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# BURGUNDIAN-HABSBURG MONARCHIC CULTURE BETWEEN THE LOW COUNTRIES AND THE SPANISH KINGDOMS (1500-20)\*

## INTRODUCTION

For a long time, historiography described the accession of Charles V to the Spanish Crowns as a political and intellectual break with past.<sup>1</sup> Today's historians prefer to consider that the rulers of the Low Countries, Charles of Habsburg and his father Philip the Fair, combined their Burgundian political heritage with elements of political culture from their Spanish Kingdoms, thus creating, partially unwillingly, a distinctive monarchic culture.<sup>2</sup> They tried to adapt their Burgundian cultural heritage to the

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<sup>1</sup> A good example of this point of view can be found in the influential synthesis of Henri Pirenne, *Histoire de Belgique*, 4<sup>th</sup> ed., vol. 3 (Brussels: La Renaissance du livre, 1953), 87-8.

<sup>2</sup> "Culture" is here understood in a socio-anthropological way, as a set of social norms belonging —in the case of the present study— to a ruling elite and which tends to construct a *nomos* —a general principle of social life— in order to build a homogeneous social community. I follow here Pierre Bourdieu's discussion of Philip Corrigan and Derek Sayer, *The Great Arch. English State Formation as Cultural Revolution*

specificities of the Spanish Crowns in order to facilitate a transition from a princely sovereignty and rulership in one group of territories (the Low Countries) to a mosaic kingship.<sup>3</sup>

Had such a break with the past occurred, it would have taken place after Charles' imperial election (12 January 1519), when the Burgundian heritage gave way to an imperial political order that was not only dynastic, but had also universal ambitions.<sup>4</sup> The core of Burgundian-Habsburg power began to shift from the Low Countries to Madrid and Vienna. Its political culture merged with the project of an universal monarchy, far from the Burgundian Kingdom imagined by Philip and Charles' ancestors.

The three first journeys of the Burgundian-Habsburg princes in the Spanish Kingdoms (1501-3, 1506, and 1517-20) are the perfect "laboratory" for understanding this process of transformation. This article will show how they reflect the immediate impact that the acquisition of the Spanish Crowns had, not only on curial and institutional aspects of Burgundian-Habsburg rulership in the Low Countries, but also on the development of its monarchic culture.

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(Cambridge: Blackwell, 1985), in Pierre Bourdieu, *Sur l'État. Cours au Collège de France. 1989-1992*, eds Patrick Champagne, Rémi Lenoir, Franck Poupeau, Marie-Christine Rivière (Paris: Seuil, 2012), 259-60. In the following sub-chapters (*Ibid.*, 261-265, 266-269, 269-274), Bourdieu described elite cultures as tools of legitimation and domination, mainly through the concept of "sociodicea", *i.e.* the discourses produced by a ruling elite in order to justify its domination (*Ibid.*, 270).

<sup>3</sup> The political culture of Philip the Fair's reign is not yet well known, despite the following studies, which give a preliminary overview: Jean-Marie Cauchies, *Philippe le Beau. Le dernier duc de Bourgogne* (Turnhout: Brepols, 2003), esp. 3-23, 245, 248, and Hanno Wijsman, "L'Otage de Gand. La formation d'un jeune prince," in Bernard Bousmanne, Hanno Wijsman and Sandrine Thieffry, eds, *Philippe le Beau (1478-1506). Les trésors du dernier duc de Bourgogne* (Brussels: Bibliothèque royale de Belgique, 2006), 23-30. Our knowledge on Charles of Habsburg is more concrete: Pierre Chaunu and Michelle Escamilla, *Charles Quint* (Paris: Fayard, 2000), 110-1; Denis Crouzet, *Charles le Quint. Empereur d'une fin des temps* (Paris: Odile Jacob, 2016), esp. 57-9; Juan Carlos D'Amico, *Charles Quint maître du monde: entre mythe et réalité* (Caen: P.U. Caen, 2004); Christian Kahl, *Lehrjahre eines Kaisers - Stationen der Persönlichkeitsentwicklung Karls V. (1500-1558). Eine Betrachtung habsburgischer Fürstenerziehung /-bildung zum Ende des Mittelalters* (PhD, University of Trier, 2008), 116 *et sq.*; John H. Headley, "Gattinara, Erasmus and the Imperial Configuration of Humanism", *Archiv für Reformationsgeschichte* 71 (1980): 64-98; Anna Margarete Schlegelmilch, *Die Jugendjahre Karls V: Lebenswelt und Erziehung des burgundischen Prinzen* (Cologne: Böhlau, 2011); Frances A. Yates, *Astrea. The Imperial Theme in the Sixteenth Century* (London: Routledge, 1975).

<sup>4</sup> Peter Burke described Charles's imperial election in this way: Peter Burke, "L'Image de Charles Quint: construction et interprétations", in Hugo Soly and Johan Van De Wiele, eds, *Carolus. Charles Quint 1500-1558* (Ghent: Snoeck-Ducaju & Zoon, 1999), 392-499 (here 426).

## The shaping of a monarchic culture

It is well known that, prior to their arrival in the Iberian Peninsula, Philip and Charles had already inherited a strong and original monarchic culture from their Burgundy-Valois predecessors. The acquisition of a royal crown was pursued by Philip the Good and Charles the Bold. A royal crown would have been the culmination of the process of centralisation launched by Philip the Good that had given birth to a distinctive dynastic state.<sup>5</sup> Charles the Bold's death at Nancy (5 January 1477) put a temporary halt to this aspiration to monarchy. The Low Countries entered a "crisis" characterised by external and internal instability: constant war with France and the cities' imposition of the *quasi*-constitutional "Grand Privilege", which challenged the power of Charles' heir, Mary.<sup>6</sup> By accelerating the integration of his lands under a central administration, Charles had injured the political culture of his subjects — especially the urban ones —, which had been based on negotiation with the prince and a more horizontal vision of power.<sup>7</sup> The period was also characterised by economic decline due

<sup>5</sup> The debates on the forms and functions of this ducal state are numerous. For decades, they polarised around two major theses, that of Henri Pirenne (the Dukes of Burgundy consciously built an independent state), and that of Johan Huizinga (because of their family ties, culture and mentalities the Dukes of Burgundy were unwilling to create an independent state). For a discussion on these two theses, see Marc Boone, "L'Autonomie du Moyen Âge. Johan Huizinga et Henri Pirenne ou 'plusieurs vérités pour la même chose'", in Id., *À la recherche d'une modernité civique. La société urbaine des anciens Pays-Bas au bas Moyen Âge* (Brussels: Édition de l'Université de Bruxelles, 2010), 13-28. Nowadays, several interpretations coexist: one of a perfectly centralised state (e.g. Bertrand Schnerb, *L'État bourguignon, 1363-1477* [Paris: Perrin, 1999]; Richard Vaughan, *Philip the Good. The Apogee of Burgundy*, New ed. [Woodbridge: Boydell, 2002]; Id., *Charles the Bold. The Last Valois Duke of Burgundy*, New ed. [Woodbridge: Boydell, 2002]), a loosely centralised dynastic state (Élodie Lecuppre-Desjardin, *Le Royaume inachevé des ducs de Bourgogne (xiv<sup>e</sup>-xv<sup>e</sup> siècles)* [Paris: Belin, 2016], e.g. 290) and a composite state (Robert Stein, *Magnanimous Dukes and Rising States. The Unification of the Burgundian Netherlands, 1380-1480* [Oxford: Oxford U.P., 2017]), e.g. 12.

<sup>6</sup> Here, I use the words of Wim P. Blockmans, "La Signification 'constitutionnelle' des privilèges de Marie de Bourgogne (1477)", in Id., ed., *1477 Het algemene en de gewestelijke privilegiën van Maria van Bourgondië voor de Nederlanden* (Kortrijk-Heule: UGA, 1985), 495-516.

<sup>7</sup> For a global sketch of the political events of these decades, see Maurice-A. Arnould, "Les Lendemaîns de Nancy dans les 'Pays de par deçà' (janvier-avril 1477)", in Blockmans, ed., *1477 Het algemene en de gewestelijke privilegiën*, 1-13; Wim P. Blockmans, "Autocratie ou polyarchie? La lutte pour le pouvoir politique en Flandre de 1482 à 1492, d'après des documents inédits", *Bulletin de la Commission royale d'Histoire* 140 (1974): 257-368; Cauchies, *Philippe le Beau*, 8-23; Jelle Haemers, *For the Common Good. State Power and Urban Revolts in the Reign of Mary of Burgundy (1477-1482)* (Turnhout: Brepols, 2009), 262-9; Id., *De strijd om het regentschap over Filips de Schone. Opstand, facties en geweld in Brugge, Gent en Ieper (1482-1488)* (Ghent-Bruges: Academia Press, 2014). On cities, their representative institutions, and their political culture, see primarily Wim P. Blockmans, "A Typology of Representative

to deteriorating trade with England, the silting-up of channels between Bruges and the North Sea, and bad weather conditions.<sup>8</sup>

The first travels of the princes of the Low Countries in the Iberian Peninsula were the climax apex of a period of reconstruction of their power following this crisis, which began in the decade 1490s. In 1493, a peace treaty was signed with France. One year later, Philip the Fair, son of Mary of Burgundy and Maximilian of Habsburg, officially reached his majority, ending challenges to princely legitimacy. On 20 October 1496, the marriage of Philip with Joanna of Castile, daughter of Ferdinand of Aragon and Isabella of Castile, started a sequence of events that dramatically increased the power of the Burgundian-Habsburg House.<sup>9</sup> Following his wedding, Philip set out on an expedition to the Iberian Peninsula via France (1501-03) in order to assert his power over Castile. However, he was not yet king. It was only after the death of Isabella of Castile (26 November 1504) that he was proclaimed consort-king in Brussels (January 1505). He travelled back to the Iberian Peninsula to claim his new territories... but died in Burgos (25 September 1506).<sup>10</sup> His wife Joanna, Queen of Castile, remained there under the control of her father Ferdinand of Aragon. The emancipation of Philip's son, Charles of Habsburg (5 January 1515), and the death of Ferdinand (23 January 1516) opened a new Spanish path for the Burgundian-Habsburg dynasty. On 14 March 1516, in Brussels, Charles was proclaimed consort-king of Castile and Aragon. A journey to the Iberian Peninsula was planned rapidly. It was deemed crucial for Charles to appear in the Spanish Kingdoms in order to exclude his younger brother Ferdinand, who was born and raised in Castile. Indeed, a large part of the Aragonese and Castilian nobility wanted to place Ferdinand on the

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Institutions in Late Medieval Europe”, *Journal of Medieval History* 4 (1978): 189-215. For the expression of this culture in literature and ceremonies, see respectively Anne-Laure Van Bruaene, *Om beterswille. Rederijkerskamersen de stedelijkecultuur in de Zuidelijke Nederlanden (1400-1650)* (Amsterdam: Amsterdam U.P., 2008), and Peter Arnade, *Realms of Ritual. Burgundian Ceremony and Civic Life in Medieval Ghent* (London: Cornell U.P., 1996).

<sup>8</sup> Chantal Camenisch, *Endlose Kälte. Witterungsverlauf und Getreidepreise in den Burgundischen Niederlanden im 15. Jahrhundert* (Basel: Schwabe Verlag, 2015), 410-23, on climate, plagues, and the economic situation.

<sup>9</sup> Nevertheless, it was only after the death of Juan (4 October 1497) and Miguel (20 July 1500), infants of Castile and Aragon, that the Castilian heritage fell definitely into the hands of Philip.

<sup>10</sup> On the Austrian-Spanish alliance and Philip's travels, see Cauchies, *Philippe le Beau*, 41-54, 135-45, 176-217; Joseph Pérez, *Isabelle et Ferdinand. Rois catholiques d'Espagne* (Paris: Fayard, 1988), 302-4.

thrones of the Spanish Kingdoms.<sup>11</sup> After a moment of hesitation, Charles embarked in Vlissingen (Zeeland) on the 8<sup>th</sup> of September 1517, for a three-year journey in the Spanish Kingdoms (1517-20). He left the Iberian Peninsula on the 20<sup>th</sup> of May 1520 to reach the Empire where he had been elected King of the Romans in January 1519.<sup>12</sup>

These three journeys were decisive phases in the development of attitudes to monarchical power on the part of the House of Burgundy-Habsburg after the crisis of 1470s-80s: a kingship based on “compromise”, or in other words a culture of “compromise monarchy”.

<sup>11</sup> Philip and Charles were not welcome in the Spanish Kingdoms. In 1506, Philip faced his father-in-law Ferdinand of Aragon, who had the support of a significant part of the Castilian nobility. In the eyes of those nobles, Philip was nothing more than an illegitimate foreign prince. The situation was finally stabilised after a meeting between Philip and Ferdinand at Remesal (20 June 1506), the prelude to the signature of a treaty (27-28 June): Bethany Aram, *Juana the Mad. Sovereignty and Dynasty in Renaissance Europe* (Baltimore-London: Johns Hopkins U.P., 2005), 75-83; Id., “Voyages from Burgundy to Castille: Cultural Conflict and Dynastic Transitions, 1502-06”, in Joan-Lluís Palos and Magdalena S. Sánchez, eds, *Early Modern Dynastic Marriages and Cultural Transfer* (Farnham: Routledge, 2016), 91-114 (here 102-7); Cauchies, *Philippe le Beau*, 189-95, 99; Pérez, *Isabelle et Ferdinand*, 381-5. During Charles’ first travel, the Habsburg sought to establish his reign over the Spanish Kingdoms by taking control of offices and benefices, and by distributing them to faithful Flemish servants. This angered a significant portion of the Spanish nobility and clergy. Furthermore, Queen Joanna wanted to maintain her power in Castile, when Charles refused to grant her any kind of authority: Aurelio Espinosa, *The Empire of the Cities. Emperor Charles V, the Comunero Revolt, and the Transformation of the Spanish System* (Leiden: Brill, 2009), esp. 87-89; José Martínez Millán, “The Triumph of the Burgundian Household in the Monarchy of Spain. From Philip the Handsome (1502) to Ferdinand VI (1759)”, in Werner Paravicini, Torsten Hiltmann, and Franck Viltart, eds, *La Cour de Bourgogne et l’Europe. Le rayonnement et les limites d’un modèle culturel. Actes du colloque international tenu à Paris les 9, 10 et 11 octobre 2007* (Ostfildern: Jan Thorbecke, 2013), 745-71 (here 748-9), and then Chaunu and Escamilla, *Charles Quint*, 110-6, 141-54, 172-89; Raymond Fagel, *De Hispano-Vlaamsse wereld. De contacten tussen Spanjaarden en Nederlanders, 1496-1555* (Brussels-Nijmegen: Bibliothèque royale de Belgique-Katholieke Universiteit te Nijmegen, 1996), 342-3; Aram, *Juana the Mad*, 117. More generally, tensions and opposition also grew because of the increased competition for offices and state resources (John H. Elliott, *Imperial Spain, 1469-1716* [London: Hodder & Stoughton Educational, 1963], 125-35; José A. Fernández-Santamaria, *The State, War and Peace. Spanish Political Thought in the Renaissance, 1516-1559* [Cambridge: Cambridge UP, 1977], 11-34), and because of an intensive cultural competition between elites (Aram, “Voyages from Burgundy”, 98). Noble hostility would resurface during the revolt of the “Comuneros” (1520-1): Stephen Haliczzer, *The Comuneros of Castile: The Forging of a Revolution, 1475-1521* (Madison: University of Wisconsin Press, 1981).

<sup>12</sup> For a political overview of Charles’ first journey, see Aram, *Juana the Mad*, 91-110; Chaunu and Escamilla, *Charles Quint*, 101-48; Fagel, *De Hispano-Vlaamsse wereld*, 282-93.

### A monarchic culture based on compromise

In part, this “compromise monarchy” was born as an answer to the socio-political “crisis” experienced in the Low Countries during the last quarter of the 15<sup>th</sup> century. The long opposition between different political macro-groups (prince, nobles, and cities) led the central power to temper the autocratic pattern put in place by Charles the Bold. In the meantime, the other actors —nobles and cities— exhausted their energies in the fight and, once they acquired some results (the “Grand Privilege”, and, for the nobles, a better access to the prince’s council<sup>13</sup>), they were unable to confront the prince with the same vigour. However, this “compromise monarchy” was also an answer to the new complex situation that Philip and Charles experienced in governing two very different and geographically separate territories. Therefore, in order to preserve the newly acquired Crowns, the “compromise” had to rely on accommodating Burgundian and Spanish political cultures.

Hence the culture of “compromise monarchy” appears to be the result of the different ways in which the ruler and his entourage adapted to particular periods and forms of threats: the war and internal socio-political claims of the 1470s-80s and the risk of a territorial overextension at the beginning of the 16<sup>th</sup> century. The succession of tensions and crisis strained the Low Countries’ model of rulership forcing the princes and their entourage to adapt it. “Compromise monarchy” can therefore be understood as a strategy for survival and proof of a certain form of resilience on the part of the prince and his entourage.

The concept of “resilience” can be defined as the capacity of a coherent socio-political system —here the Low Countries’ court and princely milieu— to adapt its institutions, social structures, and cultural norms in response to destabilizing threats (political, economic, and ecological).<sup>14</sup>

<sup>13</sup> On the composition of Philip the Fair’s council and the first council of Charles of Habsburg, see Jean-Marie Cauchies, “‘Croit conseil’ et ses ‘ministres’. L’entourage politique de Philippe le Beau (1494-1506)”, in Alain Marchandisse and Jean-Louis Kupper, eds, *À l’ombre du pouvoir. Les entourages princiers au Moyen Âge* (Geneva: Droz, 2003), 385-405; Id., “No tyenen más voluntad de yr a España que de yr al infierno! Los consejeros ‘flamencos’ de Felipe el Hermoso y del joven Carlos V frente a la herencia española”, in Antonio Álvarez-Ossorio Alvariano and Bernardo J. García García, eds, *La Monarquía de las naciones. Patria, nación y naturaleza en la Monarquía de España* (Madrid: Fundación Carlos de Amberes, 2004), 121-30; Hans Cools, *Mannen met macht. Edellieden en de Moderne Staat in de Bourgondisch-Habsburgse landen (1475-1530)* (Zutphen: Walburg Press, 2001), 29-46; *Ordonnance de Charles, prince d’Espagne, archiduc d’Autriche, duc de Bourgogne, etc., pour le gouvernement de sa maison* (Brussels, 25 October 1515), in *Collection des voyages des souverains des Pays-Bas*, ed. Léon-Prospér Gachard, vol. 2 (Brussels: F. Hayez, 1874), 491-494.

<sup>14</sup> Resilience can be described in three different ways. An ecological approach sees resilience as the capacity of a system to return to its equilibrium and stability: Crawford Stanley Holling, “Resilience and Stability of Ecological Systems”, *Annual Review*

Resilience appears to be a relevant concept to identify and qualify the survival strategies that were put in place in different socio-political systems through space and time. It was recently used by Jeroen Duindam in his broadly scaled comparative history of the dynastic states in Eurasia,<sup>15</sup> Johannes Preiser-Kapeller for the different crisis that encountered the Byzantine Empire throughout its existence,<sup>16</sup> and John Watts in his recent history of the socio-political transformations in the late medieval dynastic states.<sup>17</sup> The concept was also recently used to qualify the 15<sup>th</sup> century Burgundian state.<sup>18</sup> However it has not been yet applied to understand the transformation of the Low Countries monarchic culture during the crucial period of transitions that is the beginning of the 16<sup>th</sup> century.

Yet this transformation is not the result of a peaceful cultural transaction. It also reflects the re-emergence of a more “autocratic” monarchic culture that challenged the “compromise monarchy” culture. This phenomenon can be understood by considering the balance of power<sup>19</sup> in the Low Countries

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*of Ecology and Systematics* 4 (1973): 1-23. The social sciences merely understand resilience as the capacity of a system to be flexible and to adjust itself under shocks: Kathleen M. Sutcliffe and Timothy J. Vogus, “Organizing for Resilience. Positive Organizational Scholarship: Foundations of a New Discipline,” in Kim S. Cameron, Jane E. Dutton and Robert E. Quinn, eds, *Positive Organizational Scholarship. Foundations of a New Discipline, Chapter: Organizing for Resilience* (San Francisco: Berrett-Koehler, 2003), 94-110. Engineering considers resilience as the ability of a system to anticipate the changing shape of risk before failures occur: Erik Hollnagel, David Woods and Nancy Leveson, eds, *Resilience Engineering: Concepts and Precepts* (Aldershot: Ashgate, 2006).

<sup>15</sup> Jeroen Duindam, *Dynasties. A Global History of Power, 1300-1800* (Cambridge: Cambridge U.P., 2016), 28, 32.

<sup>16</sup> Johannes Preiser-Kapeller, “Complex historical dynamics of crisis: the case of Byzantium”, in Sigrid Deger-Jalkotzy and Arnold Suppan, eds, *Krise und Transformation* (Vienna: Österreichische Akademie der Wissenschaften, 2012), 69-127.

<sup>17</sup> John Watts, *The Making of Politics. Europe, 1300-1500* (Cambridge: Cambridge U.P., 2009), esp. 285 (for Western Europe), 196-201 (for Eastern Europe), 425 (for some considerations on “resilience”).

<sup>18</sup> See also the use of the concept by Haemers, *For the Common Good*, 11-8; Lecuppre-Desjardin, *Le Royaume inachevé*, 262. The concept was also at the core of a PAI project led by Marc Boone at the University of Ghent (*City and Society in the Netherlands, 1200-1800*: <https://research.flw.ugent.be/en/marc.boone>) and its last phase led by Sabine van Sprang (*The state of the city: between resilience and vulnerability*: <https://www.fine-arts-museum.be/en/research/research-projects/city-and-society-in-the-netherlands-1200-1>).

<sup>19</sup> The socio-historical analysis of balance of power developed by P. Bourdieu helps understanding from a more theoretical point of view the situation in the Low Countries. Bourdieu describes the 15<sup>th</sup> and 16<sup>th</sup> centuries as period where the state captures more and more resources (economic, political, and symbolic), thus encouraging different social groups competing for its control. When one group has the advantage over the others, it transforms state institutions and laws in order to legitimate its use of resources (Bourdieu, *Sur l'État, e.g.* 165-70). Bourdieu's concept was developed in the context of social violence by Douglass C. North, John J. Wallis and Barry R. Weingast, *Violence and Social Orders. A Conceptual Framework for Interpreting Recorded Human Society*

from 1477. Three macro groups (1. the prince and his social entourage — his kin, court, and officers; 2. grandees and nobles; 3. cities, *i.e.* patricians, burghers and their representatives) competed to control the resources of the state and thus to exert power. The “crisis” of the Burgundian state in the last quarter of the 15<sup>th</sup> century was a crisis for the control of the state.<sup>20</sup> When Philip the Fair reached his majority, each group was exhausted by the fight. They renounced taking total control of the state and instead “negotiated” a compromise, giving birth to what I call a “compromise monarchy”. Then, the return of political stability in the Low Countries and the acquisition of the Spanish Crowns bolstered the prince’s power, thus allowing him to control more firmly state resources and to (re)apply a more “autocratic” monarchic culture. However the ruling group was not confident enough to get rid of the vocabulary of compromise. Each actor feared another crisis that could be triggered by wars (*e.g.* constant conflicts with Guelders, new war with France from 1512) or unexpected tragic events (*e.g.* the death of Philip the Fair in 1506). It is only after the emancipation of Charles of Habsburg (5 January 1515) that the ruling group became more confident in itself, thus starting to distance itself from the vocabulary of compromise.<sup>21</sup>

### Source material

The major part of the source materials used in this study comes from the court and princely milieu of the Low Countries. They reveal its specific culture and particularly the monarchic culture that I want to study in this article. Most of these sources were primarily dedicated to this specific social milieu. Nonetheless, by an effect of cultural capillarity — *i.e.* the fact the prince’s court occupied a prominent place in the Low Countries that made its culture very influential, though mostly indirectly<sup>22</sup> — the

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(Cambridge: Cambridge U.P., 2009), 30-31, 73, who designed the concept of “dominant coalition” as the result of a contest for the control of the state.

<sup>20</sup> For an analyse of this struggle for power in the Low Countries from 1477, see Haemers, *For the Common Good, passim*.

<sup>21</sup> Charles’ “indiciaire”, Rémi Dupuis, *La Tryumphant et solemnelle entree [...] Monsieur Charles prince des Hespaignes [...], en sa ville de Bruges [...]* (Paris: Gilles de Gourmont, 1515), fo 3<sup>v</sup>-4<sup>r</sup>, reads the emancipation as the end of a cycle of misfortunes and destructions which started with the death of Charles the Bold.

<sup>22</sup> The influence of this court culture and also of its different forms of hybridisation with other regional or local cultures (*e.g.* mixing Dutch and French) are well shown in the recent collective book directed by Adrian Armstrong and Elsa Strietman, eds, *The Multilingual Muse: Transcultural Poetics in the Burgundian Netherlands* (Cambridge: Legenda, 2017). The book notably gives examples where administrative reforms had direct cultural influence.

narratives presented in these documents might have had an influence on other social milieux that is very difficult to estimate, except in the case of the public ceremonies described here below.

I have already described this material extensively in a previous article.<sup>23</sup> Therefore, I will just briefly present here some key-aspects of this source material.

The entirety of the corpus was written by court writers, and can be related to the “Grande Rhétorique”,<sup>24</sup> a francophone literary movement which appeared at the 15<sup>th</sup> century court of Burgundy. As Estelle Doudet has recently shown, the early 16<sup>th</sup> century “Grande Rhétorique” has been far less considered by scholars, notably because this school had more or less disappeared in the Low Countries after Charles of Habsburg’s imperial election and the emergence of a new imperial and multilingual court literature.<sup>25</sup> This article will be focussed almost entirely on sources produced by what can be called the “late Grande Rhétorique” in the Low Countries.<sup>26</sup>

The courtly origin of this literature does not mean that the corpus only reflects the prince and his entourage’s interests. The court of Burgundy-Habsburg was an interface, or a cultural nexus, where the prince and his entourage, the nobles and the urban elites met, and where they managed to build, beyond conflicts, a shared political culture. The court literature of the Low Countries can therefore be considered as a mirror of the cultural conflicts, negotiations, and compromises between each group.<sup>27</sup>

<sup>23</sup> See Dumont, “*Le Lion enfin couronné*”, 844-50.

<sup>24</sup> See principally François Cornilliat, *Or ne mens. Couleurs de l’éloge et du Blâme chez les “Grands Rhétoriciens”* (Paris: Honoré Champion, 1994); François Rigolot, “Rhétoriciens”, in Georges Grente and Michel Simonin, eds, *Dictionnaire des Lettres françaises. Le XVI<sup>e</sup> siècle*, new ed. (Paris: Le Livre de Poche, 2001), 1015-8 (here 1015); Paul Zumthor, *Le Masque et la lumière. La poésie des grands rhétoriciens* (Paris: Seuil, 1978).

<sup>25</sup> Estelle Doudet, “Un Chant déraciné? La poésie bourguignonne d’expression française face à Charles Quint”, *e-Spania. Revue interdisciplinaire d’études hispaniques médiévales et modernes* (2012). URL: <http://e-spania.revues.org/21220>; DOI: 10.4000/e-spania.21220 (last consultation 17 June 2017).

<sup>26</sup> It is only in the last three decades that a literary and cultural approach has been applied to part of this corpus (e.g. for literature, Jean Devaux, *Jean Molinet, indiciaire bourguignon* [Paris: Honoré Champion, 1996]; Philippe Frieden, *La Lettre et le miroir. Écrire l’histoire d’actualité selon Jean Molinet* [Paris: Honoré Champion, 2013]; for culture, Aram, “Voyages from Burgundy”, 91-114; Raymond Fagel, “El descubrimiento de España a través de los relatos de viaje de Antoine de Lalaing y Laurent Vital”, *P.C.E.E.B.* 51 (2011): 147-62.

<sup>27</sup> For the interpretation of the court as a cultural “nexus”, see e.g. Andrew Brown and Graeme Small, eds, *Court and Civic Society in the Burgundian Low Countries ca. 1420-1530* (Manchester-New York: Manchester U.P., 2007); and for a broader perspective on the Burgundian-Habsburg monarchy, see José R. Hortal Muñoz, Dries Raeymaekers

The sources are divided in three categories: travel accounts — namely prose texts written by authors who accompanied the princes in the Spanish Kingdoms —, chronicles, and occasional texts — namely short versified texts in prose describing a specific event (Joyous Entries, funerals), here directly related to the Spanish travels.

The first journey of Philip the Fair is described in the *Voyage de Philippe le Beau en Espagne*<sup>28</sup> written by Antoine de Lalaing (1480-1540), Lord of Montigny, a courtier who is going to become an influential figure in the entourage of Margaret of Austria and Charles V.<sup>29</sup> Another account of Philip's first journey was written by an anonymous author, probably a musician of the prince's chapel.<sup>30</sup> As the text is preserved in a single manuscript at the Austrian national Library, I will refer to this author as the "Anonymous of Vienna".<sup>31</sup> Another anonymous account exists for Philip the Fair's second travel. Some scholars think that the text could have been written by Antoine de Lalaing. However this is not yet established beyond doubt. Therefore I prefer to refer to this author as the "Anonymous of 1506".<sup>32</sup> The two last travel accounts concerns Charles of Habsburg. The first one<sup>33</sup> was composed by Nicaise Ladam (1465-

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and René Vermeir, "Courts and households of the Habsburg dynasty: history and historiography", in Id., eds, *A Constellation of Courts. The Courts and Households of Habsburg Europe, 1555-1665* (Leuven: Leuven U.P., 2014), 7-19.

<sup>28</sup> Antoine de Lalaing, *Voyage de Philippe le Beau en Espagne*, in *Collection des voyages*, vol. 1 (1876), 121-385.

<sup>29</sup> Cauchies, *Philippe le Beau*, 136, 178 n. 93, 180-1; Id., "Lalaing, Antoine de", in *D.B.E.*, vol. 28 (2009), 679-80; Cools, *Mannen met macht*, 63-5, 243-5; Tania Van Hemelryck, "Antoine de Lalaing. Récit du premier voyage de Philippe le Beau en Espagne", in Bousmanne *e.a.*, eds, *Philippe le Beau*, 87-9.

<sup>30</sup> References to songs and musical performances, as well as the life at the chapel are numerous: Anonymous of Vienna, *Reise des Erzherzogs Philipp nach Spanien 1501*, in *Die Handschriften der k.k. Hofbibliothek in Wien, im Interesse der Geschichte, des onders der österreichischen*, ed. Joseph Chmel, vol. 2 (Vienna: Carl Gerold, 1841), 596-9, 601-5, 607-9, 611-3, 615-31, 633, 635-7, 639-42, 645-8, 653-4.

<sup>31</sup> The Vienna manuscript, Österreichische Nationalbibliothek, MS 3410, was published in Anonymous of Vienna, *Reise des Erzherzogs* by J. Chmel, 554-655.

<sup>32</sup> Anonymous of 1506, *Deuxième voyage de Philippe le Beau en Espagne, en 1506*, in *Collection des voyages*, vol. 1 (1876), 387-556. For discussion of the author's identity and his text, see Cauchies, *Philippe le Beau*, 180-1; Léon-Prosper Gachard, *Introduction*, in *Collection des voyages*, vol. 3, xviii-xxvii.

<sup>33</sup> Several manuscripts exist. C. Thiry, *Introduction*, in Nicaise Ladam, *Mémoire et épitaphe de Ferdinand d'Aragon*, ed. Claude Thiry (Paris: Les Belles Lettres, 1975), 33-5, discusses the qualities and the flaws of each copy. I use here Brussels, Bibliothèque royale de Belgique (= KBR), MS 14864-65 (Nicaise Ladam, *Histoire commançant en 1488 et finissant en 1543*). Thiry considers this manuscript to be as good as the one held in Kortrijk, Centrale Bibliotheek, MS 89.

1547),<sup>34</sup> Charles V's herald of arms (Bethune) and thereafter his king of arms (Grenade). Ladam detailed in a very encomiastic way the honours which were bestowed upon Philip and Charles. The main work describing Charles' expedition is the *Premier voyage de Charles Quint en Espagne* written by Laurent Vital, Charles's chamberlain. The text ends in 1518 when Vital was forced to sail back to the Low Countries with Charles' younger brother Ferdinand.<sup>35</sup> This account provides a vast collection of detailed information because of Vital's various interests (geography and economy, ceremonies, culture and traditions) and his tendency to give his personal impressions.

Two chronicles complete the travel accounts. That of Jean Molinet (1435-1507), official historiographer of Philip and Charles ("indiciaire de Bourgogne"),<sup>36</sup> is of less value for as Molinet did not participate in Philip the Fair's expeditions, and he died before the beginning of Charles' travel. Furthermore, his narration is clearly inspired by the accounts of Lalaing and the Anonymous of 1506. However, Molinet's abundant political imagery gives a great value to his text for the purpose of this study.<sup>37</sup> The unpublished chronicle (the *Description poétique*) written by Rémi Dupuis, "indiciaire de Bourgogne" (since 1511), is of more value because the author followed Charles of Habsburg in Spain. He mixed mythological and symbolic references (part 1 and 2 of the text) with a description of the journey between Vlissingen and the Asturias coast (part 3).<sup>38</sup> The text ends suddenly when Charles arrived in the Asturias.

<sup>34</sup> On Ladam, see the biographies of Thiry, *Introduction*, 15-26, and Jacques-Charles Lemaire, "Le *Mémoire de l'Aigle et de la Salamandre* de Nicaise Ladam, roi d'armes de Charles Quint", in Liber amicorum *Raphaël de Smedt*, ed. André Tourneux, vol. 4 (Leuven: Peeters, 2001), 75-98.

<sup>35</sup> For more on Vital, see C. Piot, *Introduction*, in Laurent Vital, *Premier voyage de Charles Quint en Espagne, de 1517 à 1518*, in *Collection des voyages*, vol. 3 (1881), i-xxxvii (here iv-v), and, with caution, Alfred De Ridder, *Un Chroniqueur du xvr<sup>e</sup> siècle, Laurent Vital. Essai critique* (Ghent: S. Leliaert, A. Siffer and Cie, 1888).

<sup>36</sup> Jean Molinet, *Chroniques*, eds Georges Doutrepoint and Omer Jodogne, vol. 2 (Brussels: Académie royale de Belgique, 1935).

<sup>37</sup> On Molinet's narratives and political culture, see Devaux, *Jean Molinet*; Frieden, *La Lettre et le miroir*; Jean Devaux, Estelle Doudet and Élodie Lecuppre-Desjardin, eds, *Jean Molinet et son temps. Actes des rencontres internationales de Dunkerque, Lille et Gand (8-10 novembre 2007)* (Turnhout: Brepols, 2013); Sylvie Lefèvre, "Jean Molinet", in Georges Grente, Robert Bossuat, Louis Pichard, Guy Raynaud de Lage, Geneviève Hasenohr and Michel Zink, eds, *Dictionnaire des Lettres françaises. Le Moyen Âge*, new ed. (Paris: Le Livre de Poche, 1992), 821-3.

<sup>38</sup> Brussels, KBR, MS 10487-90, fos 52<sup>r</sup>-75<sup>r</sup> (Rémi Dupuis, *S'ensuyt une description poétique confirme à la vraye hystoire du voyage de très-hault, tres-puissant et tres redoubté prince Don Charles, par la grâce de Dieu, roy Katholique, depuis le 6 septembre 1517, au moment de l'embarquement*). On Rémi Dupuis' biography and work, see Auguste Vander Meersch, "Du Puy (Remi)", in *B.N.B.*, vol. 6 (1878), 326-8;

Several occasional texts were written before, during, and immediately after Philip and Charles' travels in the Spanish Kingdoms. These complete the travel accounts and chronicles by giving an alternative description of several key-events (Joyous Entries, marriages, funerals) and by developing their symbolism. As official historiographer of Philip the Fair, Jean Molinet wrote a substantial amount of occasional texts: 1. *L'alliance matrimoniale des enfans d'Austrice et d'Espagne*, which describes the double proxy Burgundian-Austrian-Spanish marriage (5 November 1495) between Philip the Fair and Joanna of Castile, and between Margaret of Austria and Juan, prince of Asturias; 2. *Lettre a monseigneur l'archiduc* (1501), which evokes the departure of Philip the Fair for the Iberian Peninsula; 3. *Le voyage d'Espagne*, which was probably written after Philip's return (1503); 4. a *Ballade touchant le voyage d'Espagne* (c. November 1501-April 1503); 5. a *Ballade adreschant a messeigneurs de Foix, Montpensier et Vendosme* (since 1503) praising the behaviour of the French hostages sent to Valenciennes by Louis XII in order to guarantee safe passage for Philip during his return to the Low Countries through France; the poem 6. *Cœurs vertueux* and the 7. *Epytaphe de dame Ysabeau royne de Castille*, which evoke the death of Isabella of Castile (26 November 1504); and 8. *Les regrés de la mort Philippes, roy de Castille*, written after Philip the Fair's death in Burgos (25 September 1506).<sup>39</sup> Nicaise Ladam also wrote pieces for Philip's funerals followed by another one, the *Mémoire et Épitaphe de Ferdinand d'Aragon*, for the ones of Ferdinand of Aragon (23 January 1516).<sup>40</sup> Rémi Dupuis also produced two important pieces: *La Tryumphant et solemnelle entree* that describes

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Fagel, "Het Bourgondischehof van Karel V", 130; and lastly Jonathan Dumont, "Récit de voyage et culture politique dans les Anciens Pays-Bas. La *Description poetique* de Rémi Dupuis, indiciaire de Bourgogne," in Jean Devaux, Matthieu Marchal and Alexandra Velissariou, eds, *Écrire le voyage au temps des ducs de Bourgogne* (Paris: Honoré Champion, forthcoming), for a precise description of the three parts of the chronicle.

<sup>39</sup> Jean Molinet, *L'Alliance matrimoniale des enfans d'Austrice et d'Espagne*, in Id., *Les Faictz et Dictz*, ed. Noël Dupire, vol. 1 (Paris: Société des anciens textes français, 1936), 335-40 (nr 26); Id., *Lettre a monseigneur l'archiduc quand il alla en Espagne*, in Id., *Les Faictz et Dictz*, vol. 1, 371-2 (nr 36); Id., *Le Voyage d'Espagne*, in *Ibid.*, 373-80 (nr 37); Id., *Ballade touchant le voyage d'Espagne*, in *Ibid.*, 381-2 (nr 38); Id., *Ballade adreschant a messeigneurs de Foix, Montpensier et Vendosme*, in *Ibid.*, 392-3 (nr 42); Id., *Cœurs vertueux*, in *Ibid.*, 389-91 (nr 41); Id., *Epytaphe de dame Ysabeau royne de Castille*, in *Ibid.*, 401-6 (nr 45); Id., *Les Représ de la mort Philippes, roy de Castille*, in *Ibid.*, 410-7 (nr 17). For a stylistic and contextual approach to these pieces, see Devaux, *Jean Molinet*, 515-6, 586-7; Frieden, *La Lettre et le miroir*, 112-4, 296.

<sup>40</sup> These texts are preserved in the MS Brussels, KBR, 14864-65, fos. 69<sup>r</sup>-70<sup>r</sup>, and Valenciennes, Municipal Library, MS 661, fos. 8<sup>rb</sup>-10<sup>rb</sup>. They were published by Claude Thiry, *Recherches sur la déploration funèbre française à la Renaissance*, vol. 2 (PhD, University of Liège, 1972-3), 258-68; and Ladam, *Mémoire et épitaphe* (see n. 33).

the Joyous Entry of Charles of Habsburg in Bruges (18 April 1515), and *Les Exeques et pompes funerales*, which is a description of the funerals organised in Brussels for Ferdinand of Aragon (14-15 March 1516).<sup>41</sup>

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The following pages will be divided in two sections. In the first one, I will examine how the “compromise monarchy” culture was the result of the “social compromise” reached during the crisis of the 1470s-80s, and how in the meantime this model was challenged by the quick restoration of a more “autocratic” monarchic pattern. In the second section, I will study the “cultural compromise” aspect of the “compromise monarchy” culture, *i.e.* a compromise between the Low Countries and the Spanish Kingdoms respective princely cultures. I will also show that this “cultural compromise” was the counterpart of the “social compromise” as it reintroduced some “autocratic” elements in the Low countries’ monarchic culture.

## A SOCIAL COMPROMISE

The court writers of the Low Countries did not really observe the political and social realities of the Iberian Peninsula. They rather transferred their own political culture onto the social phenomena that they witnessed in the Iberian Peninsula, or, to use other words, they transferred their social *ethos* — of individuals belonging to the entourage of the prince of the Low Countries — onto their description of the Spanish Kingdoms. Nevertheless, if the Spanish Kingdoms were such a good mirror for these court writers, it was certainly because they shared a comparable monarchic culture, *i.e.* a culture based on the participation of different social groups within relatively independent political entities (kingdoms) belonging to a mosaic political body which can be called a “composite state”.<sup>42</sup>

<sup>41</sup> Rémi Dupuis, *La Tryumphant et solempnelle entree* (see n. 21); Id., *Les Exeques et pompes funerales de feu d'eternelle et tres glorieuse memoire Don Fernande roy catholique [...]* (Leuven: Guillaume Vorsterman, 1516).

<sup>42</sup> Helmut G. Koenigsberger, “Monarchies and Parliaments in Early Modern Europe: *Dominium Regale* or *Dominium Politicum et Regale*”, *Theory and Society* 5/1 (1978): 191-217; John H. Elliott, “A Europe of Composite Monarchies”, *Past & Present* 137 (November 1992): 48-71. The “social compromise” is a key notion for understanding the shaping of heraldry in the Spanish Kingdoms from the time of Isabella and Ferdinand: Steven Thiry, *Matter(s) of State. Heraldic Display and Discourse in the Early Modern Monarchy (c. 1480-1650)* (Stuttgart: Thorbecke, 2018), 123, 159-172.

Hence, in this section, I will show how two macro-social groups of the Spanish Kingdoms (Grandees and nobles; cities, *i.e.* patricians, burghers and their representatives) were described by a third macro-group (the princely milieu) as almost the counterparts of their homologues in the Low Countries. Then, I will explore how the Cortes —the assembly of the representatives of the three orders— were represented and idealised as an agora for negotiating power in a very similar way to Estates in the Low Countries. The depiction of these social interactions will demonstrate how the court writers transferred the Low Countries’ “social compromise” culture to the Spanish Kingdoms. In the meantime, I will show how this culture was challenged by representing the interactions between the king and the other macro-social groups in ways that made royal power more autocratic.

### Grandees and nobles

Court writers depicted Philip and Charles permanently accompanied by a cortege of Grandees and nobles. These men formed the major part of the prince’s closest councillors and collaborators. In the Spanish Kingdoms, the economic and social power of nobles gave them a very special place in politics, even after Isabella and Ferdinand’s reforms.<sup>43</sup> Obviously the prince shared most of his time and, more importantly, part of his wealth and power with them.

For instance, Antoine de Lalaing presented the nobles welcoming Philip at his arrival in Navarre. He explained that in front of the doors of Hondarribia Philip met the commander of the Order of Santiago, Don Francisco de Zúñiga Avellaneda y Velasco, count of Miranda and *moult notables gens* dressed *à la fachon d’Espagne*.<sup>44</sup> Here Lalaing highlighted one of the three major Spanish Orders: the Order of Santiago, which to him seemed very similar to the Burgundian Order of the Golden Fleece. The chronicler then described each Spanish Order that appeared before the prince.<sup>45</sup> In his account of the prince’s other entries, Lalaing carefully

<sup>43</sup> Miguel Ángel Ladero Quesada, “La Genèse de l’État dans les royaumes hispaniques médiévaux (1250-1450)”, in Christian Hermann, ed., *Le Premier âge de l’État en Espagne, 1450-1700* (Paris: CNRS Éditions, 1989), 9-65 (here 50-5).

<sup>44</sup> Lalaing, *Voyage*, 148: respectively, “many notable people dressed in the Spanish style”. See also Anonymous of Vienna, *Reise des Erzherzogs Philipp*, 595-6.

<sup>45</sup> Lalaing, *Voyage*, 191-2. We know that some intellectual connections existed between the Golden Fleece and Spanish Orders, notably because of the *Libre del Ordre de Cavayleria* of Raymond Lulle (c. 1232-1315) which was well received in French and Burgundian court milieus (Vanderjagt, “*Qui sa vertu anoblist.*”, 68-9; Klaus Oschema, “Noblesse et chevalerie comme idéologie princière?”, in Jonathan D’Arcy Dacre Boulton and Johan Veenstra, eds, *The Ideology of Burgundy. The Promotion of National Consciousness*,

mentioned the most eminent nobles present in Burgos (12 February 1502), Valladolid (28 February 1502), Toledo (7 May 1502), and Barcelona (18 January 1503).<sup>46</sup> He even established a list of the Grandees of each kingdom.<sup>47</sup> He was not the only one to do this. The Anonymous of 1506 gave a similar description of Philip's arrival in Corunna (27 April 1506) and Monterrey (June 1506).<sup>48</sup> Laurent Vital also presented a similar narrative of Charles of Habsburg's entry into Becerril de Campos (31 October 1517) and Valladolid (18 November 1517). In Valladolid, Vital dedicated not only a list, but an entire chapter to the "Grandees of Spain" who came to welcome their master.<sup>49</sup>

On the one hand, the descriptions of how Spanish nobles paid tribute to the prince served to emphasise his greatness and his legitimacy. Such events often gave rise to real submission on the part of the nobility. The best example is found in the account of the Anonymous of Vienna. After the arrival of Philip the Fair in Valladolid, the political opposition between Pedro Manrique de Lara, Duke of Najera, and Francisco I Fernández de la Cueva y Mendoza, Duke of Albuquerque, and their respective followers, degenerated into a brawl. But, for the author, both Grandees restrained themselves *pour l'amour de monseigneur et de madame*.<sup>50</sup> A few days later (6 March), Najera and Albuquerque were again about to fight but Philip ended their quarrel making them *bons amis*.<sup>51</sup> The prince is here

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1364-1565 (Leiden-Boston: Brill, 2006, 229-51 [here 229-30]). However, in contrast to the Order of the Golden Fleece, the Spanish chivalric Orders had military vocations that were the direct result of the Reconquista and their relative independence from the Crown, even if this independence diminished under the Catholic Sovereigns (Philippe Josserand, *Église et pouvoir dans la Péninsule ibérique. Les ordres militaires dans le royaume de Castille (1252-1369)* [Madrid: Casa de Velázquez, 2004], 233-97; Pérez, *Isabelle et Ferdinand*, 184-7).

<sup>46</sup> Lalaing, *Voyage*, 152 (Burgos), 166 (Valladolid), 174-5 (Toledo), 256 (Barcelona). See also Molinet, *Chroniques*, 506 (Burgos), 507 (Valladolid), 514-5 (Toledo), 517 (Barcelona); Anonymous of Vienna, *Reise des Erzherzogs Philipp*, 607-8 (Burgos), 621-2 (Valladolid), 647 (Toledo), also described these encounters.

<sup>47</sup> Lalaing, *Voyage*, 214 (Valencia), 231-7 (Castile), 250 (Aragon), 260-1 (Catalonia). In a letter that he wrote in Toledo in 1502, Philip the Fair made it a priority to meet the nobles (Philip the Fair, *Lettre à Englebert de Nassau* [Toledo, 11 May 1502], in *Collections des voyages*, vol. 1 (1876), 379 [n. 4]).

<sup>48</sup> Anonymous of 1506, *Deuxième voyage*, 432-4 (Corunna), 438 (Monterrey).

<sup>49</sup> Vital, *Premier voyage*, 129-30 (Becerril de Campos), 149-57 (Valladolid). For the chapter on nobles, see *Ibid.*, 156-7. Vital wrote a similar list after the reception ceremony of Charles as King of Castile in Valladolid on 7 February 1518 (*Ibid.*, 223-4).

<sup>50</sup> Anonymous of Vienna, *Reise des Erzherzogs Philipp*, 626: "because of their love for my lord and my lady".

<sup>51</sup> *Ibid.*, 628: "good friends".

described restoring peace and causing great joy at court.<sup>52</sup> Philip and, to a lesser extent, Joanna were presented here as crucial to the socio-political equilibrium between Castilian nobles. They maintained peace by subjecting the nobility to their power, therefore proving they were essential for the preservation of the kingdom's unity and the social order.<sup>53</sup>

However these texts also recognised the power of the Grandees. Antoine de Lalaing was of the opinion that the Spanish nobility was a social group on which the king must rely to exert his rule, as they held the resources of the country.<sup>54</sup> The prince's councillor Diego de Guevara advised Philip to care for and to rely on the nobility if he wanted to rule his kingdoms. He urged Philip to summon the Grandees to appear before him and Joanna.<sup>55</sup> The Anonymous of 1506 revealed that Philip the Fair had listened to Guevara's advice. In 1506, when tensions were growing between him and Ferdinand of Aragon, Philip sent Philibert, lord of Veyré, *gagner les princes dudict royaume ou parti et du costé du roy don Philippe*.<sup>56</sup> This action ensured the nobility's support for the prince.

The numerous encounters between the Burgundian-Habsburg princes and the Iberian Grandees and nobles revealed a pattern of symbolic exchange. Nobles pledged loyalty to the sovereign and, in return, they were recognised as symbolically close to the king. In other words, the greatness on which the Iberian nobles based their social identity was extolled by the prince in exchange for their submission; in a very similar way the nobles of Low Countries' were praised by their prince for their loyalty and obedience.<sup>57</sup>

<sup>52</sup> *Ibid.*: *Et fist monseigneur bonne euvre car chacun en fut bien joyeux du bon accord.*

<sup>53</sup> Similar cases can be found in Anonymous of 1506, *Deuxième voyage*, 433-4, 436; Anonymous of Vienna, *Reise des Erzherzogs Philipp*, 595-6, 607, 621-2, 625-6; Dupuis, *S'ensuyt une description poétique*, fo. 59<sup>r</sup>; Ladam, *Histoire*, fol. 114<sup>r</sup>; Lalaing, *Voyage*, 148-9, 151-2, 184, 190, 241, 256; and Vital, *Premier voyage*, 102, 226-9.

<sup>54</sup> Lalaing, *Voyage*, 211.

<sup>55</sup> Don Diego de Guevara, *Lettre à Philippe le Beau* (Villafranca, 1<sup>st</sup>-2 June 1506), in *Collections de voyages*, vol. 1 (1876), 516 (n. 15).

<sup>56</sup> Anonymous of 1506, *Deuxième voyage*, 411: "to gain the support of the princes of the realm for King Philip's side or party".

<sup>57</sup> This complex process of symbolic exchange was particularly visible at the chapters of the Order of the Golden Fleece. See, for example, the chapter of Valenciennes (1<sup>st</sup> May 1473), when Adolph of Egmont, Duke of Guelders, was judged by the Order, which preceded the annexation of Gueldres by Charles the Bold (*Die Protokollbücher des Ordens vom Goldenen Vlies*, vol. 3, ed. Sonja Dünnebeil [Osfildern: Thorbecke, 2003], 34-40), or the chapter of Bruges (29 April 1478) when the nobles of the Low Countries who had chosen the French side were condemned by the Order (*Ibid.*, vol. 4, ed. Id. [Frankfurt-Bern-Brussels-New York-Oxford-Warsaw-Vienna: Lang, 2016], 65-71).

## Cities of the Kingdoms

The city, its space, its socio-economic activities, and the danger it posed for the prince's power occupied a central place in the political culture of the Low Countries. Taming cities and confining them to their commercial activities were the long standing aspiration of the princes of the House of Burgundy-Habsburg. Nevertheless, the crisis decades of the 1470s-80s showed them that this goal was hardly attainable. In order to profit from the cities' wealth, the Burgundian-Habsburg princes had to grant them a fuller role in the rulership of the Low Countries.

Hence, it is understandable that the court writers transferred this vision of cities in their narratives of Philip and Charles' travels. The tension between controlling cities and granting them a position in the governing process is perceptible in their writings. The obsession with controlling cities led to an accumulation of details on urbanisation and especially on the siting of urban walls, castles, and bastions. The authors provided strategic information which could be helpful for the prince and his officers.<sup>58</sup> It has to be remembered that the 16<sup>th</sup> century in the Low Countries was a period of urban citadels and castle-building — sometimes preceded by entire or partial destruction of cities.<sup>59</sup>

Marks of honour and respect (*i.e.* symbolic recognition) were also given to the cities. Hence, the authors very often praised the cities for their size, the status of their representatives, and their vigorous commercial trade. The Anonymous of Vienna, for instance, remarked that Burgos was *la meilleure ville, et la plus grande que soit en Espagne pour avoir renom*, while Valladolid was *fort belle ville et grande et fort marchande*, and Medina del Campo was a *ville fort marchande*.<sup>60</sup> The encounters between the prince and the city representatives and guild leaders were also described as a distribution of honorific gratifications as well as a voluntary submission symbolised by the granting of the city keys to the prince. In these cases, cities were obviously placed in an inferior position, and were merely a vessel to express the grandness and the might of the king.<sup>61</sup>

<sup>58</sup> Lalaing and Vital provide a couple of relevant examples on this: Lalaing, *Voyage*, 161 (Astorga, Ponferrada), 169-70 (Segovia), 263-4 (Perpignan); Vital, *Premier voyage*, 121 (Treceño), 122 (Cabuerniga), 126 (Aguilar de Campos), 131 (Ampudia), 143 (Tordesillas).

<sup>59</sup> Marc Bonne has clearly shown how this process reveals the strategy of domestication of cities: Marc Boone, "Urban Space and Political Conflict in Late Medieval Flanders", *Journal of Interdisciplinary History* 32/4 (Spring 2002): 621-30.

<sup>60</sup> Anonymous of Vienna, *Reise des Erzherzogs Philipp*, 606-7 (Burgos: "the best, the largest, and the most renowned city of Spain"), 621 (Valladolid: "strong, beautiful, large and mercantile"), 630 (Medina del Campo: "very mercantile city").

<sup>61</sup> *Ibid.*, 596-7, 599 (Fuenterrabia), 603 (Vitoria-Gasteiz), 606 (Grisallines?), 620 (Santa Maria del Campo), 621 (Torquemada), 623 (Valladolid), 630 (Medina del Campo), 631

The economic stability and the growth of trade were fundamental because wealthy cities made a wealthier sovereign.<sup>62</sup> Hence, the prince and his entourage felt it necessary to intervene in the economy and, more generally, in the life of the cities in order to bolster their growth. This “pre-Mercantilist” thought was particularly developed in Rémi Dupuis’ account of the entry of Charles of Habsburg into Bruges (18 April 1515). After having recalled the past prosperity of the Flemish city,<sup>63</sup> Dupuis showed *nobles, bourgeois, et habitants* of Bruges begging that the prince restores the grandness of their city:

[Burghers and commoners] *peuvent et doivent resonnablement esperer l’instauration et ressource de ceste leur ville en prosperité plus grande que jamais, si par grace infinie du roy des roys est permis declarer par effect son affection royalle envers ses bons et loyaulx subjectz, ce qu’il luy plaise aussi parfaitement octroyer que en sa puissance est et que nécessité le requiert.*<sup>64</sup>

In the beginning of the 16<sup>th</sup> century, Bruges lived through an economic decline. Dupuis knew it perfectly. Hence, he declared that Bruges’s decline was due to the passivity of the burghers.<sup>65</sup> He also admonished the other cities of the Low Countries: they had to rely on Charles in order to avoid the same fate.<sup>66</sup> In other words, the economic weakness of Bruges allowed the prince to reinforce his control on the city.

This “pre-Mercantilist” thought can also be found during Philip’s and Charles’ travels. The prince’s interventions in the cities’ affairs were justified by the claim that the prince was the protector of Common Good. This idea was commonly spread through late medieval mirrors of princes.<sup>67</sup> First, the prince had to ensure peace on his lands. He had also to avoid the terrible state of devastation that the Kingdom of France and

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(Olivedo), 632 (Segovia, also in Lalaing, *Voyage*, 169-70). The only exception is Burgos where the king allowed the authorities to keep the keys (Anonymous of Vienna, *Reise des Erzherzogs Philipp*, 607-8).

<sup>62</sup> Thus Lalaing wrote a list of the taxes that the king could raise on his cities: Lalaing, *Voyage*, 156 (mines of Astorga), 157-8 (city of Burgos), 211 (“contado” of Valencia), 256-7 (Barcelona and its port), 215 (Kingdom of Valencia), 231-7 (Kingdom of Castile).

<sup>63</sup> Dupuis, *La Tryumphante et solemnelle entree*, fo. 2<sup>v</sup>.

<sup>64</sup> *Ibid.*, fo. 39<sup>v</sup>: respectively, “nobles, burghers, and inhabitants”; “[Burghers and commoners] can and must reasonably hope for the restoration to their city of greater prosperity than ever, if, by the infinite grace of the King of Kings and by the effect of royal affection towards his good and loyal subjects, he [Charles of Habsburg] would be pleased to perfectly grant what his royal power can do and what necessity requires.”

<sup>65</sup> Dupuis, *La Tryumphante et solemnelle entree*, fo. 39<sup>r</sup>.

<sup>66</sup> *Ibid.*, fo. 38<sup>v</sup>.

<sup>67</sup> On the emergence of this concept of kingship in late medieval France and Burgundy, see Michel Sénellart, *Les Arts de gouverner. Du regimen médiéval au concept de gouvernement* (Paris: Seuil, 1995), *passim*.

the Low Countries had lived through during the Hundred Years War, as Laurent Vital recalled.<sup>68</sup>

Secondly, the prince had to foster fair and effective justice, which was necessary to maintain “police“ (order) which ensured secure trade.<sup>69</sup> The authors considered that the state of justice was deteriorated in the Spanish Kingdoms. Therefore, they advised the king to put in place some reforms based on the customs of the Low Countries. Laurent Vital, for instance, talked about the gentle ways that thieves were judged in Valladolid: they were exposed on a mule and forced to wander in the city, while the commoners were beating them. Vital believed that this judgement did not prevent future thefts and recommended that thieves should have their ears cut off —or that they were executed in the worst cases— as they were in the Low Countries. Vital specified that *ilz prengnent une crainte et vergongne et se abstiennent de tant plus tost*.<sup>70</sup> In this way, the authors marked the necessity of reinforcing social control in the Aragonese and Castilian cities.

Thirdly, the prince had to institute what we would call today a “development policy” that would have improved the resilience of its states towards epidemics. The authors often criticised the sanitary conditions of the Spanish cities. Molinet described Toledo as *fort puante, infecte et dangereuse pour gens delicatifz*.<sup>71</sup> For him, this is the state of most of the Castilian cities that caused the deaths of many Burgundian officers. The king had to solve this problem because it severely threatened commercial activities and trade. Authors also proposed solutions to develop the cities’ “contado”. According to Laurent Vital, the population of the Asturias was poor because the commoners refused to farm the lands, pretending that they had been granted privileges by the ancient Castilian kings. For Vital, these privileges had to be revoked.<sup>72</sup> Later, he considered the countryside of the city of Revenga where wood was so expensive that no commoners

<sup>68</sup> Vital, *Premier voyage*, 11-12.

<sup>69</sup> The association between justice and police/order at the end of the Middle Ages is described by Albert Rigaudière, “Les Ordonnances de police en France à la fin du Moyen Âge”, in Id., *Penser et construire l’État dans la France du Moyen Âge (xiii<sup>e</sup>-xv<sup>e</sup> siècle)* (Paris: Comité pour l’Histoire économique et financière de la France, 2003), 285-341 (here 285).

<sup>70</sup> Vital, *Premier voyage*, 182: “they will be frightened and ashamed, and they will immediately refrain from stealing”.

<sup>71</sup> Molinet, *Chroniques*, 517: “stinking, infected and dangerous for delicate people”. *Ibid.*, 97. Similar statements were made by Lalaing, *Voyage*, 183, 193-7, 217, 220, the Anonymous of 1506, *Deuxième voyage*, 435, and Vital, *Premier voyage*, 257.

<sup>72</sup> Vital, *Premier voyage*, 94.

could buy any. He admitted that the problem affected all Castile and therefore advised the king to start a reforestation campaign.<sup>73</sup>

From a symbolic point of view, the description of the cities resembles that of the nobility. On the one hand, cities were praised for their wealth and their elites were honoured, but on the other hand they were considered as tools for bolstering the prince's power. Therefore, they were symbolically shown as inferior. The emergence of an "interventionist" economic discourse, which announced in some ways 17<sup>th</sup> century Mercantilism, can be seen as another way to reinforce the prince's control on urban life.<sup>74</sup>

### The Cortes of Aragon and Castile

Despite the prince and its entourage's willingness to control cities and nobility, royal power and authority were legitimated only through a strictly organised and ritualised legal process which took place at the meetings of the Cortes and Estates. These assemblies were the places where the "social compromise" culture was the most visible.

Heirs of a late medieval shared conception of power, the Cortes had a fundamental political role in the Spanish Kingdoms. As in the Low Countries,<sup>75</sup> the kings' requests for extraordinary taxes were introduced

<sup>73</sup> *Ibid.*, 143.

<sup>74</sup> On early Mercantilism in the Low Countries, especially in relation to currencies, see Marie-Laure Leguay, *La Souveraineté monétaire dans les Pays-Bas méridionaux, xv<sup>e</sup>-xix<sup>e</sup> siècle* (Turnhout: Brepols, 2016; I thank David Kusman for drawing my attention to this book). Nevertheless, the emergence of an economic philosophy did not wait the 16<sup>th</sup> century, as shown by Joel Kaye, *Economy and Nature in the Fourteenth century. Money, Market Exchange, and the Emergence of Scientific Thought* (Cambridge: Cambridge U.P., 1998). The author describes the emergence of an economic thought at the University of Paris during the Late Middle Ages. This thought had an impact on the royal administration and the way it conceived of money and taxation: Lydwine Scordia, "Le Roi doit vivre du sien". *La théorie de l'impôt en France (xiii<sup>e</sup>-xv<sup>e</sup> siècles)* (Paris: Institut d'Études Augustiniennes, 2005). A global perspective on the transition from Feudalism to Mercantilism is well sketched out in Norbert Elias, *The Civilizing Process*, vol 2, *State Formation and Civilization* (Oxford: Blackwell, 1982).

<sup>75</sup> The oath before the Three Estates was also practised in the Low Countries, notably during the Joyous Entries of the prince. Philip and Charles' subjects could have been therefore particularly sensitive to the social role of the Cortes in the Spanish Kingdoms (Jean-Marie Cauchies, "La Signification politique des entrées princières dans les Pays-Bas: Maximilien d'Autriche et Philippe le Beau", *P.C.E.É.B.* 34 (1994): 19-35 [here 29-31]; Marc Boone, "L'État bourguignon, un État inventeur ou les limites de l'invention", in Paravicini *e.a.*, eds, *La Cour de Bourgogne et l'Europe*, 133-56 [here 141 sq.]). Moreover during their respective Spanish journeys, Philip and Charles maintained contact with the General Estates of the Low Countries in order to ask for more subsidies (Robert Wellens, *Les États Généraux des Pays-Bas des origines à la fin du règne de Philippe le Beau (1464-1506)*, vol. 1 [Kortrijk-Heule: E. Nauwelaerts, 1974], 256-7, 267-9, 503-4, 514-6; Helmut G. Koenigsberger, *Monarchies, States Generals and Parliaments. The Netherlands in the Fifteenth and Sixteenth Centuries*

before the Cortes. It was also before them that the sovereign was required to swear an oath to be considered the legitimate king. At the end of the Middle Ages, the coronation (“le sacre”) of the king, as it was known in England or in France, disappeared from the Spanish Kingdoms, and the oath-contract ceremony became the main justification for royal power.<sup>76</sup> During the ceremony, the king came before the representatives of the Three Estates (clergy, nobility, and cities) and swore to respect the privileges of his kingdoms and states. After the king’s oath, the representatives of the Cortes pledged their allegiance to him.<sup>77</sup>

Several assemblies of the Cortes took place for both Philip (Toledo, 22 May 1502; Saragossa, 27 October 1502; Valladolid, 12 July 1506) and Charles (Valladolid, 7 February 1518).<sup>78</sup> These assemblies established the Burgundian-Habsburg sovereigns. Indeed, Philip and Charles swore to respect the laws and privileges of their kingdoms in exchange for the recognition of their right to the Crowns.<sup>79</sup>

The contractual aspect of the ceremonies seems to have been particularly well understood by the prince and his entourage, according to Philibert Naturel, councillor and ambassador of Philip and Charles, in one of his letters. Respecting the Cortes’ privileges strengthened the position of the prince:

[...] *toutesfois, que luy ferez le mieulx que vous pourrez, combien qu’il vous sera bien force, au commencement, de démonstrer vouloir entretenir les costumes de*

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[Cambridge: Cambridge U.P., 2001], 89, 105-6). The practice of the oath-contract was followed in different ways in all late medieval Europe: *Avant le contrat social. Le contrat politique dans l’Occident médiéval (xiii<sup>e</sup>-xv<sup>e</sup> siècle)*, ed. François Foronda (Paris: Éditions de la Sorbonne, 2011); Thierry Dutour, *Sous l’Empire du Bien. “Bonnes gens” et pacte social (xiii<sup>e</sup>-xv<sup>e</sup> siècle)* (Paris: Classiques Garnier, 2015), 363-80, 394-6.

<sup>76</sup> Ladero Quesada, “La Genèse de l’État”, 25, and more generally on the Cortes, 60-4; Teofilo F. Ruiz, “Une Royauté sans sacre: la monarchie castillane du bas Moyen Âge”, *Annales. Économies, Sociétés, Civilisations* 39/3 (1984), 429-53 (here 440-1).

<sup>77</sup> During the reign of Ferdinand and Isabella, the Cortes were however summoned less frequently, and were strictly controlled by the Crown. They only recovered their influence during power vacuums, for example, after the deaths of Isabella and Ferdinand (María Asenjo González, “La aristocracización política en Castilla y el proceso de participación urbana (1252-1520)”, in José Manuel Nieto Soria, ed., *La monarquía como conflicto en la Corona castellano-leonesa (c. 1230-1504)* [Madrid: Silex, 2006], 133-96, 186-8; Pérez, *Isabelle et Ferdinand*, 161-4).

<sup>78</sup> Toledo: Lalaing, *Voyage*, 178-81; Molinet, *Chroniques*, 517; Philip the Fair, *Lettre à Englebert de Nassau* (Toledo, 26 May 1502), in *Collection des voyages*, vol. 1 (1876), 380 (n. 5); Saragossa: Lalaing, *Voyage*, 240-2; Molinet, *Chroniques*, 517; Valladolid, 1506: the Anonymous of 1506 did not write about the ceremony; Valladolid, 1518: Vital, *Premier voyage*, 223-6.

<sup>79</sup> Vital evoked Spanish privileges: *Ibid.*, 165 (navy policy), 209-10 (tariffs), 237 (privileges of kings and queens of Castile), 249-50 (comparison between the customs of Aragon and Castile).

*vosdis royaumes, [...] car jusques alors il vous est bien nécessaire de obtempérer à plusieurs choses, et tant plus à celles qui concernent les privilèges des pays et royaumes, pour vous démonstrer envers voz subjectz comme vous devez.*<sup>80</sup>

What mattered to the Cortes was the “naturalness” of the prince, a concept which was also at the core of Low Countries’ political culture.<sup>81</sup> The prince was supposed to descend directly from the ancestral lineage of rulers of his lands, and had to be born in the lands over which he would reign. He had also to be educated according to the customs of his lands. In this regard, Charles and even more Philip could encounter difficulties in being recognised as natural princes. They received the Crowns because they were respectively son and husband of Queen Joanna: they were thus consort-kings. This situation was perfectly understood by the authors, for example, in Molinet’s description of the reception of Philip the Fair by the Cortes of Aragon in Saragossa (1502). The Cortes swore *que, après son dechèz, ilz tendroyent à roy mondit seigneur l’archiduc, à cause de sa compaignie l’archiducesse, sa fille [i.e. Queen Joanna]*.<sup>82</sup>

Therefore, it was a real challenge for the authors to present their masters as natural princes and heirs. In the case of Charles of Habsburg the proof that he was the natural heir to the Crowns was not as problematic

<sup>80</sup> Philibert Naturel, *Lettre à Philippe le Beau* (Rome, 28 June 1506), in *Collection des voyages*, vol. 1 (1876), 545-50 [n. 32], here 546: “Nevertheless, you [Philip the Fair] will do the best you can, even if in the beginning you have to force yourself to show your will to preserve the customs of your kingdoms [...] because for now it is necessary to give in to several things, most importantly those concerning the privileges of the countries and kingdoms, in order to fulfil your duty and demonstrate your good will to your subjects.”

<sup>81</sup> The concept of “naturalness” in the Low Countries is well described by Arie J. Vanderjagt, *Qui sa vertu anoblist. The Concepts of noblesse and chose publique in Burgundian Political Thought (Including Fifteenth Century French Translations of Giovanni Aurispa, Buonaccorso da Montemagno, and Diego de Valera)* (Groningen: J. Mielot, 1981), 55-6 (in general), 66; and Jan Dumolyn, “Justice, Equity and the Common Good. The State Ideology of the Councillors of the Burgundian States”, in D’Arcy Dacre Boulton *e.a.*, eds, *The Ideology of Burgundy*, 1-20 (esp. 16). The Estates General of the Low Countries presented themselves as the guardians of the naturalness of the prince. This concept was particularly used during princely entries (Cauchies, “La Signification politique”, 23; Élodie Lecuppre-Desjardin, *La Ville des cérémonies. Essai sur la communication politique dans les anciens Pays-Bas bourguignons* [Turnhout: Brepols, 2004], 135-58) or after the death of the prince in order to recognise his successor; this was especially the case after the death of Philip the Fair (Robert Wellens, “Les États généraux et la succession de Philippe le Beau dans les Pays-Bas”, in *Liber memorialis Émile Cornez* [Leuven-Paris: Nauwelaerts, 1972], 125-59 [here 140]). However, there were some fundamental differences between the concept in the Low Countries and in the Spanish Kingdoms. In the latter case, the concept could also be extended to define a state of “natural” vassalage or “natural” subject. The natural vassals or subjects of the king were those who were required to naturally obey him (Ladero Quesada, “La Genèse de l’État”, 19-20, 26-7).

<sup>82</sup> “[...] that after the king’s death they will consider my lord, the archduke, as king because of his spouse the archduchess, his daughter.” Molinet, *Chroniques*, 517.

considering his Aragonese and Castilian origins through his mother. But still he could be challenged by his brother Ferdinand (born in 1503 at Alcalá de Hernanes). This is why Nicaise Ladam insisted that Charles was the only legitimate successor of Ferdinand of Aragon without question,<sup>83</sup> when in the meantime references to the consort-kingship and the persona of Queen Joanna tended to be removed from the accounts.<sup>84</sup>

In contrast, the authors knew perfectly that presenting Philip the Fair as a “natural” Castilian sovereign was hyperbolic.<sup>85</sup> Henceforth if Philip’s staff members tried to associate their prince with the traditional prince of Castile’s dignity (especially using the expression *comme au prince de Castille*),<sup>86</sup> they appeared sometimes reluctant to consider him as the “natural” prince of Castile. In fact, Philip’s entourage recognised that his authority relied on his wife, as in Castile, *l’on ne fait jamais ung commandement de par le roy que la royne ni soit nommee, pour ce qu’il est roy de par la royne* — which was exactly the interpretation of the Cortes.<sup>87</sup> Therefore, if Philip was not considered — or at least not fully considered — as a “natural” prince, the Spanish Kingdoms could reject him, even physically. An example of such a fear is given by Philibert Naturel. He discouraged his master from dining outside his palace as he would “in [his] natural country”. He asserted that Philip was not accustomed to Spanish food because he did not grow up in the country. The concept of “naturalness” here extends beyond a strictly political context and stretches to a cultural (dietary habits) and even medical (food intolerance) meaning.<sup>88</sup>

Nevertheless, if the authors respected the oath-contract ceremony and the concept of “naturalness”, they were also willing to describe a more immediate and direct succession to the Crowns that would benefit their

<sup>83</sup> Ladam, *Mémoire*, 89, vv. 23-6.

<sup>84</sup> See e.g. the meeting of the Cortes of Valladolid in 1518: *VI. Ordenamiento de las Cortes de Valladolid de 1518*, in *Córtés de los antiguos reinos de Leon y de Castilla*, vol. 4, ed. Real Academia de la Historia (Madrid: Impresores de la Real Casa, 1882), 260.

<sup>85</sup> For example, Jean Molinet sometimes realistically described his master as the consort-king because of his spouse Joanna (Molinet, *Cœurs vertueux*, 390, vv. 43-8 [n. 41]). The same ideas are quoted by the Anonymous of 1506, *Deuxième voyage*, 389, and by Philip’s officers such as Don Diego de Guevara, *Lettre à Philippe le Beau* (Villafranca, [6 June 1506]), in *Collections de voyages*, vol. 1 (1876), 519 (n. 17).

<sup>86</sup> Anonymous of Vienna, *Reise des Erzherzogs Philipp*, 596-7, 606, 620, 625, 632: “as prince of Castile”.

<sup>87</sup> *Ibid.*, 597: “[...] none of the king’s commandment can be done without naming the queen, as he is king because of the queen”. For the Cortes’s point of view on Philip’s legitimacy to inherit the Crowns, see the account of the Cortes of Valladolid (1506): *IV. Cortes de Valladolid de 1506*, in *Córtés de los antiguos reinos*, vol. 4, 220.

<sup>88</sup> Philibert Naturel, *Lettre à Philippe le Beau sur les précautions qu’il doit prendre pour son manger* (Rome, 7 June 1506), in *Collection des voyages*, vol. 1 (1876), 523-4 (n. 20): *comme en vostre país naturel*.

masters. This “autocratic” solution neglected the medium of the Cortes/Estates. The funerals of Isabella of Castile organised in the Saint Michael and Gudula church in Brussels (14-15 January 1505) were probably the best example of this tendency. Here a direct transmission of sovereignty<sup>89</sup> from Isabella to the archducal couple was clearly staged by Jean Molinet. At the end of the ceremony, for instance, Philip was declared *dom Philippe [...] par la grace de Dieu roy [...] de Castille, de Leon et de Grenate*.<sup>90</sup> This sentence shadows the necessary legitimation of Philip by the Cortes of Castile.

The Cortes, viewed as a mirror of the Estates in the Low Countries, were recognised as the place where the legitimacy of the prince and other groups (nobles and urban elites) was forged. The authors praised a negotiated vision of rulership based on the oath-contract and the “naturalness” of the prince. Hence they validated the political values that were at the core of the Low Countries’ “compromise monarchic” culture. However, as we have seen in the case of the Brussels funerals of Queen Isabella, there were some attempts to define the prince’s power without using the Cortes/Estates as the intermediary they were in reality.

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<sup>89</sup> Burgundian funerals were influenced by French royal funerals, where the idea of the instant transmission of power between the deceased king and his successor was central. The funerals of Philip the Good introduced for the first time the idea of a direct transmission of power (Murielle Gaude-Ferragu, *D’Or et de cendres. La mort et les funérailles des princes dans le royaume de France au bas Moyen Âge* [Villeneuve d’Ascq: P.U. du Septentrion, 2005], 229-36; Lecuppre-Desjardins, *Le Royaume inachevé*, 161). In the case of Philip the Fair, direct transmission was conveyed by other media. For instance, after his proclamation as consort-king of Castile (14 January 1505), Philip held officially the title of King by the Grace of God in the documents issued by his chancellery. See e.g. a letter of the 10 June 1506 in Lille, Archives départementales du Nord, B 1554, nr. 23 811 (new reference: B 18 825), fo. 135<sup>r</sup>v. He also commissioned a new great seal for the Low Countries, on which he appeared without Joanna, as King by the Grace of God, of Castile, Leon and Granada (*DEI + GRA + REGIS + CASTELLE + LEGIONIS + GRANATE*). He was also wearing the collar of the Golden Fleece. The seal confirms the impression given by the narratives (René Laurent, “Le Grand sceau de majesté des archiducs Maximilien d’Autriche et Philippe le Beau (1484-1496)”, in Jean-Marie Duvosquel, Jacques Nazet and André Vanrie, eds, *Les Pays-Bas bourguignons. Histoire et Institutions. Mélanges André Uytendaele* [Brussels: Archives et bibliothèques de Belgique, 1996], 287-95; Id., *Les Sceaux des princes territoriaux belges de 1492 à 1794* [Brussels: Archives générales du Royaume, 1997], 14-5; M. J. Onghena, *De iconografie van Philips De Schone* [Brussels: Palais des Académies, 1959], 327-8 [n. 187-8]).

<sup>90</sup> Molinet, *Chroniques*, 1935, 540-1: “[...] lord Philip [...] by the Grace of God, King [...] of Castile, Leon and Granada”.

The Low Countries' court writers reproduced in their writings the culture of "social compromise" which had emerged from the 1470s-80s crisis, and which revealed the resilience of the prince and his entourage. Grandees and nobles were praised for being submissive to the king and, in exchange, received symbolical gratifications and a chosen place right next to him. Cities had to accept the prince's intervention in their activities but were also protected and honoured. The Cortes were represented as a politico-cultural nexus analogous to the Estates in the Low Countries, *i.e.* places where the legitimacy of the prince and groups of political actors was negotiated and forged.

However we can also assert that if the social compromise seemed to be, at first glance, respected, nobles were more subjected than extolled and cities were reduced to a tool for the prince's use. The Cortes were sometimes diminished by the use of a more vertical and autocratic principle of succession (*i.e.* a direct transmission by the Grace of God) which challenged the oath-contract and the concept of "naturalness". Thus it appears that, at the beginning of the 16<sup>th</sup> century, the more the prince's power was growing, the more the court culture of the Low Countries tended towards the more "autocratic" way of governing that had preceded the crisis of the 1470s-80s.

### A CULTURAL COMPROMISE

This "autocratic" tendency was actually reinforced by the second form of compromise described by the court writers: the "cultural compromise" between the Low Countries and the Spanish Kingdoms.

In this section, I will discuss how the Low Countries' court writers created cultural bonds between the Low Countries and the Spanish Kingdoms. Above all, some connections were based on an individual and dynastic basis. The court writers underlined that Philip and Charles shared kinship ties with Isabella of Castile, Ferdinand of Aragon, and other princely figures. Therefore, they suggested that the relationship between these characters was not based on hierarchic order and political interests but rather on family mutual care and shared feelings. Secondly, the court writers attempted to integrate Philip and Charles into a rewritten historiography of the Spanish Kingdoms. They commented on the life of Isabella and Ferdinand, and mixed these short biographies with the ones of Philip and Charles. Thirdly, court writers developed cultural bonds on a much broader scale: between the Burgundian-Habsburg and Aragonese-Castilian elites and populations, and also by creating a common and mixed imagery of both territories.

Ultimately, the insistence on dynastic ties — and therefore rather private, though mixed with the economic and institutional aspects — strengthened a conception of monarchy much more vertical and “autocratic”, which challenged the more negotiated vision of monarchy presented above.

### From Kingship to Kinship

The court writers were continuously shaping dynastic ties between Philip, Charles, Ferdinand, and Isabella, and more generally with other princely relatives, in order to bolster their masters’ legitimacy in the Spanish Kingdoms.

At first, they extolled the different encounters between the princes of the Low Countries and their Spanish relatives. For Philip, these moments were occasions to place himself politically and symbolically alongside his father- and mother-in-law. For Charles, these encounters, principally with his brother Ferdinand, his sister Eleanor, and Germaine de Foix, second spouse of Ferdinand of Aragon, were used to establish his position as dynastic leader.

During his first journey, Philip the Fair fell ill and was forced to stay for a while near Toledo, in the village of Olías del Rey (30 April-7 May 1502). Ferdinand of Aragon came to his side. Joanna of Castile welcomed her father and *embracha et baisa*. She then led him into Philip’s bedchamber, where Ferdinand *osta incontinent son bonnet* and approached the prince. Philip *bougier ne pooit, mais osta son bonnet, et print la main du roy et le baisa à force*. Ferdinand did not want to let him kiss his hand — a very specific Aragonese-Castilian ceremonial —,<sup>91</sup> but he finally gave in. They conversed for a while, and Joanna translated for them.<sup>92</sup> Antoine de Lalaing witnessed this event. In his work, he attempted to demonstrate that a kind of familiarity and proximity existed between the two princes. Ferdinand refused to allow Philip to kiss his hand, even if it was a tradition that was honoured by every member of the Spanish nobility.<sup>93</sup> The king even took off his hat in front of Philip. Molinet and the Anonymous of Vienna reinforce this proximity in their accounts wherein, *le roy approcha*

<sup>91</sup> See Álvaro Fernández de Córdova Miralles, *La corte de Isabel I. Ritos y ceremonias de una reina (1474-1504)* (Madrid: Dyckinson, 2002), 231-2; Ruiz, “Une Royauté sans sacre”, 442.

<sup>92</sup> Lalaing, *Voyage*, 173: respectively, “kissed his hand”; “took off immediately his cap”; “could not move, but took off his cap and seized the hand of the king, which he kissed forcefully”. See also Cauchies, *Philippe le Beau*, 138.

<sup>93</sup> This practice impressed the Burgundians because they were not accustomed to such a distance between the prince and his nobles. See Lalaing, *Voyage*, 515; Molinet, *Chroniques*, 514; Vital, *Premier voyage*, 96.

*et monseigneur fit signe de soy lever, [...] le roy ne le souffri, ains se hasta sy le vint embracier, et monseigneur se mit en paine de baisier la main du roy et le roy le mucha.* The symbolic rapprochement between the two men was here even more significant because Ferdinand prevented Philip from standing up; this was not mentioned in Lalaing's narrative. Molinet and the Anonymous of Vienna ended the story by insisting on the *grant amour* ("great love") between the two princes.<sup>94</sup>

The symbolic distance that should have existed between Ferdinand and Philip was mitigated — their status were clearly different: Ferdinand was a king and Philip not. Court writers described the meeting in a context of shared emotions (love) and family bonds. This way of presenting events was developed in Joanna and Philip's entry into Toledo (7 May 1502). Ferdinand insisted on preventing Philip from dismounting and then embraced him. Philip then tried to kiss the hand of his father-in-law, but Ferdinand prevented him. Philip finally succeeded in giving him a furtive kiss on the hand. Afterwards, Ferdinand entered the city under a golden canopy with the archducal couple by his side, not behind him. The chronicler specified that Ferdinand was like *le père au milieu de ses .ii. enfans*.<sup>95</sup> Here again we discern that the perfectly regulated etiquette of the entry was replaced in the travel accounts by references to emotions and kinship ties.

In both cases, the ceremonial aspects were deliberately mitigated by the authors in order to show that all princes and princesses were part of the same family. They attempted to secure the dynasty by demonstrating

<sup>94</sup> Molinet, *Chroniques*, 513-4: "[...] the king approached and my lord tried to stand up, [...] the king did not want him to and hastened to kiss him. My lord tried to kiss the hand of the king, but Ferdinand hid his hand"; Anonymous of Vienna, *Reise des Erzherzogs Philipp*, 644. See also Philip the Fair, *Lettre au gouverneur de Béthune*, Malines, 30 May 1502, in *Collection des voyages*, vol. 1 (1876), 378 (n. 4); Anonymous of 1506, *Deuxième voyage*, 390. The use of emotions in order to bolster Burgundian ducal authority is underlined by Laurent Smagghe, *Les Émotions du prince. Émotion et discours politique dans l'espace bourguignon* (Paris: Classiques Garnier, 2012), esp. 357-68.

<sup>95</sup> Molinet, *Chroniques*, 514-5: "a father amongst his two children". See also Lalaing, *Voyage*, 174-6; Anonymous of Vienna, *Reise des Erzherzogs Philipp*, 646-54; Cauchies, *Philippe le Beau*, 138-9. Molinet reported that Ferdinand rode alone under the canopy (Molinet, *Chroniques*, 515), which suggests that a complete symbolic equality was not established between the archducal couple and the Catholic Monarchs. The ceremony of the "baisemain" was a staging (the king's refusal to be kissed, and Philip who kissed him by stealth) which tried to spare the dignity and feelings of Philip and Ferdinand. The same process was repeated shortly thereafter, when the archducal couple met Isabella of Castile (*Ibid.*, 514-5; Lalaing, *Voyage*, 176; Anonymous of Vienna, *Reise des Erzherzogs Philipp*, 652-3). Several poems written after the journey also staged the harmonious relationship between Philip and Ferdinand (Ladam, *Histoire*, fo. 66<sup>v</sup>; Id., *Mémoire*, 117, vv. 804-7; Molinet, *Le Voyage d'Espagne*, 375, vv. 65-72 [n. 37]). The idea of Philip as "son" of Ferdinand can also be found in Ladam's chronicle (Ladam, *Histoire*, fo. 66<sup>v</sup>).

its continuity throughout a process of cultural compromise: the symbolic submission that Philip had to show to Ferdinand according to their difference of ranks was mitigated by the insistence on kinship and emotional ties.

The situation was different in the case of Charles of Habsburg's encounters with his relatives: they were occasions to establish his leadership over the dynasty. On the 27<sup>th</sup> of November 1517, in Valladolid, Charles met Germaine de Foix. He prevented the widow queen of Aragon from dismounting to kiss his hand.<sup>96</sup> Afterwards, during Charles's coronation in Valladolid (7 February 1518), Ferdinand and Eleanor appeared on their knees to pledge their allegiance. Charles refused to let them kiss his hand, and he even embraced his sister *par ung singne de gracieulx remerchiment*. In this narrative, the symbolic distance between the actors was diminished (none of them was obliged to dismount to kiss the king's hand; Charles granted a kiss to Eleanor).<sup>97</sup> Charles was put in the position held by his grandparents in the previous narratives: like Ferdinand and Isabella, he displayed acts of symbolic proximity that are reinforced by the interpretation of events given by the authors. However, in Charles' case, a greater distance remained between him and his relatives, thereby increasing his royal dignity, and showing him as the head of the dynasty.

The funeral ceremonies of Isabella of Castile (d. 26 November 1504) and Ferdinand of Aragon (d. 23 January 1516) organised in Brussels were other key-events used by the authors in order to shape bonds between the Burgundian-Habsburg and Castilian-Aragonese lineages, especially by mixing symbols belonging to both princely cultures.<sup>98</sup>

Isabella's funeral ceremony took place in the church of Saint Michael and Gudula in Brussels on 14 and 15 January 1505, in the presence of Joanna of Castile and Philip the Fair.<sup>99</sup> A royal crown representing Queen

<sup>96</sup> Vital, *Premier voyage*, 159.

<sup>97</sup> *Ibid.*, 225: "as a sign of gracious thanks". An almost identical situation took place when Ferdinand of Habsburg left the Iberian Peninsula for the Low Countries (20 April 1518; *Ibid.*, 269-71).

<sup>98</sup> More generally, on the funerals of Ferdinand and Isabella, see Rafael Domínguez Casas, "Exequias borgñonas en tiempos de Juana I de Castilla", in Miguel Ángel Zalama, ed., *Juana I. Arte, poder y culturaentorno a unareina que no gobernó* (Valladolid: Centro de Estudios de Europa Hispánica, 2010), 259-86; Friedrich Edelmayr, "Die Leichenfeiernfür Ferdinand den katholischen in den Niederlanden (1516)", in Lothar Kolmer, ed., *Der Tod des Mächtigen. Kult und Kultur des Todes spätmittelalterlicher Herscher* (Paderborn: Schöningh, 1997), 229-61; Elisa Ruiz García, "Aspectos representativos en el ceremonial de unas exequias reales (a. 1504-1516)", *En la España Medieval* 26 (2003): 263-94; Thiry, *Matter(s) of State*, 122-23.

<sup>99</sup> Molinet, *Chroniques*, 538-41. A less thorough record of the funerals exists in *L'Obsèque de feu madame Isabel, en son temps roynne de Castille, de Leon, de Grenade, etc.* [...],

Isabella was placed on the saddle of a palfrey in the procession.<sup>100</sup> On arrival at the church, the crown was put on a coffin, on which Isabella's kingdoms (Castile, León, and Granada) were represented by repeated depictions of their coats of arms all over the church.<sup>101</sup> The culminating point of the ceremony was when the herald "Golden Fleece" proclaimed the following in front of the queen's effigy: *Très haulte, très excellente, très puissante et très catholique*; and the assembly answered: *Elle est morte, de très vertueuse et loable mémoire*. "Golden Fleece" shouted three times: *Vive dom Philippe et donne Joanne, par la grace de Dieu roy et royne de Castille, de Leon et de Grenate*.<sup>102</sup> He then placed his rod, the symbol of his functions, on the altar, and the royal officers quickly followed his example.<sup>103</sup>

The Brussels ceremony offered an opportunity to surround Philip the Fair with numerous monarchical symbols and to associate — perhaps for the first time?— Burgundian-Habsburg symbolism with that of the Castilian tradition.<sup>104</sup> For example, Castilian coats of arms were placed alongside Burgundian-Habsburg ones along the cortege and in the church. Burgundian practices were also used to honor the Castilian queen: the officers' resignation of their functions by dropping their rods on the altar — clearly an imitation of the French royal funerals — and the presence of the Burgundian ducal sword, which was used to represent the transfer of sovereignty from one prince to another.<sup>105</sup>

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in *Analectes historiques*, ed. Léon-Prosper Gachard, vol. 3 (Brussels: F. Hayez, 1863), 297-302.

<sup>100</sup> Molinet, *Chroniques*, 540.

<sup>101</sup> *Ibid.*, 539. Throughout the description of the ceremony, we can observe symbolism of the number three (the three kingdoms of Isabella; 300 torchbearers; three bishops). Nevertheless, this symbolism was not perfect because four kingdoms (Galicia) and four heralds of arms appeared afterwards (*Ibid.*, 540).

<sup>102</sup> Molinet, *Chroniques*, 540-1: respectively, "Highest, most distinguished, almighty and most Catholic"; "She is dead and rests in very virtuous and laudable memory"; "Long live Lord Philip and Lady Joanna, by the Grace of God, King and Queen of Castile, León and Granada."

<sup>103</sup> Burgundian and French princes copied French royal funerals where princely officers resigned their functions by throwing their insignia into the grave (Gaude-Ferragu, *D'Or et de cendres*, 146-52; Ralph Giesey, *Le Roi ne meurt jamais. Les obsèques royales dans la France de la Renaissance*, trans. Dominique Ebnöther [Paris: Flammarion, 1987], 115-26, 267-90).

<sup>104</sup> Austrian heraldry was also present during the ceremony and associated with Burgundian and Castilian symbolism: Thiry, *Matter(s) of State*, 119-122.

<sup>105</sup> Molinet, *Chroniques*, 541: *Thoison d'or, roy d'armes, retourna vers l'autel, print une espée par la pointe, le leva la mance en hault et, les honneurs fais, vint devant le roy se lui dit à haulte voix: "Sire, ceste espée vous appartient pour justice maintenir, vos royames et subgetz deffendre"* ("Golden Fleece", King of arms, went back to the altar and took the sword by the point, lifting the handle upwards. After paying a tribute [to

What was apparently an innovation in 1505 became more institutionalised during Ferdinand's funerals in Brussels. The ceremony was also organised in Saint Michael and Gudula (14-15 March 1516). The coats of arms of the Spanish Kingdoms were displayed alongside the procession and in the church, together with some collars of the Order of the Golden Fleece.<sup>106</sup> Three royal symbols were used to mark the transfer of power to Charles of Habsburg. First, a crown was placed on the effigy of the deceased king.<sup>107</sup> Then, during his sermon, Michael of Pavia, dean of Our Lady of Cambrai, insisted on the transfer of titles and values between Ferdinand and Charles.<sup>108</sup> Finally, a ceremony of the transmission of power using the ducal sword took also place<sup>109</sup>, and the herald "Golden Fleece" proclaimed: *donne Jehanne et don Charles, par la grace de Dieu, roy catholiques, heritiers de tous ses royaulmes et principaultez.*<sup>110</sup>

These royal encounters and funerals were occasions to mould a royal imagery based on a compromise between Castilian-Aragonese and Burgundian-Habsburg cultures. They also allowed the creation of a less asymmetrical relation between the Burgundian-Habsburg princes and their kin, which was based on emotions and family bonds. However, these narratives also established a more dynastic and vertical monarchic culture: Philip and Charles received their power because of the position they held in the dynasty. Several symbols, for instance during the Brussels' funerals, showed that this power was almost directly transmitted to them; they did not receive it because of a compromise made with the other social forces of their kingdoms.

### Historiographical constructions

Another step in this direction was taken throughout the historiographical narratives written by the Low Countries' court writers. The "cultural compromise" that the court writers intended to create led them to invent short paragraphs dedicated to the history of Ferdinand of Aragon and Isabella of Castile. It was another way to integrate Philip and Charles in the Spanish Kingdoms by associating them to the reconstructed

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Isabella], he went before the king and proclaimed: 'Sire, this sword belongs to you. You shall use it to maintain justice and to defend your kingdoms and subjects'''). On the ducal sword in Burgundian ducal funerals, see Gaude-Ferragu, *D'Or et de cendres*, 232-4.

<sup>106</sup> Dupuis, *Les Exeques et pompes funerales*, fos. 139<sup>r</sup>, 142<sup>v</sup>-3<sup>v</sup>.

<sup>107</sup> *Ibid.*, fo. 169<sup>r</sup>.

<sup>108</sup> *Ibid.*, fos. 179<sup>v</sup>-95<sup>r</sup>.

<sup>109</sup> *Ibid.*, fo. 197<sup>v</sup>.

<sup>110</sup> *Ibid.*, fo. 196<sup>r-v</sup>: "Lady Joanna and Lord Charles, by the Grace of God, Catholic Kings, heirs to every kingdom and principality."

memory of their Spanish relatives, *i.e.* a kind of memorial and symbolic appropriation.<sup>111</sup>

Firstly, the court writers extolled the marriage between Ferdinand and Isabella (14 October 1469) and the way they ruled their kingdoms. Following their marriage, Isabella and Ferdinand consolidated their efforts to tame the Grandees and to unify their kingdoms.<sup>112</sup> For instance, Antoine de Lalaing wrote a long paragraph about the reorganisation of Castile by Queen Isabella. He praised her laws for having prevented the Grandees from squandering the wealth of the kingdom.<sup>113</sup> She forced them to mount horses *adfin d'estre mieulx induis à la guerre*.<sup>114</sup> Moreover, she *faict chercher plus avant [des] terres et isles ès Indes*. Lalaing considered these discoveries as positive enterprises of christianisation and civilisation. Before the conquest, the indigenous population of these territories lived *tout nud et [...] brutalement come bestes, et ne sçavoient la manière de cultiver et augmenter le pays*. Then Isabella sent *navires, gens et vitailles, pour faire maisons et églises et multiplier ces isles*,<sup>115</sup> which promoted Catholicism and developed those wild lands.<sup>116</sup>

<sup>111</sup> Isabella and Ferdinand had a central position in Iberian historiography of the 16<sup>th</sup> century. They were notably already depicted as the founders of a unified state, particularly under Charles V and his son Philip II. See Elliott, *Imperial Spain*, 140-1; Thiry, *Matter(s) of State*, 165. The sovereigns were not the only ancestors of Philip and Charles that were praised. While visiting churches in Léon, Antoine de Lalaing admired the tombs of ancient kings and queens. He discussed the most famous amongst them by highlighting the characteristics that they had in common with Philip the Fair (Lalaing, *Voyage*, 156). Moreover, the Anonymous of Vienna recalled the visit of Philip the Fair to the Charterhouse of Miraflores (18 February 1502) built by King John II of Castile and his sister Queen Isabella as a necropolis for their lineage. Philip saw the tombs of King Henri IV of Castile and Prince Alfonso of Castile, an honor which was only made to some *grans princes ou du sanc du roy* (Lalaing, *Voyage*, 614: “great princes or those of the king’s blood”). Here, the Anonymous of Vienna emphasised the historical ties between Philip and the royal house of Castile, meaning that his master was legitimately entitled to act as the new prince of Castile.

<sup>112</sup> Lalaing, *Voyage*, 221; Molinet, *Epytaphe de dame Ysabeau roïne de Castille*, 402, vv. 33-40 (nr 45); Ladam, *Mémoire*, 104, vv. 429-36; 116, vv. 772-5.

<sup>113</sup> Lalaing, *Voyage*, 222.

<sup>114</sup> *Ibid.*, 223: “in order to be trained for war”.

<sup>115</sup> *Ibid.*, 226: respectively, “sent explorers in search of territories and islands in the Indies”; “naked and [...] roughly like beasts, and they did not know how to farm and increase the value of the land. Then Isabella sent ships, people and supplies to build houses and churches in order to improve these islands.” It is not clear if Lalaing was writing about the Americas. In his narrative, he evoked the *isle de Canare* (Canary Islands), a Castilian settlement since 1402. He then mentioned some “further” lands (*plus avant*). He may have referred to Cuba, Haiti or another Caribbean island discovered by Christopher Columbus between 1492 and 1504 (*Ibid.*, 226-8; Ladero Quesada, *La corte de Isabel I*, 59-60; Pérez, *Isabelle et Ferdinand*, 269-70, 283-4), but he did not give the exact names.

<sup>116</sup> The same conclusion can be drawn after having read Ladam who assumed that Ferdinand colonised the islands of the Atlantic Ocean to fight the Ottomans effectively (Ladam, *Mémoire*, 117, vv. 792-5).

Ferdinand and Isabella's war against the Muslim Kingdom of Granada and their Catholic proselytism were described by the Low Countries' authors as their major accomplishments. For instance, Lalaing discussed substantially the conquest of Granada (2 January 1492)<sup>117</sup> and the expulsion and/or conversion of Jews and Muslims (*Mudejars*).<sup>118</sup> According to Lalaing this last political decision was inspired by Philip the Fair himself:

*En ce tamps mil v<sup>e</sup> et ung, en may, Monseigneur, estant à Toulette avoecq le roy et la royne, fu adverti de la multitude des blans Mores habitans ès Espaignes. Esbahy du cas, enquist pourquoy on le souffroit, et on luy respondit que les grands deniers des tribus qu'ilz payoient estoit la cause [...]. Et Monseigneur respondit que quelque jour ils pourroient faire plus de damage au royaume que leur tribut ne vault, comme ils ont autrefois faict et cuidiet faire encoire plus. Tant continua Monseigneur ses paroles qu'elles entrèrent ens oreilles de la royne. Par quoy, pour complaire à Monseigneur, cognoissant aussy qu'il disoit chose vraye, comanda que, dedens quatre mois ou chincq ensiévens, widassent de ses pays ou se feissent baptisier et tenir nostre foy [...].*<sup>119</sup>

Here Lalaing did not only highlight the connection between Philip and Isabella's memory but he also implied that a form of political confidence existed between them: a confidence strong enough to let Philip inspire Isabella's policy. Hence, this text settled Philip the Fair as one of the main actors of Ferdinand and Isabella's history.

The court writers also meant that Ferdinand of Aragon and Isabella of Castile "paved" the way for the reign of both Philip the Fair and Charles of Habsburg. For instance, Nicaise Ladam emphasised that Ferdinand was a good king because as father of Joanna of Castile he was an essential dynastic link that ensured Charles' place on the throne.<sup>120</sup> Ladam further

<sup>117</sup> Molinet, *Le Voyage d'Espagne*, 376, vv. 81-8 (n. 37); Id., *Epytaphe de dame Ysabeau royne de Castille*, 404, vv. 81-96 (nr 45); Ladam, *Mémoire*, 96, vv. 213-20; 98-9, vv. 281-8; 110, vv. 607-11. On the Granadan war, see Ladero Quesada, *La corte de Isabel I*, 58-60, 63-5; Pérez, *Isabelle et Ferdinand*, 243-60; Isabelle Poutrin, *Convertir les musulmans. Espagne, 1491-1609* (Paris: PUF, 2012), 11-22.

<sup>118</sup> Molinet, *Chroniques*, 542-3; Id., *Epytaphe de dame Ysabeau royne de Castille*, 403, vv. 57-72 (n. 45); Vital, *Premier voyage*, 2-3; Ladam, *Mémoire*, 117, vv. 788-91. The forced conversion of Jews and Muslims in the Spanish Kingdoms is described by Pérez, *Isabelle et Ferdinand*, 213-20, 260-7, 354-72; Poutrin, *Convertir les musulmans*, 22-48.

<sup>119</sup> Lalaing, *Voyage*, 225: "At this time, in May 1501, my lord was in Toledo with the king and queen, where he [*Philip*] learned of the multitude of white Moors in Spain. Very shocked by these revelations, he asked why such a thing was tolerated by the Catholic Monarchs. The answer that he received was that the Moors paid a considerable sum in tributes to have this right [...]. My lord replied that these Moors could one day create more trouble and loss in the kingdom than the tributes that they paid, as they had done so in the past, and as they could do even more so in the future. My lord talked in such a way that he persuaded Queen Isabella. Thus, she decreed that within four to five months, the Moors in Spain were required to convert to our faith or leave her lands. She did this to please my lord and because she knew that he was right [...]."

<sup>120</sup> Ladam, *Mémoire*, 96, vv. 205-12.

alleged that Ferdinand would have done anything in his power to maintain peace in his kingdoms in order to transmit his royal titles with the largest legitimacy possible to his grandson Charles. Ladam's purpose was to insist on the unassailable dynastic continuity and, therefore, legality of the succession.<sup>121</sup>

Ferdinand and Isabella were finally extolled because of their honorific title of "Catholic Monarchs". Laurent Vital explained that they received their title from Pope Alexander VI (1494), and this made them superior to all other European rulers. Charles was their heir and the bearer of their title. Therefore he had to prolong their policies.<sup>122</sup> For Vital, the title of "Catholic King" was a dynastic heritage. He believed that Charles should be proud of a dignity that made him the first Christian king, thereby greater than the king of France.

The historiographical narratives inscribed Philip and Charles in the immediate memory of Ferdinand and Isabella. If sometimes they were depicted as the inspiration for these policies (*e.g.* Philip the Fair instigating Isabella's policy against Jews and Muslims), most of the time they were considered as the continuators of Ferdinand and Isabella's policies. Philip and Charles were described as being the fulfilment of an historical process, particularly in the case of Charles who inherited the title of "Catholic King". In this, the historiographical aspect of the "cultural compromise" contributed to reinforce the autocratic position of the Low Countries' monarchic culture.

### Merging peoples and territories

The "cultural compromise" did not only concern the political image of the princes of the Low Countries. It also promoted a broader idea: the future merging of the cultures of the Low Countries and the Spanish Kingdoms.

Usually the fusion of both cultures was depicted through the sharing of customs between Burgundian and Spanish nobles. The travel accounts are full of descriptions of festivities and Spanish games (bullfights, horse races), or other European noble games (jousts, hunting, rackets). These occasions showed nobles enjoying time together, meaning that they understood each other and that, somehow, they were similar.<sup>123</sup> On such

<sup>121</sup> *Ibid.*, 104, vv. 437-44.

<sup>122</sup> Vital, *Premier voyage*, 3.

<sup>123</sup> Games and festivities: Lalaing, *Voyage*, 149, 153, 164-5, 166, 169, 171-2, 184-6, 188, 190, 192-5, 207, 218-9, 230, 258, 260, 263, 264; Molinet, *Mémoire*, 506; Anonymous of Vienna, *Reise des Erzherzogs Philipp*, 598-9, 605, 612-3, 614, 616, 619, 620, 621,

occasions, Philip and Charles were described as models of the perfect fusion of the two cultures, notably by wearing Spanish clothing. In Toledo, on 25 July 1502, Philip was first dressed *à la mode castillane* and then *à la morisque*. He later played *aux cannes, et courut à la jennette*.<sup>124</sup> During a “pas d’armes” in his honor in Valladolid (12 February 1518), Charles wore *une cappe à l’espaignolle*.<sup>125</sup> The exchanges of blazons and symbols between Burgundian-Habsburg and Aragonese-Castilian nobles were also very common during these celebrations.<sup>126</sup> Moreover, Burgundian court literature sometimes inspired Spanish festivities, as in Valladolid where the romance of *roy Perceforest*<sup>127</sup> inspired the “pas d’armes”.<sup>128</sup>

The exhibition of the sovereign’s wealth was also a sign of cultural merging. On 14 February 1502, in Burgos, Philip and Joanna attended mass in their chapel. The *seigneurs d’Espagne* were numerous *tellement qu’ilz tenoient grant extime du fait de monseigneur*. All of them were impressed by the richness of the chapel and the quality of musical performances (*les seigneurs despaigne se esmerveillèrent de veoir si belle et bonne*

625, 626, 627, 628, 633, 635, 637, 638, 639, 640-1, 647; Vital, *Premier voyage*, 93, 101-3, 115, 126, 248-51, 255. Three events were particularly remarkable: a tournament in Toledo (13 June 1502; Lalaing, *Voyage*, 184) and two jousts in Valladolid (November-December 1517 and January-February 1518; Vital, *Premier voyage*, 165-77, 184-223; Ladam, *Histoire*, fos. 116<sup>r</sup>, 123<sup>r</sup>-27<sup>v</sup>).

<sup>124</sup> Lalaing, *Voyage*, 194-5: respectively, “in the Castilian style”; “in the Moorish style”; “in a horse race and ran the ‘jennette’”. See other similar cases in *Ibid.*, 169, 185, 194. The *cannes* game was a very popular Spanish horse-riding game. Riding a “jennette” or jennet (a particular breed of Spanish horse), a nobleman would throw long wooden sticks at his opponent, trying to unseat him.

<sup>125</sup> Vital, *Premier voyage*, 200: *a Spanish style mantle*. See also *Ibid.*, 170, for another case.

<sup>126</sup> *Ibid.*, 167-9, 191, 213 (shares between the prince and noblemen), 204, 212 (musicians holding Castilian-Aragonese blazons), 214 (cross of saint Andrew worn by Iberian nobles). Similar cases appear in Lalaing, *Voyage*, 188 (here Castilians wore crosses of saint Andrew and “fusils” of Burgundy), 230, 250. Obvious connections existed between Burgundian and Castilian noble games, which served as real occasions of rapprochement between both nobilities, as it is shown by Torsten Hiltmann, “Un État de noblesse et de chevalerie sans pareilles? Tournois et hérauts d’armes à la cour des ducs de Bourgogne”, in Paravicini *e.a.*, eds, *La Cour de Bourgogne et l’Europe*, 253-88 (here 264-5).

<sup>127</sup> Vital, *Premier voyage*, 184: “King Perceforest”. The romance of *Perceforest* was composed around 1340 at the court of Hainaut by an anonymous author. The text was adapted in the 15<sup>th</sup> century at the court of Philip the Good by David Aubert (*Perceforest. Première Partie*, ed. Gilles Roussineau, vol. 1 [Geneva: Droz, 2007], ix).

<sup>128</sup> Vital mentioned also the limits of this fusion by noting that sometimes the Spanish nobles refused to participate in common jousts (*e.g.* Vital, *Premier voyage*, 222). Aram, “Voyages from Burgundy”, 98-105, interprets the participation of Philip and his followers in the festivities of the Aragonese-Castilian nobles as a cultural competition. However, Aram’s statement is primarily based on the Anonymous of Vienna’s account. Actually if this author insisted more than any other on the competitive aspects of those cultural encounters, it is because of his own sense of cultural pride. I did not find such systematic behaviour in the texts of the other authors.

*chappelle pareillement de si bons chantres et de si bonnes o(r)gues*).<sup>129</sup> However, the exhibition of wealth was not only Burgundian. Respecting an Iberian tradition, Spanish golden dishes were shown during banquets, as in Burgos after Philip and Joanna's entry.<sup>130</sup> This moment can be seen as a demonstration of Philip's assimilation of Spanish noble customs.

Banquets were also moments when the elites could merge. In Burgos, during the banquet, Philip allowed Burgundian-Habsburg and Aragonese-Castilian knights to access a courtyard in order to pick up some food at will. Grandees were allowed to approach Philip: the constable of Castile was granted the privilege of serving him.<sup>131</sup> By staging the prince's munificence (his willingness to share his person and his goods), the Burgos banquet merged Burgundian-Habsburg and Castilian-Aragonese nobles in a compact group defined by their desire to approach the prince and remain next to him.

But the court writers not only focused their attention on the nobles, even if this category of people was overrepresented in their narratives. They also highlighted bonds between the people and the territories of the Low Countries and the Spanish Kingdoms. These discourses were also inspired by on-going administrative, literary, and symbolic attempts at cultural integration between the different principalities of the Low Countries in the 16<sup>th</sup> century.<sup>132</sup>

In this regard, some of the court writers described a close future when strong ties would connect the peoples of the Low Countries with those of the Spanish Kingdoms. A first small-scale version of this future global cultural integration could be seen in the prince's council where several "nations" were represented. Jean Molinet, for instance, described a staff

<sup>129</sup> Anonymous of Vienna, *Reise des Erzherzogs Philipp*, 613; respectively, "lords of Spain"; "because of their respect for my lord"; "the lords of Spain marvelled at seeing such a beautiful chapel and good cantors and organs". The author repeated frequently how Spanish nobles were astonished by Burgundian masses (*Ibid.*, 614, 626, 636).

<sup>130</sup> *Ibid.*, 611. Other examples can be found in *Ibid.*, 614, 619, 627; Lalaing, *Voyage*, 153, 165, 176, 180, 251; Vital, *Premier voyage*, 115-20, 252. On Spanish golden dishes, see Fernández de Córdova Miralles, *La corte de Isabel I*, 248, 271-9.

<sup>131</sup> Anonymous of Vienna, *Reise des Erzherzogs Philipp*, 614. See also *Ibid.*, 611-2, 633.

<sup>132</sup> Thiry examines this process through the development of a unified heraldry (Thiry, *Matter(s) of State*, 38, 177-33), while De Schepper and Pietschmann discuss the problem in a global context (Hugo De Schepper, "Die Einheit der Niederlande unter Karl V. Mythos oder Wirklichkeit", in Alfred Kohler, Barbara Haider, and Christine Ottner, eds, *Karl V. 1500-1558. Neue Perspektiven seiner Herrschaft in Europa und Übersee*, Vienna, Österreichische Akademie der Wissenschaften, 2002, 461-488; Horst Pietschmann, "Reichseinheit und Erbfolge in den spanischen Königreichen", in Johannes Kunisch and Helmut Neuhaus, eds, *Der Dynastische Fürstenstaat. Zur Bedeutung von Sukzessionsordnung für die Entstehung des frühmodernen Staates* [Berlin: Duncker & Humblot, 1982, 199-246 [here 224-6]]).

made up of *Espaignars fors, Bourguignons ou Germains*.<sup>133</sup> Some authors even tried to connect geographically the Spanish Kingdoms and the Low Countries by implying that they were part of a coherent political entity. For example, the traditional Low Countries' expressions *pays de par-deçà* ("lands over here") and *pays de par-delà* ("lands over there")<sup>134</sup> appeared in the texts of several authors in order to integrate the Spanish Kingdoms ("lands over there") and the Low Countries ("lands over here") in the same political whole.<sup>135</sup>

However the physical link between both territories could only be made by sea, which led to the development of imagery of princely power over the seas.<sup>136</sup> For instance, in his narrative, Rémi Dupuis described Charles of Habsburg asking Neptune, the sea god, and his herald Eolus, the wind god, to ensure a safe passage for his armada.<sup>137</sup> He also dedicated two chapters of his chronicle to the description of the ceremonial that the armada had to observe on the sea due to the presence of the king.<sup>138</sup>

In fact, Dupuis tried to create cohesion and homogeneity for each of the very particularistic territories of the Low Countries. Like the former "indiciaire de Bourgogne" Jean Lemaire de Belges,<sup>139</sup> Dupuis imagined a mythic past where the Low Countries were the *Gaule Belgique* of Julius

<sup>133</sup> Molinet, *Ballade touchant le voyage d'Espagne*, 382, v. 22 (nr 38): "Spanish, Burgundians, and Germans". To some extent, this was done by Charles V when he decided to change the personnel in his court despite the unfavourable reception of his project (Aram, "Voyages from Burgundy", 98).

<sup>134</sup> Since Philip the Good, this expression was used to describe the dukes' lands. The Low Countries to the North and the two Burgundies (Duchy and County) to the South were respectively referred to as "lands over here" and "lands over there". The meaning of the expression changed according to the user's geographic location. After Charles the Bold's death in 1477, the reduction of the dukes' territories, principally in the South, made the expression less necessary, but it did not disappear from use (Pierre Cockshaw, "À propos des Pays de par deçà et des Pays de par delà", *Revue belge de Philologie et d'Histoire* 52 (1974): 386-8). The expression can be found in French political discourses (Jonathan Dumont, "*Lilia florent*". *L'imaginaire politique et social à la cour de France durant les Premières Guerres d'Italie (1494-1525)* [Paris: Honoré Champion, 2013], 340-1).

<sup>135</sup> See Molinet, *Chroniques*, 517; Vital, *Premier voyage*, 8; and some variations, as *pays dambas* for the Low Countries, in Ladam, *Histoire*, fo. 114<sup>r</sup> ("Low Lands"); Anonymous of 1506, *Deuxième voyage*, 421, 448, 450-1.

<sup>136</sup> I see here the beginning of the thalassocratic ideology that will emerge in the 17<sup>th</sup> century Dutch Republic, as described by Louis Sicking, *La Naissance d'une thalassocratie. Les Pays-Bas et la mer à l'aube du Siècle d'or* (Paris: PUPS, 2015), esp. 222.

<sup>137</sup> Dupuis, *S'ensuyt une description poétique*, fo. 75<sup>r</sup>.

<sup>138</sup> *Ibid.*, fos. 65v-67r and fo. 67<sup>r-v</sup>.

<sup>139</sup> See for instance Lemaire's *Illustrations de Gaule et singularitez de Troye* (1511-13), where he described a mythical king of Gaul, founder of France and the Low Countries (Dumont, "*Lilia florent*", 94-5, 273-4).

Caesar.<sup>140</sup> He praised the natural wealth of these lands where were situated [les] *villes les plus triumpantes et riches les plus belles grandes et nectes les plus ingenieusement composees plus moderement conduictes et les plus puissantes et fortes qui soient au demourant du monde*. Lands and cities were described as *provinces unyes*, each of them preserving its *retenans chacune ses loys*.<sup>141</sup> Dupuis knew that this kind of “diversity in unity” was a motto that could also be related to Ferdinand and Isabella’s project to unify their kingdoms while preserving their specificities. Therefore Dupuis showed how both territories resembled each other, recalling for instance *la florissant court des Espaignes c’est trouvee en Gaule Belgicque si tres humainement receut*, probably when Joanna of Castile arrived to marry Philip the Fair.<sup>142</sup> Dupuis established political bonds between the Low Countries and the Spanish Kingdoms by implying that both territories formed two political bodies with one single head: Charles of Habsburg. The king had to share himself between those two bodies because none of them could live without their head, otherwise they would weaken, disunite, and finally die.<sup>143</sup> Dupuis adapted the medieval concept of *corpus politicum* in order to create a political and geographical “bi-corporeality” that could unify two distant territories.<sup>144</sup>

The “cultural compromise” was therefore more than a medium for strengthening the prince’s power. It was also an attempt at instilling some cohesion between different peoples and territories in order to integrate them, a process that reveals the beginning of a composite state culture.

\* \* \*

The “cultural compromise” described in this section was much more related to the prince’s image, his dynasty, and his kinship, in other words on a more vertical, and autocratic vision of monarchic power, therefore contradicting the negotiated monarchy based on “social compromise”.

<sup>140</sup> Dupuis, *S’ensuyt une descripcion poetique*, fo. 53<sup>v</sup>: “Belgian Gaul”.

<sup>141</sup> *Ibid.*, fo. 54<sup>r</sup>: respectively, “the most triumphant and rich, the most beautiful, greatest, and cleanest, the most ingenious and moderately built, and powerful and strong cities in the world”; “united provinces”; “own customs”.

<sup>142</sup> *Ibid.*, fo. 53<sup>v</sup>: “how the flourishing court of Spain was humanely welcomed in *Gallia Belgica*”.

<sup>143</sup> For instance, Dupuis said that Charles had to travel to the Iberian Peninsula because his Spanish subjects could feel bereft without their leader (*chief* is a synonym of “tête” [“head”] in French). *Ibid.*, fo. 54<sup>r</sup>.

<sup>144</sup> On the medieval imaginary of the *corpus politicum*, see Sénellart, *Les Arts de gouverner*, esp. 155-205.

The court writers praised the dynastic continuity between Ferdinand of Aragon, Isabella of Castile, Philip the Fair, and Charles of Habsburg by describing their encounters and the funerals organised in Brussels for the Spanish sovereigns. The authors also placed their masters at the apex of a historiographical construction that underlined their influence on recent Spanish history. They placed them at the end of a historiographical narrative making them the rightful continuators of the Spanish monarchs.

Yet the “cultural compromise” was not just about stating an autocratic monarchy. It appeared also to be an attempt to inject cohesion into a recent and therefore fragile composite state. On a broader scale, Burgundian-Habsburg and Castilian-Aragonese *Grandees* and nobles were merged into one coherent group sharing the same games, costumes, symbols, and love for their king. Sometimes, court writers even imagined a fusion between the people (*e.g.* in the prince’s council) and the territories (*e.g.* “lands over here” and “lands over there”; thalassocracy) ruled by their masters. Rémi Dupuis even designed the frame of a double *corpus politicum* ruled by one single head, Charles of Habsburg.

However, these attempts to go beyond the figure of the prince and his kinship were too infrequent really to form a coherent political imagery.

## CONCLUSIONS

At first glance, it may appear that the “compromise monarchy” described here was strained to breaking point by two conflicting positions. The “social compromise” — which emerged during the crisis of the Low Countries in the 1470s-80s — involved three macro-social groups: 1. the prince and his entourage; 2. *Grandees* and nobles and 3. the cities (*i.e.* patricians, burghers and their representatives). Each group received something and abandoned something in the process of political negotiation, because of a relative equilibrium that was established between social forces. *Grandees* and nobles pledged their loyalty to the king in exchange for recognition of their status and honour, and their symbolic proximity to him. Cities were praised for their privileges and wealth, but they had to accept the prince’s control. The prince was recognised as the legitimate ruler of his lands only if he swore to respect the laws and privileges of his subjects before the assembly of the Cortes/*Estates*. Yet the submission of nobles and cities to the prince — both of which had to prove themselves useful for the prince’s policy — reveals an alternative, more vertical and autocratic vision of monarchic culture.

This autocratic vision is particularly illustrated by the “cultural compromise”. Drawing parallels between the Burgundian-Habsburg and

Castilian-Aragonese cultures, the court authors legitimised a vertical and personal conception of rulership. Philip the Fair and Charles of Habsburg received power that was legitimated by their dynastic and emotional connexions with Isabella of Castile, Ferdinand of Aragon, and other Spanish relatives. The historiographical narratives written by the courtly authors reinforced this idea. Philip and Charles were considered as being the last links of a historical chain, that ultimately led Charles to become the most eminent and powerful king of Europe, the “Catholic Monarch”. However, the “cultural compromise” also contained elements that went beyond the vertical and autocratic pattern. These courtly authors sometimes showed, in the near future, the possibility of a common culture shared by the numerous people of the Low Countries and the Spanish Kingdoms, and even a kind of territorial coherence between these two territories. The most accomplished vision was that of Rémi Dupuis, who fashioned the idea of a dual *corpus politicum*, an integrated composite state.

Nevertheless, the lack of internal coherence is apparent rather than real. The internal conflict between social and cultural compromises, *i.e.* between a monarchic culture based on negotiation and one more autocratic, revealed the state of the balance of power in the early 16<sup>th</sup> century Low Countries.

The “social compromise” appeared when the prince and his entourage were weak and threatened by other social forces. They had to make concessions with other social groups in their territories in order to keep their power, therefore showing a form of resilience. In other words, after the death of Charles the Bold, the prince and his entourage were forced to reintegrate its own borders, giving up some material, political, and symbolical resources to other social groups. This gave the priority to a culture of social compromise that we can still witness at the beginning of the 16<sup>th</sup> century. After the crisis, the prince’s power started again to grow, thus limiting the prerogatives of other groups, which were less and less capable of posing structured resistance. The double Spanish marriage (1496) and the acquisition of the Spanish Crowns (1505/6 and 1518) bolstered the political and symbolic power of Philip the Fair and Charles of Habsburg. In the meantime, the Flemish cities were in economic decline and they were not in a position to challenge the prince and his entourage successfully. On this basis, a more vertical monarchic culture could be (re) imposed by the prince and his entourage.

The beginning of the 16<sup>th</sup> century was therefore a period of political and cultural transition, when the equilibrium between each social group was about to be broken again by the prince. The cultural tension that we have witnessed was the result of this structural process.

Hence, it was also just a step in a long-term process of contraction and extension of the prince's prerogatives and power in the Low Countries. This structural fluctuation appears to have had a determinant influence on the form and the meaning of monarchic culture. Yet, at the beginning of the 16<sup>th</sup> century, a state of quasi-equilibrium between both models can be still observed, when material conditions have already turned to the advantage of the prince. Only after the imperial election of 1519 would the autocratic pattern be reinforced by the addition of an imperial universal culture, at the expense of the "compromise culture".

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