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THE KNIGHTHOODS AS A SOURCE OF INSPIRATION AND THE BACKGROUND OF THE DISTINGUISHED ORDER OF THE GOLDEN FLEECE

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ABSTRACT

The distinguished Golden Fleece Order is a knighthood order founded in the Bruges city in 1430 by the Duke of Burgundy, Philip III "The Kind". The creation of this knighthood Order was consequence of the wedding of Philip III and Elizabeth of Portugal. The Order was put under Saint Andrew's patronage, something that was very frequent among the different knighthood and dynastic Orders who looked for virgin and saints protection. It cannot be forgotten that the different religious and military Orders that emerged in Order to fight against the Islam. The knights couldn't profess any other faith than the Roman Catholic Apostolic and their origin had to be noble. The admiration that the Duke of Burgundy professed for the Britain Order called "The Garter", although he could never access it for not inconveniencing the King of France, inspired him to create his own Order: a dynastic Order with a great part of religion and where its members would be knights whose loyalty would power his military power. The distinguished Golden Fleece Order was inspired for determining the Chapters that governed it in the knight world, whose main paradigm was the King Arthur and his knights. This article tries to explain how the

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knighthood was born as a military and religious instrument for important princes and feudal nobles who used their Orders to achieve their own glory and status and also to fight against infidels as a consequence of the strong faith that they professed.

KEYWORDS

Knighthood- Fleece- knightly- dynastic- Order- Burgundy- Garter- Holy War- Philip

LAS ÓRDENES DE CABALLERÍA COMO FUENTE DE INSPIRACIÓN Y ANTECEDENTE DELA INSIGNE ORDEN DEL TOISÓN DE ORO

RESUMEN

La Insigne Orden del Toisón de Oro, es una Orden de caballería fundada en la ciudad de Brujas en el año 1430 por el duque de Borgoña, Felipe III “el Bueno”. La creación de esta Orden caballeresca se produjo por el matrimonio de Felipe III con la Infanta Isabel de Portugal. La Orden se puso bajo el patronato de San Andrés algo que era frecuente entre las diferentes Órdenes de caballería y dinásticas que buscaban protección de vírgenes y santos. No podemos olvidar que las diferentes Órdenes religiosas y militares surgieron principalmente para luchar contra el Islam. Los caballeros no podían profesar otra fe que la católica apostólica romana, y debían ser de origen noble. La admiración que procesaba el duque de Borgoña por la Orden británica de La Jarretera a la que no pudo acceder para no incomodar al rey de Francia le inspiró para crear la suya propia: una Orden dinástica con un gran componente religioso y donde sus integrantes serían caballeros cuya lealtad potenciaría su poder militar. La Insigne Orden del Toisón de Oro se inspiró para determinar los Capítulos que la regían en el mundo caballeresco cuyo principal paradigma fue el rey Arturo y sus caballeros. El presente trabajo pretende exponer como nació la Caballería como instrumento militar y religioso de importantes príncipes y nobles feudales que se sirvieron de sus Órdenes para su propia gloria y prestigio así como para luchar contra los infieles como consecuencia de la fuerte creencia religiosa que procesaban.

PALABRAS CLAVES

Caballería- Toisón- caballeresco- dinástica- Orden- Borgoña-Jarretera-Guerra Santa-Felipe.

1. INTRODUCTION

The Chivalresque Orders were created after the failure of the Crusades by European nobles and feudal monarchs imitating the Military Orders that were established in the Holy Land to counteract the spread of Islam. Their goal was not only military but also charitable as their members were also considered monks.

Knighthood, was inseparable from war and nobility: it cannot be understood without that, since the men were only noblemen and warriors subject to a rigid military training and a strict code of conduct.

After the end of the Middle Ages with the emergence of the Modern Age the techniques of warfare take on new forms: the armies become more professional and their size increases in number. To this we must add that armies become dependent directly from the kings, being the nobility in the background. It is the decline of the Chivalresque world and its Orders giving way to a new category where their justification will not be the battles but to emulate ancient mythological and legendary heroes apart from creating closed circles to establish relations of power and influence: the dynastic Orders are born.

2. OBJECTIVES

In this sense, this work intends to know the medieval historical framework and one of its most important features: The knighthood and the knights. The Orders in which they gave their services, called of Knighthood gave way after the failure in the Holy Land to the Dynastic Orders in which he Distinguished Order of the Golden Fleece have been framed

Also in this study it is intended to show how to distinguish the Orders of knighthood of the dynastic ones: within the latter was where the Distinguished Order of the Golden Fleece was framed

3. METHODOLOGY

The study of the Dynastic Orders cannot be understood without entering into the Middle Ages in order to know the Orders of Knighthood. It is therefore necessary to analyze the works of authors who are students of the medieval world and especially the world of knighthood.

Thanks to their work we can understand the reason for the existence of the Orders of Knighthood whose character was twofold: military and religious. The new Orders, called Dynastic, which appear in the modern age as a result of a new concept in military tactics and especially in the change of dependence of the armies that, in this new phase, will be led by the kings displacing the nobles and whose purpose will no longer, as in the Middle Ages, the combat in the battle. It is in this new period when the most important Dynastic Order that have had and still remains in the kingdom of Spain was born: the Distinguished Order of the Golden Fleece

It is for this reason that in order to understand this transformation that took place since the Middle Ages to the Modern Age is necessary to include in this work for analysis the following points:

- The background and when the Orders of Knighthood were born
- To know the ritual or ceremonial to become a knight
- To know which are the Dynastic Orders and why their birth
- To contextualize when the Order that concerns us in the present study is created
The Distinguished Order of the Golden Fleece

- Outline the major Orders that were created before the one of the Fleece and that, especially, some inspired it

4. DISCUSSION

4.1 Historical background and the birth of the Orders of Knighthood

According to Duby (1976) "By the tenth century, emerged in Western Europe a new social group, which would form part of the highest zone of the pyramid of society, composed by warriors and inspired by a rigid military and moral spirit: the Knighthood"(pp.33-34)

Keen (2008), he referred to the knighthood as follows:

Knighthood is an expression referred to the code and culture of a military class that regarded war as a hereditary profession. This social class grew, develops and disappears in the period between the First Crusade and the Reform, that is, approximately between the years 1000 and 1500 (pp.13-14).

The figure of the knight could be defined as a man of noble lineage that, equipped with horses and arms, and military training, acquired his status through a certain ritual.

About the ritual to be a knight we can say that entry into the ordo or class of knighthood, though witnessed at least from the XI century, as a ritual, it does not have its first doctrinal expressions until the end of the XII century and, especially, in the XIII century. In the XI century, the act was confined to the more purely military aspect, the act of arming with all the weapons, especially the sword. From the second half of the XII century another key gesture is attested in this rite, the "*Pescozada*".

Rodriguez Garcia (2006) determined that "*Pescozada*" or "boost" was something relatively new for 1170. Even the author has to make clear that, for example, when the son of Baldwin of Flanders, Arnulfo, due to receive Sword knight, in 1187, received the "*Pescozada*" from his father, the son did not have to return it. For Spain the first reference to "*Pescozada*" appears in the jurisdiction of Cuenca, early s. XIII. But the sources did not make clear what this *Pescozada* was, but most likely it was a slap in the face. From there it would go to the boost or blow in the back and finally the blow of the sword on the head of invested (already in the XV century)

While the knighthood code is fairly uniform, at least since the XIII century: thanks in part to the uniformity of a social group with well-defined functions until then, the homogenizing role of the Crusades and the books of knighthood, -as the arthuric cycle- the rite will not be so much.

The second departure of Alfonso X (ca. 1280) together with *The book of knighthood* of Ramón Llull are reference works that attempt to set a ritual that could be taken as a model.

For a Castilian leones king, the knights should be of noble lineage (something that will vary over time). ²The steps to follow would be as follows:

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Appendix catechetical Concordantia eCaritatis, de Ulrich of Lilienfeld. Budapest, Kegyesrendi Központi Könyvtár MS CX 2, fol 253r.

The applicant, firstly, must pass the previous day in vigil. He was helped to dress and be presented in a dignified and decent manner. This cleanliness should be both physical and spiritual. Then, the aspiring knight will kneel to pray asking for forgiveness from his sins and help.

Regarding the dress, previously it was made with all the armed pieces placed. That is why when it comes to this part of the ceremonial where the knight should kneel is understood to mean that it will be a sacrifice for him because of the discomfort that he would feel with all the armor donned.

When the day of the inauguration comes the candidate would dress and immediately after that he would go to mass.

Heard Mass he will present to whom must arm him knight and he will ask him questions about his willingness to the investiture as a knight.

If the final answer is yes he will help him put on the spurs, and to gird on the sword.

Completed all previous arrangements, and with the sword drawn he will move to the place where the ceremony will take place and will proceed to make a triple oath: do not hesitate to die for his law (Christian faith) for his natural lord, and for his homeland, an oath sometimes obviated later.

Once pronounced the oath he is given the ³"*Pescozada*" not to forget what he has sworn and to remind him that this is the ultimate outrage or insult that he would tolerate. The penultimate act is the kiss given by the new knight to who has given him the "*Pescozada*" as a symbol of faith and peace.

The next rite is to gird on the sword. The one to be called the sponsor, will gird on the sword to the new knight. The sponsor can be his natural lord, an honored knight or a knight good with weapons. Finally it will be celebrated with a banquet and even with a tournament (although banned by the church), coinciding with dates marked on the calendar.

As the years pass this ritual will be greatly simplified. The main causes are: how expensive it was all the ceremonial and the entry of⁴ commoners that apart from having certain nobleman-Chivalresque ideals what they really were seeking was the exemption from taxes upon entering this noble Order. The ceremonial at the end of the XIV and the XV centuries was simplified to some basic points such as the cleanliness and wealth in the dress of the applicant and the officiating, the vigil of arms during the night (if possible in a church) and, finally, the blow in the head with the sword, which girds on the new knight.

Weapons, and the sword, are not only are the main tools of the new knight, but they have a profound symbolism that all manuals are in charge of review. From where the sword is hanging, it makes possible to distinguish a knight from other that was not, or a squire. Thus, while the knight would carry it tied to the waist, the squires would carry it hanging from the neck (at least until the beginning of the XIV century).

³ Among the solemn ceremonies that arming knight in the Middle Ages included the *Pescozada*, which was to give the sponsor the applicant hit his hand on the neck or head.

⁴ Pechero in Castile the Old Regime, from the late Middle Ages to the end of the modern age, social status was not determined by wealth, but only by the obligation to contribute to the payment of a personal tax.

Another distinguishing feature would be the spurs, being the knights' of gold, and the squires' of silver.

Since the end of the same XIII century, the number of investitures drops considerably. The reason is primarily economic. To be armed knight was an extremely expensive act, especially for the novice knight.

On this issue there is a maxim, very significant, which tells us Díez de Gamez, G (1997): " Pero Niño, a prominent knight of the XIV and XV century, said: *"Not all noble are knights, but all knights must be noble"*(p.282)

However, since the end of the XIV century there is evidence of the incorporation, as I mentioned above, of commoners (bourgeoisies, merchants, without noble lineage), in the world of knighthood. This participation gave them the title of nobility, becoming part of the nobility. But the reality was that the traditional nobility never admitted them as such.

Thus, according to Díez Gamez, G (1997): " Pero Niño, the famous protagonist of the chronicle of the Victorial, and other nobles will spread, with some irony, the famous phrase: *"not all who gird on a sword are knights"* (P.282).

For them and had few true knights who lived with deep feeling the world of knighthood

According to Ceballos-Escalera and García-Mercadal (2001):

The concept of knighthood is much more so, since this word contains at the same time several meanings. As such it can be understood a group of fighters simply mounted; but it also meant an Order or rule like the religious ones, or a social class (the bellatores warriors, whose aim was to defend the church and their natural lord). Even by Knighthood is designated a moral code and religious values governing that social group (Pp.50-51).

The appearance of the knighthood was due to reasons of military, social and literary nature. The XI century was very important in medieval military history, with regard to knighthood tactics. The spread of the stirrups in the early VIII century gave the rider more stability in the saddle, and a better mastery of the animal. Around the year 1000, European warriors adopted a new tactic: to attack in a closed formation, holding a long, thick spear under his right arm, and sitting on an evolved saddle. The rider, his horse and his spear, at high speed, form then a fearsome weapon.

But this new tactic depends on a polished military training, which could only be achieved in the competitions and tournaments. This resulted in social consequences for Heers (1971): *"The tournament, a fight between two warrior groups riding horses in addition to seeking training, was a center of social and polite meeting"* (p.55)

Pescador (1962) sees the end of the trade of knight subject to its economic position:

The increasingly high price of the horse, the harness and the weapons, made the trade of horseback warrior were reserved for the upper layers of medieval society: the nobles. The noble relations were, therefore, very important, and this caused that the high nobility, the magnates and lords (noble and legally speaking and not economically) be merged with simple knights or noblemen (in Hispanic lands, even with the rich commoners, after a long and meritorious military career) (p.101).

In any case, the existence of the Knighthood, his very essence, was inseparable from war and nobility that cannot be understood without them, since the knights were only noblemen and warriors subject to a rigid military training and a strict code of conduct, following their own lifestyle, and whose profession and social status were hereditary (as well as the assets of fortune that allowed them to maintain it). The knighthood was essentially the secular code of honor of an aristocracy oriented toward military life.

There are many medieval works dealing with the institution of Knighthood defining it as a style of life. We can recall some titles of Spanish and foreign writings: "*About the knight and the things that suit them to do*" in the second departure of Alfonso X the Wise; the two works of Don Juan Manuel entitled: *Book of the State and Book of the Knight and the Squire*; the anonymous poem *Ordens de Chevaliers* (written in northern France before 1250); the *Livre de Chevaliere of the French knight Geoffrey de Charny* (written in the XIV century), etc. From the XV century are the works of Gutiérrez Díez de Games, such as *El Victorial*; the one of Alonso de Cartagena; Bishop of Burgos, titled *Doctrinal de Caballeros*; and the trilogy of Mosen Diego de Valera: *Memorial de diversas hazañas, Tratado de las armas y desafíos and Espejo de verdadera nobleza*.

In this social and cultural context the Orders emerged whose roots are distinctly Germanic -Germanic nobility was warrior par excellence and they formed among weapons since childhood- and Christian.

Religious and military Orders arose mainly to fight Islam, and in most cases their warriors aspects were but a consequence of their hospitality vocation and Christian charity; the Order of San Juan (1120), in the hospital of Jerusalem, is the archetype.

Chronologically, the Templar Knights (the Poor Knights of Christ) will be the first one, because it was founded by St. Bernard in 1118 to 1119 obtaining the papal approval in 1128. In the Holy Land were born and fought those of the Temple and San Juan. In Germany, the Teutonic Order, although it was created, also in Jerusalem around 1190.

In Spain the military Orders of Alcántara (1156) of Calatrava (1158) and Santiago (1170), in the kingdoms of Castile and Leon; and Montesa and San Jorge de Alfama (1312) in the Crown of Aragon played an important role in the Reconquest, as is confirmed, too, by Benito (1956):

After the loss of the Holy Land the knighthood Orders were born that were institutions created by medieval European monarchs after the failure in the Crusades, imitating the model of the military Orders created in Jerusalem.

The knights of the Orders of Knighthood, identified with the traditional institution of medieval knighthood, dating back to the early Middle Ages, and their ideals of supporting the mission of the nobility in the social strata gave rise to the concept of "code of knighthood" that should be fulfilled by those who were "knighted"; reflected in the Chivalresque literature (Arthurian cycle). (Pp 3-13)⁵.

⁵ King Arthur (in Welsh and English: Arthur) is a prominent character in the, especially European literature, English and French, which is represented as the ideal monarch, in war and in peace. According to some late medieval texts, it was a British leader who led the defense of Britain against Saxon invaders in the early sixth century. Their story belongs mainly to the legend and

4.2. Dynastic Orders

The early Chivalresque ideal of the Crusades, with a concept primarily monk-soldier; mystical and of absolute dedication, their sacred rites, decays slowly in the XIII and XIV centuries. From the latter XIV century, and probably due to the opposition of the Church and the great influence that in all areas meant the Hundred Years' War, the knighthood is preferably understood as a way to make everyday life more pleasant, especially hard at that time, and the Chivalresque ideal now turns in a secular and courtesan manner toward the social life: tournaments, competitions, courteous love ... The Church, tried a moralization of Chivalresque life, directing it to the greater glory of God, Popes and Councils (such as Clermont in 1130) strongly condemned, for several centuries, the competitions and tournaments.

According to Barrientos (1946):

Chivalresque literature also shows this moralistic orientation, and in the last novels of the Arthurian cycle the heroes correspond to the figure of the perfect Christian. So when in 1428 a solemn competition celebrated in Valladolid in honor of the Infanta Dona Leonor, the very King Juan II and twelve other famous Castilian knights, came to the camp disguised as God the Father and the Twelve Apostles. (Ch .XXX)

This long process culminates in all Europe during the first half of the XV century, when the courts of the Middle Ages (such as the one of the Duke of Burgundy, perfect model), were distinguished by the inconceivable brilliance and luxury that constituted the golden twilight of knighthood.

According to Ceballos-Escalera and García-Mercadal (2001):

The decline of the Chivalresque ideal is already apparent in the XV century, as important Spanish authors of the day point out: Mosen Diego de Varela, Rodrigo Sanchez de Arevalo, the Bishop Alonso de Cartagena and Fernan Perez de Guzman, Lord of Batres. Notwithstanding the foregoing, the Spanish knighthood lasts more than the European until well into the XVI century, and extends to the new American lands. (P.56)

The conquistador Hernan Cortes is the perfect representative, he is the last model of a medieval knight, and his exploits are directly based on the sense of virtue and honor as the foundation of life.

The end of the Middle Ages brings a dramatic change in the way of waging war. The size of the armies increase, which also become permanent, they begin to professionalize and go directly to obey the King. Their recruitment and maintenance no longer depend as much on the nobility.

The Middle Ages ends its cycle unable to renew its ideals and gives way to the new Renaissance ideas that govern the modern age. So, there was definitely in the

literature, but discuss whether Arthur, or a similar character that would have been based Legend has really existed.

Kingdoms of Spain which was ruled by the César Carlos, surely the last king knight in the medieval way.

They determine, De Ceballos-Escalera and García-Mercadal (2001) that:

The feudal-vassal link that existed in the Middle Ages after the crises of the XIV and XV centuries was left very weak. So the chief princes and rulers had the need to find a new system, with new and individual oaths, to keep attached to them their vassals and main feudal lords: this was possible by creating a super-Knighthood, in which the inherited chivalrous Orders would have a major role, but whose rule was less rigorous and allowed the knight to lead a normal life in society but also it would impose a military discipline, a religious piety and a total obedience to the leader, named Grand Master. (P.57)

The knights of these new Orders met regularly in chapter-hence the name Chapter Orders -to attend to solemn ceremonies and discuss issues of the institution itself.

The Knights did not feel the call of battle, but the desire to imitate the great legendary heroes and what is most important to relate to enjoy a more intimate and closed circle of the prince and other great figures of society.

Thus were born the so-called dynastic Chapter Orders or of Chain and Faith. It is in this new category where the Illustrious Order of the Golden Fleece is found

The founder usually was a prince who created the brotherhood or fraternity, puts it under the sacred patronage of the Virgin or a protector Saint, provides a liturgical office, and provides it economically. It is formed by noble knights' corporations with a clausus number. Knight's brothers are equal, and are linked to the boss, Grand Master, by a solemn and very strong oath of fidelity. This can be seen in the Distinguished Order of the Golden Fleece where all members have the same degree of knight except the Head and Sovereign of it.

The most important were those created by kings and princes. The oldest was the Order of the Spanish Band, established by King Alfonso XI in 1332. This Order inspired subsequent Orders as of the Garter (founded by Edward III of England in 1348), the Order of the Star (founded by King John II of France in 1351) and the Order of the Loop (founded by Louis of Naples in 1352). Somewhat later it is the Distinguished Order of the Golden Fleece, founded by Philip the Good, in Burgundy in 1431.

Seen what was outlined above we can say that the Distinguished Order of the Golden Fleece is a dynastic knightly Chapter Order. An Order that although it had, apparently, the spirit of the Order of the Crusaders, for example; Temple, Santiago Calatrava, the Teutonic Order, etc., it differed from them in the beginning, because the Orders of the Crusaders were characterized by a net religious, mystical character and a firm commitment to holy war; vows of poverty, chastity, obedience and absolute submission to ecclesiastical authority. However, the dynastic knightly Orders, as the Distinguished Order of the Golden Fleece, never had among its main objectives the Holy War; its members had an absolutely secular life; and the members were subject to the authority of the Grand Master, almost always a prince and not an ecclesiastic.

In these Orders the existence of a written constitution was paramount: in them entry requirements, obligations of the dignitaries and fellows of the Order, and the penalties for violations were regulated.

There are notable differences between religious and knightly Orders. The first, called at present dynastic Orders or curia, were governed by written laws, but sovereignty belonged to a princely founder and, by inheritance, to his successors. By contrast, vowed Orders had as their main end to fulfill some kind of vote and their duration used to be limited.

To further ensure fidelity –the major policy target of the Orders of knighthood–, the knight is obliged to permanently wear the insignia of the Order, thus showing his ties to the leader. These badges are usually a necklace. Wearer comfort will gradually impose the daily use of the heavy medal –in modern times the miniature will be in fashion, and the simplest rosettes or ribbons–. In some Orders appears a plate with the corporate logo which will be embroidered on the ceremonial dress.

It is important to remember that not existing then a concept of a territorial state, these Orders never had such connections, but only to the person of the founder and to the successive chiefs: that is why these Orders have also been referred to as dynastic. The example of the Order of the Golden Fleece is archetypal.

4.3 The main dynastic Orders prior to Fleece

At this point some of the major dynastic Orders that arose many centuries ago are exposed, many others are missing. The sheer number of them makes us focus on the most significant.

So, we will review the Order of the Castellana Band (1330 -1332?); the Order of the Garter (England, 1348); the Order of the Star (France-1351) and the Savoyard Order of the Collar or Anunziata (1363).

4.3.1 Order of the Band

Blanco (2012), a leading scholar tells us that an Order that was officially founded in Castile, specifically in the city of Burgos, by Alfonso XI, called the Just, in 1332.

The founding ceremony was held in the chapel of Santiago of the Royal Monastery of the Huelgas. Applicants presented in two rows, preceded by a squire carrier of the "Guarantor Sword" with which the king would arm them, then getting the back blow from the armed articulated hand of a polychrome sculpture of the Apostle Santiago. The church representative, usually a bishop, ended the ceremony giving his blessing: *"Bless, O Lord! Through the hand of His Majesty, this sword with which this thy servant wants to be knighted for it to become an advocate for the Church and of all believers."* They could only belong to her the younger sons of noble families, who had served for ten years on the court or in the army.

Alfonso XI of Castile trying to cement his power over the nobility, ordered some poor knights of his retinue dressed like him: white cloths with a band that apparently had designed. Hence the known by the knights of the Band. These knights were granted the right to wear gold ornaments and silver belong to the Order.

The Order was secular and chivalrous guy. Its members should have a scrupulous and impeccable courteous behavior, engage in fair, solidarity and above all loyal to the king. Those rules fair and expressions of solidarity were contained in the statutes of the Order, as well as certain rules of behavior, and were discovered by Juan

Sempere and Guarinos illustrated⁶. There electronic edition of the same in the Virtual Library Saavedra Fajardo.

4.3.2 The Order of the Garter

The Most Noble Order of the Garter (the Most Noble Order of the Garter) was founded in 1348 by King Edward III of England, who was then about 36 years old and had been 21 on the throne. He was the son of Edward II, born in Windsor Castle, which was brutally murdered in 1327. It was also in Windsor where the Order of the Knights of the Garter was founded. (Fernandez, 2004)

The legend of the Order says that the idea started at a party⁷, during which Edward III was dancing with the Countess of Salisbury and that's when the countess dropped her blue garter, which was promptly collected and returned by Edward III, to the comments of those present, gallantly hurried to tie her garter to her leg. To cut short the malicious gossip of his courtiers, the king exclaimed at the time: "*Ho ni soit qui mal y pensé*" (Dishonor to him who thinks evil or shame fall on those who think evil), a phrase that became the motto or emblem of the Order of the British monarchy. The phrase was said in French, the official language of the time in England, to remind the Norman origin of the dynasty. But the truth is supposedly another: Edward III housed the secret intention to claim for him the throne of France-hence the phrase in French- language, intention that was officially palpable in 1337 when he openly claimed it because of the extinction of the elder branch the French royal family, from which he descended because of his mother Elizabeth, without taking into account the rejection by the French to be ruled by a foreign king however a grandson of the French king that he was, and well shielded behind the legality of the "*Salic Law*" which categorically forbade the Gallic crown to be transmitted through women. Obviously, Edward III ignored the Salic Law and continued with his efforts. Insistence that caused the beginning of the "*Hundred Years' War*".

Lopez-Nieto (2006), that: "*The Order of the Garter is of the highest level, importance and esteem of the whole world*" (P.450).

Most of the Orders of knighthood were inspired by the Order of the Garter.

The pattern of the Order, as well as across England, is St. George of Cappadocia, and hence it is also sometimes called the Order of St. George. The dress of the men is very luxurious: in public occasions they wore a blue velvet cloak and a tall hat adorned with diamonds and feathers according to the taste of its owner; but the main distinction, which is never dispensed, is a blue ribbon across his chest from the left shoulder, to which is pinned the effigy of San Jorge, enameled with gold and decorated with diamonds. Henry VIII added a chain.

⁶ Sempere GUARINOS, J. (1808) "Memories for the history of the Spanish cavalry." Appendix # 1: Statutes of the Order of the Cavalry Band, founded by Alfonso XI. Granada: Manuscript. Real Academia de la Historia, Sempere Collection, 9/5210, p. (374-383).

⁷ Garter (English word) translated into Castilian: League buckle that was used to hold the media or pants to hock

Wagner (1970) explains how William Bruges was the first King of Arms of the Order of the Garter (Garter King of Arms): "*Being one of his duties to preside the initiation of its newest members.*" (P.22)

Once those who were going to be elected went in solemn procession to Windsor, assisted by their friends and servants, horseback and with great pomp, but after that it became customary to go on foot from the castle to the chapel of St. George.

In the morning, the knights appointed by the king for meeting the elected, gather in the room of the Dean wearing the habit and carrying their hat in their hand. Thus assembled they form a procession to the chapel, where they are greeted by the sovereign on the throne. They are preceded by the Poor Knights and the King of Arms, which carries the clothes and the great chain of the candidates on a crimson velvet cushion. The Garter of each knight is of blue velvet and with the embroidered motto "*Ho ni soi qui mal y pensé*". All are presented to the king, who gives the garters to the two oldest knights, and they put them on the left leg of the new members as a speech is read to them in which they are forbidden to ever do anything that goes against code of knighthood. In case they fail to comply and incur in cowardice, heresy or treason, their comrades themselves are empowered to degrade them and remove their shield from the Knights Gallery and the Chapel of St. George.

After being fully clothed, they are brought before the sovereign. This, when they kneel before him, puts them a dark blue ribbon around the neck from which hangs the image of San Jorge. They kiss the king's hand, and the ceremony ends with prayers and offerings. Afterward usually a party is celebrated with music and all sorts of amusements.

Today the Order is granted only at the express wish of the queen. Grand Master of the Order, to persons who have distinguished themselves by their courage, their public and personal services to the crown or the country, and always with loyalty and selflessness, and rarely to some foreign heads of state, as it was in the case of the Shah of Persia in 1902, the late President of France, Francois Mitterrand, or King Juan Carlos I of Spain and Carl XVI Gustaf of Sweden. The appointments are made by the government after the proposal of the Grand Master of the Order. This process is very similar to the Spanish one with the granting of the Distinguished Order of the Golden Fleece

On April 23 of each year, being the designated day of Saint George, they proceeded to give public notice of the new knight or lady called to join the Order, celebrated, in the month of June, with great ceremony in Windsor, the admission of new members as knights and ladies of the Order of the Garter, with a Mass in the chapel of St. George after the appointment and investiture.

4.3.3 The Order of the Star

King John II of France founded a military Order understanding that it was desirable to form a body of well-armed Knighthood that would become the force of "elite" of his armies.

Although it is a French Order it had something to do with Spain, especially with the kingdom of Navarre.

To enter it was needed to accredit the nobility and be always be ready to defend his king and country. In contrast to other Orders, the religious element in this was

not taken into account. It was not to create an organization of fighters half monks, half soldiers. There were no convents of the Order, neither its components were required to making any vote to prevent them from marriage, nor they were subject to any ecclesiastical authority. The oath they made was that of loyalty to his king.

Juan II, tried, form a well-organized military body, formed by knights who had in high honor belonging to it.

The creation of the Order of the Star had a key rationale: The Hundred Years' War. It all started when the English king, Edward III, decided to disembark on French soil, claiming the crown of that country for him. Do not forget that Edward III had created the Order of the Garter, three years before the Order of the Star, which makes us suppose that it was established to oppose and counteract the power of the English Order.

The British monarch landed in Cotentin, sacked Caen and quickly reached the outskirts of Paris.

Dead the French king, Philip IV, his son John II nicknamed the Good ascended to the throne. This was a good, but shy prince, who all his life was dominated by his son-in-law, the King of Navarre, generally known as Charles the Bad. It was at this time when Juan II came up with the creation of an Order of Knighthood which became the main force in the fight against the English.

After resuming the fight, the French were those that attacked, taking in the front the Knights of the newly created Order of the Star, an imposing mass of military knighthood. The one who faced them was the Prince of Wales, called the "Black Prince", by the color of the armor he carried.

The English army of the "Black Prince" defeated Trastámara in Najera and restored Peter I on the throne, but the Castilian monarch did not comply with the agreement, before which the "Black Prince", returned to Gascony.

In Poitiers, the soldiers of the "Black Prince" smashed the bright Knighthood of John II. The impetuous, but crazy charges of the Knights of the Star broke before the entrenchments and the English archers of the infantry sowed death and confusion in the ranks of the attackers. To make matters worse, John II, was taken prisoner by the English who took him to London.

Poitiers, represented the failure of the anachronistic feudal knighthood, very useful in past centuries, but that in the present they were knowing the changes that introduced new tactics of wars very different to the old.

The Order of the Star formed, then, the last attempt to keep this tradition alive. After the Battle of Poitiers, it was very decimated, to the point where it ceased to represent any danger to the English invaders.

The captivity of the king and the young age of his heir Charles, opened, for the French monarchy, a period of great instability. Esteban Marcel, provost of the merchants of Paris tried to bring the bourgeoisie to a prominent position in turning the General States into a kind of Legislative Assembly; English Parliament or the courts of the States of Aragon, for which he organized a militia, giving it an emblem: A red-blue cap. Before the Order of the Star, already in decline, arose another kind of Military Order of eminently popular character. Simultaneously a peasant uprising broke out. Mobs called the "Jacques" (the anybody), launched themselves for twenty days to a violent anti-stately revolt, with a sad sequel of looting and burning of

castles and violent murders. French nobles sought help from Charles "the Bad", King of Navarre. He proceeded to suppress the revolt with incredible harshness.

The manorial repression was tremendous and left the King of Navarre as a champion of law and order. Carlos attitude before what remained of the Order of the Star was absolute contempt. For what it served if it was no longer able to suppress the uprising of a few rebels? The Navarre monarch who possessed extensive territories in the South of France was a cunning king who changed alliances as it suited him. Sometimes he allied with the English and other with the French.

John II dead, the French throne fell to Carlos V, King of France, who knew well the other Carlos, Navarre, from who he was wary.

The French monarch, taking advantage of a truce with the British, decided to settle accounts with Charles the Bad. In the battle no longer took part the Knights of the Star, as the Order was virtually extinct. It was Bertrand du Guesclin who commanded the French troops who defeated Carlos "*the Bad*".

4.3.4 The Savoyard Order of the Annunziata

Gutierrez de la Hacera tells us about this Order (1791):

In 1362 the Order of the Annunziata by Amadeus VI, Count of Savoy, was founded and successors were named Grand Masters. It was gives to the main nobles. The chain is made of loops and under it hangs the image of the Virgin Mary, and around these 4 Letters F.E.R.T explaining. Fortitude ejus Rbodum tennuit.J4 B5 (p.233)

The Order was founded on the occasion of the wedding of Blanca, sister of Amadeus of Savoy, with ⁸Galeazzo II Visconti.

The original insignia was made of gilded silver chain with the motto FERT, closed with a ring with three sabaud knots. Their number was limited to 15 knights.

Amadeus VIII of Savoy gave the first official rules of Order and decoration, the chain with sabaud knots alternated with the letters FERT and with roses; in memory of the Golden Rose presented by Urban V to the Count Amadeus VI of Savoy in 1364. Carlos III, Duke of Savoy, gave new statutes, thereafter it became known as the Order of the Santissima Annunziata. He was also who conferred the medallion formed by the three knots with the image of the Annunciation. The number of knights rose to twenty.

5. CONCLUSION

We can draw the following conclusions:

The Orders of Knighthood were the most immediate antecedents of the dynastic Orders Chapter or of the Chain and Faith to which the Distinguished Order of the Golden Fleece belonged

⁸ Milanese ruler, first Duke of Milan.

The Orders called of Knighthood would give way after the failure in the Holy Land to the Dynastic Orders in which the Distinguished Order of the Golden Fleece have been framed

A new concept of warfare in the modern era, after the Middle Ages, where the armies clustered around the king and not to the nobles and where the armies were more numerous, resulted in the decline of the Orders of Knighthood to make way to the Dynastic Orders with a different concept: the knights no longer felt the call of battle, but the desire to imitate the great legendary heroes and what is most important, to enjoy a more intimate and closed circle of the Prince and other great characters of society, as thus occurs in the Distinguished Order of the Golden Fleece

In the dynastic Orders the founder usually was a prince who created the brotherhood or fraternity, puts it under the sacred patronage of the Virgin or a protector Saint, provides a liturgical office, and provides it economically. It is formed by noble knights' corporations with a clausus number. Knights' brothers are equal, and are linked to the boss, Grand Master, by a solemn and very strong oath of fidelity.

Given what was stated before, we can say that the Distinguished Order of the Golden Fleece is a dynastic capitulate knightly Order. An Order that although it had, apparently, the spirit of the Order of the Crusaders, for example; the Temple, Santiago, Calatrava, the Teutonic Order, etc., differed from them in the beginning, because the Orders of the Crusaders were characterized by a net religious, mystical character and a firm commitment to Holy War; vows of poverty, chastity, obedience and absolute submission to ecclesiastical authority. However, the dynastic knightly Orders, as the Distinguished Order of the Golden Fleece, never had among its main objectives the Holy War; its members had an absolutely secular life; and the members were subject to the authority of the Grand Master, almost always a prince and not an ecclesiastic.

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