

Reminiscent

Un Estudio Completo de las Ordenes de Caballeros y las Historias Diez Paginas Con Bibliographia

Do all Later

Knighthood, Chivalry and Orders: Knighthood is now a title bestowed for a variety of services, but originally it was the quality of a formally professed ~~cast~~ cavalry man; Chivalry came to mean the behavior expected of a knight in social as well as in military circumstances and orders, originally associations of knights with a special devotion or purpose, are now collective bodies to which men or women are appointed in recognition of merit or public service. This article is arranged in the following manner: Part I is the history which includes 1. Origins 2. Practice and Principles 3. The Crusades and the Religious Orders of Knighthood 4. Knighthood and later Feudalism 5. The Decline and the Revival of Chivalry 6. The Secular Orders of Medieval Christianity 7. The 16th Century and After.

II. Orders in the Modern World 1. British Orders 2. Modern European Orders 3. Latin American Orders 4. Orders of other countries. **I. History: The origins of Knighthood** belong to the early centuries of medieval Europe and have been to some extent obscured by the fact that the word "knight" from the Old English *cnicht* came after the Norman conquest to its established equivalent to the Romance words derived from the late Latin *caballarius*, "horseman" (cf. Classical Latin *equus*) such as the French *chevalier* (q.v.) and the Spanish *caballero*, and likewise to the German *Ritter*. Though *cnicht* meaning "boy" or "servant" (cf. Ger. *Knecht*) seems in Anglo-Saxon England to have been used occasionally for one who undertook riding services (the *rademint* mentioned in the Domesday Book was almost the same as the *genat* *genate* whose duties, according to the *Rectitudinis singularium personarum* of c. 960-1060, included riding upon errands), there is no indication that the term implied any specific function in warfare as *caballarius* already did in Charlemagne's time (8th-9th centuries), and it is noteworthy that the *Anglo-Saxon Chronicle* for the year 1085, describing William the Conqueror dubbing his son Henry "to ride", where "knight" would later have been the word used. The development of the term knight service (q.v.) for a specific element of feudalism in England after the Norman conquest, must be attributed to the persistence of the word *cnicht* in vernacular usage - with added notions of a tenant's duties of service to his lord - throughout the three centuries or so when English was entirely superseded by Latin and French as the language written records. Before leaving the question of terminology it can be pointed out that as the notion of knighthood and chivalry became more specific, the terms *chevalier*, *caballero* and *Ritter* in the simple sense of "horseman" or "rider" had to be superseded in French, Spanish and German respectively by *cavalier*, *jinete* (French) *Ritter* (G.).

Knighthood was the product of the interaction of Germanic military custom and Christian influences in an age when cavalry was becoming more and more important to the armies of western Europe. The ceremonial initiation of the young Germans into manhood as warriors is noted by Tacitus writing at the end of the 1st century AD, in his *Germania*. The Frankish *quadrages* must have brought some such custom into Gaul in the 6th century and its survival in Carolingian times is indicated by records of Charlemagne's girding his son Louis the Pious with the sword in 791 and of the latter's girding his son Charles the Bald in 838. By the middle of the 9th century, however, Charles Martel had already appreciated the Frankish Kingdoms need for a strong cavalry. The measures which he took to provide this force had a major effect both on the growth of feudalism and on the ~~development of some-~~ ~~times parallel, sometimes interwoven growth of knighthood.~~ The cost of keeping a horse and of providing the arms, armour and attendants for its rider was much heavier than that of maintaining an unmounted warrior, so that the fiefs granted to vassals or subtenants undertaking this service had to be correspondingly greater. The increasing importance of the horseman in the medieval army is reflected in the word *caballarius* in formal documents by miles which from its general sense of warrior or soldier came to mean specifically a knight and later, with the crystallization of the idea of nobility, to be used as the generic designation of a nobleman.

The horseman of the Frankish armies had very little more pretension to humane conduct than those of their barbarian or pagan enemies, and indeed they may well have had much to learn in the way of manners from their encounters with the Byzantines in Italy and with the Muslims from Spain. The introduction of an ethical element into the warrior's attitude to war in general and to a private war in particular, the history of which is analyzed here, but at least from the middle of the 10th century, when Frankish Christianity had long been split between France and Germany. ~~That the church's military intervention matters becomes evident in special liturgies composed to govern the ritual creation of knights, e.g. in the pontifical drafted in St Albans abbey, Mainz c. 950-40. These liturgies, even however, are no more uniform than the secular rites of creation.~~

a. Practice and Principles. - The first knights were professional cavalry warriors. Some of them were vassals holding lands as fiefs from the lords in whose armies they served; others were not entailed with land. And though all knights were free men it was not invariably from the ranks of men born free that knights were recruited. The matter of enlistment is not essential to the phenomenon of knighthood as a social factor in the period of its apogee, namely in the 10th-12th centuries. What is peculiar is the gradual evolution of a standard of practice (flexible enough in detail) for initiation into knighthood, together with a standard of decent behaviour acknowledged even by those who violated it most readily.

The son of a free man destined for the profession of arms might from the age of 7 or so serve his father as a page, before joining the household of his father's suzerain, perhaps at the age of twelve, for more advanced instruction not only in military subjects but also in the ways of the world. During this period his apprenticeship he would be known as a ~~damoiseau~~ *damoiseau* which literally interpreted means "serving" or *valde* and *Knapp* in German, until he followed his patron on a campaign as his shield bearer, *bluyer* or *esquif* (q.v.) or as the bearer of his weapons (the armiger). When he was adjudged proficient and the money was forthcoming for his knightly equipment, he would then be dubbed a knight.

Dubbing (Fr. *adoubement*) was the ceremony whereby the candidate's initiation into knighthood was completed. The knight sponsoring him would gird him with a sword, fix spurs to his heels and give him a blow or slap on the neck or shoulder, uttering a few words of exhortation or welcome. It is uncertain whether the blow symbolized an embrace (as in a friendly pat on the back) or a transmission of power (as in an ecclesiastical laying on of hands) or a test of endurance. The gesture was originally administered by hand, but was eventually superseded by the use of the flat side of the sword blade for a touch on the shoulder, i.e. *the accolade of knighthood which survives in modern times*. Theoretically any knight could dub a candidate into knighthood, but the right to do so was gradually monopolized by the suzerains of the greater fiefs and finally by kings or other sovereign princes, who would however usually concede it to the commanders in chief of their armies in the field. The ceremonial of dubbing varied considerably. It sometimes would be a highly elaborate one, on great feasts days of the church or on royal occasions; it would be simple enough on the battlefield; and the dubbing knight might use any appropriate formula that he liked.

It cannot be said exactly when the Germanic ceremony of girding with the sword was supplemented by the ritual blow, which may have been established practice by the end of the 9th century - unless of course

imple gratia or example)

confer compare)

Anno Domini (the year of our lord)

et alii and others

et cetera and so forth

id est that is

quod vide