

## SUMMARIES

Manuel MANDIANES CASTRO, *Prisciliani feminae* (pp. 3-8).

Through this article, the author shows that though Priscilian preached a theoretical dualism, he lived as a real galician. He thought that men and women were half-and-half and a part of this half needed the other one.

Rica AMRÁN, *Un estudiante ruso en la yesibá de Toledo en tiempos de Asher ben Yehiel* (pp. 9-14).

We have very few information about foreign students in the Spanish yesibat. We thought it would be interesting to reproduce the case we find in the *Responsa de Asher ben Yehiel* (Klas 51, answer to question 2,p.49) here.

A Russian student, also called Asher, spent some time at the Toledo's yesibá, run at the time by Asher ben Yehiel. However, this is not the reason for this story, but rather an example of how they acted by then when somebody was reported missing or dead, as it is the case of this young man who died in Sevilla.

José-Ramón JULIÁ VIÑAMATA, *Las actitudes de los barceloneses del primer tercio del siglo XIV* (pp. 15-52).

The behaviour of men before death is, no doubt, one of the more interesting aspects of the History of Mentalities. The sensation of death obligates the participation in a game that no one dares to reject, because all those who can afford material wealth must confront the moment of writing a will with the same problem: the fear of divine punishment. The act of formalizing one's last wishes thus becomes a real acknowledgement of the dishonours and negative acts the individual has committed; it forces him to utilize all of his available mechanisms for atonement with the desperate intention of avoiding the fires of hell. In this way, we can observe the prevailing collective mentality of Western Medieval Europe; a mentality that is characterized on the physical level by the preoccupation with life after death.

According to the wills they left, the people who lived in Barcelona during the 14<sup>th</sup> century were not different from European people. Their last testaments became a suitable source for study of the liturgy surrounding the death of the people who wrote them, who we see carefully selecting their sepulture, arranging the celebration of the anniversary of their death, fulfilling all types of pious acts and contributions to charity –endowments to poor marriageable women for their doweries, bequests to hospitals, food and clothing for artisans, etc.–, establishing priesthoods and ecclesiastic benefits and, finally, sincerely recognizing their sins and reprehensible acts. All of this has a finality in common that consists of

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ingratiating oneself with the Creator, and the well-to-do citizens of Barcelona who were experiencing a time of economic increase and commercial expansion behaved in a very homogeneous manner. Only the unequal distribution of wealth would mark differences at the moment of death and determine the type of rituals celebrated; but the perceptions of rules of conduct were so similar that, in terms of spirituality, monarchs and bourgeoisie, men and women, all declared the truth and intended to compensate for those who they mistreated or ruined in life.

Flocel SABATÉ, *Els objectes de la vida quotidiana a les llars barcelonines al començament del segle XIV* (pp. 53-108).

We studied several inventories of the possessions of dead people, drawn up in Barcelona during the first decade of the XIV<sup>th</sup> century. This analysis wants to make a list of the current objects of the people who lived Barcelona and who belonged to the middle social stratum of the population.

In the first place, we find a great diversity of boxes meant to contain things. There were many cloths –to saw garments or for household purposes, and more precisely for the bedding. Beside the beds –made of planks or boards and mattresses–, there was no lack, in the houses, of tables, which often were folding, and, to sit down, chairs, benches or seats. We also notice, though they are less numerous, kitchen utensils (grills, boilers, pans and spits; spoons, platters and plates). We also see a wide range of weapons, from mere spears to catapults. As a matter of fact, they gave importance to observation indicators to deduce the position of the moon. There were also plenty of tourniquets to bleed and, in rich people houses, we also find bath-tubs. Luxury objects were very common, namely precious gems set in gold rings and silver spoons and goblets. Musical instruments and objects of devoutness were, on the contrary, almost non-existent. Books are hard to find, except for some account books. It is interesting to see that the people had plenty of candles and lanterns; we also find scissors, scythes or pincers and, above all, scales. The paraphernalia of the mules es commonly found and mainly consisted of packsaddle, pommels, jaws and sometimes even baskets.

José Manuel NIETO SORIA, *Franciscanos y franciscanismo en la política y en la Corte de la Castilla Trastámara (1369-1947)* (pp. 109-132).

Many authors noticed, a couple of years ago, that, by the end of the Middle Ages, the existence of a Franciscan atmosphere changed some characteristics of the religious reality. This fact led the author to seek the political effects of the earlier demonstrations of this franciscanismo during the Trastámara period. It became evident in their tangible involvement in the political problems of the moment and in their daily presence in court circles. The author has not forgotten the Franciscan influence on the shaping of a special kind of religious devotion from the royal family, nor their taking part in the development of a policy to reform the religion by the monarchy itself. This particularly appears through the phenomenon we analyze here. This study is supplemented by a prosopographic account of the most involved Franciscans in politics between 1366 and 1475. It is the most palpable demonstration of the problem.

Laura BALLETO, *Chio dei Maonesi sulla fine del Trecento (dagli Atti del notaio Donato di Chiavari)* (pp. 133-148).

The deeds executed by the notary Donato di Chiavari, between February 17<sup>th</sup> and

November 12<sup>th</sup> 1394, form the main sources we have about the inner history of the island at the end of the XIV<sup>th</sup> century. They offer an interesting idea of the economic life of Chio, which established commercial links with Genova, Spain, South Italy, Alexandria in Egypt, the island of Cyprus, Tripoli in Syria, Teologo, Crete, Rhodes, the islands of the Aegean Sea and establishments in Pera – by people from Genova. It involves the importing and exporting of a great variety of products, notably the export of resin, which is one of the main resources of the island.

Our source suggests that the work-force in Chio mainly consisted of emigrants from Genova and Liguria (which is logical as the deeds were drawn-up by a lawyer from Liguria). But we also find other Westerners, as well as people from areas controlled by Genova in Orient, like Famagosta, Pera and Caffa, for instance. It is also remarkable to find Hebrews, integrated, with good perspectives in the local society, while Greeks are less numerous (but this is maybe by chance).

Moreover, we draw from the deeds of the notary Donato di Chiavari some useful information about the structure of the Chio administration whose highest leaders, with whom many civil servants worked, were: the vicar *di podestà*, the *gubernatores*, the treasurers, the *extimatores*, etc. There is no lack of allusions to specific *Officia* that worked on the island. We find an example in the *Officium provisionis grani civitatis Syi*, whose *officiales* are both Latins (more precisely from Genova) and Greeks.

María Dolores LÓPEZ PÉREZ, *Las relaciones diplomáticas y comerciales entre la Corona de Aragón y los Estados Norteafricanos durante la Baja Edad Media* (pp. 149-170).

Peace treaties are included into a characteristic context of relationship between «Christian» countries and «Moslem» countries, whose principal peculiarity is a permanent state of war; an state of war just interrupted by the declaration of a truce strictly limited to a fixed number of years. From a theoretic viewpoint, the validity of a peace treaty would suppose an advantageous period to develop business dealing while the breaking-off or, simply, the non renewal of a truce would mark the suspension of business connections as well as the legality of piratical and corsair actions. This is the hypothesis.

However, the question is not so simple. First, it is necessary to insist that political «accidents» have a relative influence on the dynamic trade, but they cannot get to paralyze interchanges if diplomatics relations between the two states are non-existent, excepting the limited chronological spaces of hostilities and open confrontation. In fact, there are a lot of adaptation mechanisms to every position originated by the political situation. Then the problem is to know the sense of the treaties and their repercussion in business dealing. Between 1387 and 1410 we have the chapters of a truce agreed in 1403 between Martin the Human, king of Aragon, and Martin the Young, king of Sicily, on one hand, and Abû Fâris, king of Tunis, on the other. In a parallel way, we know the existence of some consensus politics or negotiation attempts of some other treaties by means of analyzing the contents of treaties and also by a chronological seriation. A comparison of the conclusions obtained through the commercial flow resulting from the study of official and private sources will permit us to discern the possible concordances and divergences between politic and economic levels. Finally, it is a question of confirming if a direct relation can be established or not between stages of war/stages of recessión and stages of peace/stages of expansion, always from a commercial point of view.

Rafael BELTRÁN, *Del «Diario de a Bordo» a la Biografía: las campañas marítimas (1407-1410) en la Crónica de Juan II de Alvar García de Santa María y la doble redacción de «El Victorial»* (pp. 171-210).

The medieval biography of Don Pero Niño, count of Buelna, called *El Victorial*, in its two thirds contains the account of the events that took place during only two years of his life. These years correspond to 1404-1406, a period when Pero Niño as a captain led a number of maritime and war expeditions along the Atlantic European coasts as well as across the Mediterranean. The linguistic and literary resources used in the extremely accurate account of these campaigns in *El Victorial* are compared with other similar maritime «log-books», only very recently published, in the *Crónica de Juan II*. This comparison leads us to the conclusion that somebody very close to the count was writing a detailed «log-book» for the royal chancellery, as it was compulsory during the period. This very log-book would be rewritten, at least twenty-five years later, with a very different aim, although most likely its author was the same. This second writing is the one we can read now as the largest part of *El Victorial*.

Pau CATEURA BENASSER, *Política, finanzas e infraestructura comercial: Valencia y Mallorca en la primera mitad del siglo XV* (pp. 211-222).

The first half of the XV<sup>th</sup> century passed by in Majorca between the collapse of the University, in 1405, and the revolt of the foreigners from 1450 till 1453. The result of 1405 was the consignment of all the taxes that the district collected to pay the interest of the national debt, except for a small amount to cover current and extraordinary expenses. Later initiatives to progressively amortize the debt and to reform the collection system happened to be a failure because of the pressures of the groups who had some interests, of the very attitude of the monarchy and of the regular economic disequilibrium the problem of wheat, for instance. In this context, the realisation of –the commercial infrastructure was non-existent –except that the «Lonja de Palma» was built in 1425, as the payment of part of the debt was suspended– and the district limited his task to maintain, always precariously, the facilities.

Opposite the languidness of Majorca, Valencia shows a considerable dynamism that allows to start a plan of investments in public works and to realize commercial infrastructures. Valencia also showed an increasing national debt, but with different connotations: it coincided with a well-balanced economic development and with real plans of financial reform, like the one established in 1435, that managed to freeze the debt for nearly twenty years.

Alfonso FRANCO SILVA, *El proceso de señorialización de las tierras de Talavera de la Reina en el siglo XV. El caso de Cebolla y los Ayala* (pp. 223-274).

During the XV<sup>th</sup> century, some feudal lords who lived in the city in their own interest controlled the Council and owned Talavera de la Reina's best land. In this article, we study the most important domains in the surroundings of this city in minute detail: the state created by the Ayala lineage around Cebolla city and Villalba Castle. Eleven legacies filed in the Frías Ducal Archives enabled me to write the history of this seigniorship since it belonged to the Ayala family –that is to say, from the end of the XIV<sup>th</sup> century– until the forties of the XVI<sup>th</sup> century, when it definitively becomes integrated into the Oropesa County domains.

In the first part of the article, we study the Ayala seigniorial family until their extinction in 1540 and, in the second part, the rustic patrimony that the lineage gathered during the XV<sup>th</sup> century. The possessions basically were Cebolla city and Villalba Castle. A lot of urban properties, fields and land estates in some way completed these domains. It is in fact a rich

territorial patrimony that allowed its owners to dominate, for the most part, Talavera de la Reina's Council.

Andrés DÍAZ BORRÁS, *L'estudi de la pirateria a través dels avisaments costaners. Replegament cristià i setge islàmic a la València de la transició a la modernitat: 1480-1520* (pp. 275-296).

We can consider the period between 1480 and 1520 as the most spectacular of the Discovery Era. The area round València and all the land of the Mediterranean side of the peninsula were then subject to pirate pressure. So, in the general framework of piracy in València, the analysis of the coastal observations is thus one of the sources that most can help us to clear up the main points of this important social and economic phenomenon, during a very concrete lapse of time such as this one. If we add perspicacity, we will be able to analyze the trajectory of Christian's (from France or Genova) and Muslim's (barbarian, Turkish, etc. pirates) war.

Geo PISTARINO, *Tra la «Mappa per i Sette Mari» ed il «Libro della Marina» di Piri Reis* (pp. 297-316).

Taking advantage of the publication of the first two volumes of *Kitabi Babriye* (log-book) by Piri Reis, the great man of the sea and Turkish geographer and cartographer who lived between the XV<sup>th</sup> and the XVI<sup>th</sup> century, Geo Pistarino draws a concise biography of the author. He analyses his map dated from 1513 and gives us its editorial tradition. He stresses its importance for the history of geographic discoveries and, more precisely, for those of Christopher Columbus, and he underlines some of the problems still discussed today. The map of the New World area, drawn by Piri Reis, indirectly derives from the one prepared by Christopher Columbus in 1498, during his third trip. Christopher Columbus had sent it to the Kings of Spain and it was the base of the successive «Andalusian trips». In *Kitab*, written in 1521 and the second version in 1525-1526, Piri informs the reader about the continent he calls «Antilles», he affirms that Genova is Christopher Columbus's homeland and makes allusions to Genova's political situation at the time.

Nilda GUGLIELMI, *Reflexiones sobre marginalidad* (pp. 317-348).

The author has tried, in former works, to gather conceptual facts in order to define the categories of *marginality* and *alienity* and to apply them to the historical field.

She considers that the definition –valid in its time– needs some flexibility and to be slightly differentiated. This is the aim that guides the analysis. The author has tried to achieve a richer classification by using sociological particulars.

This is the reason why we studied the existent vocabulary and we proposed new terms. In the first case, we analyze the possible contents of *marginality*, *alterity* and *allogeneity*. In the proposal, the words «marginality», «marginal», «dissident» appear. All these categories are considered as forming a nucleus of ex-centric individuals who are in a false position as regards their social group or stratum. To prove it, we have taken the specific example of the concept of dissident. We replaced it in the historical context, bringing it closer to the concepts of satire and lampoon, from a literary point of view, in the analysis of *Coplas de la panadera* –Verses of the baker– (we only mention it because this study has already been published) and of the work of the poet Rutebeuf. The first author –anonymous– is treated as

an occult dissident, the second as a manifest dissident. Both adopt a critical attitude towards the society in which they live. In Rutebeuf's poetry –widely quoted– the elements of auto-punishment and exo-punishment stand out.

Pavel ŠTĚPÁNEK, *Pinturas y esculturas góticas españolas en la Galería Nacional de Praga* (pp. 349-356).

The article discusses the Spanish masterpieces (paintings and sculptures) housed in the Prague National Gallery. The artistic unity is worth special attention, since very few examples of this type exist in Czechoslovakia. Six panels (Virgin and Child, Enthroned Virgin, Adoration of the Child, Christ appearing to Mary, Ecce Homo, Calvary) and three sculptures, two of which represent the enthroned Virgin and one the Calvary. The author describes and comments meticulously on each of these works, accompanying the text with twenty-four illustrations.

### TEMAS MONOGRÁFICOS: BOSQUES, YERMOS Y SU APROVECHAMIENTO

Concepción MENDO CARMONA, *Dehesas y ejidos en la Villa y Tierra de Madrid a fines del siglo XV* (pp. 359-374).

Unlike other regions, the scant production of wool in Madrid caused the weight factor in breeding to be of less importance. Breeding was nevertheless plentiful though cattle-raising production was orientated towards the consumption of meat and the maintain of the production of leather. This importance is mainly reflected in the interest of the district to establish a precise legislation to protect the grazing and pasture areas, the commons and the brooks that supplied the required water. On the other hand, the use of these grazing and pasture areas represented an important source of income for the district; that is why its worry to defend them was two-folded: to maintain these incomes and to be able to feed the animals.

In this article, we also talk of the creation of new pasture lands by the district of Madrid while it was economically and demographically expanding .

Elisa Carolina DE SANTOS CANALEJO, *El aprovechamiento de términos a fines de la Edad Media castellana en las Comunidades de Villa y Tierra serranas: Plasencia, Béjar, Valdecorneja, Arenas, Mombeltrán y Candeleda* (pp. 375-388).

The use of grounds for pasture and, afterwards, the organisation of the whole territory of High Extremadura, Béjar and Gredos Mounts in communities implied the enrichment not only of the village goods, but also of the council and the private goods. This was due to the council and seigniorial arrangements that differently treated the city inhabitants and the ones who lived in the country or who were vassals of a landlord, as far as the use of the ground for pasture, ploughing, hunting, fishing and wood supply was concerned. On the other hand, this use would maintain the area populated.

María ASENJO GONZÁLEZ, *Las tierras de baldío en el concejo de Soria a fines de la Edad Media* (pp. 389-412).

The farming lands of Soria, adapted to the impediments of altitude, poor soil and cold climate, were used with an important mobility in space since they were occupied in the XII<sup>th</sup>

century. The fallows, in the district of Soria, covered a wide area of available land; they were used for breeding and agriculture on «hollow hill». The permanent occupation of this land for pasture gradually delimited a patchwork of individual and council properties.

Since the middle of the XV<sup>th</sup> century, the dynamic economic expansion of the Crown of Castilla affected the land in the district of Soria as it unleashed the need of land to convert it into pasture and wood production areas. The denunciation of encroachment of land, among others by the urban oligarchy of Soria, explains the wish to use these grounds for breeding.

Towards the end of the XV<sup>th</sup> century, conflicts triggered off between the Mesta –defending the use of these fallows for pasture purposes–, the urban oligarchy, who wanted to delimit their own grazing land, and the districts of some cities that sought to protect forestry. The inhabitants of the area, mainly small and medium farmers and cattle breeders, were the most affected since they lost their mobility and had to face the competition of «mesteño»<sup>1</sup> breeding when they used the fallows.

1 Mesta is an early association of cattle owners, for community uses.

Máximo DIEGO HERNANDO, *Aprovechamiento de baldíos y comunales en la Extremadura soriana a fines de la Edad Media* (pp. 413-436).

In this text we analyze the system that governed the use of fallows and council grounds in the area of the Extremadura of Soria, as communities of town and country belonging to landlords or to the King. We aim to classify them according to their different types of use. Afterwards we study the conflicts that triggered off, during the XV<sup>th</sup> century and at the beginning of the XVI<sup>th</sup> century, between social and political bodies of the area as the result of decisions concerning the use of the different fallows and council grounds. We also insist on the fact that not all the uses of the fallows had the same economic and social influence on the area.

Carmen ARGENTE DEL CASTILLO OCAÑA, *La utilización pecuaria de los baldíos andaluces (siglos XIII-XIV)* (pp. 437-466).

The Andalusian medieval breeding mainly developed thanks to a well protected vegetation in the area. It lay in terraces from the edge of the hills down to the land in the Betic depression.

The greater freedom given to herds to use fallows depended on the juridical position of the latter.

Most of the pastures were at the community disposal for the district inhabitants. Sometimes it was in «open regime», some other it was more restricted, as it was the case for some kinds of pasture.

During the XV<sup>th</sup> century, this council system underwent a decline because of a process of encroachment and clearing for cultivation.

Vicente GARCÍA EDO, *Notas sobre las dehesas, bovalares, carnicerías y ferias de Onda* (pp. 467-484).

Since the middle of the XIV<sup>th</sup> century, and until the end of the XVI<sup>th</sup>, the council of Onda was engaged in lawsuits, for jurisdictional reasons, with the Order of Montesa, the owner of

the district. The council wanted to belong again to the royal patrimony while the Order was opposed to it.

In this article, we gather the information available nowadays about one of the causes of the conflict: the one about the use of places reserved for bulls and pastures of the district, of the privileges granted at several periods and of the regulation that governed its good working. We also include, because of its affinity with the topic, some information about butcher's and trade fairs.

This use was the reason for the quarrels between Montesa and Onda in 1437, which ended when the Order sold its right to the inhabitants of the district.

Maria Teresa FERRER I MALLOL, *Boscos i deveses a la Corona catalano-aragonesa (segles XIV-XV)* (pp. 485-537).

In the Middle Ages, forests supplied important resources for the life of men, such as fire-wood and coal to warm themselves, to cook their food and to do several artisan and industrial activities; moreover, wood to build their houses, ships, furniture and all kind of articles, as well as food for human and animal nourishment. Forests also offered pasture for cattle and habitat for hunting.

So, authorities were watchful to prevent that forests would be fired by shepherds, farmers or some other people who speculated with ashes or that they became destroyed by the progress of farming and overexploitation.

The article, based on documents from the Archives, explains the different methods of forestry exploitation: the obtaining of coal, of fire-wood for domestic use and for different kinds of ovens; for building houses, ships and so on. The authoress also studies the control of wood export trade and its conveyance along roads or rivers.

The article is completed by the study of the controlled use of nature by means of preserved grounds; thus, the inhabitants of villages, who had the possibility of taking advantage of them and so preventing forests from overexploitation by restricting the access to them, were duly supplied with wood, coal and pastures.

The geographical area of this study is Catalonia, Valencia and Aragon.