

## Chapter 1 : No Nobility of Purpose = No Prosperity -

*In this sense of the word, graphite is more noble than silver and the relative nobility of many materials is highly dependent upon context, as for aluminium and stainless steel in conditions of varying pH.*

Destined for people who already have it all. A gift too expensive, but also exclusive, surprising and unique. I fell in love with the handmade parchment nothing more than I saw it. When you have reached a point in life where there is no more incentive, not even money, is when you value having something really special. Something that distinguishes you from others, even if it is something honorable. All my life I have had a feeling of great honor. Noble titles, of academic recognition, and in general all kinds of honorific titles that reflect the trajectory of a life. How to buy a noble title Although there are some people who prefer anonymity, most choose to be part of the community in a public way. Despite being honorary title, the merit depends on the trajectory of each person. Hand-made titles take a long time to deliver because they are made using the same methods as the originals. They are written and adorned by hand, in a totally personalized way. The average time to have a degree is 30 days. The rest of the titles, which are not of the nobility, have a much lower delivery time, and in most cases it is usually a week in any part of the world. Reasons to buy a title noble It is probably the only material gift that can be made to a person who has already achieved all the goals of his life. It is very difficult to hit a gift for a wealthy person. The only way to get it is a truly unique and personal gift. A title of nobility is of a single person, no one else in the world has it. Each of them is unique, and contains the name of the person, their coats of arms based on the surnames, and, of course, the certification of the title itself. How we do a noble title The first thing you need is the surnames and the place of birth or residence, where you want to have the title. Based on this data the shields that are part of the title are elaborated, together with a description of the title itself and some lines dedicated to the place, which usually summarize the history of the site. There are digital titles, but the vast majority of people prefer the traditional method, and are handmade, in high-quality paper, reproducing the eighteenth-century writings. The purchasing process The customer provides the necessary data, surnames and place birth or residence. Then we will check if the shields are in our power most of the time yes, but there are last names that cost a lot to find out the origin. Finished the process, which is usually very short time, and depending on the type of title that the client wants, the collection of the service is prepared. Finally, it begins to work in the writing of parchment and is delivered to the client. Receiving requests Digital titles: Approximate time for incoming requests: September Examples of Noble Titles Count of Riverside One of the titles ordered in the year , which is a gift from a woman who was looking for something really different and original to give to her husband, a man who has already achieved practically all the dreams of his life. What could she have given to the height of a man who is already rich? Simply a parchment, handmade, with paper a great quality that simulates the one used in the nineteenth century, as well as the inks used. The miniature presented is only the initial sketch, created in normal paper with modern techniques, which the woman approved to make the final parchment, of a larger size, and containing the full name and coat of arms of the family. Count of Orange A representative title of the California bourgeoisie. Orange County is one of the best known in California, and much appreciated for the tranquility and friendliness of its inhabitants. Sorry that we do not publish the original size, but it is a private document that only the owner can show. All our titles are honorary, but with the value of being a unique show of respect and admiration for the place it represents. Moreover, throughout the south of the United States, the noble titles that are retained by the European families are still highly appreciated.

Chapter 2 : NOBILITY, TX | The Handbook of Texas Online| Texas State Historical Association (TSHA)

*The Nobility is a rock and roll band based in Nashville, Tennessee, currently composed of Sean Williams (lead vocals, rhythm guitar), Stephen Jerkins (background vocals, keys), Cheyenne Medders (background vocals, bass) and Will Medders (background vocals, drums).*

The town of Abensberg is located a couple of kilometres east of Neustadt, south of the Danube river, about 35 kilometres east of Ingolstadt. It first emerges in the sources as the headquarters of a noble family in the early 12th century. Altmann [I] is referred to as Graf von Abensberg in the s, but the title was not inherited by succeeding members of his family. As will be seen below, it is likely that the Abensberg family was descended from the Ratzenhofen family, although the primary sources are insufficiently explicit to prove the relationship. The family became extinct in the male line in No connection has been established between the following family group and the later Abensberg family, but the names Eberhard and Altmann suggest that they were related. Their parents have not been identified, but the name Eberhard suggests a connection with the preceding family. Wegener dates this document to [] [6]. Vogt of Kloster Geisenfeld. He cites no sources which confirm this parentage. Comes Fridericus de Rietenburch Marchio de Voheburch, Diepolt frater eius Altman et Eberhardt de Abinesperch Altmann was alive in as shown by the following document: The precise relationship between the family von Stein and the Abensberg family has not been ascertained. The brothers Otto and Ulrich von Abensberg see below are also called Otto and Ulrich von Stein in primary source documentation, indicating their inheritance of the Stein properties. Wegener indicates that their mother was the daughter of Heinrich von Stein [44]. He cites no primary source which confirms this information. It is assumed that the connection is speculative, although it would satisfactorily explain the transmission of Stein into the Abensberg family. This suggestion is speculative and there must be other possibilities. No primary source has been identified which confirms the parentage of the brothers Otto and Ulrich von Abensberg. Wegener indicates that they were the sons of Altmann [II] von Abensberg [51] , but this is clearly speculative. The primary sources quoted below name three sons of Meinhard [I], without any indication that he had other sons. It is likely therefore that Otto and Ulrich were descended from a brother of Meinhard [I]. No primary source has been found which suggests that they were the sons of Altmann [II] and the absence of the name Altmann among their descendants suggests that this descent is incorrect. Emmeran by charter dated [54]. Emmeran by charter dated [63].

**Chapter 3 : An Introduction to the Galvanic Series: Galvanic Compatibility and Corrosion**

*The "Black Nobility" are/were the oligarchic families of Venice and Genoa, Italy, who in the 12 th century held the privileged trading rights (monopolies). The first of three crusades, from to , established the power of the Venetian Black Nobility and solidified the power of the.*

These titles were mostly, though not always, hereditary and were thus passed from one generation to the next. One such title was of medieval baron which was considered among the lower titles of the nobility. Medieval Baron History The title of medieval baron existed ever since the early medieval times and became more common during the high and late medieval times. A scholar from early medieval times, Isidore of Seville, says that the word had Greek origins. The culture of barons emerged from the collapse of the central government during the early medieval times. They were educated by tutors in multiple languages in addition to literature, history, and other disciplines. The medieval baron was also groomed in the administrative affairs of the estate since he had to manage the land. In some cases, the education of a medieval baron was also accompanied with outdoor tasks such as horse riding and hunting. Medieval Baron Ranking and Status in the Feudal System The title of a medieval baron was given to individuals who were at a lower level of medieval hierarchy. Sometimes, the king required the baron to serve in the military for some time in addition to various other activities. By fulfilling the requirements of the king, the baron could earn a higher title as well as more land. On his manor, he enjoyed the status of authority as a judge and could pass out sentences in various disputes. He was also responsible for the protection of serfs on his estate. Work and Duties of a Medieval Baron The work and duties of a medieval baron included, first and foremost, taking care of his land and hearing reports about estate crops, harvests, and supplies. He was also responsible for managing the finances of the estate which included taxes, rents, and dues. In case of disputes, his duty was to act as a judge and an arbiter. Other than these duties, it was also the duty of a medieval baron to fulfill the demand of the king in terms of supply of men and arms in times of war. In times of war, the king might demand a certain number of fighting men from a medieval baron and he might also have to serve in the military. If the medieval baron was able to provide his services satisfactorily, he was duly rewarded by the king. In the event of failure, his land could be confiscated. Medieval Baron Power and Importance A medieval baron enjoyed virtually unlimited powers over his estate. For instance, he was the judicial authority when it came to various disputes and only the king himself could be appealed after the decision of the medieval baron. He could punish his serfs if they did not fulfil their responsibilities of properly harvesting the land. He was important for the king because he ensured a steady provision of finances in terms of taxes and other dues to the exchequer. Who Worked for the Medieval Baron The estate of a medieval baron was tilled and harvested by his serfs who were attached to the land. The serfs hardly had any rights and could be sold with the land to the new baron. Further, the people living on the land of the medieval baron gave his taxes and rents for the use of the land. A medieval baron also hired knights to serve him in times of peace and to serve in the army of the king in the event of war. To pay for their services, a medieval baron gave some amount of his land to his knights. The main source of his wealth was, of course, the produce from his land in addition to taxes and rents from the people living on his land. Another source of his income was the fines from his court. His home was on his estate which was usually a large tract of territory. The house was called the manor house and was easily the largest and most magnificent abode on the estate. What Clothes did a Medieval Baron Wear? A medieval baron used clothes that distinguished the nobility from the common people. His clothes consisted of expensive velvet and furs in addition to silk. The law reserved certain fabrics and colours for the nobility which could not be used by the common people. These colours included scarlet and purple. Typical clothing included a black padded long shirt worn under a fur-trimmed velvet gown. Gold embroidery was often used on the clothes of a medieval baron and other members of the nobility. He also had a diverse range of breeches, stockings, shoes, and coats at his disposal. Food and Drinks of a Medieval Baron The most important component of the food of a medieval baron was bread whose quality, however, was much better than the bread used by the common people. Common vegetables in the diet included peas, beans, and onions. The diet was also rich in meat since hunting was one

of the most popular sports among the nobility. In the drinks, a medieval baron mainly used ale and mead. Ale was made from hops while mead was made from fermented honey. William the Conqueror brought the title of Baron to England from Feudal France Medieval Baron Summary There were different ranks of the nobility during the medieval times which included dukes, counts, and barons. Among the relatively less important ranks was that of a medieval baron. He was responsible for a certain amount of land which was his estate. Other than the income from the land, a medieval baron also took rent from the people living on his land. He was responsible to the king for providing men and arms in the time of war.

**Chapter 4 : Who are the Black Nobility? - Stillness in the Storm**

*Material possession owner plenty in terms of time and money: We found possession love Noble a study of advertising Identity and Culture Recent Historiography on the Nobility in the Medieval Low Countries III "The nobility is truly a nation this would seek to analyse the a discussion on the youth of america and platos the apology economic.*

This report achieved a low 2: Seminar Report " Why did the nobility go on the First Crusade? The debate concerning the motivations of the lay elite on the First Crusade is a widely contested one. Traditionalists led by Runciman argue for material motives, while revisionists argue for genuine piety. Most convincing would be the argument that there was no single incentive for all the participants " different nobles had different motivations. Mayer later expanded this by arguing that poor economic conditions, combined with the internecine warfare of Europe made the nobility more open to the idea of the Crusades, especially preached as it was " to present the Holy Land as affluent. Both historians include the examples of the sack of Jerusalem in , and the Jewish Pogroms on the journey to the Holy Land as evidence that the crusaders were motivated purely by greed. This view has been strongly challenged by the likes of Riley-Smith, Phillips and Constable, who emphasise through the analysis of charters that many of the crusading nobles sold all they had to pay for their pilgrimage to the Holy Land. While the evidence would seem indisputable due to its physical nature, it could be argued that it was a calculated gamble; that they sold their possessions in Europe in the hope of gaining more in the Holy Land. More convincing though is the more obvious argument that genuine piety existed among the elite of Europe, that they felt it their religious duty to free the Holy Land, even at great personal cost. The challenge to the traditionalist view ties in with the revisionist school, which argues that the crusaders were motivated by the prospect of redemption of their sins. Revisionist historians all have a different take on the same general argument, with Oldenbourg stating that the knightly classes were aware of the poor situation their souls were in, considering the almost constant warfare they were involved in, throughout Europe. Meanwhile, Riley-Smith emphasises the growth of contemporary hagiography, especially those accounts based on military saints, such as St. The offering of papal indulgence to those who fought on Crusade meant that nobles could now fight and be absolved of their sins simultaneously. This would then seem to be a convincing argument for religious fervour being crucial in terms of motivating the nobility of Europe. As mentioned before, Throop argues that crusading was an act of vengeance, although she does qualify the idea with the point that it was nowhere near as prevalent as in the later Crusades. Both Riley-Smith and Murray have argued differently, for the importance of familial ties and feudal obligation. The argument is that many people were obliged to make a pilgrimage simply as a result of their ties to other crusaders, and not for any of the other factors listed above. It seems counter-productive to raise one factor above the others as the sole motivation of the early crusading nobility, as that act would oversimplify the diverse nature of the first crusaders themselves. While some nobles, such as Bohemond of Taranto and his second, Tancred, quite obviously went in search of material gain, the most convincing argument is that the majority of the noble participants, including Godfrey de Bouillon and Raymond of Toulouse went for genuine religious reasons. As France has said, what else could compel so many to travel so far in the eleventh century? All the following feedback is rated on the following scale: Critical approach to historiography: Good Breadth and depth of reading: Good Use of evidence and examples: Competent Reflection on seminar performance: Excellent-Good Sources cited correctly: Fail Fluent and correct English: Excellent General Comments and Advice: A good report, and well written. It lacks footnotes however and a bibliography.

**Chapter 5 : Internet History Sourcebooks**

*The Black Nobility aristocracy achieved complete control over Venice in , when the appointment of the Doge was transferred to what was known as the Great Council, which consisted of members of the commercial aristocracy (among them the infamous de'Medici family).*

The grace and might of God be with you, Most Serene Majesty, most gracious, well-beloved gentlemen! It is not out of mere arrogance and perversity that I, an individual poor man, have taken upon me to address your lordships. The distress and misery that oppress all the Christian estates, more especially in Germany, have led not only myself, but every one else, to cry aloud and to ask for help, and have now forced me too to cry out and to ask if God would give His Spirit to any one to reach a hand to His wretched people. Councils have often put forward some remedy, but it has adroitly been frustrated, and the evils have become worse, through the cunning of certain men. Their malice and wickedness I will now, by the help of God, expose, so that, being known, they may henceforth cease to be so obstructive and injurious. God has given us a young and noble sovereign, 1 and by this has roused great hopes in many hearts; now it is right that we too should do what we can, and make good use of time and grace. He destroys it; it is all useless, as we read in Psalm xxxiii. Perchance they trusted rather in their own strength than in God; therefore they could not but fall; and how would the sanguinary tyrant Julius II. The children of Benjamin slew forty-two thousand Israelites, for this reason: That such a thing may not happen to us and to our noble Emperor Charles, we must remember that in this matter we wrestle not against flesh and blood, but against the rulers of the darkness of this world Eph. If we do not act thus, we may begin the game with great pomp; but when we are well in it, the spirits of evil will make such confusion that the whole world will be immersed in blood, and yet nothing be done. Therefore let us act in the fear of God and prudently. The greater the might of the foe, the greater is the misfortune, if we do not act in the fear of God and with humility. The Three Walls Of The Romanists The Romanists have, with great adroitness, drawn three walls round themselves, with which they have hitherto protected themselves, so that no one could reform them, whereby all Christendom has fallen terribly. Firstly, if pressed by the temporal power, they have affirmed and maintained that the temporal power has no jurisdiction over them, but, on the contrary, that the spiritual power is above the temporal. Secondly, if it were proposed to admonish them with the Scriptures, they objected that no one may interpret the Scriptures but the Pope. Thirdly, if they are threatened with a council, they pretend that no one may call a council but the Pope. Thus they have secretly stolen our three rods, so that they may be unpunished, and intrenched themselves behind these three walls, to act with all the wickedness and malice, which we now witness. And whenever they have been compelled to call a council, they have made it of no avail by binding the princes beforehand with an oath to leave them as they were, and to give moreover to the Pope full power over the procedure of the council, so that it is all one whether we have many councils or no councils, in addition to which they deceive us with false pretences and tricks. So grievously do they tremble for their skin before a true, free council; and thus they have overawed kings and princes, that these believe they would be offending God, if they were not to obey them in all such knavish, deceitful artifices. It has been devised that the Pope, bishops, priests, and monks are called the spiritual estate, princes, lords, artificers, and peasants are the temporal estate. This is an artful lie and hypocritical device, but let no one be made afraid by it, and that for this reason: Paul says 1 Cor. This is because we have one baptism, one Gospel, one faith, and are all Christians alike; for baptism, Gospel, and faith, these alone make spiritual and Christian people. As for the unction by a pope or a bishop, tonsure, ordination, consecration, and clothes differing from those of laymen-all this may make a hypocrite or an anointed puppet, but never a Christian or a spiritual man. Thus we are all consecrated as priests by baptism, as St. For, if we had not a higher consecration in us than pope or bishop can give, no priest could ever be made by the consecration of pope or bishop, nor could he say the mass, or preach, or absolve. And to put the matter even more plainly, if a little company of pious Christian laymen were taken prisoners and carried away to a desert, and had not among them a priest consecrated by a bishop, and were there to agree to elect one of them, born in wedlock or not, and were to order him to baptise, to celebrate the mass, to absolve, and to preach, this

man would as truly be a priest, as if all the bishops and all the Popes had consecrated him. That is why in cases of necessity every man can baptise and absolve, which would not be possible if we were not all priests. This great grace and virtue of baptism and of the Christian estate they have quite destroyed and made us forget by their ecclesiastical law. In this way the Christians used to choose their bishops and priests out of the community; these being afterwards confirmed by other bishops, without the pomp that now prevails. So was it that St. Augustine, Ambrose, Cyprian, were bishops. Since, then, the temporal power is baptised as we are, and has the same faith and Gospel, we must allow it to be priest and bishop, and account its office an office that is proper and useful to the Christian community. For whatever issues from baptism may boast that it has been consecrated priest, bishop, and pope, although it does not beseem every one to exercise these offices. For, since we are all priests alike, no man may put himself forward or take upon himself, without our consent and election, to do that which we have all alike power to do. For, if a thing is common to all, no man may take it to himself without the wish and command of the community. And if it should happen that a man were appointed to one of these offices and deposed for abuses, he would be just what he was before. Therefore a priest should be nothing in Christendom but a functionary; as long as he holds his office, he has precedence of others; if he is deprived of it, he is a peasant or a citizen like the rest. Therefore a priest is verily no longer a priest after deposition. But now they have invented characteres indelebiles, 2 and pretend that a priest after deprivation still differs from a simple layman. They even imagine that a priest can never be anything but a priest-that is, that he can never become a layman. All this is nothing but mere talk and ordinance of human invention. In accordance with a doctrine of the Roman Catholic Church, the act of ordination impresses upon the priest an indelible character; so that he immutably retains the sacred dignity of priesthood. And this, as I said above, St. Peter 1 Peter ii. He is one Head, and He has one body. We see, then, that just as those that we call spiritual, or priests, bishops, or popes, do not differ from other Christians in any other or higher degree but in that they are to be concerned with the word of God and the sacraments-that being their work and office-in the same way the temporal authorities hold the sword and the rod in their hands to punish the wicked and to protect the good. A cobbler, a smith, a peasant, every man, has the office and function of his calling, and yet all alike are consecrated priests and bishops, and every man should by his office or function be useful and beneficial to the rest, so that various kinds of work may all be united for the furtherance of body and soul, just as the members of the body all serve one another. Now see what a Christian doctrine is this: This is as if one were to say the hand may not help, though the eye is in grievous suffering. Is it not unnatural, not to say unchristian, that one member may not help another, or guard it against harm? Nay, the nobler the member, the more the rest are bound to help it. Therefore I say, Forasmuch as the temporal power has been ordained by God for the punishment of the bad and the protection of the good, therefore we must let it do its duty throughout the whole Christian body, without respect of persons, whether it strikes popes, bishops, priests, monks, nuns, or whoever it may be. If it were sufficient reason for fettering the temporal power that it is inferior among the offices of Christianity to the offices of priest or confessor, or to the spiritual estate-if this were so, then we ought to restrain tailors, cobblers, masons, carpenters, cooks, cellarmen, peasants, and all secular workmen, from providing the Pope or bishops, priests and monks, with shoes, clothes, houses or victuals, or from paying them tithes. But if these laymen are allowed to do their work without restraint, what do the Romanist scribes mean by their laws? They mean that they withdraw themselves from the operation of temporal Christian power, simply in order that they may be free to do evil, and thus fulfil what St. Therefore the temporal Christian power must exercise its office without let or hindrance, without considering whom it may strike, whether pope, or bishop, or priest: Whatever the ecclesiastical law has said in opposition to this is merely the invention of Romanist arrogance. For this is what St. Paul says to all Christians: He has also foretold that men would come who should despise government 2 Peter ii. Now, I imagine, the first paper wall is overthrown, inasmuch as the temporal power has become a member of the Christian body; although its work relates to the body, yet does it belong to the spiritual estate. Therefore, it must do its duty without let or hindrance upon all members of the whole body, to punish or urge, as guilt may deserve, or need may require, without respect of pope, bishops, or priests, let them threaten or excommunicate as they will. That is why a guilty priest is deprived of his priesthood before being given over to the secular arm; whereas this would not

be right, if the secular sword had not authority over him already by Divine ordinance. It is, indeed, past bearing that the spiritual law should esteem so highly the liberty, life, and property of the clergy, as if laymen were not as good spiritual Christians, or not equally members of the Church. Why should your body, life, goods, and honour be free, and not mine, seeing that we are equal as Christians, and have received alike baptism, faith, spirit, and all things? If a priest is killed, the country is laid under an interdict 3: Whence comes this great difference among equal Christians? Simply from human laws and inventions. By the Interdict, or general excommunication, whole countries, districts, or towns, or their respective rulers, were deprived of all the spiritual benefits of the Church, such as Divine service, the administering of the sacraments, etc. For if, as Christ and the Apostles bid us, it is our duty to oppose the evil one and all his works and words, and to drive him away as well as may be, how then should we remain quiet and be silent when the Pope and his followers are guilty of devilish works and words? Are we for the sake of men to allow the commandments and the truth of God to be defeated, which at our baptism we vowed to support with body and soul? Truly we should have to answer for all souls that would thus be abandoned and led astray. Therefore it must have been the arch-devil himself who said, as we read in the ecclesiastical law, If the Pope were so perniciously wicked, as to be dragging souls in crowds to the devil, yet he could not be deposed. This is the accursed and devilish foundation on which they build at Rome, and think that the whole world is to be allowed to go to the devil rather than they should be opposed in their knavery. If a man were to escape punishment simply because he is above the rest, then no Christian might punish another, since Christ has commanded each of us to esteem himself the lowest and the humblest Matt. Where there is sin, there remains no avoiding the punishment, as St. Gregory says, We are all equal, but guilt makes one subject to another. Now let us see how they deal with Christendom. They arrogate to themselves immunities without any warrant from the Scriptures, out of their own wickedness, whereas God and the Apostles made them subject to the secular sword; so that we must fear that it is the work of antichrist, or a sign of his near approach. They assume authority, and juggle before us with impudent words, saying that the Pope cannot err in matters of faith, whether he be evil or good, albeit they cannot prove it by a single letter. That is why the canon law contains so many heretical and unchristian, nay unnatural, laws; but of these we need not speak now. For whereas they imagine the Holy Ghost never leaves them, however unlearned and wicked they may be, they grow bold enough to decree whatever they like. But were this true, where were the need and use of the Holy Scriptures? Let us burn them, and content ourselves with the unlearned gentlemen at Rome, in whom the Holy Ghost dwells, who, however, can dwell in pious souls only. If I had not read it, I could never have believed that the devil should have put forth such follies at Rome and find a following. But not to fight them with our own words, we will quote the Scriptures. Paul says, "If anything be revealed to another that sitteth by, let the first hold his peace" 1 Cor. What would be the use of this commandment, if we were to believe him alone that teaches or has the highest seat? Christ Himself says, "And they shall be all taught of God. Thus it may come to pass that the Pope and his followers are wicked and not true Christians, and not being taught by God, have no true understanding, whereas a common man may have true understanding. Why should we then not follow him? Has not the Pope often erred? Who could help Christianity, in case the Pope errs, if we do not rather believe another who has the Scriptures for him? Therefore it is a wickedly devised fable-and they cannot quote a single letter to confirm it-that it is for the Pope alone to interpret the Scriptures or to confirm the interpretation of them. They have assumed the authority of their own selves. And though they say that this authority was given to St. Peter when the keys were given to him, it is plain enough that the keys were not given to St.

**Chapter 6 : Nobility | Definition of Nobility by Merriam-Webster**

*Traditionalists led by Runciman argue for material motives, while revisionists argue for genuine piety. So-called 'post-revisionists' argue a variety of motivations, though the most well-received have been Throop arguing for crusading being an act of vengeance, and Murray arguing the importance of familial ties and feudal obligations.*

The Domesday Book The clothing worn by men and women in the Middle Ages differed based on social standing, occupation, and climate. In general, medieval clothing was practical above all else, particularly for the peasants and lower classes. The nobility and clergy were able to experiment more with luxurious fabrics and decorations, but practicality was still a significant factor. Most men and women in the Middle Ages had few items of clothing. It is estimated that many medieval men and women bathed just once a week or a fortnight, and it is likely their clothes were washed on a similar schedule. Clothing needed to be made to stand up to constant use and, in the case of the peasants, of dirty and tiring physical labor. Throughout Europe, the difference in costuming related to allegiance to the former Roman Empire that had ruled most of Europe until CE or adopting clothing associated with newer European populations, including the Franks, Anglo-Saxons, and the Visigoths. The length of the tunic represented the political persuasion of an individual in terms of the new identity of Europe. Materials The peasants and townspeople did not have the capital to purchase exotic and refined materials for their clothing so it often consisted of wool, sheepskin, and linen, generally that had been produced locally. These fabrics may not have been very fine, but it was practical for the hard-working lifestyle they led. The nobility and clergy were able to experiment with local and exotic materials for their clothing. Within the nobility there were strict regulation on colors and furs that were permissible to be worn by each station within this elite hierarchy. For example, royalty could trim their dresses and robes with fine ermine, but the other nobility were only permitted to use fox and otter. With the expansion of trade throughout Europe and into the Middle East new materials, dyes, and embellishments were introduced. Cotton, lace, velvet, silk and taffeta were new and exotic materials that could only be afforded by the nobility. Dying Techniques The above-mentioned trade expansion brought new dyes to Europe to create richer and more varied colors in the materials. Locally-based dyes were already in use for painting pigments and fabric dye, but the new pigments from abroad added another sense of luxury to the clothing. Examples of new pigments were a scarlet red created from a ground insect, blue made from the Dyerswoad plant, and green from a specific lichen. The new colors were adored by the upper classes to further exhibit their wealth, but many of the peasantry left the raw materials of their clothing undyed. Clothing for the Peasantry Peasant men worked long hours at often very physically demanding tasks and needed clothes that could withstand the wear and tear that results from heavy use. Wool or linen tunics were the wardrobe staple for agricultural workers and tradesmen. These tunics were about knee-length and belted around the waist with a fabric or leather belt. It was common for men to wear the tunics without another garment underneath. In the colder months some men may have wrapped their legs in strips of linen or trousers for an extra layer of warmth. Women also wore tunics as their primary garment; however they were often longer in length. Stockings were worn for warmth in the winter as well as under tunics for added layers. Whereas male tunics were simply slipped over the head, for women the bodice was laced so women with children could easily breast-feed their babies. It became common in the Middle Ages for women to cover their hair when in public, and different forms of head-coverings evolved to suit women of different stations. Clothing for the Nobility Much about peasant clothing is speculated, but the nobility have provided more documentation and evidence on their wardrobe habits. Through paintings and idea of the dress is available, but as many nobles were buried with their treasures, jewellery and accessories have been uncovered. The nobility were eager to show off their wealth acquired through land ownership, inheritance, and favours. Clothing was the best way to demonstrate the superior wealth held over the peasants. Using materials sourced from abroad or the best local material insured the finest base for the garments and exotic dyes added a rich color to the material. The peasants could not generally afford to line their clothing with fur, but the nobles sourced the finest pelts to incorporate visibly. Perhaps the best method of conveying wealth through clothing is with jewellery and accessories made from

precious metals and stones. Brooches and ornamental small weapons added interest and perceived wealth to the outfit, which in basic shape, was quite similar to that of the peasantry. Additionally, nobles were able to wear longer tunics, as their lifestyles were not quite as active. The upper classes further distinguished themselves by incorporating embroidery on many items of clothing giving an additional sense of wealth and preciousness. Clothing for the Clergy The clergy began to develop throughout the Middle Ages a complex order of clothing to be worn by specific members of the church or monastery. In general, the clothing was derived from that worn by Roman clergymen, including the tonsure hair cut that featured a shaved top of the head. Monks were to wear plain woolen habits for daily use. The color of the habits was used to distinguish among the different orders: The vestments worn by contemporary priests have evolved from the clothing worn by the clergymen at services. Some clergymen adorned their clothing with fine embroidery to call attention to their wealth and prominence. Conclusion Additionally, in most of Europe the winter months can be very cold, particularly in damp and drafty stone castles and poorly headed houses. Because of the changing climate, most individuals in medieval Europe dressed in layers, which also allowed continued use of the summer clothing. The clothing worn by the different social classes differed greatly in appearance, but were unified by the themes of practicality.

**Chapter 7 : BAVARIAN NOBILITY**

*Our material well-being is directly linked to the business system, and that business system has made us an affluent society. Most of the problems that beset us are directly related to affluence; we consume a lot, there's so much to throw away, so much leisure time to fill, traffic jams " and so on.*

As a sovereign non-territorial Principality of statehood with a Prince Grand Master, the modern Order also possesses the legal capacity to grant legitimate Titles of Nobility, for earned merit in strategic positions of humanitarian service, when appropriate. Rather, the Knights Templar regarded positions of nobility as solemn obligations, carrying a profound responsibility for representing and upholding the traditions, values and missions of the related historical institutions. Templars considered nobility " like knighthood itself " to be another form of a working system for organized service to humanity. For the Knights Templar, although the feudal system was reliant upon the nobility system, the two were separate, and the institution of Chivalry itself was essentially opposed to feudalism. Since a clear meaningful role of practical relevance is not readily identified, the function and value of the institution are overlooked, as its ancient principles have been mostly long forgotten. Many Barons, Counts and higher nobles were titled by their Sovereign for extraordinary achievements, brave and effective military leadership, and other genuine accomplishments of benefit to society for the advancement of civilization. Even persisting into modern times, many people have been titled as Knights and Dames in nobility for notable contributions and advances in science, arts, exploration or scholarship of international importance. From as early as the 6th century, Titles of Nobility were not only hereditary, but also resulted from holding a position of public office by appointment from a King. Indeed, the primary nobility titles originated from the titles of Crown Officers under the early French Kings during the 6th " 8th centuries: Therefore, even a hereditary title must be held and maintained only through earned merit, in accordance with the underlying principle of meritocracy. Accordingly, the automatic passing of a hereditary title to heirs and successors is merely a traditional presumption that offspring of the younger generation have been raised, educated and trained by the elders, and thus have absorbed and follow the meritorious principles of royalty and nobility. Count Fulk himself joined the Templars in AD. Addison noted that the first nine founding Knights of the Templar Order were all titled nobility or under noble patronage [14]. The first nine founding Knights of the Templar Order were: Agnan, 7 Geoffrey Bison, 8 Rossal, and 9 Gondamer. Medieval chroniclers reported that all nine founding Templars were titled nobility, as all were relatives of King Baldwin II either by blood or marriage. In AD, King Baldwin II granted the Templars a headquarters in his palace, evidencing a relationship of Royal Patronage [15] [16], a fact which was confirmed by Vatican records [17]. The contemporary chronicler William of Tyre documented that in AD, King Baldwin II officially confirmed Royal Patronage of the Templars as a chivalric Order [18], and that fact was witnessed by other 12th century chroniclers [19]. Bertin, in his Annals ca. Knighthood or damehood itself is inherently a status of nobility: This predominant situation was significantly enhanced by cumulative inheritance over many generations of noble bloodlines, during time periods when the legal framework of society protected and supported the accumulation of hereditary assets. This characteristic of wealth was not for its own sake. First, the wealth of royalty and nobility was regularly and generously used for charity, sponsorship of education, science, arts and culture, and other forms of philanthropy. Second, the financial independence of noble families gave them the freedom to dedicate their lives to missions and causes of a higher purpose for the betterment of humanity. Nobles were constantly striving to learn and master skills, write books of great importance to scholarship, research and preserve historical knowledge and artifacts, undertake the exploration of new worlds or new spheres of science, and many other worthy endeavors. Children of nobility were intensively schooled, from the earliest age of near infancy, in history, art, science, religion and military arts such as swordsmanship and horse riding. Noble children were literally raised to be governors, scholars, diplomats, priestly religious leaders and warriors, all rolled into one. Just as nobles benefited from accumulated wealth, they also benefited from accumulated knowledge, by giving top priority to education and skills training. This knowledge was passed down through many generations. Considering that the institution of family and family values was especially

strong during the relevant earlier periods of history, the intended guarantee that hereditary nobility would be backed by real merit was all the more meaningful and justified. Additionally, royalty and nobility also included the regular practice of awarding titled nobility to non-hereditary newcomers for their own demonstrated earned merit. Nobles were not noble by pretending to be better than other people. They became genuinely noble through intensive lifetime efforts, driven by moral, spiritual and traditional values, inspired by a sense of higher purpose, constantly working to better the world through their own merits of substance. Queen Charlotte AD with children Over the past two centuries ca. Thus, many modern nobles no longer have the benefit of being independently wealthy by inheritance. In most cases they have been given a wealth of knowledge and motivation by their parents and grandparents, as well as the inspiration of their family history and ancestors. Many nobles succeed in rebuilding wealth through their merits and accomplishments. Networking circles of nobility are often engaged in diverse philanthropic activities, often as financial sponsors, figureheads and high profile volunteers. All of this is based upon authentic meritocracy. The primary essence of the concept was actually about the absolute necessity of national sovereignty, for the greater good, as required for the preservation of national identity, heritage and culture, and most of all for individual liberties. Full respect for individual liberties and freedom of private possessions were emphasized as mandatory foundations of an orderly State [34]. In that original theory, the only points about royal sovereign supremacy were limited only to being above political factions, and having independent secular authority above that of the Church. However, the Church was supposed to hold ecclesiastical authority over the King, to enforce human rights, justice and morality, by applying the Laws of God. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore, let this not be confused with blind adherence to modern secular authority, which appears to be unraveling the very fabric of civilization worldwide during our time. In any case, this Biblical doctrine clearly establishes that authorities presumed to be royalty were historically and ecclesiastically charged with the strict obligation for their royalty to serve God as a ministry, dedicated to upholding Justice, and defending good against evil. In her inspired and noble words: Return the keys of all the good cities which you have seized, to the Maid. She is sent by God to reclaim the royal bloodâ€ you have no rights in France from God, the King of Heavenâ€ If you do not believe the news written of God and the Maid, then in whatever place we may find you, we will soon see who has the better right, God or you. Click to learn about elevation to Knight or Dame in nobility in the 12th century Order. Smaller parts can be used only with Attribution Credit and a Link to this website. Please see Legal and Attribution information in the Footer bottom of this page. Academic Source References for this Topic Full Public Evidence Proving All Facts â€ All facts in these materials are abundantly proven publicly, directly from primary sources of the historical record and authoritative scholarship, presented as verifiable academic source references, in hundreds of numbered footnotes, consisting of conclusive evidence provided for the world to see. Color Coded Quotes Indicating Sources â€ Quotes directly from verifiable sources are color coded, for convenience of visual reference, as follows: Brown quotes indicate historical sources; Blue quotes indicate scholarly sources; Purple quotes indicate Canon law sources; Red quotes indicate Royal sources. James Brundage, *The Crusades: Selected Sources*, Manchester University Press , p. Addison, *The History of the Knights Templar* , pp. The Saint, the Sinner, the Temple; Published in: *Birth of the Order* , historian for Daily Telegraph of London, article. The Knights , historian for Daily Telegraph of London, article.

**Chapter 8 : Noble metal - Wikipedia**

*Nobility definition is - the quality or state of being noble in character, quality, or rank. How to use nobility in a sentence. the quality or state of being noble in character, quality, or rank.*

Corrosionpedia Staff November 6, Source: When metals are incorrectly combined and exposed to water and other types of electrolytes, the effects can be very harmful. The galvanic series plays a vital role in determining and preventing corrosion. Also known as the "electropotential series," this series identifies semi-metal and metal nobility. Essentially, galvanic corrosion occurs when two different metals immersed in an electrolyte are joined together. In this scenario, the base or the metal with lesser nobility will undergo corrosion. Different materials may react with one another through the existence of a catalyst or an electrolyte. In almost all cases, the reaction is not that significant. However, when incorrect materials are combined and exposed to water and other types of electrolytes, the effects can be very harmful. In applications with low humidity, galvanic corrosion is not really a huge problem. On the other hand, in applications subjected to moist or damp conditions, galvanic corrosion may pose a serious threat. Learn more in the article Top 10 Corrosion Threats. The Galvanic Series as a Guide to Metal Selection The relationships in the galvanic series can be a very beneficial guide for choosing metals to join together. With the series, metal selection can be done effectively so that materials with the least tendency to undergo a galvanic reaction can be chosen. In cases where galvanic interaction is most likely, there will be a need to have a certain level of protection in order to reduce possible potential reactions. Email Newsletter Join thousands receiving the latest developments in corrosion technology industry. Generally, metals that are located further apart within the series are most likely to undergo galvanic corrosion, which should be stopped through proper selection and design. Metals that are further from each other have the highest rate of corrosion when combined. By knowing the relationships of the metals in the series, galvanic compatibility can be determined, preventing the possible harmful effects of galvanic corrosion. Atlas Steels Technical Note No. The unshaded symbols show ranges exhibited by stainless steels in acidic water such as may exist in crevices or in stagnant, low velocity or poorly aerated water. The more noble materials on the left side tend to be cathodic and hence protected; those on the right are less noble and tend to be anodic. They will therefore be the ones to corrode in a galvanic couple. The Galvanic Table In order to gain a better understanding of the galvanic series, it is very important to become familiar with the galvanic table. What is a galvanic table? Basically, this table lists active metals according to the order of the relative activity within an electrolyte environment. The table starts with the most active, or anodic, metal in the series and lists metals down to the cathodic, or least active, metal. The list starts with the most active metals that are most likely to undergo corrosion, such as magnesium, alloys of magnesium, aluminum and zinc. The metals that are last on the list are considered cathodic and the least likely to undergo corrosion. The galvanic series is applied to a certain solution. In a couple, metals that are on top of the list are considered as the anodes , and will undergo corrosion in preference to the environment. The key to avoid possible damaging reactions brought about by the combination of metals is to make use of materials that are near each other in the galvanic table. By doing so, galvanic corrosion can be prevented. To achieve the perfect mix of materials, galvanic compatibility should be examined very carefully. Understanding Galvanic Compatibility There are times when a particular design requires a combination of different metals. In such cases, the galvanic compatibility is managed through plating and finishes. The chosen methods for plating and finishing facilitate the contact of dissimilar metals, while providing protection to the base metal against corrosion. For example, harsh settings like salt environments, high humidity areas and the outdoors require not higher than 0. For instance, metals such as nickel and silver produce a 0. Moving forward, in standard environments like warehouses, storage and other environments with controlled temperature and humidity, the required anodic index difference between metals should not be more than 0. But then, extreme caution should be observed for various applications since temperature, humidity and other factors vary in every area. See the article Temporary Corrosion Protection during Storage, Transportation and Handling for an in depth discussion. To prevent the occurrence of galvanic corrosion in various settings where metals and materials are

joined, galvanic compatibility should be taken into account through the determination of the acceptable anodic index difference of materials. By following galvanic compatibility, two metals that do not adhere to the required anodic index can be adequately protected. Metals that are listed further apart from each other in the galvanic table should be protected if these will be used together. Certain measures should be applied to prevent two different metals from coming into contact. This kind of protection can be achieved through various means such as: This method covers all watertight areas. The application of a sacrificial coating to the cathodic element that has a similar potential to the anodic area will prevent the incidence of galvanic corrosion. Developing resistance through coating, plating and other methods can help increase protection against electrical circuits. The rule in order to avoid galvanic corrosion is to keep anodic areas away from comparatively cathodic regions. Galvanic Corrosion As discussed earlier, galvanic corrosion takes place when two different metals come into contact within an electrolyte capable of conduction, like ground or rainwater. In this type of corrosion, atoms of metal oxidize and leave behind the bulk metal once one or several electrons undergo exchange or transfer. The area where the atoms of metal drop electrons is referred to as the anode; the area where the electrons are transported is the cathode.

Chapter 9 : Nobility | Eykon Design Resources

*The rest of the titles, which are not of the nobility, have a much lower delivery time, and in most cases it is usually a week in any part of the world. Reasons to buy a title noble It is probably the only material gift that can be made to a person who has already achieved all the goals of his life.*

House of Zogu, Albania all the families you will find on the Windsor family tree All the families listed are connected with the House of Guelph, one of the original Black Nobility families of Venice, from which the House of Windsor and thus the present Queen of England, Elizabeth II, descends. The Guelphs are so intertwined with the German aristocracy through the House of Hanover that it would take several pages to mention all their connections. Today the Guelphs the Windsors rule by dominating the raw materials market, and for years they have fixed the price of gold a commodity they neither produce nor own. The House of Windsor also controls the price of copper, zinc, lead and tin. It is no accident that the principle commodity exchanges are located in London, England. Another Black Nobility family are the Grosvenors in England. For centuries this family lived, as most of the European families, on ground rent. Today the family owns at least acres of land in the centre of London. The land is never sold, but leased on a 99 year leasehold agreement "the ground rent of the middle ages. In Eaton Square apartments are rented out at 25, to 75, pounds a month and that does not include maintenance costs. This is to give you an idea of the immense wealth the Black Nobility families garner from ground rents, and why families like the Windsors are not at all interested in industrial progress along with the excess population it supports. Prince Philip and Prince Charles are the most visible symbols of these movements, and both have often spoken with the utmost callousness about the need to rid the world of unwanted people. The Black Nobility are the founders of the [modern] secret societies of our day from which all the others that are connected to the Illuminati originated from "the Committee of The Club of Rome , the C. The House of Hanover seems to be German, but is really Jewish. So is the House of Habsburg. Did you find a spelling error or grammar mistake? Do you think this article needs a correction or update? Or do you just have some feedback? Thank you for reading.