

the ruler (“Wiener Weltliche Schatzkammer”, Secular Treasury in Vienna) as well as the example of the glove of the king in England. In the Liechtenstein Treasure Chamber in Vaduz you may see the right hand glove of a suit of armour of Emperor Maximilian II. (The Princely Collections Vaduz-Vienna), who was crowned to King in Frankfurt on Main.

Conclusion:

The glove played an important role in the law and the traditions of rulers, bishops, judges, able-bodied men and male heads of family. All secular legitimizations symbolised by the glove, these are male democracy, male jurisdiction, as well as rulership, all were based on war. Patriarchal authority made the family the nucleus of male dominance and the warring nation. The right-hand glove can be regarded as a symbol of the patriarchy (rule of the male heads of family and able-bodied men) as well as of male dominance in general from the high Middle Ages on until the beginning of the 19th century in whole Europe. Relicts can still be found all over the world. The glove also played an important role in ecclesiastical world, for example the Roman Catholic church traditions of the pope, judges of the “santa rota della romana”, bishops, abbots and priests.

We may draw an imaginary line of the historic development from about 900 A. C. up to today, with the glove as a key to understanding, showing that the symbols were/are „also the matter itself“ (J. W. v. Goethe paraphrased) and that it is possible to lay down the glove as insignia of forced power and the use of weapons as well. Women started their emancipation in the 18th century, men at the end of the 20th century. Both of them want to abolish the still ruling power of glove in all kinds.

Verwendete Literatur:

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