did stand. There stood also the Kings Sergeants at Armes, to see and consider if any default or offence were committed contrary to the proclamation of the Court, against the Kings royal Majestie, or the Lawe of Armes. Those men were ever armed at all pieces.

The seruants of the Constable and Marshall had charge of the place, and good order thereof. The Kings Sergeants tooke care to keep the gates of the Lifts, and be there ready to make arrest of any person, when they should be commanded by the Constable or Marshall. The fees of the Marshall were all horses, pieces of Armour, or other furniture that fell to the ground, after the Combatants did enter into the Lifts, as well from the Challenger as the Defender. But all the rest appertain to the partie victorious, whether he were Challenger or Defender.

The Barses, Posts, Railes, and every other part of the Lifts were also the fees of the Marshall.

Certaine
Certaine Combats granted by the Kings of England.

Edmunt of the race of Welf Saxons, fought in Combat with Canute King of Denmark for the possession of the Crowne of England. In which fight, both the Princes being weary, by consent parted the land betwixt them. Anno 1016.

Robert Mounfort accused Henry of Eflax of treason, affirming, that hee in a journey toward Wales neere unto Colfhill, threw away the Kings Standard, saying the King was dead, and turned backe those that went to the Kings succour. Henry denied the accusation, so as the matter was to bee tried by Combat. The place appointed for fight, was a little Isle neere vnto Reding. In this Combat Henry was vanquished, and fell downe dead, and at the fute of friends, licence was obtained that his body might be buried by the Monks of Reding. But it happened that the said Henry recovered, and became a Monke in that Abbey. Anno 1163. In the raigne of King Henry the second.

Henry duke of Hereford accused Thomas Mowbray duke of Norfolke of certaine words by him spoken, as they rode betwene London and Braintford, tending vnto the Kings dishonour. Thomas duke of Norfolke denied to have spoken any such word, but Henry affirming his accusation, the King granted the Combat, to be performed at Cowenry the seventh of September 1398. Anno Rich. 2. but the combat was not performed, for th'one and th'other party was banished the Realme.

A combat was fought at Westmynster in the Kings presence, betwene John Anley Knight, and Thomas Catrington Esquier, whom the said Knight had accused of treason, for telling the castle of S. Sainours, which the Lord Chandos had built in the Isle of Constantine in France. In which combat the Knight was victorious. Anno 1374. Rich. 2.

A combat was granted vnto an Esquier borne in Nauarre to fight with an English Esquier called John Welf, whom the Nauarros accused of treason. But the true cause of the Nauarros his malice was, that the said Welf had dishonoured his wife, as (being vanquished) he confessed. The King gave sentence he should be drawne and hanged. Anno 1344. Rich. 2.

A combat was fought betwene Sir Richard Woodville, and one other Knight borne in Spaine. After the thirde blow given, the King stayed the fight. Anno 1441. Henrici 6.

A combat was granted vnto John Viscount borne in Oppres, and Thomas de la Marsh Baffard sonne vnto Philip King of France, in the raigne of king Edward the third at Westmynster.
Of Honour Lib. 3.

CHAP. 18.

Of Triumphs Ancient and Moderne.

Triumphs have been commonly used at the Inauguration and Coronation of Emperors, Kings and Princes: at their Marriages, Entry of cities, Entreviewes, Progresse and Funerals. Those pompous shews, were first inuented and practised by the Romans: whom duers other Princes have imitated: though hard it was, (and happily impossible,) for any Prince to equal them in magnificence. Yet read we may, that Xerxes, Darius and Alexander the great, were Princes of maruellous puissance, and for triumphs admirable. Howsoever those matters were handled, certein it is, that albeit our Princes of Europe (in respect of Christian religion) do, in some sort, commene excelsis of Mundane glory, yet haue they ever liued royally, and at occasions, triumphed, with princely honour and greatness; according to the measure of their Empires: as shall hereafter appeare.

But first we haue thought good to speake of Romane Triumphs, and briefly to touch in what order they triumphed: for to report them at large were a labour almost infinite.

CHAP. 19.

Of Triumphes and their originall.

Here faith, That Princes and great Captaines being returned to Rome with victory, were allowed to passe with their armie through the citie vnto the Capitol, drinking to Triumphes: I. Triumph.

The first inventour of Triumphes was Liber Pater, as Pliny faith. Yet certaine it is, (and so by lawe provided,) that no man should be admitted to Triumph, vnlesse he had vanquished full five thousand enemies.

Cato and Martius (Tribunes of the people;) by law also decreed, that who so trueuely reported the enterprize he had done, should incurre punishement. Therefore entering into the citie, every Triumpher did first come before the Questors, and deliver his actions in writing, and sweare they were true.

It was likewise by law provided, and by custome also observed, that onely for recovery of dominion, no man should bee permitted to triumph. Which was the cause that neither Publius Scipio for the recovery of Spaine, nor Marcus Marcellus for taking of Syracuse, were suffered to triumph.
Cap. 20. Militarie and Civil.

The first that imitated Liber Pater in triumphing was Titus Tatius, when he triumphed for victory of the Sabini, yet was that no full triumph, but (as they called it) Osante, because his victory was not great, and without blood. For the same reason the crown he was, was made of Myrtle, which ever after was the crown of all Captains that triumphed for victories of mean reputation.

In that age also it was unlawful for any man to triumph, unless he were a Dictator, a Conulf, or a Praetor. Therefore L. Lentulus being Proconsul, although he had performed great services in Spain, yet was he not admitted to enter Rome, but Osante.

Afterwards Scipio most instantly required to triumph, having defeated great glory, but till that time no man (without office) had triumphed.

Likewise C. Manlius, by the same people elected the first Dictator, by their commandment also without allowance of the Patris, did triumph.

And Gnaeus Pompeius a Gentleman Romaine, before he was of age to be Conulf, triumphed twice.

Another law or custom there was, that no Captain might triumph, until he had brought back the army; and therewith also delivered the country of his charge, quiet, into the hand of his successor. For Lucius Manlius the Conulf, having effected great victories in Spain, was (in the Hall of Bellona) denied to triumph, because the country where he commanded, was not in peace, as Livius reporteth.

CHAP. 20.

The manner of triumphing and the habits of the Triumpher in Rome.

The Prince or Captain that triumphed was ever drawn in a chariot, as appeareth by the Ark Triumphall of Titus and Veipatian, and likewise by that of L. Verus Antoninus made of marble, yet extant in Rome. This Ark was drawn by four white horses. Others used in their chariots white Bulls or Elephants. As Pompey triumphing of Africa had in his chariot Elephants only. But Caesar surpassing all others in pompe was drawn by forty Elephants, and in the day time conducted to the Capitol, with torches, when he triumphed over the Galli.

Some writers have said that the Emperor Aurelianus was drawn with four Harriers or Stags, and being come to the Capitol, he caused them all to be slain, and sacrificed to Jupiter Optimus Maximus.

Other Historians have noted, that some triumphs have continued more than one day: As Titus Quintius Flaminius held his triumph of the Macedonians & Grecians, three days. Likewise Suetonius triumphed four days in
in one moneth: and Augustus triumphing of the Dalmatians, Acciae, and Alexandria, had three chariots for three daies.

The Triumpher also vied to carry in his chariot his owne children, which custome Cicero seemeth to confirm in his Oration for Murena, saying that Emilius Paulus caried in triumph his sonne, who within three daies after died.

Adrianus having obtained the Senate to triumph, he modestly refused it, saying, that honour was due to Traianus. And so (as a good Emperor) he caused Traianus picture to be caried in the chariot, fearing that after his death, he should loose the honour of the triumph.

Marcus and Lucius Antonius being brethren, and triumphing together, they caried in their chariot the daughter of Marcus a yong virgin.

Commodus the Emperor, a man of immodest maners, and unworthy of all Emperiall honour, being returned to Rome caried in the chariot with him his vicious Antonius, who being placed neere his person, as he passed the citie, he oftimes kissed him publiquely.

Farre otherwise did Severus Afer, who being victorious of the Parthians was offered the honour of triumph, which he refused, alleging he was unhealthie: and therefore desired his sonnes might be let in the chariot to triumph in his place.

Thus appeareth it that the Romanes accompted no honor too much or too great for thofe that had in their seruice vertuously employed themselves. After the triumphall chariot followed the chiefe prisoners bound.

Then came many captaines and fouldiers wearing boughs of Lawrel, in signe of victorie. Being also perswaded that by vertue of that tree they were purged of mans slaughter. Lawrell is also a cause of good fortune, and a signe of prosperitie, because it is ever greene and flourishing. As Plinie writeth, saying, Laurus triumphic dicatur: Castrarum Pontificium, sola domo exornat, & ant. limina excubat. Yet the same Plinie faith that in times more ancient, he that triumphed, did vse a crowne Etrusca of gold, which by a servauant was caried, and on his finger a ring ofiron, to signifie that the fortune of him that triumphed, and his servauant, was alike. In this manner Caesar Marius triumphed of Jugurtha: yet in his third triumph he vse a ring of gold.

Tarquinius Priscus at his triumph vse a coate of gold, as Plinie and others affirme.

One other custome the Romanes had, and was no ordinance or law, yet precisely observed; which is, that who soeuer in any civil warre had gained victorie (how notable soever) he should not be admitted to triumph: because men therein staine, were Citizens, and no strangers, which was the reason that Naica having vanquished Tiberius Gracchus and his followers, nor Metellus suspenseing Caesar Optimus, nor Antonius defeating Catiline, were admitted to triumph.

Neuerthelesse when Lucius Sylla had surpris the cities of Gracia, and taken the Marian citizens, he was allowed in triumphant wife to carie with him the spoiles gained in those places.
Of the divers qualitie of Triumphs in Rome.

Som Triumphs were full and entire: others of lesse pompe and state, they were called Owante. But why they were so called, writers do not agree.

Triumphs absolute have bene fortherly discoursed. Now we speake of meane or halfe triumphs.

Plutarch feemeth to thinke, that who so in this kind triumphed, did sacrifice in the Capitol a sheepe: but he that was allowed a full triumph, did offer a Bull.

Dionysius saith, that Owante, differeth from Triumphus by this meane. He that entered the city Owante had no chariot, nor vled any regal garment but marched with the Armie on foot. Plutarch likewife wroteth they ware in their Crownes no Laurel, but Mitle.

This kinde of Triumph was instituted in Rome in the yeere 253, ab urbe condita.

Dionysius and Plutarch are not of one opinion, why this sort of Triumph was called Owante. Yet this feemeth the cause.

Tothmannus being Consul, in his service of the warre proceeded coldly and sparing of blood.

Also in one other expedition before, he sought most infortunately, with losse of many men, and by fleeting saued his owne person.

Other causes do feemeth of this Triumph Owante: as if the warre was not justly pronounced, or the enemie of base reputation, as a Pirate, a bondman, or a coward.

So as the victory obtained, doth appeare unworthy much honour. Either els if the warre receiv'd end by word, and no violence. Or if the service were done in a foraine country, by authority of another Prince, or without lawfull authority.

Whether the Triumphant Owante did enter the citie on horsebacke or foot, is a question.

Another vse also the Souldiers had, which haply will feemeth strange; that following the triumphall chariot, oftentimes they yttered scoffes and jefts against the Triumphant. Such was the behauoure of Cæsar's folowers at his Triumph. For among other speeches they vfed these words: Gallias Cæsar subregis; Nicopodis Caesaris: Vettiudium Basum Parthici triumphidie secti miltiis decentarunt; Quimulos fricabant, factus est Consul.

In Rome it was by law prouided that no Captaine should come into the citie before his triumph: So saith Plutarch in the life of Publius Aemilius.

We reade likewife, all Triumphs were celebrated in Rome onely, two excepted, which seemeth strange. For in those daies Milan, Aquileia, and Constantinople were cities of great fame.
Of Honour

Papirius Cursor triumphed first in Monte Albano, for his victory against the Corsi: as Plinie reporteth. And Papirius Mago, not permitted to triumph in the citie, he triumphed in Monte Albano.

Paulius Orosius the last that hath written of the Roman Empire, saith that the number of triumphs in Rome is 330.

CHAP. 22.

In what order the Romanes triumphed.

He first triumph in Rome, was that of King Tatius.

Next to him Tarquinius Priscus the King triumphed. But in what for these Kings did triumph, we cannot finde.

After the expulsion of the Tarquins, and the death of Brutus, Publius Valerius the Consul triumphed.

Then, with greater pomp and admiration the Dictator Camillus triumphed, who sitting in a chariot drawn by two white horses, entred the citie. Which manner of triumph was never before seen; therefore much enuie.

Many yeeres after was the triumph of Papirius Cursor the Dictator, who triumphed for victorie of the Samnites.

Quintus Fabius also triumphed of the Galli, Etruscis and Samnites.

Then followed againe the triumph of Papirius Cursor the Consul, when he brought home the Armie from Samnio. He furnished his triumph with many prisoners both horsemen and footmen, with crownes Cinical, Pallare, and Musales, carrying with him spoiles of the Samnites, and leading many honourable captiues: he brought with him also two hundred thousand and thirtie three thousand pound weight of treasure. All which money was delivered into the treasuries, and no part thereof given to the soldiers.

With greater joy the two Consuls, Claudius Nero and Livius Salinator, triumphed for their victorie, having defeated Hasdrubal, and slaine him: yet was this triumph in magnificence farre inferior: but the treasure they brought to the city was an hundred thousand pound weight, whereof 23,000 was divided among the Soldiers.

But farre more magnificent was the triumph of Scipio, who being returned from Libya, triumphed at Rome, in this fort. First he caused certaine Trumpers to sound: after them followed chariots laden with spoyle; then were carried towers of wood, made for models of those cities which were taken. Next were the carriages of gold and fluiter, part whereof was vnwrought, and part coyne: next were certaine crownes caried in signe of honor at the winning of cities, which were followed with white Bulls and Elephants: after them came the captiues Princes of Carthage and Numidia.

Before Scipio his person, marched his Lictors or Mace-bearers apparelled in purple, and accompanied with diuers sorts of musicke and singers. These men had on their heads crownes, wearing also garments of like cut. In matching
marching every of them one after another, singing some verse in praise of the victory, making also gesture to move with. The chariot of Scipio was richly wrought with gold, and near to his person also many sweete perfumes were burned. The horses of his chariot were white, and on their heads they were crowns: their foretops and maynes were curled, and drested with gold, and precious stones.

Scipio himselfe was apparelld in purple, embroidered with stars of gold; according to the Romanes fashion. In the one hand he bare a scepter of ivory, in the other a branch of Laurell, which among the Romans were signes of victory. About him were caired certaine young boys and virgins, and at his stirrup marched some young men of his blood. Lastly followed his guard, and their Ensignes, with the army divided into squadrons. The Soldiers of best service caired in their hand a branch of Laurell; and certaine Musicians did sing their praise. Others of no merit bare no Laurell, as persons noted of infamy. By which manner of Triumph, the honour or disgrace of every one did appeare.

Scipio being thus arrayed in the Capitol, laid aside his pompe, and (as the custome then was) feasted his company in the Temple.

Some time after, Marcus Porcius Cato triumphed of Spaine, with honour comparable. He brought with him twenty five pound weight of unwrought silver, and of gold one thousand five hundred. To every footman he gave two hundred and seventy pieces: and to every horseman thrice so much.

About that time, Lucius Quintius triumphed three days.

The first day he shewed the Armour, weapons, and ensignes taken from Philip and his cities.

The second day he shewed the silver and gold, both wrought and unwrought. The silver unwrought was eighteen thousand pound weight, and the gold two hundred and seventy thousand pound weight. Besides treasure, were many vessels of all sort with them also were many head-pieces, excellently and artificially wrought: tentargurs of silver, and one of gold: besides great pieces of cowne of incredible poise; among which, was of king Philip’s coin in gold, fourtene thousand and five hundred and fourteen pieces.

The third day he shewed the crowns of gold, and the gifts of cities, where with he had been presented. Before his chariot marched many noble prisoners, among whom was Demetrius the sonne of King Philip, and Armenus, the sonne of Nabidus the Laconian.

Then Quintius in person entered the City, his chariot being followed with great numbers of Soldiers. Then much treasure was divided, one part to a footman, two part to a Centurion, and three parts to a Horseman. Those prisoners that were exempt from bondage, were their heads polled in signe of liberty.

After Quintius, Pub. Cornelius Nasio triumphed for victory of the Boys.

The pompe of Cornelius was numbred among the triumphs of meane magnificence. Hee brought with him the Armes, Ensignes, and Pillage taken from the Gauls. Also certaine noble prisoners and troupes of horses
horses taken from other enemies. Besides these spoyle, he shewed chains of
gold: and one thousand four hundred seventy pound weight of siluer,
of golde 246. pound weight: in vessels of the French fashion 360. pound
weight.
Hee had likewise pieces of coyne whereon was imprinted a chariot
drawn by two horses. Of them were a hundred thirty and eight thousand,
which were given to the Souldiers.
Now may we not omit the triumph of Marcus Furius, who determined
to triumph: but hearing Aemilus was comming to Rome, hee fell sick, and
defferred his triumph to avoid contention. The next January he triumphed
of the Eolits and Cephalonia. Before his chariot were carried crownes of gold
weighing an hundred and twelve pounds, of siluer 83. pound weight, with
other spoiles incredible.
Over long it were to tell of all the Romanews triumphs, and their magnifi-
cence, being greater then can be expressed.
Let vs only remember the triumph of Gnaus Manlius, who brought in
to Rome 200. kings crownes of gold, 220. thousand pound weight of sil-
uer, with other coynes of divers Nations. Hee carried also great spoiles, tak-
en from King Alexander, and from the Gauls. In this triumph he set before
his chariot two and fifty names prisoners, and rewarded his owne sould-
diers abundantly.

C H A P. 23.

Of other furniture and pompe appertaining
to triumphs in Rome.

In those ancient times, the Triumphs were also ornified
with Arks, Pillars, Obelisks, Pyramids, & divers demonstra-
tions of magnificence.
Who so had prosperously prevailed in the warre, and
obtained victory in any forrein Countrey, did commonly
erection of an Arke triumphall, whereon was grauen or painted his proceeding
in the victory. Plinie writes that in his life, these triumphall Arks were
first made, and by the Triumphers offered to Jupiter in the Capitol.
The most ancient Arke now extant in Rome, is that of Titus, before
whose dayes Portraiture, & many other triumphal ornaments were in use;
whereof to speake now were tedious.
The triumphall going of Darius to meete Alexander the Great.

Of all Roman triumphs were a matter infinite; we will therefore cease to say more of them, and speake of others performed elsewhere. And first how Darius marched to meete with Alexander.

The Persian was, that so soone as the Sunne shined in the morning, a trumpet was sounded in the Kings Pavilions, which warned every man to come forth.

Upon the roofe of the Kings Pavillion, an image of the Sunne closed in Chrystall was set, which shined exceedingly, and might bee seene many miles.

The order of the Kings company, when he marched, was this:

First the fire (which they called holy and everlasting) was caried, upon Altars of siluer.
Next to those Altars went the Magi or sorcereys, singing certaine Persian verses.

The number of the Magi was three hundred three score and fiue.
After them followed 365 yong men, in Carthagian assare, for the Persian yeere containeth even so many days.

Then a chariot consecrated to Jupiter did follow, ever drawn by foure white horses of exceeding greatness: they called those, Horses of the Sun. Their raimes were of gold, and their furniture white.

Not farre from this chariot, were twelve other chariots ornamented with gold and siluer.
Then marched more horsemen of twelve diuers nations, diversly armed, and of diuers qualitie.
Next to them were ten thousand men, whom the Persians called immortal. Some were chaines of gold, others had coats with fleeces embroidered with gold, and set with rich stones.

Not farre off were fifteen thousand men, whom they called the Kings coffins: which number was furnished rather richly (like women) then well armed: they were called Doriphori.
Next to this troupe were other men apparelled like Kings. They went before the Kings chariot he being caried vp higher then any other. These chariots were laden with Images of the gods, made of siluer and gold.

Betwixt the Images a partition was set with rich shining jewels: the one side represented a warre; and likewise the other.
Among these things they sacrificed an Eagle of golde spreading her wings: but of all things, the Kings attire was most admired.
His apparell was of purple parted in the middles with white: and over it he had a short croke like a womans garment, embroidered with Sparrow-hauokes of gold, very strangely.

His girdle was womannlike small and girt: whereat hanged a Scimitre, or crooked sword: the sheath thereof was set with precious stones.

On his head he ware a royall cappe, called Cidarus, which all Kings of Persia doe vfc. It was tied on his head with a lace, part of skie colour and part white.

After the chariot, followed ten thousand Lances, adorned with filuer: and next to the chariot certaine choice men carried Dartes gilded. Also on either side, his seerest of blood did accompany him.

This troupe contained thirtie thousand footmen, whom five hundred of the Kings horsemens followed.

About one acre distance from them the chariot of Shygamba King Darius mother, did come, and in one other his wife.

All the Ladies and other women belonging to both the Queenes, were on horsebacke.

After them other women did come (whom they called Armamax:) they exceeded not the number of fiftene.

In that company were the kings children, with their governours. Also a number of Eunuches, being persons of some reputation among the Perians.

Then the Kings Minions being 360 were carried in chariots: their apparell was princely and rich.

After them the kings coinse was carried by five hundred Mules and three hundred Camels garded with Archers.

The Kings Concubines and his kinsmen were next to them. And they being past, the Cooke, Scullions, and other base people did follow.

Last of all came certaine Captains and soldiers lightly armed, to force the troupe to march in order.

CHAP. 25.

The Triumphall entry of Xerxes King of Persia into Greece: yet afterward forced for feare, to flee into his owne kingdom.

First he sent before, all his carriage, and all those people that were combed with any burden or other impediment.

After them followed seventy thousand men of sundry Nations who marched in no order, but confused.

Among whom was eightie thousand horsemens. All these passed a good distance before the Kings person.

Then

Then marched a thousand Gentlemen Persians, and with them so many Launcers: who carried the point of their lances backward.

Then next troope was onely ten horses most richly furnished: being of the race of Nica: beastes of exceeding greatness and beautie.

These were followed with a chariote, consecrated to Jupiter, and drawn by eight white horses. The man that did drive those horses, went on foot, holding the reines in his hand. In this chariote vnlawfull it was for any mortall man to set.

After it, Xerxes his owne person was carried in a chariote drawn by horses of Nisa. The drivers of them walked before on foote: his name was Patiramphus the Sonne of Ota, a Persian. In this fort Xerxes went towards the Sardi, sometimes sitting in his chariote, and sometimes on horsebacke.

Next to him followed the bravesst and best men of Armes in Persia, carrying (as it were) halfe lances.

Then came ten thousand Persians on foote: one thousand bearing pikes, and on the points of them (in stead of crownes) were silver apples. Some of them that went next to Xerxes, had apples of gold upon their pikes.

These were followed with ten thousand other Persian horsemens.

Last of all, about two acres of ground behind, was a multitude of people without order or number.

CHAP. 26.

Of Triumphes in Germanie.

Enry the first Emperor of that name, who for his great delight in hawking and foxing, was called Augustus, being aduertised of the oft incursions of Hungarians into Germany, thought good to assemble the Princes Anno 1535. and by force of Armes to repulse them: which designd, with the aﬀent of those Lords, by publick proclamation he made known: commanding that every Prince with his best furniture upon a day certaine should appear at Magdeburg, which was performed.

First, the Count Palatine of the Rhene appeared. The Bishop of Treuer. The Bishop of Cologne. The Bishop of Leyden. The cities Emperiall, Mentz, Aquilgran, &c. All which companys the Palatine presented unto the Emperor: and under every of those Princes colours, other meaner Princes and Lords also appeared.

Under the Ensigne of the Palatine were the Duke of Elsazia. The Duke of Thurgoune. The Duke of Limburg. The Marques of Pontamasson, with five other Dukes.

Under the Ensigne of the Duke of Sachsen, were twelve other Lords.

The like under the Ensigne of Franconia, and all other chiefes Princes. 

N 2 And
And last of all, were the Emperours companies. So was the number of Princes, Lords, Knights and Gentlemen 6240.

The whole armie was sixtie nine thousand strong.

These Christian forces (assisted by the Almighty) defeated the Hungarians, and flew the greater number.

The victorie obtained, and the Emperour with his Princes returning homewards, were in all places feasted. And they desirous in some sort to honour the Ladies of those countries, where they passed, were willing in triumphal wise, to make Jufts, Turnaments, and other Militarie pastimes. Which being pleasing to the Emperour, and acceptable to all others; His Maiestie with consent of the Princes, commanded that publike triumphs should be proclaimed; whereunto all Princes, Lords, and Gentlemen might resort, to shew their valour. And this was the original of Germanie triumphs.

Then was there a Counsell and commission granted to certaine Princes and other Lords, to invent orders for the future Jufts, and appoint places fit for their celebration.

The Commissioners considering what glory might of these exercises accrue unto the Germanie Nation: and therewith knowing that the exercise of Armes was no small helpe to enforce Gentlemen, and make them meete for serious services: not forgetting also that Noble Ladies would take delight in such royall sight: they greatly commended that invention unto the Emperour, who presently agreed that Lawes might be made and ordered in those Actions.

His Imperial Maiestie commanded that at everey Triumph four chief persons should be chosen to give direction, and by their authoritie all Ordinances to be made. Those men were called Reges Ludorum. The first Kings were elected at the Triumph of Meyenburg.

1 Charles Lord of Hohenhuwen, of Suenia.
2 George Lord of Wolfffortshauen of Bawaria.
3 Meinolphus Lord of Erbach, of the Rheyn.
4 Ernestus Grumbch Esquier.

The Actors in the first Triumph, whose names were enrolled, and presented unto the Emperour, were in all 390. Among whom, These were the Emperours band.

The Duke of Holland.
The Prince of Pomeran.
The Prince of Saxon.
The Prince of Thuringia.
The Burgrave of Meyenburg.

The Prince of Witten.
The Prince of Rußia.
The Prince of Delmantius.
The Count of Thuringia.
The Marques of Staden.
The Prince of Aesania.

The Earle of Aldenburg.
The Earle Valesius.
The Earle Harracortius.
The Earle Schwartzburg.
The Earle Weissenfels.
The Earle Gleichen.
The Burggraf of Lofsneck.
The Earle of Eberlehein.
The Earle of Eysenburg.
The Earle of Roettel.
The Earle of Winsenburg.
The Earle of Wunsdorf.
The Earle of Pffen.
The Earle of Lovenrode.
The Earle of Roschitz.
The Earle of Piedmont.
The Earle of Alenconius.
The Earle of Breu.
The Earle of Leifneck.
The Rawgraf of Caffell.
The Earle Woldenburg.
The Earle of Ekerberg.
The Earle of Rein.
The Earle of Arnswag.
The Earle of Lobsburg.
The Earle of Nortingen.
The Earle of Ploysig.

After the Emperour followed the Palatinate of the Rheyn with his band, containing 80 persons, among whom were 7 Princes and 16 Earles, viz.

The Duke of Alsacia.
The Duke of Barry.
The Marques of Pontamont.
The Duke of Lymburg.

The Duke of Bourbon.
The Duke of Limburg.
The Earle of Burgundy, and others,

Next to him followed the Duke of Susic with his band, containing 82 persons, of which number 9 were Dukes and Princes.

Next followed the Duke of Bavaria with his band containing 69 persons, of whom 8 were Dukes and Princes.

Next followed the Duke of Franconia with his band, containing 80 persons, of whom 4 were Princes.

Besides these Bands appertaining to the Emperour, and the 4 principal Princes of Germany (being the chief Nobility and Gentlemen) yet other Princes also offered their Bands, viz.

Othe Duke of Thuringia the Emperours elde sonne, presented 112 persons: of whom 8 were Dukes or Princes.

Likewise Arnoldus the Emperours second sonne presented 85 persons: among whom some were also Princes.

To conclude, the number of Princes, Lords and Gentlemen that appeared in these triumphs (before the fourth triumph was ended) amounted unto two thousand persons.

Then was there charge and commision given to Georgius Schwabenthal to be the Herault and pronouncer of all Orders and Ordinances concerning those affaires. He also tooke notes how every man was mounted, armed and furnished. To him also appertained the publication of what honour or dishonour every man suffered: and therewith to perswade that no malice or quarrell should be among the Actors, but every one with an honourable emulation to do his best.

This
This Officer also proclaimed the privileges, and what Armes were to be used: and that done, he assigned place where every band should attend, and in what order they should runne: which were long to be rehearsed.

The troops of Lances thus marshalled, the beholders were permitted to enter. But first of all the Princes, Ladies and women of honour did take their places, of whose beauty, pomp, and rich attire no man needeth to doubt. These women thus prepared, in passing to their places (with due reverence and thanks) set them downe: and the courses being runne, desired that every Actor might receive the praise he deserved. Therewith also, that the chief prizes might be allotted to the 4 Kings appointed for the next triumph, which should be celebrated at Rauensberg upon S. James day Anno 941, which was 3 years after this present triumph.

The prizes were delivered according to the praises and pleasure of the Ladies.

The Emperor then pronounced the first Article to be observed in all future triumphs, viz.

It should be lawful for all Gentlemen well borne, to enter and fight in these exercises of Armes; ever excepting such as in words or deed had blasphemed God, or done or said contrary to our Christian faith. Of whom if any shall presume to enter the Lists, we will and command, that the Armes of his ancestors, with all other his furniture, shall be cast out, his horse confiscated, and in lieu of honour (which arrogantly and unworthily was sought) his person shall be expulsed with perpetual infamy.

The second Article was pronounced by the Pallatin:
the effect whereof was.

That if any Lord or Gentleman whatsoever hath or shall wantonly or willingly say or do any thing in prejudice of the dignity of the Emperor or profit thereof, he shall be repulsed from these exercises, and suffer the punishments thereunto due.

I also ordain and pronounce Meinolphus of Erbach to be King in the celebration of the next triumph, and the chief leader of all my Nobility of the Rhein.

The third Article was pronounced by the Duke
of Suedia, viz.

That if any Gentleman (of what title soever) hath by word or deed dishonored any virgin, widow, or other gentlewomen: or hath by force taken or detained any goods or lands to them or any of them belonging, he shall be judged unworthy to receive fame and honour in these triumphs; he shall also forfeit his horses, and with infamy be expelled the Lists. Such is my censure irrevocable. Likewise constitute Carolus Lord of Hohenheuen to be a King in these triumphs, and Leader of the Nobility of Suedia.

The
The fourth Article was pronounced by the Duke of Bavaria, viz.

That forasmuch as nothing was more agreeable to the glory of God and honour of the holy Empire, then truth; I require that all men of what dignitie or title soever, being known vnfruitful in their doings, and liars, should during their lives, remaine infamous. And if any person of such quality shall offer to enter the Lists, I command him to be with dishonor dismounted. I likewise pronounce George of Wolfsartheunen in my name, to be King of the Province of Bavaria.

The fifth Article was pronounced by Conradus Duke of Franconia, to this effect.

That who so ever hath betrayed or forsaken his master in the field or in his journey, or hath procured any other man so to do; or if he hath not defended his country, his subiects & others committed to his charge, as is the duty of a good man: or if wickedly he hath procured the trouble of any person, or not defended him, but left them as a prey to the enemy, then I command that every such person shall be for ever expelled from the celebration of these triumphs: he shall also forfeit his horse, and endure the ignominy due to men infamous. I also pronounce Ernestus of Grumbach Esquier, to be King of the triumph within my circuit of Franconia.

These Articles pronounced and written, the Emperor called before him 15 men appointed to be Curatores ludorum (as we may term them) Superintendents of the Triumph, to whom he said, That forasmuch as he allowed and much liked the pastime, his intention was to impart the same to all Kings, Princes, and Potentates Christian: to the ende that if any of their Nobilitie were lousers of Arms and honor, they might appear in our Triumphs with all things needful, on Monday next after St. Matthew the Apostle. At Meydeburg.

Then his Majesty was pleased with the aduise of the foure, and the fifteene men aforesaid; to adde divers other Articles, as followeth: That if any man had either openly or secretly slaine his wife, or had aided or counsellel another man to kill his master, he should forfeit his horse, and be expelled the Lists.

If any man had committed sacrilege, by spoiling of Churches, or Chappels, or had by force taken the goods of any widow or Orphan, or not defended them to his power, he should forfeit his horse, and be punished with infamy.

If any man without warning had assaulted his enemy, or by indirect means had procured him to be robbed of corn, wine, or other provision feloniously, he should forfeit his horse, &c.
If any man in the Empire or under the Empire, rashly and without licence of the Emperor, did impose new and unnatural, accustomed, duties, whereby the people might be demurred, he should forfeit his horse, and be taxed of infamy.

If any man had been convicted of notorious adultery, having himself a wife, or being a Batchelor had by force divorced any matron, virgin, or religious woman, he should forfeit his horse, and remain infamous.

If any Gentleman borne being the Owner of lands and revenue, and not therewith contented, did exact or oppress his Tenants; or being the Officer of a Prince or other great Lord did wrest from his subjects, to enrich himself: for so doing he should forfeit his horse, and be excluded from the Lists with infamy.

All which Articles being publicly read and approved, were by his Emperiall Maiestie confirmed as Law.

CHAP. 27.

Of Triumphs at the interview of Pope Alexander, and the Emperor Foedericus Barbarossa, at Venice. Anno 1166.

A Duertizement being given to Venice, that the Emperor resolved to come thither, Piero Zinzano the Dukes sonne, was sent with Schoole long Galleries to meete him at Ravenna. After them were dispatched a great number of lesse vessels.

The Emperor being arrived at Venice, the Pope was set in a rich chaire at the Church doore, and there taried his comming. Before the Popes feet, a carpet of purple was spread upon the ground.

The Emperor being come to the sayd Carpet, forthe with fel downe, and from thence (upon his knees) went towards the Pope, to kiss his feete: which done, the Pope with his hand, lifted him vp.

From thence they paffed together unto the great Altar in S. Markes Church, whereon was set the Table of precious stones, which at this day is reputed one of the richest treasures of Europe.

Some haue reported, that there the Emperor did prostrate himselfe before the Altar, and the Pope set his foot upon his necke.

While this was in doing, the Clergie sung that Psalm of David, which saith: Super Aspidem & Basiicum ambalabitis.

Which the Emperor hearing, sayd, Non tibi, sed Petro. The Pope replied, Es mihi & Petro.

After some dayes abode in Venice, the Pope departed by sea to Ancona, and the Emperor towards Germany by land, either of them accompanied with Gentlemen Venetians in great number.
CHAP. 28.

After thankes given to God for the recovery of this Island, every man endeavoured to make demonstration of gladnes; wherein no cost in banqueting or other solemnization was omitted.

Among these shews of triumph and jollitie, two fights there were most admirable, and never before that time scene: the manner of the one was a representation of juisting on horsebacke.

For certaine portraiture or images of men and horses were so made, of skinnne clothed in silk, with Lances and Shields, as the wind by a straight line forced them to runne one encountering the other, like to a course of the field.

The other was like unto a combat: where armed men did seeme to fight, both which shewes were in the fireste.

In the first the Actors were only 24 yong Gentlemen Venetians, for personage, apparell, and yeeres very commendable. The inventor and director of these pastimes was Thomaso Bambasio, who for such devises and action was in Venice esteemed, as in old time Rosius had bene in Rome. Surely it seemeth strange, that so many men richly attirde, and so many horses bravely furnish'd, could be managed with so great dextertie: and one having ended his course, another was presently ready to supply that place. In the meantime while the Lances did seeme broken, and the splinters fly about.

The duke with all the Nobilitie of the city, beheld this miraculous fight, and so did a multitude of people.

Among these beholders (as mine Author saith) were divers Noble men of England, who trauaileth to Venice, purposely to see the maner of this Triumph, and the Actors.
CHAP. 29.

A Triumph in the reign of King Richard the second, 1390.

His noble Prince being aduertis'd, with what magnificence and pompe, the Queen Isabella of France had made her entry into Paris, thought good to appoint a militarie triumph at London, wherein appeared sixty Knights, and so many faire young Ladies of his Court sumptuously apparelled.

With this troope, his Maiestie rode from the Tower of London unto Smithfield; and passing thorow Cheapeside a proclamation was made, that on Sunday and Monday next following, these Knights would attende there to challenge all commers.

For him that deferted best in this Joust (if he were a stranger) the Queene and her Ladies had prepared a crowne of golde: or if he were any of the sixty English Knights, he should receive a rich bracelet.

The English Knights likewise promised to giue unto the stranger of best desert, a faire horse with his furniture: or if he were an Englishman, he should receive a Falcon.

This challenge and these prizes had bene by a King of Armes formerly proclaimed in England, Scotland, France, Flanders, Brabant, Henault, and Germany: which moued many persons of Honour and reputation to come hither. Among whom was William of Henault Earle of Oye or (as some did call him) of Ourenant, a young Prince much delighting in Armes.

This Noble youth desirous to honour the King of England his kinsman, drew into his company many Gentlemen of his Nation, with whom he passed into England.

Then resolvling to performe that journey, thought good to take the consent of Alberic his father, Count of Henault, Holland, and Zeland. Of whom with great difficultie he obtained leave.

The like desire to honour the King, moued the Earle of S. Paul, who had married the Kings sister. And he brought with him a great troope of gallant Knights.

These two Princes came first vnto Calis, where they found English ships ready to transport them. But the Earle of Oye passed out first: and being come to London had acceffe to the King: of whom he was with great joy embraced. The like courtesie he found in John Holland the Kings brother, and all other Lords of the Court.

The day of triumph being come, the King and the Queene attended upon by the troopes of men att Armes and Ladies aforesaid, passed through London from the Tower to Smithfield.

Being come thither, the King, the Queene, the Ladies, and other ho-

nourable
nourable personages, seated themselves in such places as were prepared, and forst with their degrees.

Then were the men of Armes marshalled, and set in such order, as they should runne.

The first courses were allotted to the Earle of S. Paul and his Band: who were with great courage encountered by the English. Betweene them the first dayes livesting was spent: and that night his Maiestie, the Queene and all the company supped and lodged in the Bisrops house, neere to Saint Pauls Church.

The chiefe honour and commendation of that first fight, was among the strangers given unto the Earle of S. Paul: and among the English the Earle of Huntingdon had the praife.

This magnifcent supper ended, evry one returnd to his lodging (the King and Queene onely excepted) who continued their lodging in that house all the time of that triumph.

The next day, after noone, King Richard himselfe in compleat Armour appeared in the field, being followed with the whole band of English Knights.

Thither also came the Queene with her traine of Ladies, and was set in that roome, where the day before she had bene placed.

The first (of the strangers) that offered to runne, was the Earle of Oye: who presented himselfe, and his companie most pomposly furnished. And after him followed the Earle of S. Paul, with his troope of Frenchmen.

The Knights strangers, being entred and readie, were forthwith inncntred by the English. The conflict continued till darke night, with equall honour.

The Inns of that day ended, the King retourned to his lodging, accompanied with the Noble strangers, and there supped.

The chiefe commendation of that day (on the strangers part) was allotted to the Earle of Oye, who by his vertue, without favour, so deferved.

Likewise among the English, a Gentleman named Hewe Spencer was highly praised.

On Tuesday also, the men at Armes retourned to the Tilt, and continued the exercise, with great admiration of the beholders.

On Wednesday the runners intermingled themselves, and euerie one did runne as he thought good.

On Thursday the King最优ed all the men: and all the women supped with the Queene.

On Friday the whole company was feastd by the Duke of Lancaster.

On Saturday the King and the Queene, accompanied with the Earles of Oye and S. Paul (in great state) rode to Windsor: where they were most honourably interrayned: and the Earle of Oye received the Garter. From thence every one retourned home.
CHAP. 30.

The triumphall passage of Charles the fift Emperor, through France.

Anno 1540.

In the month of December this Emperor arrived at Bayon, where the Dolphin, and Duke of Auernia with great pompe received him. Being in the towne, he beha
ded himselfe as King, pardoning offenders, and delievering them from prison. From thence with like Maiestie he pas
ted to other cities, accompanied with the sayd Dolphin and Duke, where he used the same authority.

In January hee came to Castelloaldum, where the King in person with much magnificence intertained him. From thence he passed to Amboys, where King Charles the 8. had built two great towers, the walls whereof are so large, as Mules and Carts may passe upon them.

The King then to the end that Cesar's entrie in the night should bee the more magnificent, furnished those towers with an exceeding great number of lights, so as they might behold all the Country, as if it had bene fair day. But when Cesar was going up, by great mishap, the tower fell on fire; the flame and smoke whereof became so great, as every one feared left the Emperor should have bene smothered. Whereupon all men there present laboured by fleeing to save themselves. Some that were sus
tspected to have done this fact were apprehended, and the King did command they should be hanged, though indeed no proofe appeared: but Cesar would in no wise they should die, so were they pardoned.

After this disastre the King conducted the Emperor to Rieu, and from thence to Fountainabie, where they hunted, hawked, and beheld certaine sports and Tournaments; in conclusion no sport of solace was omitted.

From thence the Emperor attended by the Dolphin and Duke, went to Paris. Before he entered the citie, the Burgess and Citizens of all forts, came forth, and received him with no lesser ceremony then if the King had bene present: there he also set at libertie all prisoners. From thence he passed unto the Constables house, and was there most honourably lod
ged. At last he went into Picardy, and so to Valenciis, which is the first town of his jurisdiction in Belgica: unto which place the Dolphin and Duke did follow him.
Cap. 31. Militarie and Civil.

CHAP. 31.

The triumphall Entry of Philip Prince of Spaine, at Milan. An. 1548.

This Prince entred at the gate towards Pavia, where the citizens had made a stately bridge, whereupon they shewed divers Pageants & Arkes triumphal, adorned with verses, and sentences very markable. About three of the clocke after noone, he entered the cite, where the most reputed citizens did attend him in Burgo della Trinita, as they call it.

Being pass'd that place, he was saluted by Cesar Gonzaga, the Count John Trenultio, the Count Charles Belgioio, and many other noble persons richly appareled.

After them Mutio Sforza presented his reverence, being accompanied with a great troupe of Gentlemen of the Countrey, clad in white silke, and bearing in their hands Pollaxes; the heads of them were gilt, and the staves couered with white silke.

Then followed the Doctors, & Schollers, accompanied with 300 horse-men apparell'd in yellow coats. And immediately appeared two other troupe of men lightly armed, which company garded the ancient Lords and Noblemen of the countrey: among whom were some Princes, Earles and Barons. That troupe was so great, as two hours sufficed not to see them passe.

They that rode next vnto the Princes person, were the Duke of Alba, the Duke of Sessa, the Marquesse of Pescara, the Admiral of Castilia, the Marquesse Mila, Ferdinando Gonzaga.

On the one side of the Prince the Cardinal of Trent, on the other the Duke of Savoy did ride. Behind them followed five companies of men at Armes, apparell'd in siluer and gold, conducd by Count Alexander Gonzaga, Count Francisco Somaia, Count Philipo Tornello, & two other noblemen.

I omit to tell of divers thowes, Arkes triumphal, and other things wherewith in every freete the Prince was entertained, by Italians onely.

These Complements ended, the Prince came vnto the chiefe Chuch: at the doore whereof were excellent Paintiries.

The Prince in his entrie to the Church, was by the Senate and people of Milan present with a basin of gold full of double Duckets, to the number of ten thousand (as was reported)

The Prince thus entertain'd, and setled in the cite, Tournaments were brought before him.

The Actors in that triumph were apparell'd in silke of divers colours, garnished with gold. The first of them did come vnknown clad in white, suppos'd to be the Prince himselfe.
Of Honour

Count Cacato, in White and Blacke.
Ferdinando Ngya, in gold colour.
The Castellan of Cremona, in Blacke.
Nicolao Russera, in Wax colour.
Il Signor della Trinita, in Blew.

From Milaine this Prince passed into Germany, followed with these Lords and Gentlemen, whose names are vnder written.

The Duke of Alba.
The Duke of Seffa.
The Admiral of Castilia.
The Marquessesse of Afsorso.
The Prince of Afoli.
The Marquessesse of Pesara.
The Duke of Ferendina.

The Duke of Monteliano.
The Count of Lunenfa.
The Count of Cisfonta.
Lodouico Danila, gran Commandator.
Gomezio à Figueria captaine of the guard.

Officers of Householde.

Don Francesco Astesio.
Marchio à Nauce.
Comes Oliuarius.

Don Iacobo dazeneda.
Gualiero Padillano.

Gentlemen of the Chamber.

Don Antonio Rojano.

Rogomes a Sulia.

Gentlemen Courtiers.

Don Gabriel a Cuentz.
Marchio Falesio.
Don Barnardini de Mendoza.
Don Alphonso Fonerio.
Don Iacobo di Cardona.
Don Iacobo di Achuna.
Don Henricio Enuges.
Don Barnardo Manriquez a Lara.

Don Iuaro a Seiauerda.
Don Michael a Luna.
Don Lodouico a Cardona, with others, to the number of 97.

Lords and Gentlemen, twentie Pages, besides Officers and Grooms: Harquebuziers two hundred, Lances an hundred.

A Militarie challenge in Italy 1555.

At such time as the French king with his armie remained at Aix, the Empiriall campe not being farre from thence, certaine French Lords challenged the like number of Italians to breake ha[rpe] Lances for their mistreffe loue; in which action they would hazard both honour and life. The Empirall Lords accepted the challenge.

Thus
Cap. 33. Militarie and Civil.

Thus the match was concluded; yet the French fearing some subtiltie (because the countrye favoring the enemy) procured Monsieur de Theresmes with five hundred horse and 300 footemen to lye neere the place, to the end he might defend his friends, if need should require.

The first courses were performed betweene the Duke of Armours and the Marchesse of Pesara, who hauing ended their courses with honor, they embraced one the other, and so gave place.

The next that presented himselfe, was Monsieur de Clapis Sonne and heire of Monsieur de Vajey, a Knight of the Order and Captaine of fiftie men at Armes: against whom came the Marchesse Malepsina, who in that encounter was sore hurt and dyed.

The third courses were betweene Monsieur de Mauns a Leader in the French Army, and a Spanish captaine called Alba. In which reencounter the Frenchman was wounded in the necke, and the fourth day after died.

The last was betweene Monsieur Monshany, and the Earle Curassa a Neapolitan, whose encounter was so violent, as with his Lance he pereaced thorow the Armour and body of the Frenchman, so farre, as an Ell thereof was feene at his backe, whereof hee presently dyed. So was both partes partakers of misaduenture.

CHAP. 33.

Of Triumphant challenges in France.

Now to the end it may appeare, that our Gentlemen of England have bene no lesse desirous to honour their Nation in torraine countreys, then willing to advance the renounne of their Prince at home: it shall not be (as I thinke) offensive to remember some triumphall actions by them performed in torraine countreys, as writers have well obserued: wishing our English Armours and Historians, were of like care to confereual memorable actions, tending to the honour of their owne Prince and countrey. Of which acts it seemeth there are many worthy to be remembred. For when the Duke of Buckingham, or (as mine Author calleth him) the Earle of Buckingham, remained gouernour of the Kings Armie in Bullonay, a certaine Frenchman approaching the Campe, with a lowd voice asked if any Gentleman there had a mistreffe, or other beloved lady, for whose sake and honour, he would breake three Lances, and adventure three encounters of his sword. This proud Challenge being heard by the English men, one Joachimius Cathorius (as the Author calleth him) a braue English Gentleman stepped forth: which the Lord Fitzerstock (then Marshall,) seeing hee forthwith sent word unto the Frenchman (whose name was Guenuea Micolles) that he should be presently answered. Whereof the French Gentleman very glad, returned to his friends, & furnished with three Lances, three Maces of yron, three Swords, and three feruants to beare them, presented
fented himselfe before the English Armie. The English seeing him in this fort prepared to maintaine the challenge, much maruell'd thereat, supposing that no Frenchman had dared to encounter the force of an English Souldier.

The brute of this brando forthwith was dispersed through the Armie, and at last the Generall became thereof enformed, who desirous to behold the combat, mounted on horsebacke, accompanied with the Earle of Stafford, and the Earle of Devonshire.

The Duke and other beholders thus assembled, the Challenger and Defender begun their courses: but by default of the horses, their Launces missed at the fist, and at the next encounter very lightly th'one touched the others Armor.

The Duke beholding in what estate the matter stood, and perceiving night at hand, commanded the conflict should cease till another day: and in the mean space required the Frenchman might be well entreated.

The next day of triall being come, th'one and th'other appeared, and with much commendation brake their Launces. That done, they came to the sword, th'one assaulting th'other furiously, till they were both hurt, which the Duke perceiving, caused them to be parted, and the Frenchman by an Herault was safely sent home to his friends.

CHAP. 34.

§ Of one other like Militarie action betweene fine English Gentlemen, and fine French.

Bout the same time, and in presence of the said Duke of Buckingham, one other conflict on horsebacke was performed betweene five French Gentlemen, and the like number of ours, who gained the chiefe honour.

I dare not (for feare of mistaking) set downe their names in English, but thus I finde them in Latine: On the French party was Nothus Clarusa Pimontesae, Trittamus Iaillaeus, Ioannes Cailemorantius, Galeus Anzoricus, Dom. Hocelius Amelus.

The Englishmen were Edwardus Bellicampus the son of Roger, Johannes Ambreticortius, Ionaguinus Clotonius, Guilelmus Clotonius, and Galichmus Franclus.

CHAP.
Chap. 35. Military and Civil.

Chap. 35.

Of one other like Action.

It happened that certain English Gentlemen having served in the warre of France, determined to returne home, and obtained license of the Constable that so they might doe. Their names do seeme to be John Fairfax, William Clinton, John Burley, and Nicholas Clifford. They being upon their way, one (whom mine Author calleth Ioannes Bouemelius a French Gentleman) did overtake them; and hauing before that time spoken with Nicholas Clifford touching matter of Honour and Armes, asked him whether he could, before he departed, content to make triall of his vertue, by breaking of three Launces. With all my heart (quoth Clifford) for so hauie I long desired to do: and no time more fit then now, when the Constable and his company may be judge; Yet such is my hap, as I have no Armor at hand. For supply of that want (quoth Bouemelius) I will take order that two Armors shalbe brought vnto vs, and of them the chiose shalbe yours, with certe other thing fit for our purpose.

This agreement made, they imparted the same vnto the Constable, and obtained his license; yet with condition, that they should attend vpon him the next day, at which time hee would, with other noble men, see what should be the event of that Action.

About the houre appointed these Champions did appeare, and at the first course Clifford with his Launce pierceth through the Armor and body of Bouemelius, of which hurt he presently died.

This accident much grieved the French, and Clifford himselfe was not a little sorry: which the Constable perceiving, said vnto Clifford, Be not dismayed, for this is the fruite of like adventures: and if my selfe had beene in thy place, I should have done the same: for better ever it is to doe, then suffer at the hand of an enemy.

The Constable hauing ended his speech, conuited Clifford with his company to dinner: and then caused them to be conducted to the next towne in safety.

Chap. 36.

An other Challenge of a French Gentleman in Spaine.

In the Army of the King of Castile, there was a French Gentleman, young of yeeres, and in Armes of great reputation: men called him Tristram de Roy. He seeing the warres ended betweene the Kings of Castile and Portugal, determined to returne
Of Honour

of Honour. Yet defirous by some means to gaine honor, before his arruiell in France, procured an Herald to goe into the English Army, and proclame, That if any Gentleman there would breake three Luances, he would challenge him.

This challenge being heard in the English campe, a braue young Gentleman named Miles Windfor accepted thereof being by that occasion to merit the honour of Knighthood.

The next day according to appointment, he appeared in the field, accompanied with Mathew Gorne, William Beechamp, Tho. Simons, the L.Shand, the L.Newcastle, the L.Bardolf, and many others.

The French Challenger appeared likewise honourably graced with friends: and thus both parties in readinesse to runne, the Lord Soulcius bestowed the dignitie of Knighthood upon the said Windfor. Which done, the one charged the other: and the two first courses were perfourm'd with great courage, yet without any hurt. But in the third course the armour both of the one and the other was parrcled through; yet by breach of the lances, both of them escaped more harme.

CHAP. 37.

One other notable Challenge in France,
Anno 1390.

In the reigne of King Charles the sixth, three noble young men of great hope and much affecting the warre liued in that Court. viz. Mounsiur de Bouciquant the younger, Mounsiur Reynant de Roye, and Mounsiur de S.Pye, all Gentlemen of that Kings chamber.

In the same time also there was in England a Knight for valour and militarie vertue of great fame: men called him Sir Peter Courtney: He hauing obtained license, passed the sea, and travelled to Paris. After a few daies rest in that citie, he challenged Mounsiur Trimoule, a noble Gentleman in great reputation; who accepting the desfe, obtained license to answere, appointing a day and place. The time being come, the King accompanied with the Duke of Burgundy, and many other great Estates went to behold that conflict.

The first course was performed exceeding well, and either partie brake his lance with commendation. But the second lance being delivered into their hands, the King inhibited more should be done: seeming somewhat offended with the English Knight who had made such, that he might be suffered to doe his vtermost.

This Action by the Kings commannement was stayed, and Sir Peter Courtney there with grieued, thought good to abandon that Countrey, and so desir'd he might doe.
The King well pleased he should depart, sent unto him an honourable gift, and the Duke of Burgundie did the like. The King also commanded Mounseur de Clary (a great Lord) to accompany him to Calis.

By the way, they visited the Earle of S. Paul, who married King Richards sister of England.

The Earle in most courteous manner welcomed Sir Peter, and the rather, for that his Lady had formerly been married to the Lord Courtney his kinsman, who died young.

This Sir Peter Courtney being well entertained, the Earle and hee with their company supped together: in which time (as the custom is) they communed of many matters. Among which the Earle asked of Sir Peter, how he liked the Realme of France, and what conceit he had of the Nobilitie.

Whereunto Sir Peter with a soone countenance answered, That hee found in France nothing to be compared with the magnificence of England: though for friendly entertainment hee had no cause to complain: yet saide Sir Peter, I am not well satisfied in that matter, which was the chief cause of my comming into France. For I protest in the presence of all this Honourable company, that if Monseur de Clary, being a Noble Gentleman of France, had come into England, and challenged any of our Nation, he should have been fully answerd: but other measure hath ben offer'd to me in France: for where Monseur de Tremoult and I had engag'd our honour, after one Lance broken, the king commanded me to stay. I haue therefore sayde, and wherefore I shall become, will say, that in France I was deny'd reason and leave to doe my uttermost.

These words much mouted Monseur de Clary, yet (for the present) hee suppresst his anger, hauing charge to conduct Sir Peter safely vnto Calis.

Notwithstanding this heat (quoth the Earle) let mee tell you Sir Peter, that in mine opinion you depart from France with much honour, because the King vouchnesed to entreat you, that the fight might stay: whom to obey, is a certaine signe of wisedome and praiseworthy. I pray you therefore Sir Knight, haue patience, and let vs proceede in our journey.

Thus Sir Peter hauing taken leave of the Earle, passed forth towards Calice, accompanied with Monseur de Clary, who soone as they were entred into the confines of the English Dominion, Sir Peter most heartilly thanked him for his company and courtesie. But Clary hauing made an impression of such sowe speeches, as Sir Peter had vitterd in the Earles house, said thus: Haueing now fully performed the Kings commandement condueting you safe to your friends, I must, before wee part, put you in minde of your cinsiderate words in contempt of the Nobility of France. And to the end you being arrived in England, shall haue no cause or colour to boaste that you were not answer'd in France: Loe here I my selfe (though inferior to many others) am this day, or to morow ready to encounter you; not for malice to your person, or gloriously to boaste of my valoure, but for confutation of the shame and honor due to our French nation; where never wanted Gentlemen to answere in Armes, when any English man should challenge.

Well
Well (quoth Sir Peter) you say well; and with good will I accept your challenge: and to morrow I will not fail to attend you armed, with three Launces, according to the custom of France.

This agreement being made, Sir Peter went soorthwith to Calice, there to furnish himselfe of Armes fit for the Combat. And making the Lord John Warren (then Gournomer) priueto what was intended, the next day he returned to meete Mounfieur de Clary betweene Bullaine and Calice; thither also went the Gournomer, and other English Gentlemen to behold.

The courses betweene these Champions being begun: at the first encounter either partie brake well: but in the second encounter by defaulfe of the English Knights Armour, he was hurt in the shoulder, as other English Gentlemen did well see, which moved the Gournomer of Calice to say vnto Mounfieur de Clary, You have dealt discourteously to hurt Courtine when his Armour was broken.

I am for (quoth Clary) but in my power it is not to gourner Fortune: what is happened to him, might likewise have come to me.

The matter standing in these termes, Mounfieur de Clary returned into France, supposing he had deffered great commendation. But being come to the Court, the King, the Duke of Burgundy and Trymoulie himselfe blamed him: and the Counsell of France gave sentence that his goods should be confiscate, because the King having commanded that Sir Peter should be without offence peaceably conducted to Calice, the matter was otherwise handled. To be short, Clary was brought to the Kings presence, and by the Counsell asked what reason he had to take Armes against any man whom the king expressly had commanded to defend.

These words much perplexed Clary, and the kings offence did greatly amaze him. Notwithstanding with a good courage he sayd, that what was enjoyned him to doe, he had most faithfully performed: But Courtine with insolent speeche taxed him and all the French nation, which without dishonor might not be endured: He therefore thought not only to have bene free from blame, but also merit commendation. Yet (quoth he) seeing my expectation failth me, I submit my selfe to the censure of the Constable and Marshals of France. I also will endure the judgement of Courtine himselfe and all other men of Armes in the kingdoms of France and England. All which excuses & submissions notwithstanding, he was committed to prifon and his goods confiscate, till at the humble and earnest suit of Mounfieur de Count, the Duke of Bourbon, the Earl of S. Paul, and the Englishman (to whom he had done wrong) hee was restored to liberty. Then said the Constable, Doest thou thinke (Mounfieur de Clary) to have done well or honnoured the French nation by taking Armes against Courtine, who was recommended vnto thee? If ought hath bene by Courtine spoken in prejudice of the French Nobilitie, thou ought hast complained thereof to the king, and then have proceeded by his Majesties direction. But the matter was not so handled by thee, which is cause of thy punishmet. From henceforth therfore be more advisd, & for thy liberty give thanks vnto the duke of Bourbon, Mounfieur de Count, & the Earl S. Paul, who have exceedingly entreated to compass this favor. Such was the end of this military Action.
Cap.38. Militarie and Civil.

CHAP. 38.

One other most noble Challenge.

The strange event of the former contest betweene Court-
ney, Trimolie, and Clary, moved the Ladies of the French
Court to incite Bocqueuant, Roy, and S.Pye, to attempt some
new feats of Armes upon the confines of the King of En-
gleands possessions in Picardy.

This generous motion proceeding from the Ladies, was easily apprehen-
ded by the French Lords and Gentlemen; and chiefly those three a-
foresaid, being (of all others) most deifrous of fame and military glory.
The King being made privy to this intention, commanded those three
Gentlemen to frame a forme of Challenge in writing, which should be al-
lowed or reformed, as to his Majestie should be thought good; which was
done accordingly, containing this in effect.

The great desire we have to know the noble Gentlemen inhabiting nere the
kingdome of France, and therewith longing to make triall of their valour in
Armes, have moved us to appere at Ingueluet the 20. of May next, and there
to remaine 30. dayes. We also determine to be accompanied with other noble Gen-
tlemen lovers of Armes and Honour, there to encounter all comers with Lances
either sharpe, blunte, or both; and every man shalbe permitted to run sixe courses.

We likewise hereby give you to understand, that such order is taken, as every
one of us shall have his shield, and Empreaze hanging on the outside of the Paviliun:
to the end if any of you desire to runne, then the day before you must with a wand or
such a Lance as you intend to run with, touch the shield, And who so meaneth
to try his fortune both with blunte and sharpe, must touch the shield with either,
and signifie his name to him that hath our said shields in keeping.

It is moreover ordered, that every Defender may bring with him one other
Gentleman in lieu of a Padre, to encounter us both, or single, as it shall please them.
Wherewith we pray and desire all noble and worthy Gentlemen (of what Nation
formerly) to beleue, that no pride or malice hath mov'd us to this enterprize, but ra-
ther an earnest desire to see and know all such noble Gentlemen, as are willing to
make proofe of their vertue and valor, without fraud or covin. In wesite whereof
every one of us have signed these Letters with our sealles and Empreaze. Written
and dated at Montepelisolane the 20. of November 1389.

Subscribed.


These Letters shewed to the King, were imparted to his Counsell, who
considering their tenor, deemed them to be presumptuous (chiefly in
respect the place appointed was nere unto Calais; which haply might call
into question the truce taken for three yeeres.) Whereupon some of the
most ancient Counsellors, thought it vnmeet to permit the Challenge.
But others perceiving the Kings inclination, did allow thereof, because the words of challenge were modest and reasonable.

The matter thus debated in Counsel, the King called into his chamber all the three Challengers, to whom he said thus, Bouciquaut, Rey, and you S. Pye, behave your felicity well, and with respect both to private and publice comeliness, performe what you have in hand. As for charge, spare not, for of our bountie we will bestow upon you ten thousand florins, to be directly spent to your owne honour. Then after most humble thanks given unto his Maiestie, they determined to send the proclamacion of their Challenge into divers countreis, but chiefly into England.

The proclamation being in all places publisht, every courageous Lord and Gentleman put himselfe in readiness, and first of all the English, being persuaded, that in respect they were nearest, it behooved them to appear soonest. Therefore before all others, these Englishmen determined to make proofe of their fortune.

John Holland.
The Earl of Huntingdon.
John Courtenay.
John Goulonse.
John Ruffell.
Thomas Scrope.
William Clifton.

William Clinton.
William Tailboys.
Godfrey Seton.
William Hacklet.
John Dabridgecourt.
Henry Bynmount and others, to the number of one hundredth or more,

went into France to shew their vertue in that Challenge. Besides them also many others did passe the seas, to see what should be done.

The first Englishman that passed the Seas, was John Holland brother to the King of England, having in his traine Noblemen and Gentlemen of note, about 60, who were all lodged within the tawn of Calis.

The Challengers then having prepared themselves, arrived at Bullaine, in the beginning of May, and were lodged in the Abbey where they were enterred of the excellent furniture which the English had brought; Whereas they rejoiced and made the more haft to their businesse. Then they caused there greene Pavilions to be set vp, betwene Calis and Bullen.

At the doore of every Pavillion, a shield was hanged, which any man (desirous to fight) might at his pleasure touch.

The order of this Triumph was thus.

The twenty and one day of May, the Challengers appeared at the place ready armed and mounted.

Shortly after the English men came from Calis, some to try their fortune, and others to behold.

First of all John Holland with his Lance touched the Shield of Bouciquaut, and forthwith he came out of his Pavillion, and mounted on horsebacke, which done, thone charged the other, without more hurt, then that the English Lords shield was pierced through.

The second course was also without harme: And the English man preparing for a third course, Bouciquaut denied to do more that day, which the English Lord hearing, turned himselfe to the shield of S. Pye & touched it.

Then
Then presently he came forth courageously, but the first course proued soyle, for that the horsees kept not their right path. Notwithstanding Holland disarmed the head of S. Pye.

The second course was performed better, and the launce both of the one and the other broken upon the Shields.

At the third course, both their Headpieces were striken off, and all the lookers on might see their faces. Neverthelesse the Lord Holland desired that for his mistresse sake he might breake one Launce more. Which courageous offer both French and English commended.

Next to these, Roy and the English man called Earle Marshall charged on the other, with much commendation.

The third courses were performed by Bouciquant and the Lord Clifford, cousin to the Lord Shandoe, a man expert in Armes and of great fame.

The fourth English man that ranne, was Henry Berwmount, a Knight of good reputation.

The seuenth encounter was betwene S. Pye and the same Berwmount.

The eight encounter was betwene Roy and Peter Courtayne.

The ninth encounter was betwene Bouciquant and Courtayne.

The tenth betwene S. Pye and Courtayne, who had touched all their shieldes.

The next encounter was allotted to Colomber and Roy.

The next courses were betwene S. Pye and John Russell.

The next was betwene Bouciquant and Peter Strope, a young Gentleman of great courage, but of no long practise in Armes: yet was his encounter so violent, as forced Bouciquant to bleede at the ears, and retire to his pavilion all that day.

But Strope not contented with the honour of his succeffe against Bouciquant touched the shield of S. Pye and presently the one encountred the other. But at the second course (by misfortune) the English Knight fell downe, and though (with some helpe) he recouered his horse, yet ranne he no more that day. Such was the succeffe of the first dayes Iusting.

The second meeting.

The second day Gulielmus Clyfetonius, an English Knight, expert in Armes, encountred Bouciquant, with equall fortune.

The next encounter was betwene the L. Clintonius and S. Pye, either of them performing his part well.

The third encounter was betwene William Stamatius cousin to the Earle of Huntington, and Raymon Roy, who seemed to derfrue bett.

The 4. encounter was betwene Lancasser and Bouciquant with small advantage.

The 5. encounter was betwene S. Pye and Taylores a Gentleman very young. Either of them was disarmed on the head, and so returned to their Pavilions.

The 6. encounter was betwene Godfrey Seten and Roy; at the first course Launces being strong, their horsees were forced to pauze. At the second (for the same reason) th'one and th'other let fall their Launces, without breaking.
Of Honour

breaking. At their third course th' one and th' other was hurt: so as Roy was sore bruized, and seven pearced into the shoulder. Which wound he endured with great patience, & without shew of griefe, suffred the Chirurgeon to draw backe the LANCE, and search the wound, which courage was highly praised.

The 7. encounter was betwene an English man called Blaunquintus and S. Pye.

The 8. encounter was betwene Thomasius Mesidonius and Bouciquaut. This English man was richly armed, & at the first course pearced through the shield of Bouciquaut: But at the third course he was vnhorfed.

The 9. encounter was betwene Nauartonius and Bouciquaut with equal fortune.

The 10. encounter was betwene Scouaqueniris an English Knight and Roy. This Knight was of experience in Armes, and at the first course wenchere vnhorfed his adversary. But at the last meeting the French Taint was so strong, as the Englishman was wenchere borne downe: and so they departed. Thus ended the second dayes Triumph.

Note here, that the French King (being disguised) was present at all these exercises.

The third meeting.

The third day likewise these noble Knights both English and French appeared. The weather was faire, calme, and fit for Military action.

The first courses were performed betwene John Sawage and Roy: who at the first encountred so furiously, as both th' one & th' other was almost forced to fall from his horfe. The rest of their courses were honourable.

The second encounter was betwene Gulielmus Basqueniris cousin to the Earle Marshall, and Bouciquaut. At the third course they were both disarmed on the head.

The third encounter was betwene an English Knight called Scot, and S. Pye. Their first course was faire on both sides, and so was the second. But at the third course the French Knight lost his headpeece, and the English Knight vnhorfed.

The fourth encounter was betwene Barnard Stapleton, and S. Pye, and either of them at the third course lost his headpeece.

The fifth encounter was betwene John Arundel and Roy. This English Knight was reputed for horsemanship, dancing, and singing, excellent. The one and the other of them performed their courses with commendation.

The sixth encounter was betwene Nicolas Stoner and Bouciquaut, who in their third course lost both their headpees, and so bare headed, went away.

The seventh encounter was between John Marshall and Bouciquaut, who was somewhat hurt with a splitted, & the other disarmed of his headpiece.

The eighth encounter was betwene John Clifton and Roy, with equal fortune.

The ninth encounter was betwene Roger Lea and S. Pye, either of them being disarmed on the head, departed.
The tenth encounter was between Aubriecourt and Roy. This Aubriecourt was not borne in England, but brought up in the Court of the most noble King Edward. At their first course they were both violently stricken on the head, and in the next on the breast, and so they parted. But Aubriecourt not so contented, challenged Bouciqwaute who answered him two courses with equal fortune, and the third course they were both disarmed on the head. Such was the success of the third dayes meeting.

The fourth meeting.

On Thursday (which was the last) these noble Knights returned to the field, where Godfrey Easlake made the first encounter against Bouciqwaute and were both hurt on the head.

The next encounter was between Aureanus Burtius and S. Pye, with being both disarmed on the head.

The next encounter was between Iohannes Stropius and Bouciqwaute, in which courses the Englishman horfe was said to fall downe.

The next encounter was between Bouciqwaute and an English Knight called Hercourt, belonging to the Queen of England, but not borne in England. At the first course Bouciqwaute missed, and the English Knight brake crosse, which is an error on Armes: and thereupon much dispute arose between the French and English. For the French affirmed, that Hercourt by law of Armes, had forfeited his Horse and Armes: but at request of the company, that fault was remitted, and he permitted to runne one course more against Roy, who had not runne that day, and therefore willingly consented. The courses between these Knights were exceeding violent, but the Englishman being wearied was utterly thrown from his horse, and as a dead man lay flat on the ground: but afterwards he revived lamenting that disgrace.

The fifth encounter was between Robert Scrope and S. Pye, who after three courses gave over, without losse or gaine.

The sixth encounter was between John Morley and Reginaldus Roy: for the first was so violent, as forced their horses to stand still in the place of meeting.

The seventh encounter was between Iohannes Moutonius and Bouciqwaute: both of them at the first meeting had their shields pierced, and after were disarmed on the head.

The eight encounter was between Iaquinomenius Stropius and S. Pye. At the first course both their horses went out. At the second they brake both on the head. At the third, both their Lances fell from them: and at the last the Englishman pierced through the Aduerfaries shield, but was himselfe dismounted.

The ninth encounter was between Guillelmus Maugeleus and Bouciqwaute. These Knights with equal courage and skill perfumed well their courses.

The last encounter was between Nicolaus Lea and S. Pye: the one and the other of them brake their Launces well, till at the last they were both disarmed on the head.
Of Honour  Lib.3.

The Challenge thus ended, all the troupe of English Knights having attended that busines full foure dayes, thanked the French Knights for being Authors of so honourable a triumph. On the other side the French much thanked the English for their company: and the King who was there secretly, returned home, where hee informed the Queene what honour had bene done to all Ladies.

CHAP. 39.

The triumphant interview of the Kings of England and France. An. 1519.

Here most excellent Princes having occasion of conference, appointed a meeting in Picardie. The day drawing on, the King of England pass'd the seas and arrived at Calais; from whence (having repos'd himselfe) he removed to Guines. The French King likewise being come lodged at Ardes.

Betweene the one and the other of those townes (as it were in the midway) a place of meeting was appointed.

Thither went the one and the other of those Kings most royally mounted, and followed with so great magnificence, as in an hundred yeares before the like sight had not bene seene in Christendome.

Some writers have in vaine laboured to set downe the royalty and exceeding pomp of those Courts, which might be seene, but not express'd.

At the place of meeting, two Pavilions were erected, the one for the French king, the other for the King of England.

These Princes being come, embraced one the other: and that done, they went together into one Pavillon.

The French King was accompanied with his Lord Admiral, called Bonivet, his Chancellor, and some fewe other Counsellors.

The King of England had with him the Cardinal of York, the Duke of Norfolk, and the Duke of Suffolk.

Then having set in counsel, and returned to their Pavilions, they beheld them of entertainment, sports and princely Complements.

For which purpose, commandement was given, that a Tilt should be erected: where lufts, Tournaments and other triumphall exercises, continued about fifteene dayes: for so long those Princes remained there.

One day the King of England conuited the French King, & feast'd him in his Pavillon, which was a building of wood, containing foure roomes, exceeding large, and so richly furnished, as halpe the like had not bene seene in Christendome.

That Pavillon was purposely made in England, and after the feast, taken downe to be returned.
Cap. 40. Militarie and Civil.

One other day the French King feasteth the King of England in his Pavillion, wherein hanged a cloth of Elysian maruiculous large, and so rich as cannot be express'd.

The ropes belonging to that Pavillion were make of yellowe silke and gold, wrencheled together.

The Kings being ready to dine, there happened so great a storme of wind, as fearing the Pavillion could not stand, they remoued from thence to the place where the Fortresse is nowe; and beareth the name of that banquet.

The apparell, Jewels and other Ornaments of pompe, vsed by Princes, Lords & Gentlemen awaiting on those Kings, cannot be esteemed: much lesse express'd: for, as mine Author sayth, some caried on their backs the prile of whole woods, others the weight of ten thousand sheepe, and some the worth of a great Lordship.

Chap. 40.

A Triumph celebrated in France.

Anno 1559.

When the marriage betwene the King of Spaine and Elizabeth, eldest daughter of Henry the French King, was concluded: in signe of congratulation and joy, a royal Triumph was proclaimed and prepared at Paris: whereunto the Nobilitie of all France, Spaine, and the Lowe countreys repaired: which done, a solemnne luit, and other military sports were taken in hand, wherein the King in his owne person, the Duke of Ferrara, the Duke of Guise, and the Duke of Nemours were Challengers.

The place for performance of that Action was appointed in the streete of S. Anthony in Paris, and there a Tilt with every furniture fitt for such a feast, was prepared.

To that place (as at like occasions it happeneth) resorted an infinite number of people to behold: for whom scaffolds and stages were ready to receive them; and those places not capable of so exceeding a number, many of the people bestowed themselves on the sides and roofes of the houses.

The first courses were performed by the French King, to his great glory: the rest of the Challengers also very honourably did the like. Then the Lords and Counsellors besought the King that in respect the weather was exceeding hot, his Maiesty would be pleased to moderate his motion, and for that day cease from running: adding this perswaision, that it was vnfit a King should in such diports hazard his person; which perswaision for the present prevailed. But his Maiesty (as it were drawn on by fatail force) would in any wise the 3 day returne to the Tilt, either to make further tri-
Of Honour

all of his valour, or thereby (as some supposed) to honour his daughter, to the uttermost of his power.

That day his Maiestie in all princely pompe appeared: his person and horse also being more richly furnished than any pen can express.

The first course his Maiestie performed fortunately, with maruellous applause of the beholders.

At the fourth course, by maruellous misadventure, he became hurt with a splinter of the aduersaries Lance, which pacered his eye so deep, as thereby his braine was much bruised. Thus was the Nuptiall feast disturbed, and joy converted to sorrow. Such is the state of worldly things, gladnes is ever followed with sadness, and pleasure accompanied with paine.

The rest of the troupe there ready to runne, were with that accident marvellously amazed, and not knowing what to doe, every man let fall his Lance, and curst all such triumphs.

Some protested to carie his person home, and others (as touched to the heart) shut vp their eyes from seeing a spectacle to lamentable.

The Ladies likewise and Gentlewomen of the Court, turned their faces from beholding, and closed vp their eyes with tears. To conclude, the whole number of Courtiers were striken with sorrow not explicable.

The Citizens likewise, and generally all the subjects of that kingdom, were perplexed, to see the tragical event of that disastrous triumph: which was intended to congratulate a new peace and an honourable alliance.

The forme and face of the city thus converted from exceeding joy, to unspeakable sorrow; some held vp their hands to heaven, others made haste to the Churches, and every one with abundance of sighs and soles, cried out, beseeching God to grant the King recovery: as if every mans well doing had theron depended.

How vnpleasing these newes were to the King of Spaine, every one can conceive.

Then the Physicians and Chirurgions, not onely of France, but of the Low countreys also came thither to shew their skil, vsing all Art and endeavour that might be: but the splinters of the Lance had pacered the Kings eye so deep, as the tendernes of the place could not suffice it to bee taken out, nor scercne (the braine also being pacered) no meane there was to cure the wound. The King therefore tormented with extreme paine, fell into a burning Fever, whereof in the end of eleuen daies he died. In all which time he did neuer wepe, or speake any word that might be imputed to pullelanimity; but most magnanimously rooke leave of life. Onely thus he sayd, that seeing he was defined to die in Armes, he would have bene much better contented, to haue lost his life in the field, then in those domesticalt paftimes. Let this accident therefore remaine an example to all princes never to adventure their owne person vnnececcarily, considering their onely lyes is the welfare of infinite others.

CHAP.
CHAP. 41.

**A Militarie triumph at Brussels, Anno 1549.**

A large fortresse, with Trenches, Baracades, and other furniture of defence was erected. On the roofof a sword of gold was set, adorned with precious stones.

This Castell was inuironed with water, like to an Iland: and impossible it was to mount into the walls, but by degrees and staires exceeding steephe.

This yland was called Insula Fortuna, which is the yle of Fortune: others named it Insula periculosa: the perilous yland.

Upon the water which inuironed the Castell, a ship of gold did always ride at Anker, with sailes of red silke and gold. Neither was any thing else wanting to illustrate the beautie thereof.

On the first gate was painted a roaring Lion of gold, which picture shined very gloriously: and neree to it was a posterne gate, the name whereof was Porta terroris: which is the gate of terror.

Betweene the water and the gate was a large Court: and there hanged a large white Shield, and therein was painted a blacke Eagle.

Neree to that place was a Turret, whereinto no man could come,untill he had passed many doores: it was called Transitus periculosis, which is, the perilous passige.

Not farre from thence was a Pillar of no great height, yet broad and square, and thereon was painted a red Griffin, vnder which signe were graued the Lawes of that yland in three tongues.

The first passage to the Castell was kepy by the Knight of the red Griffin: who was indeed the Earle Aringberg.

The second passage was kepy by the Knight of the blacke Eagle: that was the Earle Hochstrat.

The third passage next the yland, was kepy by the Knight of the golden Lion: which was the Earle of Egmond.

Within this Castell, called Arcx tenebrosa; remained the L. Corbaron gouernour to the Prince Aurafriz, who had before wonne it by art Magicke: and now by converting the letters of his name backward, named himselfe Norahros.

Before every of the foresaide gates, a magnificant Pavillon was erected, and therein the Earles with their troupes attended their enemies.

Then was there a petition presented to the Emperour, against Norahros the Magician, for that hee by his diuellish art and force of the enchanted sword, had surprized many noble petitiones and worthy Knights, now prisoners in the Castell of darkness.

And forsomuch as it hath bene prophesied, that the glorious expugnation of this Castell is destinied onely to the most vertuous and fortunate

Prince
Prince living under the sunne (who can be no other then the excellent Prince of Spain) sone to the most invincible Emperour Charles) they humbly desired, that he with his Knights might attempt the enterprise.

The Emperours license obtained, the three Knights within the darke Castle came forth to encounter all those that durst assayle them.

The first that appeared, called himselfe the Darke Knight, followed with one only servant to carry his launce. His armour was blacke, and his apparel was: Of the same colour was the attire of his servant: and of the furniture of his horse. But the assault no sooner was made, but he retired into the Castle. Nor abode had ever five Gentlemen apparelled in red and yellow, ready to receive such Knights as went out or in.

Those five were attired after the Hungarian fashion, wearing on their heads Turbans.

These men had charge of the bridge, to let in every Knight that would fight. This Dakle Knight was the Lord Chaumont: and he that encountered him was the Knight of the red Griffin, otherwise called the Earl of Avenberg. His armour was all gilded, and over it hee were an arming coat of flower cloth, very rich. In his crest he also wore feathers white and vermilion.

The Darke Knight thus retired to the Castle, three other Knights appeared in coats of blacke cloth of gold, and in their crests they were feathers of many colours. Before them rode a young man apparelled like to a woman, after the most antique fashion.

That woman was mounted upon a sith, and by her a footman did runne. She complained and bitterly cursed one, by whom she had beene injured.

Then the Knights who accompanied her, promised to be revenged, and presently determined to assault the land.

The first of these three Knights bearing many colours, was Juan Cunia the Spaniard: who at the second course, hurt the Earl Avenberg very sore; and having lost the use of one finger on his righthand, he ran no more. In his place therefore succeeded, a Knight unknown, wearing the signe of an horse. Then came the Earl Hochstrate in white fillet: wearing on his breast a rofe. And although he perfourmed his part well, yet was he forced to dismount.

The Earl Avenberg being wounded, in his place one other of three knights errant, did come: who was the Lord Hubermant of the Emperors Chamber.

The third Knight was Peter Ernest Earl Mansfield, calling himselfe Knight of the white Moyle. Against him came the Knight of the golden Lyon upon whom the Earl Mansfield brake three swords: but the fourth sword by misadventure fell out of his hand, and thereby he forced to become prisoner. And this was the end of that dayes conflict.

The next day soone after dinner, our came the Lord Pelous of Burgundy called the Knight of the greene Shield: hee and his horse were furnishished with gold and greene. The first three encounters he made against the Lord Thoarle, were to good purpose: but beeing come to the Sword, it was by force wrested from him, and he carried to prifon.

Then
Then followed Roderigo Bassano a Spaniard, called Pedro Vermandesfo, who within three encounters was taken.

The Lo. Courlan a Burgundian, called Knight of the three Starres, all in greene, desiring to be reuenged, was also made prisoner.

The next day Peter Ernesfurm Earle Mansfield desired againe to try his fortune, calling himselfe the feathered Knight. But at the second encounter his adversaries Launce brake the fight of his headpiece, and cut his nose, wherewith he fell downe dead: yet because the armour was good and the violence of the blow broken, he recovered.

After Mansfield, followed the L. Nojela Fleming: who after a little fight before the tower of Terror, where he fought with great courage, was forced to yield.

Then Isacmo di Leyua a Spaniard (called the Indian Knight) attired in blacke, after the second course yielded himselfe.

Next to the Spaniard entered two Knights in red cloth of Tissue, richely embroidered with gold: they called themselves Knights of Hungary. The one was the Prince of Ascoli, who at the first encounter yielded himselfe: neither had Gianbolo a Cunia (called also Gonarius a Stella tenebrofa) better fortune: for at the first course he was taken.

The first that entered the land by force, was John Guixada surnamed Guilemus Superbus: Hee, apparelled in blacke tissue embroidered about with gold, by force of Armes brake into all the passages; and then by aid of the Lord Boffusio mater of the Emperours stable, was received into a Barke, hauing fayles of white and red filke. So being landed in the Ile, he attempted to winne the precious sword. And though his attempt proved vaine, yet in approbation of his valour, the Queene did give him a crowne.

Next to him his brother, with equall fortune, entered the Ilandmen called him John Loducie Guixada, who for his hardie enterprise received also a garland.

The like succeffe had the Duke of Ascot his brother, who with the Marquesse of Cieurra (called Knight of the red Shield, whereon were painted three Mores heads) entered the Ile. Likewise Ferdinando della Zerda a Spaniard (called fortunes Knight) hauing flaine the guard, was also crowned.

The next day also Monsieur de Chaumont, called the sodaine Knight, and one other Knight named Floreitan which was the Lord Valous, both Flemings, yielded their charges.

The first man that entered the Ile, was Loducio Zapatta a Spaniard; his garments were of yellow cloth of gold. But John Zeudnio a Spaniard also, called the forowfull Knight, was forced in the first straight to alight, & was presently ledde into the darke fortresse. The like fortune had Monsieur de Montsean named Knight of the Mistie mountaine.

The first that entered the Ile was the Earle of Megen, otherwise the Knight of the Sunne. His apparell was blacke cloth of gold. The like good hap was like to befall unto Monsieur Champagni, but his horfe encountering an enemy at the chocke, amazed him so much as he fell downe and was taken prisoner.

The seuenthe garland Gaspero Roblesio a Spaniard gained. He being called Knight
Knight of the Moone, recovered the second passage, complaining unto the Earle of Egmont, that the Judges without desert had given honor to Monseur de Trullier a Frenchman.

But Monseur Quevenaut, a Knight errant, encountering Monseur Preux, called Knight of the Rose, took him prisoner. Then Carnab Ayala a Spaniard, called the Knight of Death, all in blacke powdered white, came forth to fight. Before him the Queens Musicians went singing a funereal tune; which prognosticated his misadventure: for at the first encounter he was taken.

Then appeared one called Knight of the Bajfulco, being indeed Monseur Mongonal, who in a fight on foot gained great honour: but at his first encounter on horsebacke he became prisoner.

The eight garland Monseur de Mally a Flemish Gentleman, and a follower of the Duke of Artois, obtained. That Knight was bravely furnished in white silver, and called himselfe the Furious Knight.

Last of all, the prince of Spain with his Band of Knights appeared: their attire was vermilion cloth of gold, wrought with flowers of silver, and guarded about with lace of gold. The Caparisons of their horses were of the same. Also the Saddles, the Petrels, Croopers, and Girthes were of scarlet, mixed with silver; so was every man's saberd, and all the favours in their Creasts were made of white and vermillion red. The chiefest Knight of the princes company was the Marques of Pesara, sonne to the Marquesse of Guasta in Italy, who called himselfe Knight Amonius; a bearded, severe young man, yet so valorous, as in that fight he received a crown.

Next to him was the Baron Noirquere, a Fleming, called Knight of the Rose: a gallant Gentleman, yet at the first encounter taken prisoner.

The third was the Marquesse of Monte, Knight of the Skie, because his Armour was of that colour: Hee passed the Strait, but further hee could not goe.

The fourth was the Prince of Piemount and Duke of Savoy, whose vertue merited a garland, but his sword could not gaine more ground, but only to enter the Island.

The fifth was the Prince of Spaine, who brake his two first Launces with great courage: and the third was torn with so great violence, as therof ten pieces were seen to lie on the ground.

These courses furiously performed, he drew forth his sword, and with maruellous speede passed further into the Island: till in the end of three assaults, he gained the place where the fatal sword was: whereof, having laid hold, he flourished over his head, and forthwith the milky clouds of darkness vanished: so, as every man might see all places of the Castle.

The darknesse of the fastness thus driven away, the Prince with his enchanting sword touched the walls: and immediately they fell downe.

The castle thus demolished, the Inchanter Korabuc, with a Turkish cap on his head, came forth: and kneeling on his knees, desired the Princes pardon. Therewith also he set at libertie all the knights whom he held in prison, and they being free, in triumphant wise followed the Prince to his Court.
CHAP. 42.
The Inauguration of Carolus Magnus King of Italy, Anno 773.

Hen Desiderio King of the Lombards was taken prisoner, and the people of Lombardie yelded to Charles, he pro-claimed himselfe King of all Italy, which title by law of Armes he iustly claimed to be his. The same was also by the decree of Pope Gregory confirmed. Then was he also by the Bishop of Milan crowned at Modena. The crowne he receaved, was of iron, for of that mettall he commanded it should be made, enioying all his successors to doe the like.

The order and ceremonies of that coronation, remaineth recorded in the Rota at Rome, and is to this day obserued at the Inauguration of all Emperors, when they are electen King of Romanes.

The morning when this Charles was to be crowned, certaine Bishops were sent to conduct him from his chamber unto the Church, and being come thither he was broued before the high Altar.

Then the Archbishops, after he had said certaine prayers, turned him-selfe to the people, and asked them whether they did consent to receive that Prince for their King, and whether they determined faithfully to obey his lawes and commandements.

So soone then as the people had pronounced their consent, the Bishop with holy oyle anointed the Kings head, his breast, and shoulders: therewith praying God to blestle him, and grant him good succees in Armes, with an happiest succession of children.

These Ceremonies being ended, the Archbishops deliuered into the Kings hand a sword, and ornified him with a bracelit, a ring and a scepter. Also upon his head he set the crown aforesaid. All these things being done, he kissed him (as a signe of peace) and so departed from the King.

CHAP. 43.
The Inauguration of Carolus Magnus, being made Emperor, Anno 800.

Hen the people inhabiting the confines of Benevento had much molested that Countrey, and were subdued by Vini-garis the sonne of Charles then Duke of Spoleto. Leo the Bishop of Rome in the time of prayers, when all the people were assembled, the Barons of Rome also present, did con-

secrate
Of Honour

Lib. 3.

Secrete and anoint Charles, before the Altar Basilica, where he also received the Ensignes of the Empire. From thence he was conducted to the chief Altar of the Temple, and there anointed, when he had reigned in France 33 yeeres: before which time, no Empeour in three hundred and thirtie yeeres, had bene seene in Italy. This order of coronation hath euuer since bene observed.

At euer such coronation, the people with one voice did cry: Carolo Augusto Mago, & Pacifico vita & victoria.

The same time also Pippin his sonne was anointed, and by solemn decree of the Pope declared King of Italy.

Chap. 44.

The Inauguration of Pope Gregorie. x.

In the yeere 1268, Pope Clement the fourth died at Viterbo. After whose death the Papacie (by discord of Cardinals) was voide two yeeres, and nine moneths.

The Cardinals then present in Court, were seveneneene, whose disconformitie continued the feast voide almost three yeeres: yet did they assemble often, but every one ambitiously affecting the Papacie for himselfe, nothing could be concluded: for in those dayes the Cardinals were not shut vp in the conclawe, (as since hath bene the vte) but every one went at libertie and at his pleasure.

The creation of the Pope thus deferred, Philip the France King, and Charles king of Sicill came vnto Viterbo, to sollicithe the election: yet they prevailed not.

One day, these Kings being present in the Conclawe, the Cardinal of Porto seeing the frowardnesse of the other Cardinals, who seemed to pray of the holy Ghost in that action, said vnto them: My Lords, let vs vntie the roose of this chamber, for it seemeth the holy Ghost cannot enter, if the house be sill covered. And so soone as he heard that Gregory was pronounced Pope, he framed these verses of that election, viz.

Papa sumus taliis, Archidiaconus unus,
Quem patriam patrum fecit discordia fratrum.

This Pope before his ascension was called Theobaldus, an Archdeacon, no Cardinal: being also, at that time, beyond the sea at Ptolemisida in Syria: whether he was gone with Edward the King of Englands eldest son. From thence they intended, (among other pilgrims) to go vnto Jerusalem. But hearing he was pronounced Pope, returned from Syria into Italy: and being come to Viterbo he received the Ensignes of Papacie. From thence he passt to Rome, and was there crowned by the name of Gregory the tenth. He liued Pope five yeeres, five moneths, and tenne dayes: and finding
fault with some orders of the Church, chiefly in electing the Pope, he framed divers Canons of which these are part.

First that the assembly of Cardinals for choice of every new Pope, should be at a place fit for the purpose, and where the Pope designed, with his Court, did die. But if his death happened in any village or small towne, then the next city to be the place of election.

That no election of any new Pope should be, till after ten days that the other Pope departed, to the end the Cardinals absent might appear.

That no Cardinal in his absence should be permitted to have any suffrage or voice in the Conclave.

That every Cardinal absent, and every other person of any condition, should be capable of the Papacy.

That no Cardinal entered into the Conclave, should go out, before the new Pope were created.

That no Cardinal or other person should ambitiously endeavour to compass the Papacy by money or other corruption, upon peril of the Pope's curse.

**CHAP. 45.**

**The Inauguration of Henry the 4. King of England 1399.**

His King, called before Duke of Lancaster, came first to Westminster, and from thence he went into the Tower of London, accompanied with the Nobility and the rest of his Court; there he made nine Knights of the Bath, and other Knights.

The next day after dinner, he returned to Westminster in great pomp: he himselfe riding through London, kept his head bare: and about his neck he wore the collar appertaining to the Order of France.

Before the King, went the Prince his sonne, sixe Dukes, sixe Earles, and eighteen Barons, besides other Lordes, Knights, Esquires, and Gentlemen to the number of 900. or thereabout.

By the way awaited the Lord Mayor with his brethren, and officers of the City. Also the companies of euyct Hall in their Liveryes, which number amounted to sixe hundred.

All the streets where the King passed, were hanged with cloth of golde, silver, or rich Arras.

That day and the next, all the conduits were full of wine, some Claret, and some White.

The night before the Coronation, the King washed his body: and the next morning prayed, in the presence of three Prelats.

The next morning, the Clergie in great numbers attended the King to the
the Temple of Westminster: and from thence all the Lords and Knights of the Order in their robes awaited upon his Maiestie to the Palace, who all that way marched under the Canopy of State.

On either hand of the King a sword was carried: the one represented the Ecclesiasticall, the other Politicall Jurisdiction.

The Ecclesiasticall sword was borne by the Prince of Wales, the King's sonne: the sword of Justice, Henry Percy Earle of Northumberland and Constable of England, did bear: which office was lately taken from the Earle of Rutland and given to him. The sceptre was carried by the Earle of Westmorland Marshall of England.

In this order, and thus accompanied, the King came into the Church, where he found a place of State prepared in the mids: there he set himselfe downe, being furnished with all his rich and royall ornaments, the crowne excepted.

The Archbishop of Canterbury preached, and showed the Kings person unto the people, saying, Behold him here that is to raigne over you, for so God hath ordained: Will you (quoth hee) consent he shall be crowned your King? whereunto they answered, Yea: and holding vp their hands, offered to be sworne.

Then the King went downe from his seate, and kneeled before the high Altar, where two Archbishops and ten Bishops did take off his royall garments, and annoyned him in the presence of all the multitude: viz. on the crowne of his head, on the breast, on the shoulders, on the palms of his hands: which done, they set his cap upon his head.

Then the King put vpon him a garment like vnto a Deacon, and girt the same, as Prelates use to doe. Then they buckled vpon one of his seate a Spurre, and drew forth the sword of Justice, which they delivered into the Kings hand, and he put it vp into the sheath: when it was put vp, the Archbishop of Canterbury girt it vnto his side.

Then was the Crowne of S. Edw. brought thither, and by that Archbishop set vpon the Kings head.

All these ceremonies, and Diuine Service finished, the King with the same pompe he came to the Church, returned to the Palace: in the mids whereof was a fountaine which flowed with wine, white and red.

At dinner, the King did sit at the first table: at the second sat the sixe chiefest Peeres of the kingdom: at the third, the Mayor and Aldermen: at the fourth, the nine new made Knights: at the fift, the Knights & Gentlemen of the Kings house.

So long as the King did sit, the Prince of Wales stood on his right hand, holding the Ecclesiasticall sword: and on the left hand stood the Constable of England, shaking the sword of Justice: vnder them stood the Marshal holding the Scepter.

At the Kings table, besides the King, two Archbishops and three other Bishops did sit.

In the dinner time a Knight well mounted & armed at all pcees, came into the Hall: and before him rode an other horseman, that caried his Launce, his name was Dymmock.
Cap. 46. Militarie and Civil.

This Champion having his sword drawn, and a Mace also ready, delivered unto the king a scroule of paper: wherein was contained, that if any Gentleman would deny that Henry there present, were not the Lawfull King of England, he was ready by Armes to maintaine it, where and when the King should command.

This Cartell was delivered to a King of Armes, and by the Kings commandement proclaimed in the palace, and in sixe places of the Citty: but no man found to say the contrary: and so the ceremonie of this Coronation ended.

CHAP. 46.

The Inauguration of Charles the French King, at Rheims, 1380.

This Charles the 6. King of France of that name, being twelve yeeres old, was crowned in the presence of the Dukes of Anjou, Auvernia, Burgundy, Bourbon, Brabant, Berry and Lorayn: the Earle of Piedmont, the Earle of Mercure, the Earle of Eu, and William Lord of Namur being present: the Earle of Flanders and Blois sent their deputies.

The King entred the citty of Rheims, with a marvellous troup of Lords and Gentlemen: having before them thirty trumpets sounding.

His Maiestie alighted at our Lady Church: and thither referred him his colins of Albert, Neuvare, Barry, Harcourt, and other yong Princes and Lords of the blood, whom the next day he dubbed Knights.

On Sunday after, the King went unto the Church, which was most sumptuously prepared. There the Bishop crowned his Maiestie, and anointed him with that oyle wherewith Saint Remigius had anointed Clovis the first Christian King of France.

That Oyle was miraculously (as is reported) sent from heaven by an Angel, purposely to anoint Clovisus. And being preferred ever since in a glasse, although all the kings have ben therwith anointed, yet is the quantity thereof no whit decreased.

The King being come before the high Altar, did honour all the yong men adorning, with Knighthood: and that done hee kneeled upon rich fote Carpets that were there spred: at his feete the yong Princes (newly made Knights) did sit: and Olivier Clisson, newly also advanced to be Constable of the kingdom, performed his office: and there (amids the nobility) with all pomp possible, the King was crowned.

Then to the end that all men might have cause to rejoice, the King was pleased to remit and forgive all taxations, subsidies and impositions by what name soever, lately incurret.

The Coronation finished, his Maiestie returned to the palace, where his
Of Honour

Of Honour

Of Honour

Table was prepared, and hereat (besides the King) did sit the Dukes, his uncles, viz. the Duke of Brabant, Anjou, Auvergne, Burgundy, and Bourbon, and on his right hand sat the Archbishop of Rheims with other Lords of the Spirituality.

Touching meaner Lords of the kingdom, they shifted for place where it could be found.

The Admirals Coacy, Clisson, and Tremoly had their tables equally covered with Carpets of Tissuel.

The next day the King dined, according to ancient vfe: and the charge of the Inauguration was defrayed by the Citizens of Rheims.

These ceremonies being consummated with great pomp, triumph, and joy, he returned to Paris.

CHAP. 47.

At the Inauguration of King Henry the third French King, three notable things observed.

First when he should have been anointed with the holy oil, there was none found in the ceremonious Horne, which for many yeeres had beene preferred by miracle as a relike sent from heaven.

Secondly, when in the royalfeate the Crowne was set upon his head by certaine Bishops, (as is accustomed) he cried out twife, Oh it hurts me.

Thirdly, when he kneeled before the Altar during Mass, the Crowne fell from his head, all which seemed ominous to the beholders, and so it prooved both to himselfe and others.

CHAP. 48.

The Inauguration of Charles the fift.

Anno 1520.

His Emperor having given order for his affaires in Belgies, required the Electors, that they would come to his Inauguration at Aquitaine, where the plague then happened to be; which inoued them to desist, that the celebration might be elsewhere. But his Maiestie at the Citizens suite, (who had prepared with great cost) resolved not to alter, alleging also that Charles the fourth his predecessor, had made a lawe, that the Emperor ought
ought of necessitie be crowned at Aquignan.

The 21. of October the Archbishop of Mentz, Cologne and Treuer appeared.

The Marqueffe of Brandenburg came after, and the Duke of Saxony being sick, stayed at Cologne.

The next day all these Princes rode to meet the Emperor, and when they came nearest vnto his person, they alighted; which done, with all reverence the Archbishop of Mentz (in the name of them all) spake vnto his Maiestie, and was by the mouth of the Cardinal of Salzburg courteously answered.

All those troupes so united, proceeded to the Citie.

Without the gate, the Palace of the Rheine also did meete them, so were the Electors companies about one thousand five hundred; some Launces, and some Archers.

The Emperours owne troupe was two thousand, very magnificently furnished.

Thither also came John Duke of Clewe, with 400. men well armed: and much discord there was betwixt the Clewes and the Saxons, who should proceed. The like pompe had not bene seene in Germanie.

On th' one side of Caesar rode the Archbishop of Cologne: and on the other was the Archbishop of Mentz.

Next to them followed the Ambassadors of the King of Bohemia, the Bishops of Sedan, Salzburgh and Clewe, all Cardinals: and with them were the Ambassadors of all Kings and Princes: sauing of the Pope, and the King of England, which was supposed to be of purpose: left the deputies of the German Princes should precede them.

The Emperor being come to Aquignan, alighted at our Lady Church: and there (after prayers) he talked particularly with the Electors, who followed him to his lodging.

One other day they met againe in the Temple, where the throng was so great, as hardly the Guard could make room.

In the midst of the Temple, a great Crowne was hanged, and under it carpets were fired, whereupon Caesar did prostrate himselfe, till the Archbishop of Calleyn had ended certaine prayers.

Then the Archbishop of Mentz and Treuer did take him vp and led him before our Ladies altar: where againe he fell downe vpon his face, and after prayers, they led him to his throne of State.

When these ceremonies were ended, the Bishop of Callen beganne the Masse, and hauing said a part thereof, he asked the Emperor (in the Latine tongue) if he would confesse the Christian faith? defend the Church? do Justice? protect the Empire? defend widows, fatherlesse children, and people distressed? Whereunto, when he had consented, he was led to the Altare, and there with a solemn noise, confirmed the words he had spoken, and returned to his throne.

After the oath taken, the Bishop of Callen said other prayers, and then put a vynge upon his head, his brest, the bending places of his armes, and the palmes of his hands.

Q. 2 Being
Of Honour

184

Being thus anointed, the Archbishops of Mentz and Trener led him into the Veitry, where they apparelled him as a deacon, and in that habit brought him forth, and placed him in his throne, where after more prayers, the Archbishop of Cullen (in presence of the whole Clerie) delivered into his hand a naked sword, and recommended to him the Common weale. Caesar having the sword in his hand, put it into the sheath; which done, they put upon his finger a Ring, and on his shoulders they cast a Regal cloke.

They also delivered to him a Scepter and a Ball, to represent the forme of the whole world.

Then all the three Bishops layed hand on the Crowne, and set it upon the Emperours head.

When all these things were done, hee was againe brought vnto the Altar, and there sworn to performe the dutie of a good Prince.

That oath taken, the Emperour accompanied with those Bishops, went vp higher, and there sate in a seat of Stone. Then the Bishop of Mentz (in the Germane tongue) spake alowd, and wished that his Maiestie and people to him subjicet, might long live in health and happynesse. After which words, in signe of publicke joy, the Quirrillers and instruments of Musick made melody.

At all these solemnne prayers the Lady Margaretta aunt to the Emperor, and gouernesse of the Low countreys was present.

In the end of these complements he received the Sacrament; and made many Knights, which honour (as mine Aucltor faith) was anciently the reward of vertue and approv'd valor: but now the custome is, that if a King do lightly lay his sword vpon any mans shoulder, that saue a, alone, without more ceremony or other merit, shall make him a Knight: which is the cause, that title is gien not only to Gentlemen well borne, but also to Merchants and others, that ambitiously do seake it.

All these things being done in the Church, the Emperour returned to his Pallace, which was most magnificently prepared. There he dined: and so did the Electors: every one sitting at a table by himselfe.

The dinner being ended, and the tables taken away: the Bishop of Trener took place right against the Emperour, for to the law of Charlemaine determined.

In ages more ancient, an oxes body filled full of small beasts and fowles, was set out, on the day of Caesar's Inauguration, whereof one part was serued at his table, the rest given to the multitude. Two Conduits were likewise made to runne wine all that day.

Dinner being done, the Emperour retired into his chamber, and there he delivered the scales of the Empire vnto the Archbishop of Mentz: and the next day all the Electors supped with his Maiestie.

CHAP.
Ceremonies appertaining to the delivery of Prizes at Jouss and Tournaments.

That every publick triumph before a Prince, it seemeth the use heretofore hath ben, that the Prizes of best desert should be given by the hand of the Queene, notwithstanding it were in the Kings presence; but first a solemnne proclamation to be made by the Herald, to this effect.

Oyez, oyez, oyez: Be it known to all men by these presents, that by authority of the most high, most excellent, and most puissant Prince H. by the grace of God King of England, France, and Ireland, &c. That of those which have jousted on the Challengers side, A.B. hath deserved the prize, and to him let the same be given as due, by the sentence of the Queene, with the assent of her Ladies, Gentlewomen, and all others of her Highness Court here present.

Likewise on the party of Defenders, C.D. hath jousted well, E.F. better, but C.H. best of all: vnto whom the prize is judged by the most mightie, most excellent, and vertuous Princesse with content aforesaid.

This was the forme of delivering the prizes, at the most noble and triumphant jousts performed by King Henry the eighth & Francis the French King, with their Nobility and Gentlemen of Armes, at their enteriure in Picardie, where the Proclamation in forme aforesaid was pronounced in English and French.

It seemeth that in ages more ancient the use was, that the Prince did also giue a letter of attestation to such persons as gained any prize, either in combat for life or honour: for my selfe have read such a one granted by a King of France vnto an Italian Gentleman, in these words following, wherunto was added an honourable ceremony.

Noi Filippo per gratia di Dio Re di Franca, &c. Notisichiamo a tutti coloro, a quale perueranno quelle nostre lettere, & che lo harnno a grado & in piacer, & & generalemente a Imperadori, Re, Duchi, Marchesi, Comi, Principi, Nobili, Cavaliere e Gentilhuomini. Come hauendo noi celebrato le nostre seile a honore, a laude, & a gloria di nostro Signor Dio, & ad honore di tutti i Cavaliere che sono venuti a combatter e a tutto trascito in questo honorato passo di Armi. Vogliamo che siano riconosciuti coloro che si saranno valorosamente portati, senza essermai vinti pure una volta, poi che si debbe dar l’honore a chi merita, & ch’è senza menda. Però, per queste ordiniamo, commandiamo, e senz’altro, che a gloria, a honore, a laude, & a fama del egregio e virtuoso Cavaliere N. esso sia publicato in tutti quattro i cantoni delle lizze & showed, da i Re d’armini, Araldi, & Fanfaroni, con trombette, & Sonatori, con consenso del nostro & della giudici del cam...
Of Honour

The same in English.

By the grace of God King of France, &c. Be it known to all men to whom these Letters shall come, and to every other person that take delight or pleasure in Arms; and generally to all Emperors, Kings, Dukes, Marquesses, Earles, Princes, Barons, and other Gentlemen, That we haue celebrated a soleme triumphant, to the honor, praise, and the glory of God, and the commendation of such as did fight in this honourable action of Arms. And beeing desirous that they who haue valorously perfomred their parts without receiuing blame or disgrace, shoule be known; to the end honour may be giuen to euery one according to his merit: Therefore we haue hereby ordained, commanded, and judged, for the everlafting honoour, praise, and glory of the excellent and vertuous Gentleman, his name shall be proclaimed in all the foute corners of the Lits or place of Ioufts by the king of Armes, the Herolds, and Puissant, and by the censure of the Judges of the feld, representing our person; whereby all men may know, that the sayde is the most excellent and most vertuous Gentleman of Armes in all our kingdome. Wee moreover command, that hee shall be mounted upon a white horse, and that every person present, as well women as men, shall with vs follow him in procession on foot. And that the said shall ride vnder a canopy vnto the Church. We likewise ordaine and command, that in returne from the Church, hee shall passe through the place of Ioufts, and there take possession of the keyes, which shall be delivered vnto him by the king of Armes in signe of victory. Lastly wee command, that the celebration of the feast shall continue the space of fifteene dayes, to the commendation and glory of the victorious. And in witness of the very truth in this matter, we haue signed these Letters with red inke, and therewith to set our Royall Sceale. Dated in our City of Paris the 4th of July, &c.
CHAP. 50.

Of Jousts and Turneaments, and how the accidents in such exercises are to be judged in the Kingdom of Naples.

It is written, how at a triumph in the noble city of Naples, a Gentleman called the L. Peter Counte of Derfe, received so furious an encounter by the Launce of another that ran against him, that therewith he became at one instant disarmed of his shield, his Curatts and Headpiece, so as he beingitterly disarmed, was left on horseback in his doublet only, without other harme. In requital whereof, the said Peter gave into the other Gentleman so violent a blow, as therewithal the girthes of the horse were broken, and the man cast headlong on the ground.

Whereupon a question was moved, which of them had merited most honour, or rather which of them deserved least reproche? Whereunto was answered absolutely, that he who fell from the horse, was most disdained, for (next unto death) to fall from the horse is most reprochefull.

Yet it is leffe disgrace to fall with the horse, then to fal alone; and therefore, albeit a man doth runne neuer so well, if in the end he doth fall from the horse, he can by no means receive honour for that day, but shall rather depart with disgrace.

Who so fighteth on foot at Barrire, or in any other exercise of Armes, is by the force of his adversary constrained with his hand to touch the ground, shall thereby lose all commendation.

He that on horsebacke direcethe his Launce at the head, is more to be praised, then he that toucheth lower. For the higher the Launce hitteth, the greater is the Runners commendation.

Who so runneth low is not only vnworthy praise, but also meriteth reproach. And he who so carrieth his Launce comely and firme, is more to be praised, although he break not, then he who misgoverneth his horse, or vnskilfully handeleth his Launce, although he doeth break.

He that wheet to runne high, fifteeth steadily and moueth least in his course, accompanying his horse euently and iustly, is in running worthy all commendation.

He that falleth with the encounter of the adversary, although (as is before said) the same be a great disgrace: yet is it more excusable, then if he remaineth on horsebacke amazed, suffering his horse to wander he wooteth not whither.

He that with his Launce taketh away the rest of the adversaries Armor, meriteth more honour, then he that taketh away any other ornament.

He that breaketh his Launce on the pomel or bolster of his adversaries saddle,
Of Honour

Lib. 3.

Saddle, deserveth worse then he who beareth his Launce well without breaking.

He that breaketh on the face or other part of the horse, meriteth worse then he that breaketh not at all.

He that hurseth an horse, shall not receive honour, although before he hath run well: for he that hurseth an horse is in like predicament with him that falleth, who cannot on that day receive any honour.

He is worthy small estimation that cannot govern his owne horse, or that fitteth loose in his saddle: but much is he to be praised, that with his force disordereth his adversary in the saddle.

He that leteth his Launce fall, can claim no commendation. And less worthy praise is he that knoweth not how it should be charged.

He that breaketh the Launce furiously in many pieces, is more reputed, then he that breaketh it faintly in one only place:

He that conveyeth his Lance into the Reft in due time, is worthy commendation: but he that carieth it shaking in his hand, or unstably in the Reft, meriteth blame.

He that dexteriously carieth the Launce long on the arm, and skillfully conveyeth it into the Reft were the time of encounter, is more allowed, then he that suddenly and at the first setting out doth charge it.

To conclude, he is worthy all commendation, that beareth himselfe well on horsebacke, that fitteth comely, that fitteth his body well with Armor, that hath his person so disposed, as if it were without Armor, that can endure to wear it long, & that till the end of the day disarmeth not his head.

He that performeth not all his determined courses, ought not receive any prize or honor.

He that hurseth or toucheth an horse with his Launce, shall neither have prize nor praise, for he is in case as though he had fallen.

He that doth fall, may not run any more in that day, vnlesse he falleth on his feet standing right vp, and be also a Challenger: for in that case he may returne to horse & answer were all commers, because on that day he is so bound to doe.

CHAP. 51.

Of Lusts and Turnaments, how they were anciently judged by John Tiptoft Earle of Worcester, high Constable of England, in the reign of King Edward the fourth.

Ifst, who so breaketh most speares, as they ought be broken, shall have the prize.

Who so hitteh three times in the height of the Helm, shall have a prize.

Who so meeteth cronall to cronall shall have a prize.

Who
Cap. 51. Militarie and Civil. 189

Who so beareth a man downe with the force of his Speare, shall have a prize.

Here followeth wherefore the prize shall be lost.

First who so striketh an Horse, shall have no prize.
Who so striketh a man, his backe turned or disarmed of his speare, shall have no prize.
Who so hitteth the Toile three times, shall have no prize.
Who so vnhelmeth himselfe two times, shall have no prize, vnlesse his horse faille him.

Here followeth how Speares shall be allowed.

First who so breaketh a Speare betweene the Saddle, and the Charnell of the Helme, shalbe allowed one.
Who so breaketh a speare from the Charnell vpward, shall be allowed one.
Who so breaketh and putteth his aduerfary downe, or out of the saddle, or disarmeth him in such wise, as he may not runne the next course after, shalbe allowed three speares broken.

Here followeth how Speares broken shall be disallowed.

First hee that breaketh on the Saddle, shall be disallowed for a Speare breaking.
Who so hitteth the Toile once, shall be disallowed for two.
Who so hitteth the Toile twise, for the second shalbe abated three.
Who so breaketh a speare within a foote of the Charnel, shalbe judged as no Speare, but a Taynt.

Of prizes to be giuen.

First, who so beareth a man downe, and out of the Saddle, or putteth him to earth horse and man, shall have the prize before him that striketh Curnall to Curnall.
Hethat striketh Curnall to Curnall two times, shall have the prize before him that striketh the fight three times.
Hethat striketh the fight two times, shall have the prize before him that breaketh most Speares.

At the Torney.

Two blowes at passage, and ten at the ioneing ought suffisse, vnlesse it be otherwise determined,
All gripes, shocks, and foule play forbidden.

How prizes at Torney and Barriers are to be lost.

He that giveth a stroke with a Pike from girdle downward, or vnndr the Barre, shall have no prize.
He whose sword falleth out of his hand, shall have no prize.
He that hath a close Gaunlet, or any thing to fasten his sword to his hand, shall have no prize.

He
Of Honour  Lib. 3.

He that layeth his hand on the Barre, in fighting shall have no prize. He that sheweth not his sword vnto the Judges before he fighteth, shall have no prize.

Having here spoken of forreine triumphs, I thinke it not impertinent (and haply my duty also) to remember what honour hath bene by like Actions done vnto the Kings of England our own natural Souereigns. For albeit the Romans, the Perians, & Syrians being heretofore the most mighty Monarches of the world, and consequently of greatest pome, yet in later time (and chiefly within these 500, yeeres) no Prince Christian hath luyed more honourably then the Kings of England. And as their prouesse in Armes hath bene great, so their Courts for magnificence and greatnesse needed not give place to any, which may appeare by the often and excellent triumphes celebrated before Kings and Queens of this land. Yea certaine it is, that neither France, Spaine, Germany or other Nation Christian was ever honoured with so many Militarie triumphes, as England hath bene, chiefly in the raigne of her Maiestie who now luyeth; as hereafter shall appeare. For besides other excellent triumphal Actions, and Militarie paitimes since her Maiesties raigne, a yeerly (and as it were ordinary) triumph hath bene celebrated to her Highnesse honour, by the noble and vertuous Gentlemen of her Court; a custome neuer before vrsed nor known in any Court or Countrey. And albeit (as hath bene formerly remembred) the Triumphes of Germany were of great pompe and notable, yet because they were furnished with the whole number of Princes and Nobilitie of that Nation, (and the celebration rare) they seeme to mee lesse admirable then our owne, which haue continued more then 30, yeeres yeeerly, without intermission; and performed chiefly (and in effect onely) by the Princes, Lords and Gentlemen dayly attendant vpon her Maiesties Royal person. Whereby the honour of those Actions is indeed due to her Highnesse Court onely.

CHAP. 52.

Triumphes Militray for Honor and love of Ladies: brought before the Kings of England.

A Triumph before King Edward the third. 1343.

His King being the most warlike and vertuous Prince that luyed in his daies, happened (as mine Author faith) to fall in love with a noble Lady of his kingdome, and desiring both to honour her, and please himselfe with her presence, conjured all noble Ladies, to behold a triumph at London, to be there performed by the Nobles, and Gentlemen of his Court. This intention
intention his Maiestie did command to be proclaimed in Fraunce, Henault, Flanders, Brabant and other places; giving Pasfeport and secure abode to all noble strangers, that would refer into England. That done, he sent unto Prince, Lords and Equestiers of the Realme, requiring that they with their wives, daughters and coyns, shouled at the day appointed, appeare at his Court.

To this feast came William Earle of Henault, and John his brother with many Barons, and Gentlemen. The triumph continued 15. days, and every thing succeed well, had not John the fonde and heire of Vicount Beaumont bene there slain.


In the raigne of the same King Edward, a Royall Juft was holden at Lincolne by the Duke of Lancastre, where were present certaine Ambassadors sent by the King of Spaine, for the Lady Ioane daughter to the King, who should have beene married vnto that King of Spaine: but meeting heron the way, she died.

A triumph was holden at Windsor before the same King Edward, whereat was present David King of Scots, the Lord of Tankerelle, and the Lord Charles de Valois, who by the Kings licence was permitted to runne, and had the prize. Anno 1440.

In Smithfield were solemn Jufts in the same Kings raigne, where was present a great part of the most valiant Knights of England and France. Thither came also noble persons of other Nations, and Spaniards, Cypriots, Armenians, who at that time humbly defined aide against Pagans. An. 1381.

A triumph before King Edward the fourth.

Vfts were againe holden in Smithfield, where Anthony Woodville Lord Scales did runne against the Bastard of Burgundie. Anno 1444.

A triumph before King Henry the sixt.

One other notable Action of Armes was personly performed in Smithfield, betweene a Gentleman of Spaine called Sir Francis le Arognoys, and Sir John Astley Knight of the Garter. For after the said Sir Francis had wonne the honour from all the men at Armes in France, he came into England and made a generall challenge, but by the great valour of Sir John Astley loft the fame vnto him.

Triumphs before King Henry the seventh.

At Richmond was holden a solemn triumph, which continued a whole moneth, where Sir James Parker running against Hugh Vaughan, was hurt and died. 1404.

One other triumph was in the same Kings daisies performed in the Tower of London. Anno 1502.

Triumphs
Triumphs before King Henry the Eighth.

By farre exceeding all these, was that magnificent1626 Tourament at the meeting of the two excellent Princes, King Henry the eight of England, and Francis the French King, who chusing unto them fourteen others, did challenge to run at the Tilt, and fight both at the Tourney and Barrier with all commers. The Challengers were, the King of England, the French King, the Duke of Suffolke, the Marquess of Dorset, Sir William Kingston, Sir Richard erningham, Master Nicholau Carew, and Master Antho
nie Knewet, with their Assistants, Sir Rowland and Sir Giles Capel: with these were so many other French Gentlemen as made up the number aforesaid.

For Defenders thither came Mounseur Vandoisme, the Earle of Devonshire, and the Lord Edmund Howard, many of them bringing in a faire band of Knights well armed.

This most noble challenge of these two mighty Kings accompanied with fourteen other Knights (of either nation) feuan, they caused to bee proclaimed by Norrey King at Armes, in England, France, and Germanie, Anno 12. Henrieti.

One other most memorable Challenge, was made by the same King: who in his owne royall person, with William Earle of Devonshire, Sir Thomas Kneuet, and Edward Newel Eilquire, answered all commers, at Westminster. The King called himselfe Cœur Loyal: the Lord William, Bon Foloir: Sir Thomas Kneuet, Valiant desire: and Edward Newell, joyous Penfier.

The Defenders were.

The Lord Gray, Sir William a Parr, Robert Morton, Richard Blant, Thomas Cheyne, Thomas Terret, Christopher Willoughby, the Lord Howard, Charles Brandon, the Lord Marquess, Henrie Gifford, the Earle of Wiltshire, Sir Thomas Bullyn, Thomas Lucie, the Lord Leonard, the Lord John, John Melson, Griffith Doon, Edmund Howard, Richard Tempest.

After this Challenge was ended the prize appointed for the Challengers partie was given unto Cœur Loyal: and among the Defenders to Edmund Howard.

Another solemnne Challenge was proclaimed and perfourmed by certaine English Knights, viz. Sir John Dudley, Sir Thomas Seiner, Sir Francis Pynninges, Sir George Carew, Anthony Kington, and Richard Cromwel. Anno 1540.

Another action of Armes published in the Chamber of Presence at Westminster by a King of Armes 25. of November in the 1. and 2. of P. and M.

Forasmuch as ever it hath bene a custome, that to the Courts of Kings and great Princes, Knights and Gentlemen of divers Nations have made their repair for the triall of Knighthood and exercit of Armes, And knowing this Royall Court of England to bee replenished with so
Cap. 53. Militarie and Civil.

many noble Knights as any kingdome in the world at this day; It seemeth good to *Don Frederike de Toledo*, the Lord *Strange*, *Don Ferdinando de Toledo*, *Don Francisco de Mendoza*, and *Garbaluce de la Vega*. That seeing here in this place, better then in any other, they may shew the great desire that they have to serve their Ladies by the honorable adventures of their persons. They say that they will maintaine a fight on foot at the Barriers with footmen harness, three pusses with a pike, & seuen strokes with a sword, in the place appointed before the Court gate on Tuesday the 4 day of December, from the twelfth hour of the day untill five at night against all commers, Praying the Lords, the Earle of *Arundell*, the Lord *Clinton*, *Garabaluce de Padilla*, and *Don Pedro de Cordona* that they would be Judges of this Triumph, for the better performance of the conditions following.

First, that he which commeth forth most gallantly, without wearing on him either or furnishing with any golde, or siluer, or counterfeit, woven embroidered, or of goldsmiths worke, shall have a rich Brooch.

He that striketh best with a Pike, shall have a Ring with a Rubie.

He that fighteth best with a Sword, shall have a Ring with a Diamond.

He that fighteth most valiantly when they joynly fight together, shall have a Ring with a Diamond.

He that giveth a stroke with a Pike from the girdle downward, or under the Barrier, shall winne no prize.

He that shall have a close gantlet, or any thing to fasten his Sword to his hand, shall winne no prize.

He that his Sword felleth out of his hand, shall winne no prize.

He that striketh his hand in fight on the Barriers, shall win no prize.

Whosoever shall fight, and not shew his Sword to the Judges before, shall winne no prize.

The Prizes giuen,

*The Prize of the fairest and most gallant entry.*

The Marqueffe de *Valle* came into the field very well appointed in armoure and apparell. The Kings Maiestie better then he. *Don Frederike de Toledo* best of all; to whom the *Queenes Maiestie* awarded the prize of the Brooch.

*The Prize for the Pike.*

The Duke of *Medina Celi* performed valorously, *Don Pedro de la Zerda* bettered him, *Don Diego Ordado de Mendoza* did best of all; to whom the *Queenes Maiestie* awarded the prize of a Rubie.

*The Prize for the Sword.*

Sir *George Howard* fought very well, *Don Adrian Garcia* performed better, Sir *John Patten* best of all; to whom the *Queene Maiestie* gave a Ring of gold with a Rubie.

*The Prize at the Pike in ranke.*

*Thomas Percy* acquired valiantly, *Carlo di Sannine* with greater fortune, *Ruyzomez* best of all, to whom the *Queene* gave a Ring of gold.
Of Honour Lib. 3.

The Prize of all together in ranke at the Loyal.

Lord William Howard L. Admiral with high commendation, Marquess di Toro Mayore exceeded him, the Kings Maiesty exceeded all: to whome the Queene gave (in highest honour) a Ring of golde with a rich Diamond.

In all which, and other the like triumphant Gestis performed by the English and Spanish Nobilitie, it was ever held honorable and prizeworthy to appear within Lifes most gallant and fairest armed, and yet with least superfluous cost of golde, siluer, embroidery, or curiositie of workmanship.

CHAP. 53.

Of the like Actions in Armes since the reign of Queene Elizabeth.

Ne Solemne luff, Tournament, and fight at the Barrier was holden at Westminster, wherein the Duke of Northfolyke, the Earle of Sussex, the Earle of Warwick, the Earle of Leicester, the Lord Scroope, the Lord Dacre, and the Lord Hunsdon were Challengers, & with great honour answered all comers. The Defenders names are not extant. 1558.

A royall Challenge was also there proclaimed before her Maiestie; wherein were Challengers, the Earl of Oxenford, Charles Howard nowe Lord Admiral, Sir Henrie Lea, and Sir Christopher Hatton, now Knights of the Garter; the one Master of her Maiesties Armorie; the other (at his death) Lord Chancellor.

The Defenders were.


This Triumph continued three dayes: the first at Tilt, the second at Turney, and the third at the Barrier.

On ev ery of the Challengers her Maiestie bestowed a prize, for the receiving whereof, they were particularly led armed by two Ladies, vnto her presence Chamber.

The prize at the Tilt on the Defenders party was given vnto Henry Gray; at the Tourney, to the Lord Henrie Seamer; at the Barriers to Thomas Cecil. Before them went Clarendon, King of Armes, in his Rich coat of Armes.

This
Cap. 53. Militarie and Civill.

This magnificent triumph was performed, Anno 1571.

An honourable Challenge was likewise brought before her Maiestie, by the Earle of Arundell, calling himselfe Callophisius, who with his assistent Sir William Drury, challenged all commers. Anno 1580.

The Defenders were,


For these actions of Arms, we may add a notable Tournament on horsebacke, solemnized within her Maiesties palace at Westminster: which became the more rare and memorable, because it was performed in the night. The manner whereof in briefe was thus.

It pleased her Maiestie, (according to her Princeely custome in the entertainment of noble strangers) to conuike unto supper the Duke Almorance, chief Marshall of France, at that time come thither to receive the honourable order of the Garder. This magnificent supper ended, it pleased her Highness (the weather being warme) to walke out of her chamber into the open Terrace, whither also (awaying on her) went the said Duke, and all others of the French Nobilitie, with the Ambassadors, Lords and Ladies of the Court. At her Maiesties comning to the North side of the Terrace, there were prepared and set rich chaires, cushions and carpers. In which place it pleased her to stay, entertainyng most gravely the said Duke, and other Noble strangers. Next vnto them were placed the Ladies, Lords, Counsellors, and other persones of reputation, according to their degrees and conveniency of the roome. So, as the said Terrace was on all siders beset with Lords, Ladies, and persones of quality, sumptuously apparellled, and richly furnished, and among them (both above and under) stood many of the Guard in their rich coats, holding an infinite number of Torches: and so in the preaching place: by which means, those that beheld the Terrace in this sort furnished, deemed it rather a Theater celestiall, then a palacie of earthly building.

The place with this Royall presence replenished, suddenly entered Walter Earle of Essex, and with him twelve Gentlemen armed at all pieces, and well mounted. The Earle and his horse was furnished with white cloth of silver, and the rest in white satin, who after reverence done to her Maiestie, marched to the East side of the Court, and there in troope, stood firm. Forthwith entered Edward Earle of Rutland, with a like number, in like sort armed and apparellled all in blew: and having presented his reverence, stayed on the West end. Before either of these bands, one Chariot was drawn, and therein a faire Damself, conducted by an armed Knight, who pronounced certaine speeches in the French tongue, vnto her Maiestie. These Ceremonies passed. The Queene commanded the armed men to fall vnto fight: which was performed with great courage, and commendation, chiefly in the Earle of Essex, a noble personage, valorous in armes,
and all other ways of great vertue. Truely this Action was maruellously
magnificent; and appeared a sight exceeding glorious to those that were
below looking vward to the Terrase, where her Maiestie, the Lords and
Ladies stood, so pompousely apparell'd, jewelled and furnished, as hardly
can be scene the like in any Christian Court, as my selfe saw, and other the
Actors (at occasions staying from sight) with great admiration did beholde and thynke.

Of the Actors names in this Triumph (it seemeth) no note is kept: yet
are many of them living.

Not inferior but farre exceeding in princely pompe and qualitie of
Actors was that Royall combat and fight on foote before her Maiestie the
first of Januarie, Anno 1531, where Mounseur brother unto the French
King, the Prince of D'Aunse, the Earle of Sussex, the Earle of Leicester, the
Count S. Aignon, Mounseur Chamuelion, and Mounseur Bacquelie were
Challengers.

The Defenders were,

The Lord Thomas Howard, Sir William Russell, Mounseur Brunet, Moun-
seur S. Vincent, Sir Thomas Ccill, Henry Gray, John Borough, Lord Wind-
sor, Walter Windsor, Le Boyle, Le Chevalier, Ambrose Willoughbie, Sir Wil-
liam Drury, Thomas Radcliff, Lord Sheffield, Robert Gray, Rafe Lane, George
Caire, Fulke Grevill, William Knowles, Francis Knowles, Thomas Bedingfield,
Thomas Knows, Lord Darcy, Anthony Mildmay, Rafe Stawerton, Laurencet
Bollock, George Beesom, William Worthington, Thomas Killaway, Sir George
Carey, Rafe Bowes, Henry Windsor, John Wotton, George Goring, Edward Moore,
George Gifford, Thomas Borough, Anthony Cooke, Hercules Meutas, Richard Skip-
with, Henrie Bronkard, John Parker, Francis Darcy, John Tirrell.

They are not here placed according to their degrees, but as they were
called to fight: and with such titles as they then had.

After these particular Triumphes, we may not forget the ordinary exer-
cises of Armes, yecerely vied in memory of the applause of her Maiesties
Subiects, at the day of her most happy ascension to the crowne of England.
In which Actions divers chief Lords and Gentlemen of the Realm (and
some Strangers also) appeared, though (indeed) the greatest number (and
in effect all) were ordinary attendants upon her Maiesties Court.
The original occasions of the yeerely
Triumphs in England.

Ere we remember also (and I hope without enuie so
may) that these annuall exercises in Armes, solemnized
the 17. day of November, were first begun and occasion-
ated by the right vertuous and honourable Sir Henry Lea,
Master of her Highnesse Armorie, and now defirously
Knight of the most noble Order, who of his greeteze,
and carnell desire to eternize the glory of her Maiesties Court,
in the be-
inning of her happy reign, voluntarily vowed (vnlesse intirmity, age,
or other accident did impeach him) during his life, to present himselfe
at the Tilt armed, the day aforesayd yeerely, there to perfrme in ho-
nor of her sacred Maiestie the promise he formerly made. Whereupon
the Lords and Gentlemen of the sayd Court, incitted by so worthy an
example, determined to continue that custome, and not unlike to the an-
cient Knighthood della Banda in Spaine, haue euer since yerely assembled in
Armes according to, though true it is, that the Author of that custome (be-
ing now by age overtaken) in the 33. yeare of her Maiesties reignes resigned
and recommended that office vnto the right noble George Earle of Cumber-
land. The ceremonies of which asignation were publiquely performed in
preference of her Maiestie, her Ladies and Nobilitie, also an infinite num-
ber of people, beholding the same, as followeth.

On the 17. day of November, Anno 1590, this honourable Gentleman
together with the Earle of Cumberland, having first performed their ser-
vice in Armes, prefrented themeslues vnto her Highnesse, at the foot of the
staires vnder her Gallery window in the Tilt yard at Westminister, where at
that time her Maiestie did sit, accompanied with the Viscount Turyn Am-
bassador of France, many Ladies, and the chiefeft Nobilitie.

Her Maiestie beholding these armed Knights comming toward her, did
suddenly heare a musique fo sweete and secret, as every one themat greete-
ly marvailed. And hearkening to that excellent melodie, the earth as it
were opening, there appeared a Pavilion, made of white Taffata, con-
taining eight score elles, being in proportion like vnto the sacred Temple of
the Virgins Vestall. This Temple seemed to consist vpon pillars of Pou-
ferry, arched like vnto a Church, within it were many Lames burning.
Also, on the one side there stood an Altar cowered with cloth of gold, and
thereupon two waxe candles burning in rich candlesticks, vpon the Altar
also were layd certaine Princely presents, which after by three Virgins
were prefrented vnto her Maiestie. Before the doore of this Temple stood
a crowned Pillar, embraced by an Eglandine tre, whereon there hanged a
Table; and therein written (with letters of gold) this prayer following.
Elizæ. &c.

Ple, Potenti, Felicissima virgini,
Fidei, Pacis, Nobilitatis vindici,
Cui Deus, Astra, Virtus,
Summa denoncerunt
omnia.
Post tot Annos, tot Triumphos,
Animam ad pedes posturum
Tuos,
Sacra Senex
affixit Arma,
Vitam quatum, Imperium, famam
Æternam, æternam,
precatur tibi,
Sanguine redempturnus suo.
Utra columnas Herculis
Columna moneatur Tua.
Corona superet Coronas omnes,
Ut quam cælum sesticissimè
nascenti Coronam dedit,
Beatissima moriens reportes caelo,
Summe, Sanète, Ætere,
Andi, exaudi,
Deus.

The musicke aforesaid, was accompanied with these verses, pronounced and sung by M. Hales her Maiesties servant, a Gentleman in that Arte excellent, and for his voice both commendable and admirable.

My golden locks time hath siluer turnd,
(Oh time too swift, and swiftnes never ceasing)
My youth gainst age, and age at youth hath spurnd,
But spurnd in vaine, youth vaineth by encreasing.
Beauty, strength, and youth, flowers fading beene,
Duety, faith and loue, are rootes and ever green.
My Helmet now shall make an hive for Bees,
And louers songs shall turne to holy Psalmes:
A man at Armes must now sit on his knees,
And feed on pray'rs, that are old ages almes,
And so from Court to Cottage I depart,
My Saint is sure of mine unspotted hart.

And when I sadly sit in homely Cell,
I'll teach my Swaines this Carrol for a song,
Blest be the hearts that thinke my Soueraigne well,
Curt'd be the soules that thinke to doe her wrong,
Goddefly, vouche safe this aged man his right,
To be your Beadsmen now, that was your Knight?

The gifts which the Vestall maydens presented vnto her Maiestie, were these: A vail of white exceeding rich and curiously wrought: a cloke and safeguard set with buttons of gold, and on them were grauen Emprizes of excellent deuile: in the loope of every button was a noble mans badge, fixed to a pillar richly embrodered.

And here (by way of digression) let vs remember a speche which this noble Gentleman vailed at such time as these buttons were set upon the garment aforesaid: I would (quoth he) that all my friends might have bene remembred in these buttons, but there is not roome enough to containe them all; and if I hate them not all, then (said hee) those that are left out, may take exception. Whereunto another standing by, answered: Sir, let as many be placed as can be, and cause the last button to be made like the Charactere of &c. Now Godmercie with all my heart (quoth the Knight) for I would not haue given the Curtius of my friends for a million of gold.

But to returne to the purpose, These prefums and prayer being with great reverence delivered into her Maiesties owne hands, and he himselfe disarmed, offered vp his armour at the foot of her Maiesties crowned pillar; and kneeling vpon his knees, presented the Earle of Cumberlond, humbly beseeching the would be pleased to accept him for her Knight, to continue the yeerely exercices aforesaid. Her Maiestie graciouly accepting of that offer, this aged Knight armed the Earle, and mounted him vpon his horse. That being done, he put vp his owne person a fide coat of blace Velvet pointted vnder the arme, and coverd his head (in lieu of an helmet) with a buttoned cap of the country fashion.

After all these ceremonies, for divers dayes hee ware vpon his cloake a crowne embrodere, with a certaine motto or devise, but what his intention therein was, himselfe best kneweth.

Now to conclude the matter of assignation, you shall vnderstand, that this noble Gentleman by her Maiesties expresse commandement, is yere-
Of Honour

...ly (without respect unto his age) personally present at these military exercises, there to see, surruey, and as one most carefull & skilfull to direct them; for indeed his vertue and valour in Arms is such as deserueth to command. And touching that point, I will let you know the opinion of Monsieur de Champany, a Gentleman of great experience and notable obseruation, who at his being Embassador in England for causes of the Low Countrie, and writing to his friends there, in one of his intercepted Letters, among other occurrences these words were found: I was (quoth he) one day by Sir Christopher Hatton Capaine of her Maiesties guard intituled to Eltham, an house of the Queens, whereof he was the guardian: At which time I heard and saw three things that in all my traveele of France, Italy, and Spain, I never heard or saw the like. The first was a conorth of musike, so excellent and sweet as cannot be expresseld. The second a coure at a Bucke with the best and most beautifull Greyhounds that euer I did behold. And the third a man of Armes excellently mounted, richly armed, and indeed the most accomplished Caudiere I had euer seene. This Knight was called Sir Henry Lea, who that day (acconpanied with other Gentlemen of the Court) onely to doe me honour, vouchsafed at my returne to Greenwich to breake certaine Lances: which action was performed with great dexterity and commendation. Thus much was the substance (and well neere the whole circumstance) of Sir Henry Leas last taking of Armes: wherein he seemed to imitate the auncient Romanes, who having Jesued a convenient time, and claiming the privilege due to old Souldiers (whome they called Emeriti) did come into Campo Marzio, every man leading his owne horse; and there offered his Armes unto Mars in presence of the chiefe Magistrates: which ceremony, Scipio, Caesius, the great Pompey, with many other noble Captaines, disdained not to doe. Summarily, these annuall Actions have bene most nobly performed (according to their times) by one Duke, 19 Earles, 27 Barons, 4 Knights of the Garter, and about 150 other Knights and Esquires.

The Authors Intention.

Now forasmuch as all that which hath hitherto said, doth tend to extoll the excellency of Armes and honour, with the dignities to them appertaining: Yet for not being mistaken in my meaning, I haue thought good to say, that the commendation due unto learning, is of no lesse defaile then that which belongeth to Marshall meruit. And indeed very rarely doeth any man excell in Armes, that is utterly ignorant of good letters: For what man unlearned can conceive the ordering and disposing of men, in marching, incamping, and fighting, without Arithmetique? Or who can comprehend the ingenious fortifications or instruments apt for Offence or Defence of Townes, or passing of waters, vi-

lesse
Militarie and Civil.

lesse he hath knowledge of Geometr...? or how may Sea service be performed without skill to know the Latitude of the place, by the Pole, and the Longitude by other Starses? which must be learned of Astronomers. Yea, learning is of such necessity, that no common weale without it can be well gounded, neither was any State ever well ordered, lesse the Gouernors thereof had studied Philosophie: chiefly that part, that treateth of manners: for that onely informeth, first, how every man should gouerne himselfe: Secondly, how hee should guide his owne family, and thirdly teacheth, how a Citie or Common weale may be well ordered and gourned, both in warre and peace. Which mov'd Plato to say, That happy is the common weale where either the Prince is a Philosopher, or where a Philosopher is the Prince. And although it cannot be denied that Empires and Kingdomes are both wonne and kept, aswell by force and manhood, as by widsom and policie: yet is the chief of that policie attained vnto by learning. For in all governments, the wiser haue authoritie aboute the rude and vnlearned: as in every private house or towne, the most discreet and best experienced are preferred: so in all Nations they that be most civill, learned and politike, doe finde meanes to command the rest: although in force, they be inferior. The experience hereof was apperently seene in the Grecians and Romanes; among whom, like as wisedome and learning was most esteemed, so their Empires were spread furthest, and continued longest. And to proue that excellencie of learning in those Nations preuailed against others equall to them in manhood and courage, we also wil vfe this onely example: That albeit this Realme before any conquest theroe, was (no doubt) inhabited with people of great courage; yet for that they were vnvillagi, or at the least, without policie and learning, they were brought vnder the subjection of other Nations: as the Saxons were left by the Normans, and the Romanes by the Saxons before that, and the Britaines by the Romanes first of all.

And albeit diuers men haue bene and yet are, both wise and politike without learning, and some also that be learned (in respect of worldly policie) be very simple: yet I say, that such wise men should haue bene more excellent, if they had bene learned, and the other more simple and foolish, they had bene utterly without learning.

Exercice in warre maketh not every man fitte to be a Captaine, though he follow Armes never so long: and yet is there none so vnapt for warre, but with vfe is more perfect, and the rather if he be learned. For if experience doth helpe, then I am sure that learning helpteth much more to the encreafe of wisedome. We will then determine, that experience, because it doeth further Wisedome, may be called the father thereof; and Memorie the mother; because the doth nourish and preferre it: for in vaine should experience bee bought for, if the same were not held in remembrance. Then if both experience and memory be holpen and encreased by learning, it must needs be confessed, that experience helpteth it.

Every man seeth that the experience of an old man, maketh him wiser then the younger, because he hath seene more. Yet an old man seeth onely things in his owne time; but the learned man seeth not onely his owne age
Of Honour
Lib. 3.

age and experience, but whatsoever hath bene in long time past; yea since
the first writer took pen in hand, & therefore must needs know more then
the unlearned man, he is never so old: for no memory can compare with
writing. Besides that, if the unlearned do forget any thing seen, hardly
shall he reduce it to memory againe; whereas the learned man by turn-
ing his bookes, hath means to call to remembrance, what he happens
neth to forget. Therefore as he that liueth souereigne yeeres, must needes
have more experience then he that liueth fortie: so he that feeth in bookes,
the actions of men a thousand yeeres, knoweth more then he, that by living
one hundred yeeres could attaine vnsto. In like manner, if he that travaileth
many Nations, be of more experience then others of like age, that
never went from their native Countrey: so he that is learned, by Cosmo-
graphie, histories, and other learnings, feeth the manner and usage of euer
countrey in the world, yea of many more then is possible for one man (in
all his life) to trauell through: and of those he travaileth, much better doth
he learne, by small abode there, then an other by longer experience that is
altogether vnlearned. By this learning also we may conclude the situa-
ton, Temperature, and qualitie of every Countrey throughout the world.
Also through the Science of Astronomy we know the course of Planets
aboue, and their aspects and conjunctions, which the learned men in times
past attained unto by long conference and observation: but we by perusing
their bookes onely, may learne it: yet without that helpe we could never.
To conclude, there is nothing either of profit or necessitie for mans life,
but by learning is taught more perfectly, than it can be compassed by ex-
perience, or other mean whatsoever.

But leaving the commodities of learning to be discoursed by those that
are learned in decede, this onely I say, that the endeauour of Gentlemen,
ought be either in Armes or learning, or in them both. And in my poore
conceit, hardly deferueth he any title of honour, that doth not take plea-
sure in the one or the other.

For as no liuing creature is borne to idlenesse, so is there no doubt, but
God and nature hath Defined ech one, for some commendable businesse.
And like as base occupations are fit for folke of base fortune, so valiant
and venturous minds, in actions of honour and vertue should be employ-
ed. And if in this earthly life any there be that meritieth fame or favor, surely
the fame is a vertuous life and valorous endeavors.

Wheato
Res gerere & captos offendere similibus hostes,
Attigis folium Ious, & caelestia semas.
Principibus placuiffe virum non ultima lauast.

The Authors conclusion.

We have said in our former discourse, that no man of any qualitie or
fortune, is borne or destined to ease, idlenesse, or unprofitable oc-
cupation: we have likewise touched the commodities of such learnings, as
are required in actions both Civill and Martall, whereby may appear,
how necessary it is for all Gentlemen to indeuour themselves in the one
and the other, as those knowledges whereby men are made worthy of ho-

ourable
Militarie and Civil.

notable title. Notwithstanding, through corrupt Custome or bad education, the greater part of our English gentlemen, are not only ignorant, what honour and vertue meaneth, but consequently doe disdain (or at the least, wife lightly regard) those labours whereby they might and ought become comfortable to friends, and serviceable to their Prince and countrie: which happily iouued the Poet to forewarne fathers to have care of their childrens education, saying,

Gratum eff gud patria cium Populo, dedisti,
Si facis ut patriae sit idemus, utilis agris,
Visis & bellorum & pacis rebus agendis.

And continuing the consideration of this matter, I am occasioned to be soye, that our English youth doe not onely earnestly affect vaine pleasures, and improfitable pastimes, as recreation: but also vie them with daily labour, as their chiefe businesse, and speciall profession. And to speake plainlie, I am more then halfe perswaded, that a great sort of our Gentlemen (chieflie them that haue had their nurture at home with their owne igno.

rant parents) doe take more comfort to be called good Faulkneres, or expert woodmen, then either skilful Souldiers, or learned Schollers. Yet who so ob Merritt, shall finde, that the same men by secret instinct of gentle nature, doe not a little glory in the ancient badges, titles, and seruices of their Auncetors, supposing those passed merits (supported with riches) ought; without further sufficiency, make them more worthy then others, whose owne proper labour and vertue haue indeed defeaced much honour. But as no fowlle flyeth with the wings of another, nor no horse doth runne on legges not his owne, so should no man be praysed or admired for the vertue or good merit of another. And albeit the fame of Auncetors honour, may (for some short space) maintaine a certaine hope of vertue, (chieflie where no vice appeareth) yet time, which doth distinguis things indeede, from those that onely appeare, will also (like unto counterfeit metal) betray the want or worth of every man, and for such a one he shall be knownen and esteemed, of what name, house, parentage or predecessor foeter he is descended. Therefore behoueth every Gentleman well borne, to embrace the love of vertue, and in the actions thereof to employ the course of his whole life. For what can be more pleasant to a generous mind, then the studie of wifedome, whereby to know good from euill, and truth from falsity, the one to be followed, the other eschewed.

What may be more blessed then justice? whereby we refraine from all injuries, and giue vnto euery one that which to him appertaineth: what is more noble then fortitude? which containeth all worldly accidents, & with invincible courage fighteth for equity and right. And what is more befitting a noble perfonage then temperance? which teacheth comelines and moderation, governing the passions & perturbations of mind, to the quietness of mans life, and contentation of others. These, with other vertues on them depending, haue from base birth and poore parentage, advanced many to great titles and dignity: and as those vertuous endeavours have preferred them, so discontinuance did vterly deface that honor in their posteritie. Vertue (I say) is that, which from mean estate hath raised the lowes thereof.
Of Honour

Thereof to great reputation and glory. Among infinite examples (omitting men of meager fortune, yet worthy much honour) we have Agathocles, Euthenes, Pertinax, Dioclesian, Valentinian, with other Emperors, Kings, & Captains. Of like fortune in birth was M. Tullius, Cato, Horace, and divers most notable learned men: ye Socrates himself (who by the Oracle of Apollo was judged the wisest man alive) had no great parentage. And Julius Caesar, that both in arms and learning excelled, was the first Emperor, and from low degree aspired to excelsa glory. Notwithstanding, through protraction of time, and the degeneration of posterity, not only their own houses and names are vanished, but also the honour & renowne of the nations where they lived, is utterly decayed and extinguished: which the Christian Poet Palingenius did well express in these versets.

Nempe diures nulla manet, nempe omnia semper
Deteriora salut fieri, in peinique referri,
Natura imperio, & satorum legere perenni:
Deinde, iterum ex alio furo in-futura renasci.

Thus have we heard the means of aspiring unto honour, and by what occasion the fame is lost & decayed. But well I wot, that vnto these reasons and examples produced to incite our English youth, they answer, That were they sure to attain unto the least part of that fortune these great personages, and many others their inferiors have come unto, then would they not fear to adventure their labor and liues to the uttermost: but because the paines and perils are certein, & the successe doubefull, they thinke it more wiselome to Hunt and Hawke at home, then hazard their bodies abroad, or beate their braines about that, which haply shall never turne them to profit. This silly allegation compounded of sloth and pusillanimity, may easilie bee refelcted, but rarely reformed: notwithstanding (for that I am vted to loose my labour) I will reply thereunto thus: That leeting no reward is due before defere, and that honour is the remompence of vertue, it may not be looked for,vtill some vertuous testimony be first shewed. What Souldier is so simple, as enterring into pay, wil at the first day looke to be made a Captaine, or haue promise within few yeeres to become a Generall? what Scholler will at his first comming to study, demand the degrees due vnto Art, or shortly after (with little learning) will challenge to be a Doctor? Yet true it is, that sometimes the simples Archer doth hit the marke, which many an excellent shooer mistheth; yet hardly will any wife man bee brought to lay money on his side, or hope of such successe. Euen so, in the attaining of Honor, although fauour and fortune oft times preferreth the vnworthy: yet the true way and most likely meane thereunto, is true vertue and industrious life. Wherefore concluding, I say, that every noble and magnanimous mind, doth not so much chuse the reward of vertue, as it taketh delight therein. As the Poet layth:

Proper se virtus petitur, non proper honorem,
Ipse sit proprius, se verbo, mercater honorem.

T H E
THE FOURTH BOOKE:
Of Precedency, and places due to great Personages, Civil Magistrates,
and others of reputation.

The Contents of this Booke.

He Proceome.

Of Honour in particular, and what Complements men are honoured. Cap. 2.
Of Ensignes Royall and Military.

Of Emperours. Cap. 3.
Of Kings. Cap. 4.
Of Queenes. Cap. 5.
A Prince. Cap. 6.
An Archduke. Cap. 7.
A Marquesse. Cap. 9.
An Earle. Cap. 10.
A Vicount. Cap. 11.
A Baron. Cap. 12.
<table>
<thead>
<tr>
<th>The Contents.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Of Gentlemen.</td>
</tr>
<tr>
<td>How Gentlemen are to take place.</td>
</tr>
<tr>
<td>Priviledges anciently appertaining to Gentlemen.</td>
</tr>
<tr>
<td>Of divers dispositions of Gentlemen according to the humor of the Country wherein they inhabit.</td>
</tr>
<tr>
<td>Of Kingdomes, and how Kings are to precede, according to the Council of Constance.</td>
</tr>
<tr>
<td>Of Honourable places due to great Estates, their wives and children.</td>
</tr>
<tr>
<td>The Queenes Maiesties most Royall proceeding to Pauyles, Anno 1588.</td>
</tr>
<tr>
<td>Of Funerals, and Order to be therein kept.</td>
</tr>
<tr>
<td>Of Monuments and Epitaphes.</td>
</tr>
</tbody>
</table>

The
The Proæme.

Let the rankes and places appointed to honourable Subjects, ought ever to bee at the Princes disposition and pleasure, (for so do we find in Sacred Scripture Hefter cap.6.) Yet the Maiesty of our present Soneraigne hath ever confented, that all noble personages, Magistrates, and others of dignity should precede according to order anciently used in the reignes of her noble predecessors. Howsoever it be, true it is, that in divers ages, and upon divers considerations, some alteration hath bene. As sometimes the Prelates have taken place before Princes, and all other Lords: and some other times the Temporall Lords and Officers did march next vnto the King. In some other time the chiefe precedence was given to Dukes, Marqueffes and Earles, without respect vnto the Kings blood, his Alliance or favour. So as no absolute order, or precise rule hath bene on that behalfe observed, and is the cause that questions and confusion do oft times arise at the assembly and meeting of great personages, and others of dignity and reputation. For avoiding of which inconveniences, it may please her royall Maiestie, by princely power and sacred wisedome, to signify her pleasure on that behalfe, to the end that persons of dignitie, Magistrates, Officers, and other subjectes of qualitie, may be martialled and ranged accordingly. For as good order is an ornament of great excellencie: so confusion causeth discord, and is the root of many most dangerous questions: which moved the Philosophers to say, that the losse of worldly wealth is lesse grievous to men of generous minde, then the privation of place and honorable estimation. If then order in precedency be a matter of so much consequence, among persons of reputation, great heed and regard ought bee bad therunto, to the end that Princes, Prelates, Magistrates, Officers, Ministers,
Of Honour

Ministers, and all other of honourable and honest quality, should take the due places, without prejudice to their superiors or equals. For so great is the force of ambition, as oftentimes private ostentation seeketh to put back true dignity, and impudent presumption presumeth to step before vertue, honour, and honourable merit.

CHAP. I.

Of Honour in generall.

Honour, faith Cicero, is the reward of vertue, and infamous the recompence of vice: who so then desireth to aspire vnto Honour, it behooveth him to come thereunto by the way of vertue, which the Romans courteously expressed in building the Temple of Honour, so as no man could passe thereunto, but first he was forced to goe through the Church dedicated to Vertue. But because the greatest number of men, are not well informed what Vertue meaneth, it shall bee expedient to say, that Vertue is a good habite, and true perfection of reason; whereunto who so will attaine, it behooveth him to consider, what and how many the morall Vertues are, chiefly those fewe, of the which the rest haue dependance. Therefore to begin with that which of all others is most necessary for perfection of humane societie, I say that Justice is a vertue which enseemeth every man to rest contented with so much as to him appertaineth, and giue to all others that which to them belongeth. This is that which conferreth peace, and whereof men be deseruingly called Good. Next vnto this we thinke Temperance or modestie, ought to accompanie every wise man, and chiefly him that hath authority over others: For no man there is that can rightly judge, howe to direct the maners of other men, that knoweth not first how to governe him selfe. The rule whereof is this vertue of Temperance: which reacheth a moderation of hope, and feare; and of joy, and sorrow, with every other affecion or perturbation of minde. Next vnto these (in every man truly honourable) Fortitude decenteringly requireth her place, as that which protegeth and defendeth the actions both of moderation and Justice. This is that vertue which enseemeth valiant men to fight for Justice, and not to offend others, unlese an injury shall thereunto enforce. These I say are the chiefe and most honourable of all morall vertues. Yet for that every of them requireth the aude and excellencie of Prudence (being a vertue intellective we wish that all honourable personages should be therewith induced, considering that the
Chap. 2. Of Honour in particular, and with what complements men are honoured.

The scope and mark of each man's endeavour is either profit or honour. The one proper to men in base or meaner fortune, the other to persons of vertue and generous minde. But now we will in this worke encontre only of the last: For as one man is more worthy then another, so ought he before.
fore others to be preferred and honoured. It therefore behoveth to know
that Honour is a certaine testimony of each mans excellency in vertue, and
who so deserveth to be honoured, must endeavour to win some apparent note
of worthiness, either before God or men. In the first case no humane skill
or conceiture can judge. Neither is it lawful for any man to call him Hon-
ourable, that hath not by vertuous merit acquired some exterior title, or
made proofe of honourable merit either in words or deeds. The signes or
notes of Nobility are these, Notitia, Laos, Civilia excellentia, Generositates.
Some learned writers therefore have said, that Honor confliteth in signes
exterior. And Aristotle calleth it, Maximum honorum exteriorum. Others
affirme, it is a certaine reuereunce in testimony of vertue. Lucas de Penna de-
fineth Honor in these words, Honor est administratio reipub. cum dignitatis
graudum sine cum sumpta, sine sine sumpta. And S. Aquin speaking of Honour in
his booke de Civitate Dei, which Cicero alio in his Offices citeoth, saith, Honos
alit artes, omnifig, incendimus ad studia gloria. Diuers other definitions of Hon-
our there are, which for breuitie we omit.

Touching the worth or prize of Honour, it ought to be valued above all
earthly wealth, and is more precious then siluer or gold: and I suppose that
hope of honor and feare of punishment, be the breeders thereof: the one
inciteth mans minde to honeste endeavours, the other suppresteth leaded incli-
nation, and maketh bad motions obedient to reason. Marcus Tullius study-
ing to restraine the force of audacious youth, ordeined by law eight diuers
punishments, calling them damnun, vincula, verbera, talio, ignominia, ex-
silium, mor, servitus.

But here it is to be noted, that Honour and Reuereunce are in nature diffe-
ering: because reuereunce is only the first motiue to honour, which after be-
commeth honour absolute. The like difference is betweene Honour and
praise, for honour is of it selfe, and in it selfe: but praise tendeth to a further
end. Moreover, honor is a testimony of excellencie, chiefly in vertue: there-
fore according to each mans vertue and merit, honours are bestowed, and
ought not be giv'n to the unworthy: so concluding with Aristotle, I say,
Praus honor non est dignus.

Thus much of Honour and the nature thereof. Now we thinke fitte to
say, that the power and authority to bestow honour refteth only in the
Prince. For the Law sayth : Honorandus est, quem Princeps honores : adding,
quem Princeps indicat dignum, et non indicabimus : nam nullus debet esse tante
superbia saeligo tumidus, ut regalem sensum contemna. Cap. de privilegiis co-
rum, qui in sacro palatio militant.

It seemeth also expedient to know how men become honoured, and by
what means they alphte themselves: for Aristotle saith, Honor est prriculum
virtutis. Some are also honored for their dignity, as Princes, Prelates, Offi-
cers, and other men of great place or title.

Others are honoured for their age or anciencie: and so it is comman-
ded in holy Scripture, Coram cano capite confurgo, Leu. 10.

Others are honoured for their function, as Preachers and Ministers of the
word. And some be honoured for magistracie or authority in the com-
monweale: As Cæsareus remembreth, That when the fonne of O. Fabius
Max.
Cap. 2.    Militarie and Civil.

Max. was Consul, and sitting in the seat of magistracie, he commanded his father from his horse being mounted in his presence, according as it was instituted by the ancient Romans. That no man on horsebacke should approach the Consul, but for honours sake he should first alight, as Val. Max. in tit. de Instit. antiquis, reporteth. Fabius therefore being so commanded from his horse by his sonne, pronounced this most excellent sentence: No. lui ante insulam tuam descendere non est imperium tuum contemnerem, sed ut ex- perierem an fuisse consulam agere.

Others are honoured as Parents, to whom their children & nephews doe owe all dutey and obedience, as is commanded in the booke of Proverbs, Honor a patrem & matrem, ut sis longa usus super terram, &c.

To these, many other causes of Honour may be added, as subjects to honour their Prince, servants their masters, inferiors their superiors. And dierers demonstrations of honour are also due by externall countenance, words, and gesture; as by attentive hearing of him that speaketh, by rising to him that paffeth, &c.

He that sitteth doth receive honour from him that standeth: yet a man of dignity in presence of Judges ought to sit & not to stand as other common persons doe, vnlesse his owne cause be pleaded. So sayth Baldus.

A man that sitteth at the table is more honoured then he that sitheth, and he that sitteth on the right hand is more honoured then he that sitteth on the left hand.

He is also honored that sitteth next to the Prince, or nearest to him that is of greatest dignity. We also account him honored that standeth or walketh in the midst of two, or a greater number, quia mediocris in elecitione loci maxime probatur.

He is likewise reputed most honored, that sitteth at the chief ende, or in the chiefest place of the Table; because the most worthy ought to begin which haply moved Virgil to say, A luce principium Muse.

He is most honoured that walketh next the wall (vnlesse they be three in number) for then he that is in the mids, is in the worst place, as hath bene formerly said. And he that sitteth next the wall, hath the higher place. But if three of equall quality doe walke together, then (for not offering Indignities one to th' other) sometimes one, and sometimes the other, ought to take the middle place, which Order the Spaniards and Venetians doe precisely observe: affirming the right side to be most Honourable.

Among brethren the eldest is always to precede. And so are their wives to take place: in pari dignitate. Except by some peculiar dignities the younger be graced.

In like maner where many are of one company or fellowship; as in the Innes of Court, or the Universities, the more ancient is ever most honourable, and shall precede others, in pari dignitate.

Men are also honoured in their diet; for the more honorable the guest is, the more delicate ought his fare to be. Likewise the apparel of men ought to differ according to their degrees, to the end the profession and quality of every one may be known: as an arming Coat becommeth a Captaine, a Tippet is seemly for a Priest, a Gowne is meetest for a Scholler, be-
Of Honour

cause eache mans attire ought be like vnto the State, profession, and office he beareth: as appeareth by that caution which Seneca did giue vnto the Empresse, mother of Nero. His wordes are these, Inde ut Charisius uxor, delicta, non proper te sed proper honorem imperij.

A man is also honoured, when his Prince or other superior is pleased to salute him by word or writing, or to grace him with gift of any Office or dignitie.

Men are honoured when for any egregious acte, they are permitted to erect Images of themselues: as Porcius Cato, Horatius Coles, Mutilus Scenula and other notable men were suffered to doe.

Men are honoured by drinking in gold, and wearing of purple, also by being filld the cousins of Princes.

Men are honoured by bearing Armes: For who so hath Armes from ancestors, is more honourable then he who is the first Gentleman of his race, and consequently ought be placed in a more worthy estate. Note here that to every title of great dignitie, a particular ensigne or ornament is appointed. An Empirour hath his Diadem or Insula, a King his Crowne, a Bishop his Mytre, an Archbishop his Mantle, a Doctor his Baretum. As Lucas de Penna writeth, Ca de Murilegulis.

Of Ensignes Royall and Militarie.

Polydorius in his booke de Inventoribus rerum lib. 2. cap. 3. saith, That the Ensignes of Romane Kings were Fascis sum fisci, Corona aurea, fella eburnea, strabea curules, phalera, annuli, palmaments pretexta, toga pilia, tunica palmata; which Ensignes may be called in our English, a bundle of small wands with a hatchet, a Crowne of gold, a saddle of ivory, a kirtle of State, trappings of horses, robes of State (ever burned with the Kings body) which ornament was also (after the expulsion of Kings) wore by Consuls and other Magistrats, who pronounced no sentence, but in that garment. Toga pilia I suppose were long gowns painted, or wrought like vnto Damask, or embroidered about: and Palmata were garments wrought with Palmes in signe of conquest and peace. It seemeth also that no other Ensigne of Maiestie, that might illustrate a Kings greatnesse and gravity was there wanting. These Kings had also 12. Littori (as we may call them) Sergeants who carried before them the bundles and Hatchets aforesaid.

A Diadem, a Crowne, and a Sceptre are likewise Ensignes appertaining to Emperous and Kings. But of Crownes there were anciently divers kinds. And Polydor in his booke aforesaid speaketh of many, affirming that Liber Pater was the first inventor of Crownes, and ware upon his head a Crowne of luire. Yet doe we read that Moses (many yeeres before) caused Crownes of gold to be made, as Iosephus hath written: and of all antiquitie
Cap. 3. Militarie and Ciuil.

quite the Egyptian kings have had Crownes. Tactus Calico.

The first use of wearing Crownes was in Tragedies and gladiatory combats, at which time they were made of boughes and trees, afterwards they were composed of flowers of divers colours, in the Plays of Floralis, and in the Pastoral Comedies also; and by imitation of them, others were framed of slender barres of time, or some other metal or gilded: so as in process of time many kinds of Crownes were invented and much esteemed, chiefly among the Romans, and in the time of Consuls.

The chief Crownes were Militarie, and with them Consuls and general Commanders, in their triumphs were crowned. At the beginning those crowns were made of bayes, which tree the witch mirth and victorie, and after of gold.

The next they called Corona Muralis, given to him that first was scene upon the wall of the Enemies town. This Crowne was also of gold wrought with certaine battlements like unto a wall.

The third they named Corona Caienensis like wise of gold, being given to him that could break the wall of the enemy, & enter the town or castle. The points of this Crowne was made like Towers.

The fourth was Corona Naualis also of gold garnished with forescastles, given to him that by force and vertue first boarded the enemies ship.

The fifth was Corona Olearia bestowed upon them that were victorious in the Olympian Plays, or for repulsing the enemie.

Corona Oualis was made of Mistletoe, and given to them that entered a Towne, taken with little resistance, or yeelded upon composition, or when the warre was proclaimed, or made against slaves or pirats only.

Corona obsidialis was given to a General leader that had saved his armie distraught. That Crowne was made of grasse growing where the Armie was besieging. Such a one the Senate and people of Rome bestowed upon Fabius Maximus in the second warre against the Carthagenians.

Corona Civilica was also of high estimation, being given to him that saved a Citizen from the enemy. This Crowne was made of Oaken boughes, and reputed an ensigne of exceeding honor. Of which opinion Antonius Pius seemed to be, saying: Male vnam ciuein senuare quam multa hostes occidere.

Corona Heraldis, was given to Poets.

Corona Populata was given to Yong men industrious and disposed to vertuous endeavour.

Other ensignes Militarie the Romans vfed, and were bestowed in token of dignitie: as chains of gold, gilt spurrets, launces, and white rods, the one a token of warre, the other of peace. We will also speake of Crownes of later deuice given to great Estates.
CHAP. 4.

Of Emperors.

Emperors

dictur quasi Imperi totae, et legislator. Ita
Imperiis, id est, Imperium supremum, maiestatem habens,
non armis solum munimation sed & legibus moderatam. The name
of Emperor was first in use among the Romans, and by
themcwen, not for Princes, but chief Leaders and
Captains of the warre. At the beginning they were yearly created
in January, and ended their authority in September: which custome con-
tinued vntill the Battell of Pharsalia, wherein Pompei was defeated by Ce-
far, who being returned to Rome, the Romanes confented he should en-
joy that title of Emperor during his life; the which his nephew Octavian
successed him in the Empire continued and made it hereditary to his suc-
cessors, with the surname of Augustus, for his happy government: which
name hath bene ever since vned by all Emperours to this day. So appe-
areth it that the title of Emperor began in Rome, Annum mundi 3914. or as oth-
ers say 3963. ab orbe condita 706. And before the birth of Christ 47.

This Emperor and his successors continued their state at Rome vntill
the reign of Constantine the great, Anno Christi 310. by whom the Emper-
ors Court was transferred to Constantinople. So the Empire became di-
vided into two Empires, one Emperor governed at Constantinople in the
East, the other at Rome in the West. Which order continued from the
reign of Carolus Magnus vntill Constantinus Paelogus. Whose time Con-
stantine was beliged, and taken by the Turkes.

The West Empire after the death of Charlemaine, hath inducts ages
bene governed by Princes of divers nations, as Frenchmen, Saxons, Sue-
tians, and Ayrtrians, who presently hold that dignitie.

In the reign of Otto 3. (with the content of Pope Gregory 5.) the election
of the Emperor was taken from the Italians, and granted vnto seven
Princes of Germany, 5 out, the Archbishops of Mentz, Treuer, and Colein, the
Count Palatin of Rheine, the Duke of Saxon, the Marqueeffe of Brandenburg,
and the King of Bohemia, then called Duke of Bohemia. This order was af-
ter confirmed in the reign of Charles the fourth, about the yeere 1578.

Among Princes secular, an Emperor hath ancietly bene reputed wor-
thy a chiefe place, and to precede all other Princes, which is the cause
that Baldus called an Emperor the Vicar or Vicegerent of God vpon
earth: and therefore when other Princes are crowned with one onely
Crown, an Emperor hath ever had three.

The first Crown is of Iron, which he receieth at Aquileia, by the
hand of the Archbifhop of Colein, within whose Diocelle that City is
feated.

The
Cap. 5. Militarie and Civile.

The second Crowne is of silver, which he taketh at the hand of the Archbishop of Milan in the City of Modena, after he is arrived in Italy. Yet true it is, that the Emperor Henrie received it at Milan in St. Ambrose Church; and haply so have some other Emperors. Silver signifieth cleanliness and brightness. Yet some writers have sayd, the first Crowne is of silver, and the second of iron, which Cassiolieth.

The third Crowne is of pure golde, wherewith he is crowned at Rome, by the Pope, in the Church of St. Peter, before the Altar of St. Maurus. Gold is accounted the most excellent of all mettals, and of such perfection in Justice Emperors and Princes ought to be. In these three mettals all Tributes and other dutees were anciently payd unto Emperors.

At the Inauguration and Coronation of an Emperor, putting upon him his mantell, these words are pronounced, viz. Thou oughtest to burne in the scale of faith, and so long as thou dost live, endeavour to preserve peace.

When the Sceptre and sword are delivered into his hand, it is likewise said unto him: viz. By these tokens thou art admonished to correct subjects with a fatherly chastisement, extending thy hand of mercie, first unto the ministers of God, and next to widowers, and fatherless children: so shall the yole of mercie never fall from thy head, and both in this world, and the world to come, thou shalt be rewarded with an everlasting crowne.

CHAP. 5.

Of Kings.

Ex dicetur a regende, quia dignus est regere populum suum in bello, eundemq. ab inimicis sua magnanimitate & virtute defendere. For the better conceiving of that which followeth, it shall not be impertinent to know, that Kings, Princes, and other soueraigne Commanders, did in the beginning aspire vnto greatnes by puissance and force: of which number Cain was the first, as Asulan lib. 15. de ciuitate Dei cap. 20. wrieth. This Cain to the end he might with more commoditie command his people, builded a citie, calling it by his sonnes name Enoch: and was the first citie in the world, as appeareth in Genes cap. 4.

After the flood, the first King that reigned, was Nimrod descended of the line of Cham, as we find in Gen. 9. whose sonne builded the Tower of Babel, intending to make the fame of height equal to the heaven. But the Lord offended with his ambition inspired the people to speake in divers languages, for before that time, all men had one only one tongue, Genes cap. 9.

These
These and other Princes were oppressors of people, and displeasing to God, for which cause they received vnofortunate ende. The first King of Barbary, exercising the art of Magike was slain by the devil. In like manner other ancient Monarches reigning tyrannically, ended their liues by violence. As Pharaoh (whose heart being hardened against the Lord) was drowned in the red sea, Exod. 14. Also Corah, Dathan, and Abiram, swallowed up by the earth, Numb. 16. Antiochus eaten of lice, 2. Mac. 9. Saul, the first King of Israel, disobedient to David, and other ministers of the Lord, was wounded of the Philistims, and in the end desperately stabbed himselfe to death with his owne sword, 1. Kings, 31. And Absalon the sonne of David, rebelling against his father, was slain by Esob, 1. King. 14.

Too long it were to tell by how many means the Almighty Lord hath punished the vngodly and impious oppressors of people, and with what power and grace he hath protected those Kings & Princes that governed with justice, & maintained people in peace: for indeede there is no power but from God, as Christ speaking to Pilat saith: Non haberes potestatem adversum meuum, nisi datum tibi est a deo, Joh. 19. It appeareth also that good Princes doe deserve divine honour, as St. Austin saeth to affirm. And the Apostle in his Epistle to Timothy saith: Qui bene praebet, duplci honore digni sunt. Good and godly Kings therefore have received from God divine vertue above all other creatures. As was scene in Saul, who being made King by Samuel soorthith became inspired with the gift of propheticke, and the Spirit of God did enter into him, whereby he prophesied with other Prophets. 1. King. cap. 10.

We read likewise that Solomon being created King, obtayned the excellencie of wisedome, 1. King. 3.

It seemeth also that Kings, are diviney inspired with divers other particular graces and vertues: as the kings of England and France (by touching only) do cure an infirmity called The Kings suill, & the Kings of Spaine (as some writers affirm) have power to cast dyes out of men's bodies.

Kings anciently were crowned with crownes floreal: but at this day, their crowes are both floreal and Archall, with an Orbe and Crosse.

CHAP. 6.

Of Queens.

Ext and nearest unto the King, his Queene is to take place, because she weareth a Regall Crowne, which no other person but a King may doe.

It seemeth also that a Queene ought to sit on the Kings right hand: which honour the sacred Scriptures do allow,
Cap. 7. Militarie and Civil.

Psal. 45. 'Alitit Regina a dextria tua in celitutiam deorono. And if she be a maid- den Queene Soueraigne, and absolute, shee is In pari dignitate with a King, & may precede him also according to the dignitie of her kingdome. And if she be a Queene of three entire kingdomes (as our Soueraigne is) she may assume the title of an Empresse.

Also Officers and ministers appertaining unto a Queene absolute, are privileged equall with the Officers of Kings, and may take place accordingly. *Lu, de Pen. Ca. de privileggiis.*

Note also that albeit a Queene be the daughter of a Duke or an Earle, or any other inferior degree, yet shall she be called Queene by the dignitie of her husband. And if she be the daughter of a King, superior to her husband, then may she also receive the dignitie of her fathers daughter. *Rer. Rebus & alio de dig. lib. 12.* which was the reason that the Lady Claudia daughter unto King Lewis the 12. did take place before the Lady Loyia of Saxoy, notwithstanding she was mother to King Francis the first. So did the daughter precede the mother.

Yet some doe hold that a Kings mother ought be preferred before all others: alleagiong the Text, *Post tus ess thronus matris inest thronum Reges,* the 3. of Kings. We reade also in the same place, that King Solomon beholding his mother coming towards him, adored her, and caused a Throne to be set on his right hand. Which seemseth indeede to be her place, in absence of the Queene, not otherwise: as mine Author wrieth.

CHAP. 7.

A Prince.

As the splendent beames of the Sunne, doe spread themselves in givinge light, heat and comfort, unto all living things, without any dimishing of his proper vertue, either in substance, course, or brightnesse: so from the sacred power, and Regal authority of Emperours, Kings, and Queenes, all earthly dignities doe proceed, yet their owne princely and soueraigne power *In sua prima sublimitate* doth not suffer or sustain any blemish or detriment.

The first place and chiefest degree therefore (after the Estates aforesaid) appertaineth unto the Prince, or eldest Sonne of the King, in respect he is the first borne childe of his father, and may claime to sit on the right hand, as Baldis seemeth to affirm, saying, *Primogenitus sedet ad dextram patris,* by imitation of the Christian beleefe.

Note that the eldest Sonne of a King hath ever a title of greater dignitie, then his other brethren, viz. In England hee is called Prince of Wales, in France the Dolphin, in Spaine, L'Infante, &c.

*Princps suetur quia est quasi principalis in servitute post Regem. In Eng-

T

land*
Chap. 8.

He thirde place belongeth vnto the Kings brothers, Vncles, and Nephewes, who are reputed as Archdukes, because they preceding all other Dukes, being not of the blood Royall: yet haue I not read or heard, that euer any such dignitie hath bene in England, by the name of Archduke. This title is of highest note in the Empire, and properly to the house of Austria. For as Archbishops are preferred before all other Bishops, in respect of the word Archos, id est, Princeps Episcoporum, so it seemeth the Archduke may reasonably claime place before all other Dukes.

Some hold opinion that this title of Archduke may be assumed by the eldest brother of every Duccal family in Germany, & hath bene by custome so vse, as a title of greatest dignitie among brethren.

But Tillot saith, that in France, when any great Duke had the conduct of an Armie, and thereby commanded other Dukes vnder him, then was hee called Duke of France, that is to say, Duke of Dukes. The which office for that it had so great a superintendence, was afterward called Meyer du Palais. This Meyer or Mayor, had the authoritie of a Vice-Roy, and commanded in all caues both Military and Civil.

To this degree of Archduke belongeth a Suncoat, a Mantle, and a hood of Crimfin velvet, wherewith he is invested at his Creation, he hath also a Chapeau or Duccal cap doubled Ermin indented, with a Coronet about the same, and one arch of gold with an Orbe, he also beareth a Verge or rod of gold.
Cap. 9. 10. Militarie and Civil.

CHAP. 9.

A Duke.

He fourth degree in Precedence is a Duke, who at first was ever a Leader of an Armie Empetial or Regal: He was called <i>Dux a ducen- do guia ob suam fortitudinem & magnamitatem per se exercitum ducere dignus est</i>. He was anciently chosen in the field, either by calling of Lots, or common voice. The Saxons (before their conquest) called this Leader an <i>Hertzog</i>, and was afterwards taken for the Constable of England, whose office was to be chief Leader of the King's battle. But the truth is, that during the turbulent state of conquering and wandring Nations, their degrees of Dukes were in chiefest force; but since Kingdomes and Principalities have been settled, they are become onely dignities given by Emperours, Kings and Princes, to men of great blood or excellent merit.

These Dukes are ornished with a Surcoat, Mantle, and Hood: at their Creation they were also a Ducasal cap doubled Ermin, but not indented. They have also a Coronet, and Verge of gold.

Note here that in England all Dukes of the King's blood, as his sonne, brother, vncle, or nephew, ought be reputed as Archdukes, and precede all other Dukes.

Note also, that hee who is a Duke <i>tantum</i>, shall take place before any Lord that is both a Marquesse and an Earle, notwithstanding they be two dignities but hee that is a Duke and Marquesse, or a Duke and an Earle, shall march before a Duke <i>tantum</i>.

CHAP. 10.

A Marquesse.

He fifth estate is a Marquesse, called by the Saxons, <i>a Marken Ruer</i>, that is to say, a Ruler of the Marches. This great Officer (in the King's battle) was chief Captain of the Horfe canpe, and next in authority vnto the <i>Hertzog</i> or Constable, so that it should seeme he was in degree, as our High Marshall is in England.

To this estate is due a Surcoat, Mantle, and Hood, with a Coronet of golde Plyery.
CHAP. II.

An Earle.

He first in Precedency is an Earle, which the Saxons called an Eiderman, id est, Iudex. He for gravitie in counsell was called Comes illustris, a comitando Principem: or as some say, a comitius, quia dignus est sua strenuitate ducere comitium in bello, & ipsam sua animi fortitudine regere, & defendere. The dignitie of Earles is of divers kindes: for an Earle acknowledging no superiour, is equal to a Prince; but if he acknowledge a superior, he is but in degree with a Generall. And as Earles for their vertues and heroicall qualities, are reputed Princes, or companions unto Princes: so ought they (according to their calling) to be richly appareled, honourably followed, and serued, and with badges of honour, titles, and princely ceremonies to be ever dignified.

In the Empire at this day are sundry sorts of Earles, which they call Graues: as Landgraues, id est, regionum Comites. Margraues, id est, certainarum marcarum seu districtuum vel agris, civitatis, aut regionis aliquis finium Comites. Palatins, qui sunt judices regni edomiti. Burggraues, quasi Burgorum Comites. Rheingraues, qui praestant rusticos.

In the Court Imperialis, Comes was anciantely the title of sundry officers: as Comes Legationum, Comes laborum, Comes Consiliorum, Comes Palatii. Comes Palatii had Iura Regalia, and thereby might erect Barons vnder them, as Hugh Lupus first Count Palatin of Chester made eight Barons, and had that Earledom giuen vnto him by the Conqueror: ita liber ad Gladium, sicuit iple Rex tenerbat Angliam ad Coronam.

The Countie of Lancaster was made County Palatine by King Edward the third, and had Barons, Chancerie, and Seale, &c had the Bishopspricks of Durham and Ely. The Offices of these Barons were to sit in Counsell and Parliament with the Earle in his Pallece, and to honor his Court with their presence. Also for more magnificence, these Earles kept their Grandiers, and festiwal dayes, as absolute Princes in their provinces.

Comes Marsialis Anglie, is an Earle by office, and so is no other Earle of England but he: she, in the vacancie of the Constable, the Kings lieutenant General in all marshall affaires. His office is of great commandement, and endued with many honourable priviledges. King Rich. the second in the 21. of his reigne granted to Thomas Holland Duke of Surrey Earle Marshal of England, quid idem Dux ratione offici sui habeat gerat, & deferat quendae baculi aurum, circa utrumque, sinem de nigro annulatum, quos obflante quod aliquis alius ante hæc tempora, baculum ligneum portare conuenierit.

To the degree of an Earle belongeth a Surcoat, a Mantle, and a Hood, with a Coronet of gold with pointes only, and no flowers.
CHAP. 12.

A Vicount.

Vicount is in degree & dignity next unto an Earle: it was ancietly a name of Office vnder an Earle, and called Viccomes or Subcomes; and this Office was to hear and determine causes of difference, and to execute Justice in the Earles County. The Saxons called him the Shyre-Rene, and in the Norman speech Vicount. Hee is of greater dignity then a Baron: as is the Vicount de Thureyn, and the Vicount of Combre in France; or as the Vicounts Mountacut, and Vicount Howard of Bindow in England. This degree hath a Surcoat, a Mantle, and a Hood, and a Circlet without either Floures or Points, as appeareth in the Margent.

CHAP. 13.

A Baron.

Ext ensieth a Baron, which dignity was called in the Britisht tongue Dynast, in the Saxon Thyn, in Latine Baro, which signifieth Vir gravis: for Albertus de Rosi in his Dictionary expresseth the significacion of the word Baro, fayth: Barones dicitur graues persona, a Graeco vocabulo Baria, quod idem est quod auteritas gravis. Likewise Calap, in his Dictionary fayth, Baro est vir fortis, a quo est diminutum Barunculus. Men in this dignity were eue of greatreputation: for Hortensius speaking of Barons (who the Dominicius de S. Gemi. called the also Capitaniis) fayth, Non solum militares, sed prudenter atque graviter ipsi ducibus consulere officium est Baronus.

Barons were also ancienctly accounted companions to Earls and others of higher dignity, and therefore reckoned of that number, called Peeres, or Pares regni, or Pares hominum, of some men pronounced Parhomines, and corruptly Barones, conuerting the letter P. into B. as Libard for Leopord.

The dignitary of a Baron is thus defined. Baronia est quaedam dignitas inter nobiles, habens quandam præeminientiam inter folos simplices nobiles, post principatum, ex consuetudine introduciam, et ex quaedam modo utendi diversis modo diversas patrias. Caff.

It seemeth also that a Baron in divers Countreys is diversely esteemed: for in England they are to proceed according to their Sovereignty: but in Burgundy they be reputed the greatest Barons that are of greatest possessions. And as a Duke had ancietly vnder him ten Earles or Earledomes,
and an Earle to Baronies, so a Baron ought be commander of some competent company of Seigniories, & the greater the number be, the more his honour. Quanto maior quisque est, tanto ipse maior est. David. Likewise Salustius in his Dream of Cæsar said, Maxima gloria, in maximo Imperio.

In the kingdom of Naples all Gentlemen having jurisdiction appertaining to their lands and caftels, are called Barons: yet in divers places of France no Seigniory is reputed a Barony, unless it hath belonging unto it foure Castles, one Hospitall, one Colledge with a Church: having also a Seal autentike: Which dignitie is preferred before the title of Gentlemen, yet is inferior to all Countships: such is the opinion of Cato.

One other degree of great estate and titular dignity there is, called Princes: although in England I have not seen or read of any such in that kind yet where that title is in vise, they precede Barons: Some of them haue Terra regalia, and therefore do hold that dignity either by cuftome or priviledge: as the princes of Orange, Piedemont, and Astiha haue Terra regalia. But others do hold that title by cuftome, which is of great force, as Baldus affirmeth saying, Confessutini landum evert.

A Baron hath not Potestatem Principis, yet is he numbered among noble personages, and some Barons (by reacon of their Baronies) have so much authority over their owne vassals as if they conspire against them, that offence is called treason, in respect whereof, the title of Baron is so much the more honourable.

Note that a Baron having Terra Imperialis or Terra Regalia, is reputed equal unto an Earle, notwithstanding the Earldom, or Barony doe differ in dignity.

Note also, that Barons doe participate of divers priviledges and Immunities proper unto other dignities beforefaid: they are Lords of the Parliament in England, and of them it is called the Barons Court. For the Parliament makes not Barons, but Barons Parliaments.

The title of Barons in France, was (anciently) generally, as well to Princes of blood, as all others holding immediatly of the Crowne. So doe we call the greatest estates of England by the names of Barons, Lords Spiritual, and Temporal. Of Barons in England there hath bene also anciently divers sorts: Some were Barons in name, but not noble, as the Barons of the five Ports, and Barons of London whom Braden maketh mention of in these words, Coram Baronibus London. And in another place, Sive Barones London coram meteplantur. The Barons of the Exchequer are of like condition.

Other Barons both in name and dignitie, yet not called honorable, were Barons created by the Earles Palatines.

Of Barons honourable, are three degrees, viz. by Tenure, by Creation, and by Writ.

Barons by Tenure, are Bishops chiefly caled Lords Spiritual, and euer reputed honorable, not in respect of noblenes in blood, but for their function and office, they are Peeres and Barons of the Realme. They are also first in nomination, and take place on the Princes right hand in the Parliament.
Militarie and Civill.

ment chamber. They are also called Right honourable Lords, and Reverent Fathers in God. They have been likewise capable of Temporal dignities, as Baronies, and Earldomnes. Some of them are accounted Counts Palatine in their proper jurisdiction.

Barons by writ, are summoned by their proper surnames, as A.B. Chevalier, although (indeed) be he no Knight. And all those Barons so called by writ, the dignities are invested in their own name, and in their own persons, and not in their Castles, Houses, Manors, or Lordships.

Barons by creation, are either solemnly created by another name, then their own, as in the right of their wives or mothers. Or else by the names of some Castle, House, Manor, or Lordship.

In which diversities although Barons be diversly made, yet are they all alike in their calling, and though in some of their dignities be of a place certain, yet is the right dignity in the person of the Baron. For admit a Baron should sell, or exchange the place, whereas he is called, yet shall he still hold the name, and be written and reputed thereby, and have his place, and vote in Parliament by the same name he was first called or created.

Of Knights and Knighthood we have at large discoursed in the second Booke, only this is to be remembred that the name of dubbing of Knights, both in warre and peace, is not now obliterated, as it hath beene: *Nam Militiae sunt turpis armorum, & torque induit, gladio cingit, & calcariis armiariis se habet, & the Prince in the action thereof pronounced these words: Sveze. lioll Chir. en nom de Dieu, & S. George.*

*Miles dicitur, quasi unus electus ex mille, similiter Romanus mille homines strenus & maxime bellicos electi inter ceteros fuerunt, & quilibet corum dicitus fuit miles, quasi unus ex mille.*

Chap. 14.

Of Esquires.

An Esquier or Esquire (commonly called Squier) is he that was antiently called Scutiger, and to this day in the latine is named Armiger. These men, as Sir Thomas Smith in his booke *De Reip. Anglorum* doth describe them, are Gentlemen bearing arms, or armories, as the French do call it, in testimony of the Nobilitie or race from whence they are come. Esquires be taken for no distinct order of the common weale, but goe with the residue of Gentlemen: faute that (as he thinketh) they are those men who beare Arms, in signe (as I have said) of the race and familie whereof they are descended. In respect whereof they have neither creation nor dubbing, unless it be such as held office by the Princes gift and receive a collar of SS, Or else they were at the first, costrels or bearers of the Arms of Lords
or Knights, and by that had their name for a dignitie and honour, given to distinguish them from common Soldiers, called in Latine Gregary militis. So is every Esquier a Gentleman, but every Gentleman not an Esquier, unless he be such a one as bear eth Armes, which Armes are given either by the Prince, as a testimonie of fauour, or a signe of his vertue that receiued them, or both: either ellie by donation of the Kings of Armes, who by the Princes Commandement or Commission have authoritie at their discretion to bellow such honour, with consent of the Earle Marshall.

Somerfet Clouer, that learned Herault, maketh foure definitions, or seuerall sorts of Esquieres according to the custome of England.

The first of them, and the most ancient, are the eldest fonnaes of Knights, and eldest fonnaes of them successively.

The second sort, are the eldest fonnaes of the younger fonnaes of Barons, and Noble men of higher degree, which take end, & are determined when the chiefe Masles of such elder fonnaes doe faile, and that the inheritance goeth away with the heires females.

The third sort are those, that by the King are created Esquieres by the gift of a Collar of S.S. and such bearing Armes are the principal of that coat Armour, and of their whole race, out of whose families although divers other houses doe spring and issue, yet the eldest of that coat Armour onely is an Esquier, and the residue are but Gentlemen.

The fourth and laft sort of Esquieres are such, as bearing office in the common weale, or in the Kings house, are therefore called and reputed to be Esquieres, as the Serjeants at the Lawe, the Escheators in every shire, and in the Kings house, the Serjeant of every Office; but having no Armes, that degree dieth with them, and their issue is not ennobled thereby.

Mounseur P. Pitshou, in his memories of the Earles of Champagne, and Brie faith further, that among the Fieles of Normandy, the Fiefe called Fiefe de Hanbort, was that which in Latine is Feuda Lorica, or Feuda Scutifororum the very original of the name of our Esquieres, comming of the Armes, and service which they ought to Knights, for they helde their land of a Knight by Scutage, as a Knight helde his land of the King, by Knights service. And such Fieles were called Vray Fieaube, being bound alwayes to servie their Lorde (by reason of their Fiefe) without pay.

There are also in England other sorts of Esquieres, which courtisie and custome haue made, among which they are reputed Esquieres that are able at the Mulfors to present a Launce, or light horse, for the Princes service, not unlike the manner of the Spaniards, where all freeshoulders are called Cavalleros, that doe keepe horse for the Kings imployments.

Chap.


CHAP. 15.

Of Gentlemen.

Entlemen are they who in the Greeke are called Eugenei, in Latine Nobiles or Ingenui, in the French Nobles, in the English Gentlemen. Gens in Latine betokeneth a race, a sir-name, or family; as the Romans had Tarquini, Valerii, Quinctii, Claudii, Cincinnata, Fabii, Cestii, and such like; so have we in England certaine names, which for their continuance in reputation, vertue, and riches, may be in Latine called Agnati or Gentiles, that is, men known, or Gentleman of this or that name and family. But let vs consider how this Nobility is defined, and by how many meanes men doth thereunto aspire.

Iudocus Clithomus defineth Nobilitie thus: Nobilitas est generis vel alterius rei excellencia et dignitas, Tract. Nobil. Cap. 1. Nobility is the excellence of gentlerace, or of some other good quality. And Bartholus discurrspors long, whether Nobilitie and Dignity be but one, concluding they are not; yet (said he) the one refembleth the other, Lib. 1. Cap. de Des. adding, That as he to whom God hath vouchsafed his grace, is before his divine Maiefty, noble; so before men, who so is fauoured by his Prince or the Lawes, ought to be receiued for noble. This Nobilitie therefore is thus defined: Nobilitas est qualitas illata per Principatum senentem, quae quidcunque accep- tas plebem homines offendat, Nobility is a title bestowed by him that holdeth place of the Prince, and maketh him that receiuet it to be of better reputation then other men.

Of Nobilitie (or as we call it Gentilitie) divers diuisions by divers men have bene. Bartholus sayth, That of Nobility there are three kinds, quis Nobilitas theologica est, supernaturalis, Nobilitas naturalis, Nobilitas politica.

The first is a certaine Nobilitie known to God only: and they that be so ennobled, be noble for integrity and vertue.

The second Nobility may be considered in two respects, as Bartholus affirmeth: For, both creatures unreasonable and they that are senliffe may (in some sort) be called Noble, as we see Birds euen of one Effece or kind, some proue noble and some ignoble; as of Falcons, some are Gentle and some Haggard. Likewise of fourefooted beasts, some are Noble, as the Lion; some ignoble, as the Wolfe: which Ouid in his booke de Tristibus well expresseth:

Quo quisque est maior magis est placabiltas ira,
Es facilis motus mens generosa capitis,
Corpora magnanimo satia est prostratse Leoni,
Pugna sua finem, cum iacet bosius habes.
At Lupus & turpes insitans morientibus Vrs,
Et quacumque minor nobilitate terra est.
Of Honour

Lib. 4.

Politic nobilitas, is that honour which the Prince giveth: as hath bene formerly said.

Aristotle in his 4. booke of Politikēs maketh foure kinds of Nobility, viz., Dominiorum, Generis, Virtutis, & Disciplina: that is, noble by Riches, noble by ancestors, noble for vertue, and noble for learning. But leaving to say more concerning the quality of Nobility, let vs returne to those persons that we formerly called private or simple Gentlemen. We say therefore that they ought be preferred before all other men without dignity, whensoever any companion is made. For this word Gentleman or Nobilitas, i.e. noscibilis, is a name of preheminence to distinguish men of vertue from base people. We read in holy Scripture, how Moses constituted certaine Judges, and called them Sapientes and Nobiles, Deut. r. Samuel was also called Nobilitas for his excellencie in prophecying. It is likewise in Ecclef. Beata terra quis Rex nobilis est. And Aristotle in his Polit. fayth, Nobilitas apud omnes in honore babetur. And Seneca fayth, Habet hoc proprium generosius animus, quod concitatur ad honelia. Now for so much as Nobility or Generositie is the first degree or steppe whereby men ascend to greater dignity, it seemeth fitt to be enformed how that title is acquired. We say therefore, that some are Gentlemen by blood of Ancelvours, as appeareth in the booke of Wisd. Gloria hominis ex honore patris sui, & contumelia filii pater sine honore. Alfo, Gloria filiorum parentes coram, Prov. 18. Yet is this to be understood, that the worde Parentes significheth the Nobilitie of fathers, not of mothers, as Bal, affirmeth Cap. de Seruii fugit. Of which opinion Cicero in his Offices seemeth to bee, saying, Optima hereditas a patribus traditur liberis, omnini, patrimonio praefantior gloria virtutis, rerum, gendarum.

Secondly men are made Noble for wiseom: for in true wiseom Nobility consisteth, Sep. 7. And Prudence ought be preferred before all riches, yea nothing desirable can be therunto compared, Pro 8.

Thirdly men are advanced for learning in the Lawes Civili: hereof it commeth, that Doctors of Law are to be honoured so highly, as no other man (how honourable soever) shall presume to call them Fratres, but Domini, Le. r. Cod. Yet Bonus de Curtisi in his treatise of Nobility fayth, That in the opinion of Bartolius, knowledge or learning doth not make a Gentleman, unless he be dignified with the title of Doctor, or grace by some office of reputation, and if that be taken away, he shal be reputed a common person.

Item, men placed in Offices Judicale, are thereby made noble: for every Judge ought be reputed a Gentleman in regard of his Office. Also every officer under the Prince, I mean, having any office of honor or worship, is thereby made a Gentleman. Dignitates & nobilitas idem sunt. Bartoli Digest. 12.

Item, men become noble for vertue, and chiefly Justice: which moved Lucas de Penna to define Nobilitie thus, Nobilitas nihil aliud est, quae habet operatione virtutis in homine. And another old writer summarily fayth,

Nobilitas hominis, est mens Deitatis Imago.
Nobilitas hominis, virtutum clara propago.
Nobilitas hominis, humilem relevare incipit.
Nobilitas hominis, mentem resteret forentem.
Cap. 15. Militarie and Civil.

Nobilitas hominis, pieturia nulla timere,
Nobilitas hominis, Nature lura tenere.

Item, if any common person by his virtue or fortune doe chance to be made a Duke, an Earle, a Baron, or do aspire to any other dignitie of honor or worship, he thereby becometh a Gentleman. Or if he be made a Captain of a Countrey or castle, having pension or fee appertaining thereunto, he ought to be a Gentleman: For which reason, every man of dignitie is a Gentleman.

Item, they are Nobilitated to whom the Prince granteth any honorable Fee, Pension, or entertainement for life: chiefly if the same be ancient. Quoniam feudum nobile nobilitas suaum possessorum. And that Fee is indeed ancient and Honourable, which by custome is vied to be given by the Prince to Gentleman onely, and if the same be granted to any ignoble person, that donation doth not presently make the receiver noble: Quoniam nobilitas istius oculi non nascitur. Bal. Praed. Feodorii Lucas de Penna faith, that if a Yeoman do buy an honorable Fee, he shall not thereby become a Gentleman. The reason thereof is, Res a persona sua mismodis, et honoré, et non e contra.

Item, by common opinion some ignoble persons are called Gentleman. Of these the number is infinite, yet are they not indeed Noble, but vulgarly so esteemed: As Lucas de Penna faith.

Item, men are ennobléd by the Princes grant, as Baldus affirmeth. Yet if a simple subject, being made a Gentleman, do not exercise the qualities beconning that dignitie, he ought to be deprind of that title: Or if hee conuerse with base men, or apparell himselfe and his wife in garments vnsuit for their degree, they shall not be compted Noble. Quia habitus demonstrat qualitatem et dignitatem personae deferentis. And as these persons made Gentleman, in not exercising the professions of that degree, doe loose the benefit thereof: So Captains and Souldiers discontinuing the warre, doe by Law loose their reputation. Militibus non exercendis militiam, non gaudent privilegii milituum. Bal. in lib. i. Cod.

Item, men may sometimes become Noble in respect of the place where they were borne: For the Citizens of famous Townes may reasonably be thought more worthy then villaines. Yet if a Gentleman do inhabit his village, he shall neverthelesse continue Noble. Quia nobilis a rustico, non loco, sed genere distinctitur.

Item, all men in the princes ordinary service and household are thereby ennobléd, and ought be Gentleman. The words of the Law be these, Omnes familiares principe sunt in dignitate et idem nobilitas: cum dignitate et nobilitate idem sunt. Bart, lib. i. Ca de Dignit. 12.

Item, some Gentlemen doe hold that dignitie by prescription, not having other proffe, then that they and their ancestors were called Gentlemen time out of minde. And for this reason it seemeth that Nobilitie the more ancient it is, the more commendable, chiefly if the stift of such families were advanced for vertue. Which Nobilitie is that whereof Aristotle meaneth, saying, Nobilitas est maiorum quaedam claritas honorabilis progenitorum. Likewise Boetius de Cons. faith, Nobilitas est quaedam laus progeniorum de merito parentium.

Item,
Of Honour

Item, Nobilitie is oft times gotten by marriage; for if a Gentleman doe marry a woman of base parentage, she is thereby ennobled. Text est in leg. in mulieres Ca de dig.

Item, of riches (chxiety if they be ancient) men be called nobles; for commonly no man is accounted worthy much honour, or of great trust and credit, vnlesse he be rich; according to the old saying,

In pretio pretium nunc est, dat census honores,
Census amicietias pauper ubique sacet.

Yet Seneca saith, Id landandum est quod ipsius est. Neuertheless, Bona de Curtili accordeth with the common opinion, saying, Nobilitas sine dignitatis mortuus est.

Item, men be made noble for their seruice in warre, if therein they have acquired any charge honorable. For no ordinarie Souldier without place of commandement is reputed a Gentleman, vnlesse he were so borne, as Lucas de Penna sayeth, Simplex militia dignitatem non habet.

Item, Doctors and Graduates in Schooles, do merit to be ennobled and become Gentlemen.

Item, in England, whose studieth liberal Sciences in the Universitie, or is accounted learned in the common Lawes, and for the most part, who so can live idly, and without manual labour, or will beare the port, charge, and countenance of a Gentleman, shall be called Master (for that is the title which men give to Esquires and other Gentlemen) and shall be taken for a Gentleman. For true it is with vs, Tanti eri alyis, quanti tibi fueris. So doth it appeare, that (in England) the King needeth not to make Gentlemen, because every man may assume that title, or buy it better cheape, then by suite to the Prince, or by expence in his seruice. And who so can make profe, that his Ancestors or himselfe, haue had Armes, or can procure them by purchase, may be called Armiger or Esquier. Such men are called sometime in scorn Gentlemen of the first head, as Sir Thomas Smith pleasantly writeth.


d C h a p . 16.

How Gentlemen are to take place.

A Gentleman that hath two or three titles, shall precede him that is a Gentleman onely. As a Doctor being also a Gentleman borne, shall precede all other Doctors of meaner birth. Likewise a Gentleman Graduate shall take place before him that is a Graduate tanti
tum. But this is to bee understood: Data paritate temporis.

A Gentleman that is both a Knight and a Doctor, shall goe before him that is a Knight or a Doctor tanti
tum.

A Gentleman well qualified, and well borne, shall precede a Gentleman of
Cap. 17. Militarie and Civil.

of good quality or of good birth. *Quia duplex dignitas fulget in eo, propria, & suorum.*

A Gentleman ennobled, for learning virtue and good manners, is to be preferred before a Gentleman born, and rich. *Quia Sapienti, Scientia & virtus sunt in anima, Luc. de pena.* Of which opinion Ovid seemed to bee, saying,

*Non census, nec opes, nec clarum nomen suorum,*  
*Sed probitas magnus ingeniumque facit.*  
*Sed virtus magnum reddit, & ingenium.*

A Gentleman advanced for virtue shall be preferred before a Gentleman by Office. *Quia dignitatis ex virtute, non virtut ex dignitatis honor accedit. Boetius in de Conf.*

CHAP. 17.

Priviledges anciently appertaining to Gentlemen.

In crimes of one quality, a Gentleman shall be punished with more favour than a common person: unless the offence be Heresie, Treason, or excessive contumacie. In giving testimony, the testimony of a Gentleman ought be received and more credited than the word of a common person. *Quia promissa Nobilium, pro facta habentur.*

In election of Magistrates, Officers, and all other Ministers, the voices of Gentlemen are preferred.

In commitment of portions appertaining to persons Lunatike or Orphans, the Gentlemen of their blood are to be trusted, before any person of meaner quality, and likewise in their marriages.

If a Gentleman be an inhabitant of two Cities, and called to Office in both: it shall be in his choyse to goe unto the more noble, or otherwise at his pleasure.

A Gentleman ought bee excused from base servuces, impositions and duties, both reall and personall.

A Gentleman condempned to death, was ancietly not to be hanged, but beheaded, and his examination taken without torture.

Divers other Priviledges and Immunities the lawes Civill have heretofore granted unto Gentlemen.
Of the divers dispositions of Gentlemen, according to the humour of the Country where they inhabit.

If it is to be remembered, that Gentlemen (which title comprehends all degrees of dignity) are either attendant upon Princes, or Officers in the State, or else do lie privately upon their own possessions.

These men, as they are divers, so are they diversly affected. The Romans, anciently delighted in Arms, but in times of peace occupied themselves in Agriculture, as an exercise honest and commendable. Which Titus Livius seemeth to affirm, by these words: Bonus Civis, & bonus Agricola.

The Neapolitan standeth so high upon his postes d'honor, as for the most part he scorneth Marchandise, Philiscke, and all other professions profitable. Yea his disdain of base parentage is such, as a Gentleman Neapolitan accounteth it more honourable to live by robbery, then industry; and will rather hazard his daughter to incur infamy, then marry her to a most rich Marchant, or other ignoble person.

The Venetian, albeit he reputeth himselfe the most noble Gentleman of the world, being capable of all offices in that Common-wealth, yet he holdeth it no dishonour to traffique in marchandise.

The Genoese do holde the same opinion: though true it is, that some of them haue Castles, and houses upon the mountaines, and there at occasions doe inhabit.

The Germaine Gentlemen, doth (as it were euery where) abide in his Country house or castle, and is not much ashamed to better his reuenue by robbery and pillage. Yet some of them doe follow or follow Princes, and thereby become the better nurtured.

The French Gentlemen, almost generally doe inhabit their houses in the Village, and manure their owne lands, which course was anciently accounted most commendable. For Lycurgus King of the Lacedemonians made a Law, enjoying all Gentlemen to dwell in the Country, the more commodiously to undertake the exercises and vertues Militarie.

Much after that manner the English Gentlemen that liueth privately, doth dispose his life: as one that accounteth it no honour to exercize Marchandise: neither did they (in times past) repute the practice of Lawe or Philiscke, so commendable as now they doe. For their ancient endeavour was agriculture, and seeding of castell, to maintaine honorable hospitality, being perswaded, the more rich they were, the more they were esteemed.

Among
Cap. 19. Militarie and Civil.

Among the Grecians there was not ancietly any meane to be advanced, but only by the Emperours service: wherein who soever did continue any time (were he never so basely borne) should notwithstanding be made a Gentleman.

The Egyptians and Assyrians would not admit any man to have the title of a Gentleman, unless he were a soldier, and skillfull in Militarie affairs. The rest of the people lived as slaves without reputation.

The Tartarians and Mulcoutes do hold no man worthy the name of a Gentleman, unless he be a man of Armes, a Captaine, or at the least, a soldier of extraordinary account. For learning is there of no price.

CHAP. 19.

Of Kingdomes, and how Kings are to preceed according to the Counsell of Constance, in the time of King Henry the first.

It is read that ancietly the greatest, and most noble Kings of the world were these: viz. The King of Syria, the King of Egypt, and the King of Assyria, but of them, that of Assyria of greatest power. For Ninus the sonne of Belus, had conquered and brought to his obedience all the peoples of Asia, (India excepted) Others affirm he commanded the one halfe of the world, and some say he was King of a third part. So writheth S. Augustine l. 17, cap. 1, de ci. Des.

It is likewise by other writers said, that in ancient time were four mighty Kingdomes: by Daniel compared to four mettals: viz. That of Assyrians in the East was likened unto gold: that of the Persians and Medians to silver: that of the North Regions to brass: that of the Romans in the West to iron. But the Kingdomes of the East were most honourable, though (at length) it pleased God that the Empire of Rome (resembled to iron) both in longitude and latitude exceeded all others: For as iron doth cut and decrease all other mettals, so the dominion and power of Romanes abased and eclipsed all other Regall puissance. Howsoever that were, the glory and greatness of the Romanes force (in tracc of time) did also become of small force, weake and feeble: according to the prophesie of Daniel, cap. 2.

But leaung to speake more of times so ancient, we say that in Asia the chiefest Kingdomes are Catica, Tharsis, Tartessus, Corasa, India, Persia, Media, Georgia, Syria, Cappadocia, Ethiopia, &c.

In Africa, is Ethiopia, Libya, Arabia, Judea, Cilicia, Mauritania, Numidia and others.

In Europe are likewise many Kingdomes, but of them, these are most potent: viz. England, France, Scotland, Spaine, Portugal, Denmark, Moscovia, Sweden, Poland, &c.

Now touching the Precedence of these Princes in Europe by divers writers...
Of Honour

232

Lib. 4.

It is affirmed, that the King of France may justly claim the chief place.

First, for that it pleased God to send from heaven unto Clovis, the first Christian King of that Nation, three Lilies (as a Divine favour) to be from thenceforth borne in the Arms of that kingdom, before which time the Kings Arms was three Toades.

Secondly, they allege that France is the most ancient kingdom of Europe, and that Suardus was King of that Nation in the reign of Alexander.

Thirdly, because the King of France is anointed; which indeed seemeth a marque of much preeminence.

Fourthly, for that the French King beareth the title of Most Christian.

Lastly, because it hath been in sundry papal Consistoriæ decreed, that the Ambassadors of France should precede the Ambassadors of Spain.

Others hold that Precedence appertaineth to the King of Spain.

First, for that he is entitled, The most Catholic King.

Secondly, because he is King of many kingdoms, and consequently of most honour, according to the proverb of Sal. in multitudine populi dignitas regis: which reason Saluteth seemeth also to confirm, saying, Maxima gloria in maximo Imperio.

But we say the chief place of honour, and Precedence in Europe, appertaineth to the King of England.

First, in respect of antiquity. For albeit Alexander first King of the Greeks, and of Persia, called himselfe King of the world: even at that time Brutus was King of England, and (as some have said) Suardus was then King of France. But Gaquinus in his Chronicle of France, maketh no mention thereof, nor recordeth his name among the number of French Kings.

Secondly, the King of England is anointed, and so is no other king, but the French King, the King of Sicil, and the King of Jerusalem.

Thirdly, the King of England is crowned, which honour the King of Spain, Portugal, Aragon, Navarre, and many other Princes have not.

Fourthly, the King of England is a Prince most absolute, as from whom is no appellation, either in jurisdiction Ecclesiastical or Civil.

And albeit Enqueramus Monstelles writeth, that in the yeere 1420; at the Interview of the Kings of England and France, making their entrance into the Citie of Paris, the French King did ride on the right hand, and killed the Reliques of Saints first: Yet is that no proofe of his right in precedence: for Quilibet rex seu Princeps in suo rege in culmine sedere debet: so saith Coróla de postfaite Regia.

And admit that in time more ancient, the Kings of France had precedence before England, yet since the Conquest, & famous victories of Henry the fift, and Coronation of Henry the sixt in Paris, the Kings of England may justly take place: neither is the title of most Christian any proofe of antiquity, being only an honour given for certain feats and done by King Pepin and Charlemagne to the Church of Rome.

As for the allegation of Spain affirming, that the King Catholike is owner of many kingdoms, and therefore of most honor; that reason is of no consequence. For so is also the King of England, whose only kingdom of England.
Cap. 19. Militarie and Civil.

England is by nature inexpugnable, and so plentifully peopled as sufficient not only to defend it itself against all other Nations, but also to invade, and conquer, as both Spain and France hath made experience.

But the last and most effectuall reason in favour of England, is, that the King and people thereof received the Gospel and faith Christian before France or Spain. Also the Bishops with the Ambassadors English had precedence in the greatest general Councils of Christendome, as particularly appeared at the Council of Constance, where the Bishops of England were present and honoured accordingly. At which time it was doubted whether Spain should be admitted a nation, but in the end the Spaniards were allowed for the first and last nation. And all the people there assembled were divided into five classes or rankes, viz. Germanes, French, English, Italians, and Spaniards.

The Germanes rank contained themselves, Bohemia, Hungary, Poland, Dalmatia, Greece, and Croatia.

The French had place alone, as a nation absolute.

To the English Nation, Scotland, Norway, Denmark, Sweden, and Cyprus were adjoynd.

The Italianes had all the Kingdomes subject to Rome, Sicily, Naples and Argier.

With the Spaniards were the Ambassadors and Bishops of Castilia, Aragon, Majorca, Navarre, Portugal and Granado.

This assembly contained the Legates and Ambassadors of 83 Kings. Besides the person of the Emperor, and King of Romanes, two Popes (for one died there,) five Patriarches, three and thirty Cardinals, fourtie and seuenten Archbishops, a hundred forty and five Bishops, and 83 Suffragans.

Thirty and nine Dukes.

Thirty and seuenten Earles being absolute Princes.

An hundred and thirtie inferior Earles.

Seuentie and nine free Lords or Barons.

Knights of all Nations fifteen hundred.

Gentlemen twenty thousand, besides Doctors, Licentiats, and Scholemen infinite.

For the King of England appeared Richard Beauchamp Earle of Warwick, with him were fourte Bishops, viz. Sarisbury, Chester, Bath, and Bangor. Sarisbury died during that Council, and living tooke his place above all other Bishops, as an Archbishop, and for the time was placed last in the ranke of Archbishops.

The Earle of Warwick's attendants, were as followeth.

Hurtling de Cloough Knight. John Roch Knight.
John Waterton Knight. James Hermford Knight.
John Seton Knight. Beringer de Beaumont Knight.
Piers Craft Knight.
Of Honour

Gentlemen.
Nicholas Serpo.
William Newland.
Geoffrey Offley.
Walter Hungerford.
Hugh Holdbach.
John Fitton.
Thomas Wileot.
Richard Dutton.
Oliver Dunley.
Pehr Craft.
John Lantdon.
John Roche.
Thomas Fanhes.
William Newland.
John Merbory.
John Ottinger.
Rafe Raincroft.
Henry Vessey.
William Vessey.

Scholemen of Cambridge.

Henry Abundy.
John Wells.
John Shefford.

Thomas Paleon.
Robert Appleton.
John Stokes.

Doctors in

Diuinitie.

Scholemen of Oxford.

The Lord Prior of Orfeby.
Peter Rodley.
Priamus Farbach.

Ciualians.

CHAP. 20.

Of Magistrates.

Extender Emperors, Kings and Princes Soueraigne, are foure degrees of Magistrates.
Some are called Magni and Illustres.
Some are Medij and Spectabiles.
Some are Minimi and Clarissimi.

And some are Infini.

The first may be named Magistrates soueraigne, as they who acknowledge no superior, but the Majestie of the Prince.
The second are they that yeeld obedience to them, and command other Magistrates their inferiors.
The latter two are such as cannot command any Magistrate, but have power only ouer particular subiects within the limits of their jurisdiccion.

Touching the first that have authority to command all other Magistrates, and acknowledge no superior but the Prince, they are fewer at this day then heretofore. Yeit certaine it seemeth, that some Romane Emperours authorized one Magistrate or Lieutenant (without any companion) to command all other Magistrates of the Empire, and to him all Gouernours and Magistrates did appeale: Which Magistrate they called Prefectus Praetorio. True it is, that at the beginning he was of no greater quality then
then Captain of the Legions Praetorian, as Seius Strabo, under Augustus, and Seianus under Tiberius; until other Emperors succeeding by little and little encroaching their authority, as in the end the Prefectus Praetorio became Lieutenant general, and judge of all questions and causes whatsoever, by which occasion, that office was given unto men learned in the Law; as Martian under Otho, Papinius under Seerus, and Vipsan under Alexander. All which came to pass, before Armies were divided from laws, and Justices from Captains. Afterwards, this great office became imparted unto two, and sometimes three persons, purposely to abridge the excessive authority of one.

But touching the Precedence of Magistrates, albeit they cannot aptly be ranged with those of the Empire, yet may they (in some sort) be placed according to the dignity and degrees of those titles which the Romans anciently used. And touching their authority, it shall not be amiss to know that a Magistrate is an Officer having power to command in the common weale: among whom in the Roman Empire, the Prefectus Praetorio was the chief, having authority above all other Officers, to whom also every one did appeal.

To this Praetor or Prefect we may compare the Grand Mayor de Palleis in France, who in times past did in that kingdom bear the chief office. To him also in some sort we may reembrace the high Seneschal of England, under King William the Conqueror, and other Kings his successors. These Magistrates might therefore be reasonably called Illustriissimi chiefly in the Kings absence. For sure it is, that in presence of the King all power of Magistrates and Commissioners also doth cease: For during that time, they have no authority of commandement either over other subjects, or other Officers their inferiors. But this mighty Magistrate is no more either in England or France, yet during their authority they were called Illustriissimi, which title signified a certain preeminency above all Magistrates that were Illustres, either Honorarii or Administrantes. Nam accidentia denomi- nant Subiectum.

Next to these Illustriissimi or Maximis, the chief place of Precedence is due unto those whom we called Illustres, and among them the L. Chancellor is chief: etiam in dignitate impar: as one whose excellent virtue ought be preferred before all other officers.

Likewise the Lord high Constable or Lord Marshall is a Magistrate Illustre, the Lord Treasurer, Admiral of England, the Lord Chamberlain, and all others of the Kings privy Council may assume the title of persons Illustres, or (as we commonly call them) right Honorable. So saith Caes.

It seemeth also that Doctors who have read in Schoole the space of twenty yeares, may be called Illustriissimi, as Purpuratus noteth.

To these Illustres, or right Honourable personages, the laws Empiriall have granted many great pruileges, as the same Barthol, discourseth.

After these, the Magistrates (whom we formerly called Spectabiles and may in our tongue be termed Honourable) ought to follow; as commanders in Armies, Judges, Gournours, or Lieutenants Generall of Provinces and Cities, &c.
The fourth place appertaineth to them that anciently were named clarissimi or Right worshipfull, who are inferior justices and Ministers, Colonels, Captaines, and meane Officers, &c.

Lastly are they whome the Romans intituled Insigni, and in English Worshipfull, as Captaines of particular Castles, Judges in Townes corporate, where no action is triable above 300 shillings.

Note here that every Magistrate is an Officer, but every Officer is not a Magistrate: and of all Magistrates the Lord Chancellor hath ever had precedence, not onely in England and France, but of all ancienies in every other place: for read we may, that Egimardus who wrote the life of Carolus Magnus, was his Chancellor. Likewise Tribonianus was Chancellor unto the Emperor Justinian; Josaphas was Chancellor to King David, 2. of Kings; philoas to the Emperor Alexander; Seneca to Nero: and in France, the Chancellor hath so great preheminence, as he precedeth the Constable, vnslese he be the Kings brother or his sonne. For the better memory of the degrees aforesaid, Lucas de Penna speaking of titular dignity, hath left these veresunderwritten.

Illustris primus, nescia similis, simus
(Vs lex sestatur) clarissimus esse probatur:
Et superillustrus proponitur omnibus istis.

CHAP. 21.

Of Officers, and their Precedence.

Officers serving Princes are of divers sorts; among which, somde do attend the Princes person, others haue charge of his Treasure; some are ministers of justice, and some are commanders in warre.

For the better conceiving of our intention therfore, and the order of that to which followeth, it behooveth to know, That the first places of dignity doe appertaine to those that are attendant and administrant in office illustrious. The second is due to them that haue heretofore borne office of dignity, and are now vacant. The third belongeth to those that haue obtained an office of dignity in reuerion.

These divers degrees were in the Empireall Court called Administrantes, Vacantes, and Honorary.

The officers Administrant are to precede; next to them the Vacants, and then the Honorary or officers extraordinarie: in which order they are euer to take place, In similis dignitate, non in dignitate dispari.

But to begin with Administrants and their order among themselves, thus it is: He that was first placed or sworn, ought euer to precede, and so in order from the first to the last, In pari dignitate. As for example: a Gentleman of the Kings Chamber in ordinary attendance, shall take place before all other Gentlemen, in pari dignitate.

The like order ought be observ'd by the Vacants: for he that hath bene longest vacant, may take place before him that is lesse ancient in vacancie. As for example: He that was a Viceroy or an Embassador ten yeares past, shall sit before him that serv'd since, in pari dignitate.

The same course is to be kept among the number of Honorantes or servantes extraordinary. As for example: He to whom any office or other place of dignity is granted in euersion, being first therin placed or sworn, shall goe before all others of his ranke, in pari dignitate. As for example: A Master of Requests extraordinary must precede all others that have since obtained that dignity; yet true it is, that an officer extraordinary may be by birth or otherwise so pruiledged, as he shall take place of a Vacant, and sometimes also of an Administrant.

Note also, that every office or dignity granted by the Prince in his own presence, shall be of greater reputation then if the same were giuen in absence, or sent vnto him that receiued it, data paritate in religuis.

The same law also commandeth that a Vacant shall be preferred before an officer extraordinary, and men of Armes seruing in any Emperiall or Royall Court, shall be pruiledged before others in pari dignitate. Iohan. de Plate.

Note likewise, that these officers (whome we call Vacants) are of two sorts: The one are they that have absolutely quitted their offices, or conferred their places may be supplied by others: the other are they, who had office in some City, Court, or Countrey, where now no such office is: as the Counsellors of Milain, when that State was subiect to the French king, are now no more officers in that City, being subiect to the King of Spaine; yet doe they hold place of other Vacants, in pari dignitate.

Likewise an Officer Administrant may sometime precede an Officer extraordinary, etiam in dignitate dispari. But otherwise it is with a Vacant or extraordinary officer, for he is never preferred in pari dignitate. We call him extraordinary, that hath onely the name of an Officer, without administrition or fee; yet shall he goe before all others of that place, being his punies or men of no place. As for example: A Gentleman waiter extraordinary shall not onely precede all other Gentlemen of lesse antenticie; but also sit before all other Gentlemen not the Kings servants, in pari dignitate. And consequently every man extraordinary in the Princes service, shall take place before all other men without office, and in pari dignitate.

It is also to be remembred, that in every office near the person of the King, or in his Royall house, there is ever one supreme and supeire officer above the rest: and after him other Honorable officers of divers degrees. The rest are equally, yet with respect that he who was first preferred, shall take place first. As for example: The chiefc Officer of the Emperors house was called Prefectus sacri Palatij, and under him were certaine Comes: as in the Court of England her Maiesties supreme Officer of household is the Lord Steward, and next to him the Treasurers, Comptroller, &Cofferrer: in France, Le Grand Maistre: in Spaine, El Magior domo, &c.

Likewise those Emperors had one Prefectus sacri Cubiculari: another Stabulli, with their Comes: as our Souereigne hath a Lord Chamberlaine, a Master
Mastor of the horse, and divers officers inferior to them. The rest of her servants in every particular office, are to proceed as equals, having respect to antiquity. For he that was first advanced ought always to take place first, in pari dignitate. Which rule may direct every man to goe, as becometh his quality, and consequently eschew all occasions of offence, or presumption. Whereunto we will adde one thing (perhaps by every one not observed, or to all men not known) which is, that all men leaving nearest vnto the Princes person (in what office or place soever) are thereby priviledged and honoured. The words of the Law are these. Adhærentes lateri Principis, & eadem in officio seruientis nobilitantur, & nobiles efficiuntur. Omnes familiarites principis sunt in dignitate, & ideo nobiles: cum dignitas & nobilitas idem sunt. Bart. Cap. de dignitatibus.

CHAP. 22.

Of Honourable places due to great Estates, their wives and children.

A Duke.

A Duke must goe after the antiquity of his Ancestors creation, so that he be of the same blood and stocke. And the Dutchesse his wife to goe according to the same. But if he be a Duke of new creation, then he is to proceed as a new Duke.

He is to have in his owne house a cloth of Estate, and in every other place, out of the Princes presence, so that the same come not to the ground, but half a yard.

A Dutchesse (likewise) may have her cloth of Estate, and a Baronne to beare up her traine in her owne house. And no Earle ought to wash with a Duke, but at the Dukes pleasure.

A Dukes eldest sonne is borne in the degree of a Marquess, and shall goe as a Marquess, and weare as many powdrings as a Marquess, and haue his aigas, the Marquess being present, saying he shall goe beneath a Marquess, and his wife beneath a Marchioness, and all Dukes daughters. But if she be a Duke hath a daughter, which is his sole heire, if she be the eldest Dukes daughter, then she shall goe before and above the Dukes eldest sonnes wife.

Also a Dukes daughter is borne equivalent to a Marchioness, and shall weare as many powdrings as a Marchioness, saying he shall goe beneath all Marchionesses and all Dukes eldest sonnes wites. They shall have none aigas in the Marchionesses presence. And if they be married to a Baron, they shall goe according to the degree of their husbands. And if they be married
Cap. 22. Militarie and Civil.

married to a Knight, or to one under the degree of a Knight, they are to have place according to their birth.

Note that a Baron, is an Estate of great dignity in blood, honor and habit, a Peer of the Realme, and companion of Princes, and therefore no disparagement unto his wife (albeit a Duke's daughter) to take her place according to her husband's condition.

All Dukes young sons be borne as Earles, and shall wear as many powdrings as an Earle, sauing they shall goe beneath all Earles, and Marquess's eldest sonses, and above all Vicounts. And their wives shall goe beneath all Countesses and Marquesses daughters, and above all Vicountesses, and next to Marquesses daughters.

Also all Dukes daughters shall goe one with another, so that always the eldest Duke's Daughter goe uppermost, unless the Prince's pleasure be to the contrary.

A Marquess.

A Marquess must go after the ancestor of his Ancestors creation. And the Marchioness his wife according to the same.

He is to have a cloth of Estate in his owne house, so that it hang a yard about the ground, and in every other place, sauing in a Duke's house, or in his Souveraines presence.

He may have no affairs in a Duke's presence, but only his cups courted. Neither may a Marchioness have her gowne borne, in a Dutchess presence, but by a Gentleman; for it is accustom a higher degree to bee borne by a woman, then by a man. But in her own house she may have her gowne borne vp by a Knights wife.

Also there ought no Vicount or Vicountesse to wash with a Marquess or a Marchioness, but at their pleasures.

A Marquess eldest sonse is borne in the degree as an Earle, and shall go as an Earle, and have his Affairs in an Earles presence, and weare as many powdrings as an Earle, sauing that he shall goe beneath an Earle, and above all Dukes young sonses, and his wife shall goe beneath all Countesses, and above all Marquesses daughters.

But if the Marquesses daughter be his heire, and the the elder Marquess's daughter, then she shall goe about the younger Marquess's eldest sonses wife.

Item, a Marquess's daughter is by birth equall to a Countesse, and shall weare as many powdrings as a Countesse, sauing the she shall goe beneath all Countesses and Marquesses eldest sonses wives. But they shall have none affairs in any Countesses presence.

And if they be married to a Baron, then they shall goe according to their husbands degree, ut supra. And if they be married to a Knight, or under the degree of a Knight then they shall take place after their birth.

Item, Marquesses young sonses be borne as Vicounts, and shall weare as many Powdrings as a Vicount, sauing only hee shall goe beneath all Vicounts and Earles eldest sonses, and above all Barons; and his wife shall goe beneath all Vicountesses, and Earles daughters, and above all Baro

Item,
Of Honour

Item, all Marquesses daughters are to goe one with another, so that al-
ways the eldest Marquess daughters goe vp permost, vnlesse the pleasure
of the Prince be to the contrary.

An Earle.

An Earle shall goe after the ancients of his Ancestors creation, so that
he be of the same kinred and stocke. And the Countesse his wife shall
goe according to the same. He may have none Affayses in a Marquess pre-

cence, but onely his Cup covered. Neither may any Countesse haue her
gowne borne in a Marchioness presence, by a Gentlewoman, but by a

Gentleman.

Also an Earle may haue in his owne house a cloath of Eftate, which
shall be fringed round, without any pendant. And a Baron ought not to
waith with an Earle, but at his pleasure.

Item an Earles eldest fonne is borne equal to a Vicount, and shall goe as
a Vicount, and shall weare as many Powdrings as a Vicount. But he shall
go beneath all Vicounts, and his wife beneath all Vicountesses, and above
all Earles daughters. But if the be the Earles daughter and heir, and the

elder Earles daughter, then she shall goe above the yonger Earles eldest

fones wife.

Item all Earles daughters be borne as Vicountesses, and shall weare as
many Powdrings as a Vicountesse, yet shall she goe beneath all Vicount-

esses, and Earles eldest fones wives. And if they be married to a Baron,
or to any other above a Baron, then they shall goe after the degree of their

husband. And if they be married to a Knight, or under the degree of a

Knight, then they are to goe, and haue place according to their birth.

Item, all Earles yonger fones be borne as Barons, and shall weare as
many Powdrings as a Baron, sauing they shall goe beneath all Barons, and

Vicounts eldest fones, and above all Baronne fones. And their wives shall go
beneath all Baronne fones and Vicountess daughters, and above all Barons

wives.

Item, all Earles daughters to goe one with another, the elder Earles
daughter to goe vp permost, vnlesse the pleasure of the Prince be to the

contrary.

A Vicount.

A Vicount must goe after the ancients of his owne Ancestors creation;
and the Vicountesse must haue place according to the same. He may
haue in his owne house the Cup of Affay, holden under his Cup while he

drinketh, but none Affay taken.

He may haue a Carter and Shewer with their Towells, when they set
their service on the Table. The Vicount being there present, and all Vics-

countesses may haue their gownes borne vp by a man, in the presence of a

Countesse. Also they may haue a Trauerse in their owne houses.

Item, Vicounts eldest fones be borne as Barons, and shall weare as
many Powdrings as a Baron, sauing he shall goe beneath all Barons, and

above all Barons yong fones. And his wife shall goe beneath all Barons-

esses, and above all Vicounts daughters.

Item,
Cap. 23. Militarie and Civill.

Item, Vicounts daughters be borne as Baronefles, and shall weare as many Powdrings as a Baronnefle, sauing the shall goe beneath all Baronefles, and Vicounts eldest sonnes wives, and if they be married to a Baron, they shall goe after the degree of their Husbands. And if they be married to a Knight, or an Esquier, they are to take place according to their birth.

Item, Vicounts younger sonnes, shall go as Bannerets, and weare as many Powdrings as a Banneret, sauing they shall goe beneath all Baronets.

A Baron.

A Baron must goe after the ancientie of his Ancestors creation, so that the eldest Baron goe uppemost, and the Baronnefle his wife must goe after the same: she may have her gowne borne vp with a man in presence of a Vicountesse, and the Baron may have the couter of his cup holden underneath when he drinketh.

Item, a Barons eldest sonne shall goe and haue place as a Banneret, and take the upper hand of a Banneret, because his father is a Peere of the Realme: and by the same reason all Barons younger sonnes shall precede all Batcheler Knights.

Item, all Barons daughters shall goe above all Bannerets wives, that is to say, she shall haue the upper hand of Bannerets wives & Knights wives.

Item, all Barons daughters to goe one with another, so that the eldest Barons daughter goe always uppemost: vntil the Princes pleasure be to the contrary.

Note that if any of all the degrees aboue written be descended of the blood Royall, they ought to stand aboue and precede all others that are in pari dignitate of themselfes: as a Duke of the Bloud aboute all Dukes not of the Bloud, and so the like in all other degrees, except the Princes knownen pleasure be to the contrary.

A Dukes eldest sonne and heire of the blood Royall shall haue place before a Marquessesse, and if he be not of the blood, he shall haue place aboue an Earle.

An Earles sonne and heire of the blood Royall shall precede a Vicount: and if he be not of the blood, he shall haue place aboue a Baron.

CHAP. 23.

The proceeding of Parliament to Westminster, from her Maiesties Royall Palace of White Hall.

Iff, Messengers of the Chamber.
Gentlemen two and two.
Esquieters two and two.
The five Clerkes of the Chancerie.
Clerkes of the Starre-chamber.

Clerkes
Cleckes of the Signet,
Clerkes of the privie Counsell,
The Masters of the Chancery,
Esquiers of the Body.

The Trumpets,
The Queenes Attorney and Solicitor,
Sergeants of the Law,
The Queenes Sergeant alone,
The Barons of the Exchequer two, and two,
Judges of the Common Pleas.
Judges of the Kings Bench.
The Lord chiefe Baron, and the Lord chiefe Justice of the
Common Pleas.
The Master of the Roules, and the Lord chiefe Justice of the
Kings Bench.
Batcheler Knights,
Knights of the Bath.
Knights Bannerets.
Knights of the Priuie Counsell two and two.
Knights of the Garter.
The Queenes Maiesties Cloake and Hat borne by a Knight
or an Esquier.

Pursuants.
Noblemens yonger sonsnes, and heires apparant two and two.
The principall Secretary, being no Baron.
The Vice-chamberlaine.
The Treaforer and Comptroller of the Household.
Barons in their Robes, two and two. The yongest formost.
Bishops in their Robes, two and two.
The Lord Admirall, and the Lord Chamberlaine of House-
hold together, if they be Barons, and in pari dignitate.

Norrtoy King of Armes.
Viscounts in their Robes, two and two, the yongest formost.
Earles in their Robes, two and two, the yongest formost.
Marquees in their Robes.
Dukes in their Robes.
The Lord President of the Counsell, and the Lord Priuie
Seale.
Lord Steward of the Queenes house, and the Lord great
Chamberlaine.

Clarenceux King of Armes.
The Almoner.
The Master of Requests.
The Lord Chancellor, and the Lord Treurer of England to-
gether.

Heralds.

The
Cap. 24. Militarie and Civil.


Garter chiefe King of Armes barehead.

The Cap of Estate borne by the Marques of Winchester, and with him on the left hand the Earle Marshall of England with his gile rod. The Sword borne by an Earle.

The Queenes Maiestie on horsebacke, or in her Chariot with her Robes of Estate, her Traine borne by a Duchess, or Marchionesse.

The Pensioners on each side of her Maiestie bearing Poleaxes.

The Lord Chamberlaine, and the Vize-chamberlaine on eche side of the Queen (if they attend out of their ranke) but somewhat behinde her.

The Master of the Horse, leading a spare Horse next behinde her Maiestie.

Ladies and Gentlewomen, according to their Estates, two and two. The Captaine of the Guard with all the Guard following, two & two.

Chap. 24.

The placing of great Officers according to the Act of Parliament made, An. 31. H. 8.

He Lord Viceregent shall be placed on the Bishops side above them all.

Then the Lord Chauncellour.

The Lord Treasurer.

The Lord President of the privie Counsell.

The Lord Privie Seale.

These four being of the degree of a Baron, or above, shall sit in the Parliament in all assemblies of Counsell aboute Dukes, not being of the blood Royall, viz. The Kings brother, Vnkle, or Nephewes, &c.

And these five.


The Lord High Constable of England.


The Lord Admiral of England.

The Lord great Master or Steward of the Kings houe.

The Lord Chamberlaine of the Kings houehold.

These five are placed in all assemblies of Counsell, after Lord privie Seale, according to their degrees, and estates, So that if he be a Baron, to sit above all Barons; and if he be an Earle, above all Earles. And so likewise X 2

the
the Kings principal Secretary, being a Baron of the Parliament, hath place above all Barons, and if he be of higher degree, he shall sit and be placed according thereunto.

Note, if any of the Officers above mentioned, be not of the degree of a Baron, whereby he hath not power to assent, or dissent in the high Court of Parliament, then he, or they are to sit on the uppermost Woffack in the Parliament chamber, the one above the other in like order as is specified.

The Nobilitie Temporal are placed according to the auncientie of their seuerall creations, and so are the Lords Spiritual, sauing,

The Archbishop of Canterbury.

The Archbishop of York.

So placed of dignitie.

Bishop of London.

Bishop of Durham.

Bishop of Winchester.

So placed by Acte of Parliament.

The rest of the Bishops have their places according to the senioritie of their seuerall confectations. And this for their placing in the Parliament house. Howbeit when the Archbishop of Canterbury sitteth in his Prunicall Assembly, he hath on his right hand the Archbishop of York, and next vnto him the Bishop of Winchester, and on the left hand the Bishop of London. But if it fall out that the Archbishop of Canterbury be not there by the vacation of his See, then the Archbishop of York is to take his place, who admitteth the Bishop of London to his right hand, and the Prelate of Winchester to his left, the rest sitting as is before said, as they are elders by confecration.

Chap. 25.

The Queenes Maiesties most royall proceeding in State from Somerset place to Pauls Church. Ano. 1588.

In Sunday the 24. day of November, Ano. 1588. our Soueraigne Lady Queen Elizabeth rode with great solemnitie in her open chariot from Somerset house in the Strand, to the Cathedrall Church of S. Paul in London: where, at the West doore before her Maiesties entrance in, there was provided a rich Chaire of Estate, and the ground being spred likewise with tapits, her Maiestie kneeled downe against a desk, couered with very Princely furniture, and said the Lords prayer: and then the Bishop of London in his Cope, delievered her a booke containing all the Orders, Charters, and Priviledges belonging to the said Church: which her Maiestie re-
Cap. 25. Militarie and Civil.

ceiuing, did confirme and redeliver unto the Bishop in the presence of all the Prebends and Churchmen, who attended her Highness in very rich Copes; and so with the whole Quire singing before her, she proceeded up into the Chancell, where within a Trauers the refted untill the Proceffion and other divine Anthems were sung. After which, her Maiestie entered into the place ordained for the Duchie of Lancaster, which at that time was newly reedified with faire and large glaffe windowes, in which the stayed during the Sermon preached at the Cross by Doctor Furse then Bifh. of Salisbury; where, with the whole assembly of the people she gav[e] God publique thanks for that triumphant and euer memorable victory over the Spanish Fleet, proudly by them called Invincible. The Sermon being done, her Maiestie went to the Bishops Palace, and there dined: and towards evening returned unto Somerset place by torchlight.

Against her Highnes coming in the morning, the streets were railed and hung with blew abroad clothes for the feueral Companies in their liveryes to stand, & every Company distinguished by Banners, Standards, and Pennons of their Armes richly painted, and illumined. The Gentlemen of the Innes of Court likewise (being placed here Temple Bar) stood orderly within their rails. All the fronts of houses were courted with rich Arras and Tapestry, and the windowes and streets replenished with all sorts of people innumerable, who with great applause, and joyfull acclamations, both graced, and honoured her Maiesties most Royall proceeding.

The Lord Mayor (which was Alderman Calbhope) delivered his Sword to her Maiestie at Temple Barre, who receiuing it, gave him a Mace or Scepter to beare, and delivered the Sword to the L. Marqueff of Winchester, who bare it before her Highnesse all that day.

Here followeth the List or Roll of all Estates that were in this Princely proceeding, according as they were then marshalled.

Messengers of the Chamber.
Gentlemen Harbingers.
Servants to Ambassadors.
Gentlemen, & Her Maiesties servants.
Esquires, &c.

Trumpets.
Sewers of the Chamber.
Gentlemen Huskiers.
The fiche Clerkes of the Chancery.
Clerkes of Starre chamber.
Clerkes of the Signet.
Clerkes of the Priuie Seal.
Clerkes of the Councel.
Chaplens haung dignities, as Deanes, &c.
Masters of the Chancery.
Aldermen of London.

 Knights
<table>
<thead>
<tr>
<th>Title</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knights Bachelor</td>
<td>Knights of the Bath.</td>
</tr>
<tr>
<td>Knights of the Admiralty</td>
<td>Knights Banneker.</td>
</tr>
<tr>
<td>The Judge of the Admiralty</td>
<td>Vicounts younger sonnes.</td>
</tr>
<tr>
<td>The Deane of the Arches</td>
<td>Barons eldest sonnes.</td>
</tr>
<tr>
<td>The Solicitor and Attorney General</td>
<td>Earls younger sonnes.</td>
</tr>
<tr>
<td>Serjeants at the Law</td>
<td>Vicounts eldest sonnes.</td>
</tr>
<tr>
<td>The Queen's Serjeants</td>
<td>Secretaries of her Majesty.</td>
</tr>
<tr>
<td>Barons of the Exchequer</td>
<td>Knights of the Privy Council.</td>
</tr>
<tr>
<td>Judges of the King's Bench</td>
<td>Principal Secretaries.</td>
</tr>
<tr>
<td>The Lord Chief Baron, &amp; the Lord Chief Justice of the Common Pleas</td>
<td>Vice-Chamberlain.</td>
</tr>
<tr>
<td>The Master of the Rolls, and the Lord Chief Justice of the King's Bench</td>
<td>Comptroller and Treasurer of the Household.</td>
</tr>
<tr>
<td>The Queen's Doctors of Physick.</td>
<td>Barons of the Parliament.</td>
</tr>
<tr>
<td>The Master of the Tents, and the Master of the Reuels</td>
<td>Bishops.</td>
</tr>
<tr>
<td>The Lieutenant of the Ordinance</td>
<td>The Lord Chamberlain of the House, &amp; being Barons.</td>
</tr>
<tr>
<td>The Lieutenant of the Tower</td>
<td>The Lord Admiral of England.</td>
</tr>
<tr>
<td>The Master of the Armorie</td>
<td>Marquesses younger sonnes.</td>
</tr>
<tr>
<td>Knights that had been Ambassadors</td>
<td>Earls eldest sonnes.</td>
</tr>
<tr>
<td>Knights that had been Deputy's of Ireland</td>
<td>Vicounts.</td>
</tr>
<tr>
<td>The Master of the Great Wardrobe</td>
<td>Dukes younger sonnes.</td>
</tr>
<tr>
<td>The Master of the Jewel House</td>
<td>Marquesses eldest sonnes.</td>
</tr>
</tbody>
</table>

**Trumpets.**

The Queen's Cloak & Hat borne by a Knight or an Esquire.
Norroy King of Arms.
Earles.
Dukes eldest sons.
Marquesses.
Dukes.

Clarendon King of Arms.
The Alnme.
The Lord High Treasurer of England.
The Archbishop of York.
The Lord Chancellor of England.
The Archbishop of Canterbury.
The French Embassador.

Garter King of Arms.
The Mayor of London.
A Gentleman Usher of the Privy Chamber.


Sword borne by the Lord Marquess.

The Queen's Majesty in her Chariot.
Her Highness is trained borne by the Marchioness of Winchester.
The Palfrey of Honour led by the Master of the Horse.
The chief Lady of Honour.
All other Ladies of Honour.
The Captain of the Guard.
Yeomen of the Guard.
Of Honour  Lib.4.

CHAP. 26.

Of Precedence, among persons of meane and private condition.

Artholes, in his discourse de re Militari & Duello, divideth men into three degrees: viz. great personages advanced to dignitie, men of reputation without dignitie, and common or ignoble persons. Of whom Iac. Faber in his discourse upon Aristotles politickes, makes nine sorts.

The first are husbandsmen, whose endeavor is employed about the fruits of the earth.

Secondly, artificers occupied in Arts either necessary, honest or pleasing.

Thirdly, victuallers, retailers of wares, and chapmen.

Fourthly, Mariners and sea soldiers.

Fifthly, Fishermen.

Sixthly, Watermen and Ferrymen.

Seventhly, Masons, and labourers in stone.

Eighthly, workmen of little substance, and Labourers.

Lastly, Bondmen and slaves.

Among common persons in every Province or Towne, the Governor or Captain is of most reputation, notwithstanding hee be of a common birth, yet in some Cities, the Mayor or chief judge hath that chief honour, and is superior to the military Officer, but generally men in Office, are of more reputation then others without office, and Officers for life are preferred before Officers annuall or time certaine: Data paritate in alijs, Raynatius.

Note also that every man during the time he beareth office is to be respected and honoured, as Purpuratus writeth: And to say summarily, all wisemen having place of rule in any Province, City, or Towne, must be preferred before others, albeit they are advanced above the measure of their vertue. For no man is so euill, but sometimes he doth well, Landa-bilia multa etiam mali faciunt. Plut.

Men married are ever to precede men unmarried, in pari dignitate. And he who hath most children, or left the greatest number in the warrs of his Countrey, is to be most honored, Lex Iulius. The like order ought to be observed among women married, in pari dignitate: and in Rome maidens did anciently go before widdowes; and wives also: and sons before their Fathers.

Men having land of inheritance are to precede other having none: and Citizens that are house holders, must be preferred before others having no habitation, chiefly in such Cities and Townes where their Ancestors and families

families haue bene of continuance in reputation of marchandish, or other possesions. For next alter Gentlemen and Magistrates they are to take place, in pari dignitate. Yet here is to be noted, that if any Burgesse, Merchant, or other man of wealth doe happen to purchase a Barony, yet ought he not be a Baron, nor haue place among Barons, lac. Raphus.

A father whose sonne beareth any Office, shall give place to his sonne in all publike meetings and services: but in private affaires, the order of nature ought to be obserued: and in domesticall conversation, the father shall goe and sit before the sonne. Likewise a Bishop must doe reverence unto his father at home, but being in the Church the father shall follow him. So for divers respects the one and the other is honoured.

Betwene two equals, he that is in his owne jurisdiction shal precede: as if an Archbishops or Cardinal do come into the Diocesse of a Bishop, notwithstanding they be persons of more dignity, yet ought they give honour unto the Bishop, because their presence doth not cancell his authority.

A Citizen or dweller of any chiefe City, shall take place of other Inhabitants of meaner townes or cities, whensoever they meet in any place indifferent: yet he who findeth himselfe within his owne Liberrie or Jurisdiction, shall be preferred: which moveth Cæsar to wish himselfe to be rather the chiefe man of a little village among the Alpes, then the second person in Rome.

Among common persons also (chiefly where no dignity is) fathers are to precede their sons: Honor patrem suum, et geminum matris tuae obliterari. Likewise among equals, age is to be preferred in respect of wisdome and experience. Many privileges and immunities are also due to old age, and they in counsell ought to speake first: Loquare major natu, deest enim te, Ecclesiæ. 2.

In the number of men meane borne, they that be learned deserue most reputation, chiefly when both for Armes and Ciuil government they deserue praise, because such men be meete, as well for peace as warre. Also among learned men the first place is due to Diuines, the next to Civilians, and the third to Physicians. But Arnoldus de Pella Rosa, layth, Prima locus in mensa solet servari Sacerdoti, & Medico, in domo infirmi.

After men learned, Judges of inferior Courts, Notaries, and Clerkes doe feme worthy of respect and preferrement: for more credit is to be giuen vnto a Notary or Scribe then to other men: Super faciem Scribe imponet honorum, Ecclesiæ.

Also among popular persons, they that be vertuous ought bee most esteemed: because it were injury to take reward from men of good defert. Honor est primum virtutis, Aris 8. Ethic.

Men of good and charitable mind, are also worthy honour: for actions of Justice and pietie, are vnutterably praised: and the more, because men indued with vertues intellective, are not many, Perdifficile est bonum effe, Pittacus.

In this number of Plebeians, to be naturally borne of the country or town where a man dwelleth, is also reason he should be esteemed: for Ciceron layth, Poissore sunt Cives quam peregrini.

They
They are likewise worthy of respect, that are persons of good fame and name: *Bona ferae impinguat ossa,* Eccl.

Among strangers, they ought be preferred that are born in civil and noble Nations: for by observation we see the people of some countries are prone to infamous conditions, and others inclined to honest endeavor. *Apuleius calleth the Egyptians learned, the Jews superstitious, the Scythians poore of corne, the Arabians rich in sweete odours: and Linus noteth the Carthaginians for their perfidie, and Cicero taxeth the Spaniards for their craft, but praiseth the Græcians for skill in Artes. Horace saith the Brytons are stout men, and franke house-keepers, and the Persiansprop-\textit{mise} breakers, &c. Howsoever it be, experience prooveth that all countries are inhabited, and every man preferreth the place of his birth:

*Dulcis amor patria.*

Among Citizens and inferior persons, they are not to be neglected that descend of honest parents: for albeit every mans mind be his owne, yet the temperature of the parents complexion giveth a certaine aptnesse to vertue or vice, whereof we presume the childe good or euill. And verily albeit one man begeteth another, yet rarely one maintains forth another of like capacity and qualitie. *Non mens, ut corpus, patria de feminine manat. Pall.*

Also rich men are to be preferred, because the more a man possesteth in the State, the more carefull he will be to conferre it: but poore men desiring to better their fortune, are apt to innovation.

After rich men, persons honest and industrious ought be esteemed: for idle and unprofitable members in every Commonweale suffer rather to be punished then esteemed. *Omnis arbor qua non fructum bonum excidet, & in ignem mittetur.* Mat. 3.

Among these sorts of men, beauty and seemely proportion of bodie do promise much good, and are to be preferred: of which opinion Plato seemed to be, saying, *Optimum est bene valere. Secundo loco formosam esse. Ter tis habere dimitias homodo partas.* And Ovid. *Gratar est pulchro veniens de corpore Virtus.*

Likewise of these men some deserve preferment for excellencie in the Arts they profess, and some because they are employed in Arts more necessary and commendable, as Architects, and such Artificers as are entertained by Princes, for they are dignified by their place, according as the Prince affecteth their facultie, which mooved Martial speaking of Cookes serving Princes, to say,

> *Non fatis est ars sola coqua servire palato,*
> *Namque cogitas domini des in habere gulam.*

*Chap.*
CHAP. 27.

Of Funerals.

A man (above other creatures) is honoured in life, so ought his burial to be decent and honourable: Wherein we are to follow the example of our Saviour Christ being both God and man. For albeit he subjected himself to worldly customs, and death ignominious, yet was his Funerall notable and glorious, according to the prophetic of Esaü, saying, Eteri sepulchra eius gloriosum prout sepulchra Ade, Abraham, Isaac & Jacob, & corum uxorum, & aliorum plurium patriarcharum fuerit gloria. Cap. 11.

It seemeth also (of all ancientie) that burying of the dead hath bene much commended: For we finde in Eees. Mortuo non negabimus gratiam, id est, sepulchrum. We reade likewise that Tob did bestow sepulture upon men dead and flaine.

The Romans likewise vsed many cerimonies in burying of the dead, anointing their bodies, and in burning them caused many sweet spices to be cast into the fire. For so was the corps of Sylla buried. This custome was also observed among the Egyptians, as appeareth in the last of Gene, where Joseph commanded his Phisitians, that they should embalm the body of his father Jacob. In performing of which Ceremony they spent forty daies, and thirty in mourning. In like manner, the people of Israel mourned for Moses thirty daies. Deut. 34. And Valerius isis. de Seruatu relig. maketh mention that after the battell and slaughter at Cann, the Senate of Rome commanded that every Matrone of Rome should mourne thirtie daies, and not longer. Other customes among other Nations haue bene vsed: for some were enioyed to end their mourning within forty daies: some others within three, and some in seven. But in France and England the vs of mourning hath euery bene thirtie daies, chiefly among persons of honour, as may be conceited of a sentence giuen in Burgundy by an Officall there, who hauing cited before him a Lady called laquelina de la Trimaille daughter to the Kings Lieutenants generall in Burgundy, vpon certaine promises matrimoniall, she answered by Proctor, her apperance ought be excused, in respect the thirty daies of her fathers death were not expired: During which time she might not goe out of her house, which Plea was allowed.

By that which hath bene formerly sayd of the last of Gen, we may obserue three particular honours appertaining vnto a funerall, viz. the embalming of the bodie: the solenne mourning, and the concoucie of friends when the corps is carried to interrement. For Joseph assembled all his chief kinfolke and friends of the house of Pharaoh to accompany his father vnto the grante: which custome is still continued specially among persons of State and reputation. And indeede no Nation is so vnciuill or vnaue, as
utterly to contemne the honest burial of mens bodies. Yet doe we reade,
that the Lotophagi doe cast their dead bodies into the Sea, affirming it ma-
keno matter whether they consume by earth or water. Which custome
the excellent Doctor Modestinus repreheth in these words: Laudandus est
magic guam ascensus heres, qui reliquias testatora non in mare secundum ip-
sui voluntatem abiecerit, sed in memoriam humana conditionis sepulcrum tradi-
dit. Neither doe I like the conceite of Sohon, who dying in Cyprus com-
manded his heirs, that the bones of his bodie shoulde be burned, and the ashes
dispered throughout the Countrey.

In old time, the Albanesi thought it no point of pietie to take care of the
death: which Christians may not allow, as hath bene formerly said: Noli
mortuo denegare gratiam, Eccl. 2.

The Scythians were wont to eate the flesh of dead bodies at their feastes,
as a dish of great delicacie and honour: and the Hircani kept doidges pur-
posely to detoure dead mens carcasses. Likewise the Parthians seing any
dead bodie, of man, beast, or bird, did soorth with teare off the flesh and
then buried the bones.

The Massagetae vied to beate old mens bodies to death with a cudgell,
and then gave them to be eaten by Shepherds dogges, and such as died of
sickenes were detoured by wilde beasts. All which customes do deferue
to be abhorred.

But the Athenians were so carefull of Funerall dutie, as if any man did
neglect to bury a Captaine flaine, he was capitally punished. And the
Egyptians in building of their houfes, did never forget to make their
Tombs with pyramids and other ornements of excel lute cost: and they
dying, their bodies were embalmed and kept therein: as Cicero in his first
book of Tusculane questions leemeth to affirm.

The first great Prince that begun to bury bodies of men flaine in the
warre, was Hercules: and such men are much commended by the Prophet.
Vox benedicta a Domino, quia fecisti misericordiam hanc cum Domino vestro Saul,
& sepellisti eum. Also Maccabæus commanded his enemies flaine, to be bu-
ried as appeareth, 2. Maccab. cap. 10. 12.

Darius being flaine, and his bodie brought to Alexander, was sent vnto
his mother Tambrudina: and Hannibal caused the carkasse of Paulus Emilius
to be buried. In like maner Gracchus and Marcellus were buried by their
owne enemies. Valerius lib. 3. de humanitate. And Balbus saith Expedit
reipub. non minus mortuos humari, quam viventes conservari.

It is also extant,how Cyrus, by his testament, commanded his owne bod-
ie should be buried in the earth: and so did the Emperors Caesar and Alex-
ander: as Leonards Aretinus hath written Epit. 94.

But omitting these Rites and Customes of time ancient, and people to
vs vnownen: we see that at the buriall of our Princes and persons of ho-
nour all their friends and dome sticiall seruants doe assemble, and carrie in
their hands the Armes, Pennons and other Hatchments appertaining vnto
the defunct. Which ceremonie (for the most part) is performed the
40. day after the decease of the defunct according to the example of cere-
monies vied at the burial of Isaac, as in the 50. of Genesis at large appeareth.

By
Cap. 27. Militarie and Civil.

By consideration of which Chapter, it may be conceived, how pompous the Funerals were in the old Testament, and how magnificent houles and Tombes for that vie were allowed, as appeareth, 1. Machab. i. 3 cap. Et edificavit Simon super sepulchrum patris sui, & fratris suorum edificiolum vi- su, lapide polito, retio, & anse, & statut septem pyramides, unam contra unam, patri & matrem, & guatuer fratibus: & his circumb posuit columnas magnum, & super columnas arma, ad memoriam aeternam: & inixa arma nauseae sculptias, quae vide- rentur ab hominibus navigatibus mare.

It appeareth also in holy Scripture, that the body of Christ was buried with a great ceremony; and how Joseph and Nicodemus carried him honorably. John 19. Venit ergo Joseph, & subi corpus Iesu. Venit autem & Nicodemus qui venerat ad Iesum nocte primum, ferens mixtumum myrrhae & aloes, quas libras centum, Accipierunt autem corpus Iesu, & ligaverunt cum lineis, cum aromatibus, sicut moe est ludaorum sepeliere &c.

We read likewise in Tob. 3. 12 Sepelire mortuus est opus pium. By which examples it seemeth that pompous and honourable Funerals are not displeasing to God, but allowed in all civil nations; with this caution, that no man should be so superstitious as to bequeath these external complements to be propitiatory unto the soule. For S. Augustine in his booke de ciuitate, Dei fidelis, Sepulchrorum memoria sumpsum funeris magus vivorum est consolatio, quam desumtorum utilitas. And S. Ambrose in his sermons fayth thus, Quid proiect sepulchrorum superbia? damna sunt potius viventium, quam subsidia mortuorum.

Thus much touching honourable burials: whereunto we will add, That for so much as divers degrees of men doe visuall and casually meete at our funerals in England, it seemeth necessary that in accompanying of every corps, heed should be taken that no indignity be offered unto any Mourner, but each man to march in such place, as is meete for his estate.

The Heralds therefore by their skille and care, are to take a List or Roll of all Mourners, then to marshall them into severall classes, by their divers titles, as Gentlemen, Esquires, Knights, Barons, Vicounts, Earls, &c. euer prenting her Maiesties Officers and servants before all others, in pari dignitate. And if none of her Maiesties servants be there present, then every one to proceede according to his antienty in pari dignitate.

In this point also it behoveth the Heralds to be heedfull and provide that no man exceed in expenses or charges superfluous, but every one to confine his cost within the bounds of his abilitie: for otherwise doing, the executors or heires of the defunct, shall hereby receive prejudice. For some times we have seen the burials of an Esquire most costly then was fit for a Knight, and a Knights funeral such as might become a Lord. To avert which excess I could wish, that excepting the number of poore who are commonly so many as the defunct was yeeres olde, her Maiestie or Lord Marshall would be pleased to prescribe a certaine number of Mourners to every degree, and that no man of greater title then the defunct should be permitted to mourne, so as the chiefe mourner may ever be in pari dignitate with the defunct, and all the rest of meaner qualitie. As at the burial of an Esquire, only Esquires, Gentlemen, and other inferior persons
persons to mourne. At the funerall of a Knight, onely Knights, Esquires, Gentlemen and their inferiors. The like order to be taken at all burials of higher estates. Provided nevertheless, that if the defunct be a Knight of the Garter, a Knight of the Privie counsell, or a Lord by office, then it may be permitted Noble men to mourne, because they are reputed persons honourable and in pari dignitate: for as hath bene formerly laid, Dignitas & Nobilitas idem sunt Bartholomaei dig.

Nota, That an Officer of Armes weareth the Kings coate at the enterments of Noblemen, and others of dignitie and Worship, not onely for the ordering of the funerals, and marshalling of the degrees, as aforesaid, but to the intent that the defunct may be known to all men to have died honourably in the Kings allegiance, without spot of infamie, or other dishonor to his Name, Blood, & Family: And that his heir, if he have any, or next of whole blood, or some one for him (which commonly is the chief mourner) may publickly receive in the presence of all the mourners, the Coate armor, Helme, Creaft, and other Achievement of honour belonging to the defunct: whereof the King of Armes of the Province is to make record, with the defuncts match, issue and decease for the benefit of posterity.

CHAP. 28.

Of Monuments, and Epitaphes.

Of Honour

Lib. 4.

Now to close vp these discourses of Honour and humane glory, it shall not be impertinent, to with that among other things, whereby the memory of Noble Princes, and other great personages is preserved, that some care were also had to save their Tombs; and places of burial from ruine and violation. A matter of more consequence, then every one mayke, yet necessary to be looked unto, both for publick, and private respects.

Marcus Tullius in his Oration against Varro telleth how Scipio did think Portraiture, Pictures, and other Monuments were deniied to ornisse Temples, Cities, and Princes palaces. In another place also he faith, they were made to retaine in memory, the excellent Actions of such men, as had lived honourably, and died virtuously.

Another respect publique, to continue Monuments in reputation, is that thereby divers Arts of good qualitie (as Graving, Carving, Masonry, Painting, Imposing, and other commendable knowledges, be exercized. For by such industry, many princely buildings be beautified, and many Artificers doe aspire to great fame and riches: as Telephus and Theodorus his brother: Lyssas and Mentor, who framed the portraiture of Jupiter Capitolinus, and Diana Ephesias, for which labour, the Poet Juvenal vouchsafed him this commendation: "Multum obique labor, rare sine Mentor menfa."

But that which perswadeth me most to allow and commend the Sciences
Cap. 19. Militarie and Civil.

... of sculpture and worke grauen, is this: We finde in holy Scripture, how Beseuell the sonne of Viri, and Oseleab the sonne of Achimelecch receiued from God the Spirit of knowledge, how to make all manner of grauen workes in gold, siluer, and other mettals, as appeareth in Exod cap. 35.

Seeing then that these Arts of portraying, painting, and sculpture, are by so great authorities approved, in vaine it seemeth to remember the praiers which profane Histories have given to Phidias for making the portraiture of Jupiter Olympus, or Archelius that graued the Image of Diana: worke of more excellencie then can be expressed. The like praine is written of Lyippos, whose hand onely was permitted to make the portraiture of Alexander the Great: as Horace seemeth to affirme.

... Edito veteris, ne quis se proter Apelles
Pingeret, sat alia Lyippos duceret ara
Fortis Alexandri vultum simulantis.

The Lawes Civil hauing regard to the preseruation of monuments, did provide, that if any bondman or other seruant doe brake or deface any Tomb, or other funerall monument, he shalbe commended to the galley, or forced to grind in a mill (the fact being done by his owne election.) But if he were thereunto commanded, then he shalbe banished only. And who so doeth convey or take away a part or piece of any tomb or grave, the fame shalbe confiscate unto the Prince, 2. of Cod.

If a judge or other Magistrate be informed of any such fact, and doeth not punish the offender, he shall forfeit twenty pound in gold: and every person hauing committed such a crime, shall pay ten pound in golde, and endure such punishments as the lawes have prescribed. Cod. 3.

Note also that every offence of this qualitie is reputed equall to perjured: and who so purloyneth any thing appertaining to a graue or place of sepulture, shalbe deemeed guilty both of theft and sacrilege.

So dooth it appeare, that the violation of Monuments funerall, hath euer beene reputed a crime infamous: and every generous minde desiring to eternize the memory of his owne vetue, or the honour of his noble Accumplices, cannot endure so great indignity: for as infamous persons endoures to bury their vices in oblication, so excellent spirits doe care that the fame of vertue may continue euer: saying with the Chriuell Poet:

Tradite me fame, ne proflavi utilis alium.
Visite videar, peream, in funere utrius.

The Kings of Turkie, now standing their milbelee and barbarie, haue by law commanded, that no man vpon paine of death shal breake the tombe of any Turk, Moore, Iewe, Arabian, Perisian, Gentile, or Chriuell, and that law is most stricte obserued: for when Solyman Emperor of Turkis marched with his Army into Egypt, passing through Judzua, paine of his Souldiers (nee euer unto the city of Gaza) did breake open the sepulcher of a certaine Physician, supposing to find treasure: for which fact, the Emperors commandement they were apprehended, and fourtie of them hanged, and three others pierced through their bodies with ges, as persons that had committed sacrilege.

The same Emperor also comming into a Chappell at Ierusalem where...
Of Honour

the monument of Godfrey of Bouillon remaineth, and thereupon this inscription, commanded that no stone thereof should be taken or touched: *Hic sueset inclytus Dux Godfrey, Duc de Bouillon, qui totam ilam terram acquisissant cultui seuis anima regem cum Christo, Amen.*

And so we are here occasioned to speak of these matters, it shall not be amiss to say somewhat of Epitaphs, being indeed Monuments of no lesser glory and perpetuity, then the greatest Obeliskes and Pyramids of the world.

Of Epitaphs be divers kinde: some are praiseworthy, some partial, some ineffectual, some concealed, some poetical, and some moral, according to the sundry humors and passions of several writers.

The ancient Romans did make their Epitaphs brief, plain, and true, using only a few letters for words; but in these our days no words are thought praises enough, nor no praises can suffice unless they do exceed.

My selfe have seene Epitaphs, wherein ordinarie Orator hath been compared to Cicer, a man Poet to Virgil, and an audacious captain to Caesar, Pompey, Scipio, Cynide, and all the Worthies.

Julius Caesar had no Epitaph at all, but under his portrait there some few inscriptions: as this, *Parenti optime, merito.* And on the tomb of Pompey the Great, were these words onely, *Hic est summus P. Of Cyrus thus, Quisquis es mortalium, & undeque, ad aedem (aduentum enim te feci) Cyrus, in ilium Perissim imperium qua sui. Hoc est humi paululum, quem meum corpus obtigit, nisi me inuideas: Plutarch. Allo of Scipio, onely these few words are bound:

*Deviulo Hannibale, capta Carthagine, Graulo Imperio, hoc cinere marmore testes habes.*
*Cui non Europe, non absistit Africa quondam.*
*Repsi rest hominum, quum brevis ura primit.*

And of later time for Charles the Fifth, it was likewise said:

*Liquisti exuvias gelido sub marmore, sed non Quantum Caesar eras, marmor et ura capit.*
*Pro sumulo ponas orbes, pro tegmine calum.*
*Pro facibus stellas pro imperio empireon.*

An Epitaph (sayth Garzon) should remember the name of the deceased and a progenie truly, his country and quality briefly, his life and virtues briefly, and his end Christianly, exhorting rather to example than story. And thus much concerning Epitaphs, the kinds whereof being infinite and the examples infinite, we will therefore conclude with one:

*Nasko morimur, vita altera morte paratur.*
*Vita hac mortis, mortis funera finus erunt.*

Or thus:

*Quid? Omnia.*
*Si Nibil, cur Omnia?*  
*Quid Omnia? Nibil,*  
*Nibil, Quid Omnia.*

FINIS.