



Code Of Cuenca

Patrick J. Geary



Code Of Cuenca:

The Code of Cuenca James F. Powers,2016-11-11 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of Christian conquest and settlement James Powers provides the first translation into English of this notable historical document The Code of Cuenca is of great importance to legal historians particularly as a comparison to contemporary English and other European law texts Because there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 **Readings in Medieval History, Fifth Edition**

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This volume in honour of Professor Elena Lourie focuses on various areas of interaction between Jews Muslims and Christians in the late medieval Crown of Aragon and its environs The articles deal with topics such as war military campaigns government politics and economics relations between scholars of the different faiths and their sources sexual relations and the politics of conversion mythology and music Other articles touch on issues such as vassalage mercenaries fiscal politics communal politics and the inquisition This book presents a mosaic of studies written by three generations of scholars who using a broad variety of sources and methodologies examine areas of great interest to Elena Lourie

Jews and Christians in Medieval Castile Maya Soifer Irish,2016-07-15 5 Tamquam domino proprio The Bishop and His Jews in Medieval Palencia Part 3 Jews and Christians in Northern Castile ca 1250 ca 1370 6 The Jews of Castile at the End of the Reconquista Post 1250 Cultural and Communal Life 7 Jews Christians and Royal Power in Northern Castile 8 Insolent Wicked People The Cortes and Anti Jewish Discourse in Castile Bibliography Index *Medieval Iberia* Olivia Remie Constable,1997 For nearly eight centuries the Iberian peninsula was remarkable for its religious cultural linguistic and ethnic diversity In Medieval Iberia Olivia Remie Constable brings together original sources that testify to its rich and sometimes volatile mix of Christians Muslims and Jews

Parergon ,2003 **The Bank Directory** ,2008 California. Court of Appeal (4th Appellate District). Division 2. Records and Briefs California (State)., California. Court of Appeal (2nd Appellate District). Records and Briefs California (State)., **Supreme Court Reports, Annotated** Philippines. Supreme Court,1990 The Jews of Europe in the Middle Ages (tenth to Fifteenth Centuries) Christoph Cluse,2004 This collection aims at a comprehensive and comprehensible overview describing the variety of historical experience for European Jewries from c 1000 to c 1500 Regional overviews are supplemented by studies on cultural economic social and linguistic aspects as well as by portraits of individual northern Jewish communities The collection highlights the similarities and differences among the various European Jewish cultures demonstrating that these cultures were no less European than they were Jewish At the same time the Jewish heritage has deeply influenced medieval and modern European majority cultures This cultural symbiosis was epitomized in the European Jewish community kahal aljama

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