

## Els Esclaus Islmics A Barcelona Blancs Negres Llors Y Turcs De Lesclavitut A La Llibertat Al Segle Xiv

### Publisher description

The crown of Aragon in itself and overseas: a singular Mediterranean empire / Flocel Sabate -- The northeast Iberian Peninsula and its Muslim rulers (8th-12th century) / Jesus Brufal -- Aragon and the Catalan counties before the union / Adam J. Kosto -- An intense but stymied Occitan Campaign / Pere Benito -- The culture (9th-12th centuries): clerics and troubadours / Isabel Grifoll -- The Romanesque in the mountains and on the border / Xavier Barral-i-Altet -- Territory, power and institutions in the crown of Aragon / Flocel Sabate -- The beginnings of urban manufacturing and long distance trade / Antoni Riera -- Crises and changes in the late Middle Ages / Antoni Riera -- The commercial influence of the crown of Aragon in the eastern Mediterranean (13th-15th centuries) / Damien Coulon -- The people: labourers and rulers in an expanding society / Maria Bonet -- Islands and the control of the Mediterranean space / Alessandra Cioppi and Sebastiana Nocco -- Language: from the countryside to the royal court / Lola Badia and Isabel Grifoll -- Writers at the end of Middle Ages / Lola Badia -- A Gothic Mediterranean Catalan art / Xavier Barral-i-Altet -- Identities in contact in the Mediterranean / Flocel Sabate -- The Medieval legacy: constitutionalism versus absolutism: the case of Catalonia / Antoni Simon -- The Medieval heritage: islands and territories with a specific identity? / Luciano Gallinari and Esther Marti Sentanes -- The Catalans and the Mediterranean / David Abulafia

Captives and Their Saviors in the Medieval Crown of Aragon argues that by this time the ransoming efforts were on a kingdom-wide scale engaging not only professional ransomers, merchants, and officials of the crown but the population at large.

Los estudios que han visibilizado la esclavitud y el cautiverio en las sociedades europeas medievales y modernas, así como en sus continuidades atlánticas, son abundantes. Remiten, cada vez más, a las transformaciones identitarias a las que las personas esclavizadas se vieron abocadas, a la consistencia y riqueza de su bagaje cultural, a su marginalidad, o a su aceptación o resistencia a la cultura dominante. Los préstamos de las ciencias sociales pueden ayudar a renovar las aproximaciones al fenómeno, pero también pueden ser problemáticos. Los trabajos aquí reunidos intentan dar respuesta a este reto, contribuyen al enriquecimiento de las herramientas metodológicas e interpretativas de las fuentes, y potencian —desde la interdisciplinariedad— el debate, la reflexión y el aprovechamiento de la renovación epistemológica que experimentan la antropología y la sociología históricas. Son aportaciones novedosas que, tanto desde la

introducción del análisis de nuevas fuentes como desde la relectura de las que tradicionalmente han sido más explotadas, constituyen un avance hacia nuevos estudios de historia social de la esclavitud centrados en el esclavo y en sus redes de relaciones sociales.

In discussions on European pre-modern economic growth, the role of individual freedom and of the state has loomed large. This book examines whether different kinds of 'freedoms' (absolutist, parliamentary and republican) caused different economic outcomes, and shows the effect of different political regimes on long term development. It thus offers La obra recoge reflexiones y aproximaciones metodológicas a esta problemática de los conflictos y sus cicatrices, en su relación con las fronteras y las migraciones, que han marcado la historia de España y de Iberoamérica, de la Edad Media al siglo XXI, del Mediterráneo al Atlántico y el Pacífico Sus autores son especialistas que, bien desde la historia de las relaciones internacionales o de la historia política, social, cultural, intelectual, o del derecho, analizan esas líneas y frentes de conflicto, pero también la huella de esas heridas y sus consecuencias en función de dos ejes: - La construcción, destrucción (no solo geopolítica sino a través de los intercambios, las circulaciones de personas, objetos e ideas), reconstrucción de fronteras, sin olvidar sus diferentes representaciones. - Las migraciones, los exilios, los debates en torno a las identidades, memorias y representaciones.

This book describes the spread of new agricultural practice in the half millennium after 1350, and reconstructs a neglected part of Europe's agricultural past: the introduction of fodder crops, and the continuous reorganisation of traditional botanical inputs within a new system of farming. It breaks entirely new ground by showing the distant historical origins of a major transformation in land potential and farm productivity. A vast range of evidence is cited from Italy, France, England and elsewhere to produce in effect an economic, social and cultural history of Europe in which the focus is on the long-distance consequences of the 'agricultural revolution'.

Through crusades and expulsions, Muslim communities survived for over 500 years, thriving in medieval Europe. This comprehensive study explores how the presence of Islamic minorities transformed Europe in everything from architecture to cooking, literature to science, and served as a stimulus for Christian society to define itself. Combining a series of regional studies, Catlos compares the varied experiences of Muslims across Iberia, southern Italy, the Crusader Kingdoms and Hungary to examine those ideologies that informed their experiences, their place in society and their sense of themselves as Muslims. This is a pioneering new narrative of the history of medieval and early modern Europe from the perspective of Islamic minorities; one which is not, as we might first assume, driven by ideology, isolation and decline, but instead one in which successful communities persisted because they remained actively integrated within the larger Christian and Jewish societies in which they lived.

The Història de Jacob Xalabín, a Catalan novel c.1400 about the Ottoman prince Yakub Çelebi killed in the aftermath of the battle of Kosovo in 1389, is offered here in a new critical edition with the first ever English translation.

Jews, Christian Society, and Royal Power in Medieval Barcelona traces the development of the Jewish community of Barcelona from 1050 to 1300. Elka Klein challenges the common perception that medieval Jews lived in relative isolation from the surrounding society, argues for the existence of significant cultural common ground between Jews and Christians, and proposes a new model for understanding Jewish communal autonomy and the relationship between Jews and their rulers. Klein traces the development of the Jewish community of Barcelona in two contexts: the parallel development of the city of Barcelona and the changing relationship of the king to urban communities, Jewish and Christian. Until the later twelfth century, the Jewish community, like the Christian city of Barcelona, was left mostly to its own devices by the counts of Barcelona, who had neither the interest nor the power to interfere in internal affairs. Klein draws on both Hebrew and Latin sources to offer a picture of a communal elite whose power, mostly informal, derived from their influence within the community. This system changed in the later twelfth century as a result of the expansion of comital-royal administration. Four Jewish families used their positions as bailiffs, accountants, and secretaries to consolidate power within their community. The rule of this courtier elite was short lived; two episodes of communal conflict in the early thirteenth century and increased royal activism led to the institution of a new regime of elected officials in 1241. The book concludes with an examination of the new elite and the implications of increased royal interference in internal affairs. A central argument of Jews, Christian Society, and Royal Power in Medieval Barcelona is that it is necessary to distinguish between autonomy by default, resulting from the indifference of the ruler, who leaves a community to govern itself; and autonomy by design, guaranteed by selective royal interference. Against the view that royal interference undercut Jewish autonomy, Klein argues that autonomy by default left the community with insufficient power to enforce its decisions; because Catalan kings generally interfered in support of existing structures, autonomy by design in fact strengthened the community. This book contributes to ongoing debates about the relationship between the cultures of the three religions in the Iberian peninsula. It joins a body of recent scholarship arguing that medieval European Jews and Christians shared considerable cultural common ground.

Through engagement with the 'Slaving Zones' theory, our authors elucidate new and complimentary ways in which identity, law, custom, political organization, and definitions of 'self' and 'other' have impacted the course of global slavery from ancient times through the present

A prominent Mediterranean port located near Islamic territories, the city of Valencia in the late fifteenth century boasted a slave population of pronounced religious and ethnic diversity: captive Moors and penally enslaved Mudejars, Greeks,

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Tartars, Russians, Circassians, and a growing population of black Africans. By the end of the fifteenth century, black Africans comprised as much as 40 percent of the slave population of Valencia. Whereas previous historians of medieval slavery have focused their efforts on defining the legal status of slaves, documenting the vagaries of the Mediterranean slave trade, or examining slavery within the context of Muslim-Christian relations, Debra Blumenthal explores the social and human dimensions of slavery in this religiously and ethnically pluralistic society. *Enemies and Familiars* traces the varied experiences of Muslim, Eastern, and black African slaves from capture to freedom. After describing how men, women, and children were enslaved and brought to the Valencian marketplace, this book examines the substance of slaves' daily lives: how they were sold and who bought them; the positions ascribed to them within the household hierarchy; the sorts of labor they performed; and the ways in which some reclaimed their freedom. Scrutinizing a wide array of archival sources (including wills, contracts, as well as hundreds of civil and criminal court cases), Blumenthal investigates what it meant to be a slave and what it meant to be a master at a critical moment of transition. Arguing that the dynamics of the master-slave relationship both reflected and determined contemporary opinions regarding religious, ethnic, and gender differences, Blumenthal's close study of the day-to-day interactions between masters and their slaves not only reveals that slavery played a central role in identity formation in late medieval Iberia but also offers clues to the development of "racialized" slavery in the early modern Atlantic world.

From Kehinde Wiley to W.E.B. Du Bois, from Nubia to Cuba, Willie Doherty's terror in ancient landscapes to the violence of institutional Neo-Gothic, Reagan's AIDS policies to Beowulf fanfiction, this richly diverse volume brings together art historians and literature scholars to articulate a more inclusive, intersectional medieval studies. It will be of interest to students working on the diaspora and migration, white settler colonialism and pogroms, Indigenous studies and decolonial methodology, slavery, genocide, and culturecide. The authors confront the often disturbing legacies of medieval studies and its current failures to own up to those, and also analyze fascist, nationalist, colonialist, anti-Semitic, and other ideologies to which the medieval has been and is yoked, collectively formulating concrete ethical choices and aims for future research and teaching. In the face of rising global fascism and related ideological mobilizations, contemporary and past, and of cultural heritage and history as weapons of symbolic and physical oppression, this volume's chapters on Byzantium, Medieval Nubia, Old English, Hebrew, Old French, Occitan, and American and European medievalisms examine how educational institutions, museums, universities, and individuals are shaped by ethics and various ideologies in research, collecting, and teaching.

THE NEXT STORY IN THE BESTSELLING MC SAGA Continuing From Satan's Spawn MC Series.... SILK AND BONES(Sin's Bastards MC Series) When Sam Tory discovers what he thinks is a thief, he's stunned to find it's a woman

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with a secret. The kind of secret that could get someone killed. It's already cost one man his life. She doesn't want to share her secret but Sam won't let her go. Instead, he brings her to Deke and the Sin's Bastard brotherhood, hoping they can help her. Melora has been running for the last two years but Deke and Sam convince her now is the time to stand and fight. Then her past comes knocking and she finally meets her father for the first time in her life. When she realizes he's been looking for her for some time, she's not sure what to think. He's been missing all her life but now he wants into her business. Melora just wants to disappear but the men in her life won't let her. Can she survive a face down with the man who wants her dead?

Contrary to common assumptions, medieval and early modern writers and poets often addressed the high value of freedom, whether we think of such fable authors as Marie de France or Ulrich Bonerius. Similarly, medieval history knows of numerous struggles by various peoples to maintain their own freedom or political independence. Nevertheless, as this study illustrates, throughout the pre-modern period, the loss of freedom could happen quite easily, affecting high and low (including kings and princes) and there are many literary texts and historical documents that address the problems of imprisonment and even enslavement (Georgius of Hungary, Johann Schiltberger, Hans Ulrich Krafft, etc.). Simultaneously, philosophers and theologians discussed intensively the fundamental question regarding free will (e.g., Augustine) and political freedom (e.g., John of Salisbury). Moreover, quite a large number of major pre-modern poets spent a long time in prison where they composed some of their major works (Boethius, Marco Polo, Charles d'Orléans, Thomas Malory, etc.). This book brings to light a vast range of relevant sources that confirm the existence of this fundamental and impactful discourse on freedom, imprisonment, and enslavement. Quoique les traites esclavagistes en Méditerranée à l'époque médiévale et moderne aient fait l'objet, depuis les années cinquante, de nombreuses études, des pans entiers de cette histoire demeurent encore dans l'ombre. L'articulation des espaces européens continentaux et septentrionaux de l'Europe avec cet espace dans lequel circulent des esclaves et des captifs baltes, slaves et eurasiens n'est pas encore assurée et maintient l'illusion d'un esclavage conçu comme une caractéristique méditerranéenne. La dynamique de la traite, depuis les espaces et modalités de capture jusqu'aux marchés de redistribution, est encore peu analysée. Les traits, notamment sur la longue durée médiévale, du commerce d'esclaves à travers le Sahel et le Sahara restent encore flous et mal quantifiés. Lentement s'impose un nouveau regard sur le commerce des captifs comme réponse à des conjonctures économiques fortement associées à la belligérance chronique des espaces de la mer intérieure et du proche atlantique.

This 2001 book was the first survey of relations between town and country across Europe between 1300 and 1800.

Scholars, journalists, and politicians uphold Muslim-ruled medieval Spain—"al-Andalus"—as a multicultural paradise, a place where Muslims, Christians, and Jews lived in harmony. There is only one problem with this widely accepted account: it is a myth. In this groundbreaking book, Northwestern University scholar Darío Fernández-Morera tells the full story of Islamic Spain. The Myth of the Andalusian Paradise shines light on hidden features of this medieval culture by drawing on an abundance of primary sources that scholars have ignored, as well as archaeological evidence only recently unearthed. This supposed beacon of peaceful coexistence began, of course, with the Islamic Caliphate's conquest of Spain. Far from a land of tolerance, Islamic Spain was marked by religious and therefore cultural repression in all areas of life, and by the marginalization of Christians and other groups—all this in the service of social control by autocratic rulers and a class

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of religious authorities. As professors, politicians, and pundits continue to celebrate Islamic Spain for its “multiculturalism” and “diversity,” Fernández-Morera sets the record straight—showing that a politically useful myth is a myth nonetheless.

In *Slavery, Agriculture, and Malaria in the Arabian Peninsula*, Benjamin Reilly illuminates a previously unstudied phenomenon: the large-scale employment of people of African ancestry as slaves in agricultural oases within the Arabian Peninsula. The key to understanding this unusual system, Reilly argues, is the prevalence of malaria within Arabian Peninsula oases and drainage basins, which rendered agricultural lands in Arabia extremely unhealthy for people without genetic or acquired resistance to malarial fevers. In this way, Arabian slave agriculture had unexpected similarities to slavery as practiced in the Caribbean and Brazil. This book synthesizes for the first time a body of historical and ethnographic data about slave-based agriculture in the Arabian Peninsula. Reilly uses an innovative methodology to analyze the limited historical record and a multidisciplinary approach to complicate our understandings of the nature of work in an area that is popularly thought of solely as desert. This work makes significant contributions both to the global literature on slavery and to the environmental history of the Middle East—an area that has thus far received little attention from scholars.

*Concubines and Courtesans: Women and Slavery in Islamic History* contains sixteen essays on enslaved and freed women across medieval and pre-modern Islamic social history. The essays consider questions of slavery, gender, social networking, cultural production, sexuality, Islamic family law, and religion in the shaping of Near Eastern and Islamic society over time.

Sometime around 1190, King Alfonso VIII of Castile granted a royal charter to the community of Cuenca, a Castilian frontier town recently recaptured from the Muslims and resettled by Christians. The royal charter was in the form of a law code, or fuero. Fueros, which evolved from short lists of exceptions to standing royal directives into much more extensive commentaries on legal matters, were used as an incentive to Christian settlement on the frontier. Reflecting the complexities of administering a town that still had large Muslim and Jewish populations, the fuero or code of Cuenca was meant to assure the permanence of Christian conquest and settlement. James Powers provides the first translation into English of this notable historical document. The Code of Cuenca is of great importance to legal historians, particularly as a comparison to contemporary English and other European law texts. Because there is no similar urban compilation anywhere else in twelfth-century Europe that contains significant descriptions of everyday life in a medieval frontier town, the code will serve as a primary source for scholars and students of medieval Iberian and western European political, economic, and social history.

*DIV*Remarkable classic that developed the revolutionary theory of how the advance and influence of Islam caused the Europe of the Roman Empire to evolve into the Europe of the Middle Ages. /div

Looking at the Byzantine concept of slavery within the context of law, the labour market, medieval politics, and religion, the author illustrates how these contexts both reshaped and sustained the slave market.

*Conquerors, Brides, and Concubines* investigates the political and cultural significance of marriages and other sexual encounters between Christians and Muslims in the Iberian Peninsula, from the Islamic conquest in the early eighth century to the end of Muslim rule in 1492. Interfaith liaisons carried powerful resonances, as such unions could function as a tool of diplomacy, the catalyst for conversion, or potent psychological propaganda. Examining a wide range of source material including legal documents, historical narratives, polemical and hagiographic works, poetry, music, and visual art, Simon Barton presents a nuanced reading of the ways interfaith couplings were perceived, tolerated, or feared, depending upon the precise political and social contexts in which they occurred. Religious boundaries in the Peninsula were complex and actively policed, often shaped by an overriding fear of excessive social interaction or assimilation of the three faiths that

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coexisted within the region. Barton traces the protective cultural, legal, and mental boundaries that the rival faiths of Iberia erected, and the processes by which women, as legitimate wives or slave concubines, physically traversed those borders. Through a close examination of the realities and the imagination of interfaith relations, *Conquerors, Brides, and Concubines* highlights the extent to which sex, power, and identity were closely bound up with one another.

Mankind has a fascination with measurement. Down the centuries we have produced a plethora of incompatible and duplicatory systems for measuring everything from the width of an Egyptian pyramid to the concentration of radioactivity near a nuclear reactor and the value of the fine structure constant. With the introduction first of the metric system and of its successor the *Système International d'Unités (SI)*, the scientific community has established a standard method of measurement based on only seven core units. The *Encyclopaedia of Scientific Units, Weights and Measures* converts the huge variety of units from all over the world in every period of recorded history into units of the SI. Featuring: - An A - Z of conversion tables for over 10,000 units of measurements. - Tables of the fundamental constants of nature with their units. - Listings of professional societies, and national standardization bodies for easy reference. - An extensive bibliography detailing further reading on the multifarious aspects of measurement and its units. This huge work is simply a "must have" for any reference library frequented by scientists of any discipline or by those with historical interests in units of measurement such as archaeologists.

*Slavery in Medieval and Early Modern Iberia* provides a sweeping survey of the many forms of bound labor in Iberia from ancient times to the decline of slavery in the eighteenth century.

This book is the first complete English translation of Hasdai Crescas's *Light of the Lord*, widely acknowledged as a seminal work of medieval Jewish philosophy and second in importance only to Maimonides' *Guide of the Perplexed*. In it Crescas takes on not only Maimonides but, through him, Aristotle, and challenges views of physics and metaphysics that had become entrenched in medieval thought. Once the Aristotelian underpinnings of medieval thought are dislodged, Crescas introduces alternative physical views and reinstates the classical Jewish God as a God of love and benefaction rather than a self-intellecting intellect. The end for humankind then is to become attached in love to the God of love through devoted service.

When Chinese alchemists fashioned the first manmade explosion sometime during the tenth century, no one could have foreseen its full revolutionary potential. Invented to frighten evil spirits rather than fuel guns or bombs—neither of which had been thought of yet—their simple mixture of saltpeter, sulfur, and charcoal went on to make the modern world possible. As word of its explosive properties spread from Asia to Europe, from pyrotechnics to battleships, it paved the way for Western exploration, hastened the end of feudalism and the rise of the nation state, and greased the wheels of the Industrial Revolution. With dramatic immediacy, novelist and journalist Jack Kelly conveys both the distant time in which the "devil's distillate" rose to conquer the world, and brings to rousing life the eclectic cast of characters who played a role in its epic story, including Michelangelo, Edward III, Vasco da Gama, Cortez, Guy Fawkes, Alfred Nobel, and E.I. DuPont. A must-read for history fans and military buffs alike, *Gunpowder* brings together a rich terrain of cultures and technological innovations with authoritative research and swashbuckling style.

Molecular anthropology uses molecular genetic methods to address questions and issues of anthropological interest. More specifically, molecular anthropology is concerned with genetic evidence concerning human origins, migrations, and population relationships, including related topics such as the role of recent natural selection in human population differentiation, or the impact

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of particular social systems on patterns of human genetic variation. Organized into three major sections, An Introduction to Molecular Anthropology first covers the basics of genetics – what genes are, what they do, and how they do it – as well as how genes behave in populations and how evolution influences them. The following section provides an overview of the different kinds of genetic variation in humans, and how this variation is analyzed and used to make evolutionary inferences. The third section concludes with a presentation of the current state of genetic evidence for human origins, the spread of humans around the world, the role of selection and adaptation in human evolution, and the impact of culture on human genetic variation. A final, concluding chapter discusses various aspects of molecular anthropology in the genomics era, including personal ancestry testing and personal genomics. An Introduction to Molecular Anthropology is an invaluable resource for students studying human evolution, biological anthropology, or molecular anthropology, as well as a reference for anthropologists and anyone else interested in the genetic history of humans.

Slavery After Rome, 500-1100 deals with the question of what happened to slavery in Europe in the centuries following the fall of the Roman Empire. It deals with slave-taking and slave-trading; people who became slaves as a result of a debt or a crime; even people who, for a variety of reasons, actively chose to become slaves. It is the only history of slavery and serfdom to span all of the early middle ages across the whole of Western Europe, incomparative perspective. It offers completely new answers to a very long-standing historical debate, and identifies the distinctive character of slavery in this period. It will appeal to anyone interested in the history of the early Middle Ages, as well as in the history of slavery more generally.

Manumission—the act of freeing a slave while the institution of slavery continues—has received relatively little scholarly attention as compared to other aspects of slavery and emancipation. To address this gap, editors Rosemary Brana-Shute and Randy J. Sparks present a volume of essays that comprise the first-ever comparative study of manumission as it affected slave systems on both sides of the Atlantic. In this landmark volume, an international group of scholars consider the history and implications of manumission from the medieval period to the late nineteenth century as the phenomenon manifested itself in the Old World and the New. The contributors demonstrate that although the means of manumission varied greatly across the Atlantic world, in every instance the act served to reinforce the sovereign power structures inherent in the institution of slavery. In some societies only a master had the authority to manumit slaves, while in others the state might grant freedom or it might be purchased. Regardless of the source of manumission, the result was viewed by its society as a benevolent act intended to bind the freed slave to his or her former master through gratitude if no longer through direct ownership. The possibility of manumission worked to inspire faithful servitude among slaves while simultaneously solidifying the legitimacy of their ownership. The essayists compare the legacy of manumission in medieval Europe; the Jewish communities of Levant, Europe, and the New World; the Dutch, French, and British colonies; and the antebellum United States, while exploring wider patterns that extended beyond a single location or era. They also document the fates of manumitted slaves, some of whom were accepted into freed segments of their societies; while others were expected to vacate their former communities entirely. The contributors investigate the cultural consequences of manumission

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as well as the changing economic conditions that limited the practice by the eighteenth century to understand better the social implications of this multifaceted aspect of the system of slavery.

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