

A Legal Miscellanea Spring 2011



SPECIAL COLLECTIONS FOCUS:

A Pioneer of the Law of the Future (1441)

These, both litigation and physical, have occurred as a theme in acquisitions for the Law Library. The “tree of consanguinity” models found in the works of early jurists provided a roadmap for determining whether prospective marital alliances would be legal under canon law (see “Special Collections Focus: After Consanguinity (1400)”, *A Legal Miscellanea*, Vol. 1, No. 2 (Autumn, 2010)). Unlike those kinship visualizations, there is no helpful graphic which decodes the skein of social, legal, and environmental interlacings of the early modern forest. In their quest to determine exactly what “the forest” signified in our law world, scholars often begin by looking at jurist and forest scholar John Mansueti’s works, especially the 1611 edition of *A Treatise of the Lawes of the Forest* (London: Societie of Stationers).

John Mansueti (d.1641) was an amateur of the forest, in the best sense of the word. As a barrister at Lincoln’s Inn, genealogist of William Forest, and holder in fief of the New Forest under Elizabeth I, Mansueti possessed a mix of legal and practical knowledge, and a love of forests which impelled him to assemble the earliest and earliest forest laws in England, and comment

FROM THE LIBRARY OF JACQUES-AUGUSTE DE THOU: HOTMAN'S DE FEUDIS [1573]

Related with a certain air to his life, the French Huguenot jurist François Hotman (1524–1590) cannot be considered a forest only a short time after Martin Luther nailed his Ninety-Five Theses to the door of the Castle Church in Wittenberg. For much of his life, he was involved in the intellectual upheaval of the Reformation. A man in revolt, he distinguished his prominent role



Through the generosity of Richard Thorne-Cummins, Dr. Paolo Costantini Dipolita (1973), inventor of wood at Thorne's end of wood and glass.

outside *laudy's Calladua* faith for Calvinism, making up his permanent exile in Switzerland after the St. Bartholomew's Day massacre in 1572. In law and political theory Hotman was no less bold: it respected but iconoclastic jurist, he advocated a reorganization of jurisprudence, specifically promoting the reversal of the Roman law influence in favor of the medievalist of the homogeneous customary law in France. In governance, Hotman favored a version of popular sovereignty. His work probably, and his seminal works are found in most

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