

## **Spain 1157 1300 A Partible Inheritance A History Of Spain**

This study reinterprets the relationship between the medieval papacy and independent states, suggesting that kings and governments were able to increase their effective power through close relationships with the international papacy, making the papacy integral to the creation of centralized national states and kingdoms in Europe.

Conceived and promulgated by Alfonso X, King of Castile and León (r. 1252-1282) and created by a workshop of lawyers, legal scholars, and others, the set of books known as the *Siete Partidas* is both a work of legal theory and a legislative document designed to offer practical guidelines for the rendering of legal decisions and the management of good governance. Yet for all its practical reach, which extended over centuries and as far as the Spanish New World, it is an unusual text, argues Jesús R. Velasco, one that introduces canon and ecclesiastical law in the vernacular for explicitly secular purposes, that embraces intellectual disciplines and fictional techniques that normally lie outside legal science, and that cultivates rather than shuns perplexity. In *Dead Voice*, Velasco analyzes the process of the *Siete Partidas*'s codification and the ways in which different cultural, religious, and legal traditions that existed on the Iberian peninsula during the Middle Ages were combined in its innovative construction. In particular, he pays special attention to the concept of "dead voice," the art of writing the law in the vernacular

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of its clients as well as in the language of legal professionals. He offers an integrated reading of the *Siete Partidas*, exploring such matters as the production, transmission, and control of the material text; the collaboration between sovereignty and jurisdiction to define the environment where law applies; a rare legislation of friendship; and the use of legislation to characterize the people as "the soul of the kingdom," endowed with the responsibility of judging the stability of the political space. Presenting case studies beyond the *Siete Partidas* that demonstrate the incorporation of philosophical and fictional elements in the construction of law, Velasco reveals the legal processes that configured novel definitions of a subject and a people.

The stigmatization as 'bastards' of children born outside of wedlock is commonly thought to have emerged early in Medieval European history. Christian ideas about legitimate marriage, it is assumed, set the standard for legitimate birth. Children born to anything other than marriage had fewer rights or opportunities. They certainly could not become king or queen. As this volume demonstrates, however, well into the late twelfth century, ideas of what made a child a legitimate heir had little to do with the validity of his or her parents' union according to the dictates of Christian marriage law. Instead a child's prospects depended upon the social status, and above all the lineage, of both parents. To inherit a royal or noble title, being born to the right father mattered immensely, but also being born to the right kind of mother. Such parents could provide the most promising futures for their children, even if doubt was cast on the validity of the

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parents' marriage. Only in the late twelfth century did children born to illegal marriages begin to suffer the same disadvantages as the children born to parents of mixed social status. Even once this change took place we cannot point to 'the Church' as instigator. Instead, exclusion of illegitimate children from inheritance and succession was the work of individual litigants who made strategic use of Christian marriage law. This new history of illegitimacy rethinks many long-held notions of medieval social, political, and legal history.

In *Culture and Society in Medieval Galicia*, twenty-three international authors examine art, religion, literature, and politics to chart Galicia's changing place in Iberia, Europe, and the Mediterranean and Atlantic worlds from late antiquity through the thirteenth century.

Surveys royal marriage cases to explore how popes dealt with the marriage problems of kings, especially dissolutions and dispensations.

Honorable Mention for the 2014 Jordan Schnitzer book award in Medieval and Early Modern Jewish History presented by the Association for Jewish Studies On August 3, 1492, the same day that Columbus set sail from Spain, the long and glorious history of that nation's Jewish community officially came to a close. The expulsion of Europe's last major Jewish community ended more than a thousand years of unparalleled prosperity, cultural vitality and intellectual productivity. Yet, the crisis of 1492 also gave rise to a dynamic and resilient diaspora society spanning East and West. After Expulsion traces the various paths of migration and resettlement of Sephardic Jews and Conversos over the

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course of the tumultuous sixteenth century. Pivotal, the volume argues that the exiles did not become “Sephardic Jews” overnight. Only in the second and third generation did these disparate groups coalesce and adopt a “Sephardic Jewish” identity. After Expulsion presents a new and fascinating portrait of Jewish society in transition from the medieval to the early modern period, a portrait that challenges many longstanding assumptions about the differences between Europe and the Middle East.

A King Travels examines the scripting and performance of festivals in Spain between 1327 and 1620, offering an unprecedented look at the different types of festivals that were held in Iberia during this crucial period of European history. Bridging the gap between the medieval and early modern eras, Teofilo Ruiz focuses on the travels and festivities of Philip II, exploring the complex relationship between power and ceremony, and offering a vibrant portrait of Spain's cultural and political life. Ruiz covers a range of festival categories: carnival, royal entries, tournaments, calendrical and noncalendrical celebrations, autos de fe, and Corpus Christi processions. He probes the ritual meanings of these events, paying special attention to the use of colors and symbols, and to the power relations articulated through these festive displays. Ruiz argues that the fluid and at times subversive character of medieval festivals gave way to highly formalized and hierarchical events reflecting a broader shift in how power was articulated in late medieval and early modern Spain. Yet Ruiz contends that these festivals, while they sought to

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buttress authority and instruct different social orders about hierarchies of power, also served as sites of contestation, dialogue, and resistance. A King Travels sheds new light on Iberian festive traditions and their unique role in the centralizing state in early modern Castile.

Thirteenth-century England was a special place and time to be a bishop. Like their predecessors, these bishops were key members of the regnal community: anointers of kings, tenants-in-chief, pastors, counsellors, scholars, diplomats, the brothers and friends of kings and barons, and the protectors of the weak. But now circumstance and personality converged to produce an uncommonly dedicated episcopate-dedicated not only to its pastoral mission but also to the defence of the kingdom and the oversight of royal government. This cohort was bound by corporate solidarity and a vigorous culture, and possessed an authority to reform the king, and so influence political events, unknown by the episcopates of other kingdoms. These bishops were, then, to place themselves at the heart of the dramatic events of this era. Under King John and Henry III-throughout rebellion, civil war, and invasion from France, and the turbulent years of Minority government and Henry's early personal rule-the bishops acted as peacemakers: they supported royal power when it was threatened, for the sake of regnal peace, but also used their unique authority to reform the king when his illegal actions threatened to provoke his barons to rebellion. This changed, however, between 1258 and 1265, when around half of England's bishops set aside their loyalty to the king and joined a

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group of magnates, led by Simon de Montfort, in England's first revolution, appropriating royal powers in order to establish conciliar rule. *Bishops in the Political Community of England, 1213-1272* examines the interaction between the bishops' actions on the ground and their culture, identity, and political thought. In so doing it reveals how the Montfortian bishops were forced to construct a new philosophy of power in the crucible of political crisis, and thus presents a new ideal-type in the study of politics and political thought: spontaneous ideology.

*Spain, 1157-1300* makes use of a vast body of primary and secondary source material to provide a balanced overview of a crucial period of Spanish as well as of European history. Examines the most significant phase of Spanish mainland development. Considers the profound intellectual consequences of Christian advances into Islamic Spain. Explores the varying fortunes of the kingdoms of Castile and Aragon, and focuses on the reign of the learned Alfonso X of Castile. Utilizes the vast body of primary and secondary source material published over the past 30 years.

*At the Edge of Reformation* springs from Peter Linehan's continuing interest in the history of Spain and Portugal, on this occasion in the first half of the fourteenth century between the recovery of each kingdom from widespread anarchy and civil war and the onset of the Black Death. Focussing on

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ecclesiastical aspects of the period in that region (Galicia in particular) and secular attitudes to the privatisation of the church, it raises inter alios the question why developments there did not lead to a permanent sundering of the relationship with Rome (or Avignon) two centuries ahead of that outcome elsewhere in the West. In addressing such issues, as well as of neglected archival material in Spanish and Portuguese archives, Linehan makes use of the also unpublished so-called 'secret' registers of the popes of the period. The issues this volume raises ought to be of interest not only to students of Spanish and Portuguese society but also to those interested in the developing relationship further afield of the components of the eternal quadrilateral (pope, king, episcopate, and secular nobility) in late medieval Europe as well as of the activity in that period of the secular-minded sapientes. In this context, attention is given to the hitherto neglected attempt of Afonso IV of Portugal to appropriate the privileges of the primatial church of his kingdom and to the glorification of his Castilian son-in-law as God's vice-gerent in his.

For some historians, medieval Iberian society was one marked by peaceful coexistence and cross-cultural fertilization; others have sketched a harsher picture of Muslims and Christians engaged in an ongoing contest for political, religious, and economic advantage culminating in the fall of Muslim Granada

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and the expulsion of the Jews in the late fifteenth century. The reality that emerges in Medieval Iberia is more nuanced than either of these scenarios can comprehend. Now in an expanded, second edition, this monumental collection offers unparalleled access to the multicultural complexity of the lands that would become modern Portugal and Spain. The documents collected in Medieval Iberia date mostly from the eighth through the fifteenth centuries and have been translated from Latin, Arabic, Hebrew, Judeo-Arabic, Castilian, Catalan, and Portuguese by many of the most eminent scholars in the field of Iberian studies. Nearly one quarter of this edition is new, including visual materials and increased coverage of Jewish and Muslim affairs, as well as more sources pertaining to women, social and economic history, and domestic life. This primary source material ranges widely across historical chronicles, poetry, and legal and religious sources, and each is accompanied by a brief introduction placing the text in its historical and cultural setting. Arranged chronologically, the documents are also keyed so as to be accessible to readers interested in specific topics such as urban life, the politics of the royal courts, interfaith relations, or women, marriage, and the family.

This groundbreaking book examines the history of Spain, England, the United States, and Mexico to explain why development takes centuries.

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The Libro de Alexandre is an epic poem about the life of Alexander the Great, written by an anonymous Spanish cleric in the thirteenth century. It is the most substantial poem (and almost certainly the first) composed in the learned cuaderna via verse form and provides a unique insight into the intellectual world from which it sprang. The poem conveys the grim message of Alexander's life, the sense of hubris and the horror of his fall from greatness and world domination to the bleak obscurity of the grave. As well as relaying the story of a great ancient figure, the poet also comments on the society and political situation of early thirteenth-century Spain. The combination of eras makes this poem strikingly representative of its time. Peter Such and Richard Rathbone's edition in the Hispanic Classics series illuminates this substantial and important text, with a wide-ranging introduction, Spanish text with facing-page English translation and notes.

Roger Collins, a leading historian, investigates a time in Spanish history known for its multi-religious society - when Christians, Jews and Muslims lived in apparent harmony - revealing a fuller, more complex picture of this fascinating period. Presents new ideas and interpretations of a fascinating yet much misunderstood period of Spanish and Islamic history  
A broad and complex treatment of the tenure of the Umayyad dynasty in Spain Debunks myths and investigates the historiography of existing

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scholarship of the period

This book offers a chronological and geographical study of royal divorce cases from the Middle Ages through to the Reformation period.

The set of Jewish mystical teachings known as Kabbalah are often imagined as timeless texts, teachings that have been passed down through the millennia. Yet, as this groundbreaking new study shows, Kabbalah flourished in a specific time and place, emerging in response to the social prejudices that Jews faced. Hartley Lachter, a scholar of religion studies, transports us to medieval Spain, a place where anti-Semitic propaganda was on the rise and Jewish political power was on the wane. *Kabbalistic Revolution* proposes that, given this context, Kabbalah must be understood as a radically empowering political discourse. While the era's Christian preachers claimed that Jews were blind to the true meaning of scripture and had been abandoned by God, the Kabbalists countered with a doctrine that granted Jews a uniquely privileged relationship with God. Lachter demonstrates how Kabbalah envisioned this increasingly marginalized group at the center of the universe, their mystical practices serving to maintain the harmony of the divine world. For students of Jewish mysticism, *Kabbalistic Revolution* provides a new approach to the development of medieval Kabbalah. Yet the book's central questions should appeal to anyone

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with an interest in the relationships between religious discourses, political struggles, and ethnic pride.

This book offers a comprehensive analysis of the construction of the late medieval chronicle in Iberia by means of an examination of eighteen different late medieval accounts of the reign of the Visigothic king Wamba.

A comprehensive history that focuses on the crises of Spain in the late middle ages and the early transformations that underpinned the later successes of the Catholic Monarchs. Illuminates Spain's history from the early fourteenth century to the union of the Crowns of Castile and Aragon in 1474 Examines the challenges and reforms of the social, economic, political, and cultural structures of the country Looks at the early transformations that readied Spain for the future opportunities and challenges of the early modern Age of Discovery Includes a helpful bibliography to direct the reader toward further study

Private and public relationships - frequently labelled as friendships - have always played a crucial role in human societies. Yet, over the centuries ideas and meanings of friendship transformed, adapting to the political and social climates of different periods. Changing concepts and practices of friendship characterized the intellectual, social, political and cultural panorama of medieval Europe, including that of thirteenth-century Iberia. Subject of conquests and 'Reconquest', land of convivencia, but also of political instability, as well as of secular and religious international power-struggles: the articulation of friendship within its borders is a particularly fraught

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subject to study. Drawing on some of the encyclopaedic vernacular masterpieces produced in the scriptorium of 'The Wise' King, Alfonso X of Castile (1252-84), this study explores the political, religious and social networks, inter-faith and gender relationships, legal definitions, as well as bonds of tutorship and companionship, which were frequently defined through the vocabulary and rhetoric of friendship. This study demonstrates how the values and meanings of amicitia, often associated with classical, Roman, Visigothic and Eastern traditions, were transformed to adapt to Alfonso X's cultural projects and political propaganda. This book contributes to the study of the history of emotions and cultural histories of the Middle Ages, while also emphasizing how Iberia was a peripheral, but still vital, ring in a chain which linked it to the rest of Europe, while also occupying a central role in the historical and cultural developments of the Western Mediterranean.

Drawing on studies of kings from Cyrus to Shah Abbas, this volume provides a rich variety of readings on royal authority and its limitations in medieval societies in both Europe and the Middle East, exemplified especially in the case of Alexander the Great, God and King, and the persistence of his legend in later eras.

This highly original biography of Infante Manuel offers an intriguing and alternative perspective on one of the most turbulent eras of medieval Spain.

To many medieval Europeans north of the Pyrenees, the Iberian Kingdom of León-Castile was remote and unfamiliar. In many ways such perceptions linger today, and the fact that León-Castile is mentioned at all in

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current textbooks is the result of efforts begun by scholars some forty years ago. Joseph F. O'Callaghan was part of a small group of English-speaking medievalists who banded together at conferences in the early 1970s to share their knowledge of Spain. O'Callaghan's general A History of Medieval Spain (1975) introduced a generation of English-speaking medievalists to Iberia. Still much of the new scholarly interest over the past decades has been directed toward the Kingdom of Aragon-Catalonia with its exceptionally well-preserved archives. The Emergence of León-Castile brings together the current research of O'Callaghan's colleagues, students and friends. The essays focus on the politics, law and economy of León-Castile from its first great leap forward in the eleventh century to the civil strife of the fifteenth. No other volume in English allows the reader to trace the institutional development of the kingdom with this chronological breadth. At the same time the volume integrates the Leonese experience into the wider discussions of lordship and power. While León-Castile's culture was certainly its own, the kingdom shared in and influenced the institutional and economic development of its fellow Christian kingdoms both in Spain and north of the Pyrenees. The kings of León and Castile were among the first European rulers to invite townsmen to their assemblies. At the same time, they attempted to regulate their economy through sumptuary legislation and wage and price freezes. And, their centuries-long colonization southwards influenced the Germanic expansion across the Elbe, the English drive into Wales and Ireland and the Latin settlement in the

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Crusader states. In conclusion this collection underlines the fact that León-Castile was not an isolated backwater but a sophisticated state that had an important influence on the development of medieval and renaissance Europe.

First full-length study of Pope Gregory X in relation to Crusade, demonstrating his significant impact.

The untold story of the remarkable woman behind England's greatest medieval king, Edward I

Fernan Gonzalez lived from about AD 910 to 970.

The popular image of him is of a fearsome warrior who gave his people protection from their enemies (both Muslim and Christian), and a wise and respected lord who enabled them to live in security and harmony. He was generally accepted to have played a strategic role in achieving independence for Castile and freeing it from dominance by the kingdom of Leon. The Poema de Fernan Gonzalez was composed (by an unknown author) in the mid-thirteenth century as an enduring celebration of his triumphs and account of his life and deeds. Fact and legend have become intertwined and there is much within its stanzas that is certainly not closely based on historic facts! This new translation is set against a detailed study of the historic context of the Castillian conflicts and a factual account of the life and achievements of Fernan Gonzalez. The political situation of the time in which the poem was composed is also considered, as is the manner in

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which the 'history' it espouses came to be handed down over three centuries, the possibility of a pre-existing rich oral tradition surrounding this iconic figure, and the possible sources employed by the poet in constructing the poem.

'Spain is different' was for a long time the explanation proffered by historians when they sought to explain the course of the nation's exceptionally rich and varied history. Spain was the only region in the medieval West (along with Sicily) to experience Islamic conquest; the first nation to lay claim to a global empire and the first to lose it; and the country in which the extreme forces of the Left and the Right were to act out one of the bloodiest confrontations Europe has known. Today, however, as Spain has become firmly integrated into the political and economic structures of the European Union, the long-held notion that the country is a nation apart no longer seems valid. Simon Barton probes the extent to which Spain should be regarded as an exceptional case and provides a highly-readable, lucid and balanced account of its vibrant and colourful history, from its origins to the present day. This second edition of a highly successful text has been revised and expanded in the light of new scholarship, and now features additional maps and figures. Barton brings the story right up to date with coverage of recent events, such as the 2004 Madrid bombings and the general election of 2008.

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Die International Bibliography of Historical Sciences verzeichnet jährlich die bedeutendsten Neuerscheinungen geschichtswissenschaftlicher Monographien und Zeitschriftenartikel weltweit, die inhaltlich von der Vor- und Frühgeschichte bis zur jüngsten Vergangenheit reichen. Sie ist damit die derzeit einzige laufende Bibliographie dieser Art, die thematisch, zeitlich und geographisch ein derart breites Spektrum abdeckt. Innerhalb der systematischen Gliederung nach Zeitalter, Region oder historischer Disziplin sind die Werke nach Autorennamen oder charakteristischem Titelhauptwort aufgelistet.

An innovative study which explores how the presence of Muslim communities transformed Europe and stimulated Christian society to define itself.

Spain, 1157-1300A Partible Inheritance John Wiley & Sons

Alexander III was one of the most important popes of the Middle Ages and his papacy (1159-81) marked a significant watershed in the history of the Western Church and society. This book provides a long overdue reassessment of his papacy and his achievements, bringing together thirteen essays which review existing scholarship and present the latest research and new perspectives. Individual chapters cover topics such as Alexander's many contributions to the law of the Church, which had a

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major impact upon Western society, notably on marriage, his relations with Byzantium, and the extension of papal authority at the peripheries of the West, in Spain, Northern Europe and the Holy Land. But dominant are the major clashes between secular and spiritual authority: the confrontation between Henry II of England and Thomas Becket after which Alexander eventually secured the king's co-operation and the pope's eighteen-year conflict with the German emperor, Frederick I. Both the papacy and the Western Church emerged as stronger institutions from this struggle, largely owing to Alexander's leadership and resilience: he truly mastered the art of survival.

The motivations behind those who went on the Third Crusade examined through close investigation of their social networks.

In 1213, Pope Innocent III issued his letter *Vineam Domini*, thundering against the enemies of Christendom—the "beasts of many kinds that are attempting to destroy the vineyard of the Lord of Sabaoth"—and announcing a General Council of the Latin Church as redress. The Fourth Lateran Council, which convened in 1215, was unprecedented in its scope and impact, and it called for the Fifth Crusade as what its participants hoped would be the final defense of Christendom. For the first time, a collection of extensively annotated and translated documents illustrates the transformation

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of the crusade movement. Crusade and Christendom explores the way in which the crusade was used to define and extend the intellectual, religious, and political boundaries of Latin Christendom. It also illustrates how the very concept of the crusade was shaped by the urge to define and reform communities of practice and belief within Latin Christendom and by Latin Christendom's relationship with other communities, including dissenting political powers and heretical groups, the Moors in Spain, the Mongols, and eastern Christians. The relationship of the crusade to reform and missionary movements is also explored, as is its impact on individual lives and devotion. The selection of documents and bibliography incorporates and brings to life recent developments in crusade scholarship concerning military logistics and travel in the medieval period, popular and elite participation, the role of women, liturgy and preaching, and the impact of the crusade on western society and its relationship with other cultures and religions. Intended for the undergraduate yet also invaluable for teachers and scholars, this book illustrates how the crusades became crucial for defining and promoting the very concept and boundaries of Latin Christendom. It provides translations of and commentaries on key original sources and up-to-date bibliographic materials. Responding to shifts in the political and economic

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experiences of Mexicans in America, this newly revised and expanded edition of *Mexicanos* provides a relevant and contemporary consideration of this vibrant community. Emerging from the ruins of Aztec civilization and from centuries of Spanish contact with indigenous people, Mexican culture followed the Spanish colonial frontier northward and put its distinctive mark on what became the southwestern United States. Shaped by their Indian and Spanish ancestors, deeply influenced by Catholicism, and often struggling to respond to political and economic precarity, Mexicans play an important role in US society even as the dominant Anglo culture strives to assimilate them. With new maps, updated appendices, and a new chapter providing an up-to-date consideration of the immigration debate centered on Mexican communities in the US, this new edition of *Mexicanos* provides a thorough and balanced contribution to understanding Mexicans' history and their vital importance to 21st-century America.

The later twelfth and thirteenth centuries were a pivotal period for the development of European government and governance. A mentality emerged that trusted to procedures of accountability as a means of controlling officers' conduct. The mentality was not inherently new, but it became qualitatively more complex and quantitatively more widespread in this period, across European countries, and across

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different sorts of officer. The officers exposed to these methods were not just 'state' ones, but also seignorial, ecclesiastical, and university-college officers, as well as urban-communal ones. This study surveys these officers and the practices used to regulate them in England. It places them not only within a British context but also a wide European one and explores how administration, law, politics, and norms tried to control the insolence of office. The devices for institutionalising accountability analysed here reflected an extraordinarily creative response in England, and beyond, to the problem of complex government: inquests, audits, accounts, scrutiny panels, syndication. Many of them have shaped the way in which we think about accountability today. Some remain with us. So too do their practical problems. How can one delegate control effectively? How does accountability relate to responsibility? What relationship does accountability have with justice? This study offers answers for these questions in the Middle Ages, and is the first of its kind dedicated to an examination of this important topic in this period.

A lively reimagining of how the distant medieval world of war functioned, drawing on the objects used and made by crusaders Throughout the Middle Ages crusading was justified by religious ideology, but the resulting military campaigns were fueled by concrete objectives: land, resources, power, reputation.

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Crusaders amassed possessions of all sorts, from castles to reliquaries. Campaigns required material funds and equipment, while conquests produced bureaucracies, taxation, economic exploitation, and commercial regulation. Wealth sustained the Crusades while material objects, from weaponry and military technology to carpentry and shipping, conditioned them. This lavishly illustrated volume considers the material trappings of crusading wars and the objects that memorialized them, in architecture, sculpture, jewelry, painting, and manuscripts. Christopher Tyerman's incorporation of the physical and visual remains of crusading enriches our understanding of how the crusaders themselves articulated their mission, how they viewed their place in the world, and how they related to the cultures they derived from and preyed upon. *King Alfonso VIII of Castile: Government, Family and War* brings together a diverse group of scholars whose work concerns the reign of Alfonso VIII (1158–1215). This was a critical period in the history of the Iberian peninsula, when the conflict between the Christian north and the Moroccan empire of the Almohads was at its most intense, while the political divisions between the five Christian kingdoms reached their high-water mark. From his troubled ascension as a child to his victory at Las Navas de Tolosa near the end of his fifty-seven-year reign, Alfonso VIII and his kingdom were at the epicenter of

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many of the most dramatic events of the era.

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This volume presents a selection of papers on the  
reign of Fernando III, king of Castile from 1217 until  
1252, with a particular focus on the military, political  
and religious history of his reign.

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