

RAMON MARTÍ, *The Integration of the «Feudal Alodium» of the See of Girona of the Lands that Benefitted from the «Regulations of the Hispani». The Cases of Bâscara and Ullà. IX-XI centuries.*

During the IX and X centuries the ecclesiastical power of the See of Girona is progressively extended by the Frank monarchs with the concession of valleys, «viles» (villages) and «vilars» (hamlets). Analysing the best documented cases of Bâscara and Ullà, we see how the lord of a 'vila' grants juridical rights to the bishop in his district, rights that are used to yield a payment of taxes to other unities of habitat and of cultivation like the 'vilars' and the 'artigues' (land reclaimed for cultivation). In this process the boundaries of the 'viles' are fixed, integrating the cultivated lands that benefit from the regime of exemption of the *hispani*. We have noted the presence among these *hispani* of some individuals clearly influenced by Islam during the first half of the IX century.

The duties and the tax rights multiply with the advent of feudalism. The *hispani* are subdued, but in Ullà (1074) they will still be differentiated from the other inhabitants.

GABRIEL ROURA, *An Unknown Diploma of King Odò in Favow of his Feal Wicfrid (888-898).*

The Diploma which is brought to our attention in this paper is kept in the «Arxiu Capitular de Girona». It was found during the task of cataloguing the works on parchment.

The document is original and does not appear in any of the inventories or collections of diplomas of the Kings of France, in particular of the ones of King Odò that Professor Georges Tessier prepared.

The Diploma is addressed to feal Wicfrid, descendent of the ancient *hispani*, at least on his mother's side. He was granted fiscal lands and obtained the confirmation of others that had been confiscated from his ancestors. These properties were found, moreover, in Narbonès, Lézignan, Asran, Sainte-Candile, Sigean, etc. In this region his maternal ancestry were situated, from his grandfather Esteve mentioned in the Capitulars *Pro Hispanis* of the Carolingian, and in other acts in which he appears as *vicedominus*.

On the other hand, there are properties situated in the lands of the county of Girona, Baix Empordà and Gironès, where Wicfrid's father acted as a judge to the county court.

The Diploma lacks final protocol, that is to say, chronological and topographical dating. Even so, the characteristic diplomacy of the Crismó, among other notes, allows one to place, without any doubt, the Diploma between the years 888 and 891, according to Chancellor 'Eblo', abbot of Saint Germain-des-Prés.

ANSCARI M. MUNDÓ, *The Manuscripts of «Liber Iudiciorum» of the «comarques» of Girona.*

The study of the Visigoth *Liber Iudiciorum* is important due to its close connections, as a precedent and as a source, of the *Usatges* of Barcelona, the feudal Catalan code by antonomasia. The manuscripts of the *Liber* copied or coming from the region of Girona are studied: that makes a total of five preserved, either as a whole or in fragments and six others which have been lost but of which we have fairly extensive knowledge of. Among the first there is the one of Paris, BN, lat. 4667, written in Girona in the year 827, one of the oldest preserved; as well as two fragments from Ripoll that for the fact that they antedate the foundation of the monastery, could have been written in Girona. Of the lost manuscripts the origin,

the value that was given to the contents and the text are studied when possible. The analyse of the manuscript Barcelona. Bibl. de Catalunya. 944. is important, epitome of the «Liber» written with the clear intention of modernizing the contents and to adapt it to the incipient Catalan jurisprudence of the XI century.

FREDERIC UDINA i MARTORELL / ANTONI M.^a UDINA i ABELLÓ. *Considerations of the Original Nucleus of «Usatges Barchinonae».*

This aims at bringing new data and suggesting some hypotheses respecting the *Usatges* promulgated by Ramon Berenguer I.

After having briefly checked over the theories of different authors who were interested in the theme: from Ficker to Bonnassie and Bastardas to Valls Taberner and Abadal, observing the evolution the consideration of original nucleus has had in less than a century, different reasons are brought forward in favour of the possibility of a more important nucleus than the most recent authors who have dealt with this question had thought of: the notion of *potestas* and the title of prince applied to the counts have precedents in the X century, both notions appear in many of the *Usatges*. Certain juridical names and figures that we find in the documentation of the second half of the XI century appear in the *Usatges*. The proliferation of quotations from the Visigoth Law in the XI century is, indirectly, an argument in favour of the existence of an important nucleus. Finally the existence of a Catalan juridical tradition in the XI century makes the promulgation of some of the *Usatges* during the life of the old count very likely.

As a conclusion the authors propose to add to the original nucleus of the code of the *Usatges* as shown by Bonnassie and Bastardas (nos. 4 (2nd part), 5, 6, 7, 13, 14, 15, 17, 18, 19, 28), the nos. 29, 30, 32, 34, 42, 48, 56, 61, 72, 73, 116, and 123.

MICHEL ZIMMERMANN. *The Origins of Feudal Catalonia: the Oaths of Fealty of the Reign of Ramon Berenguer I (1035-1076).*

The written oaths of fealty, which relate the practise of oaths on relics on the wording of a notarial document, constitutes a remarkable instrument of analysis of the Catalan society at the time when it embarks on the general process of feudalization. A brief typology distinguishes the oaths of a general range from the ones that deal with a particular object, more often a castle. Frequently accompanied by a homage (even though the word is late and scarce), fealty is promised by people that belong to all stratas of society; it creates very constraining obligations and ratifies a relation of force in favour of the count, the superior power of whom is recognised. When a count is sworn to fealty, the fealty gives a juridical basis to the supremacy of Barcelona.

The oaths of fealty also inform us on the structure of the family and the rôle of women, granting the mother prominence as the only guarantor of the promise of fealty of her son.

The oaths of fealty are presented as a liturgical complement of an agreement or *convenientia*. The oral oath re-establishes amongst the parts a hierarchic relation of which the oath records. For this reason some verbs and formules in Catalan appear in the text structuring the various periods of fealty.

MARTÍ AURELL, *The Catalan Expansion in Provença in the XII century.*

From 1112, the dynasty of the counts of the Barcelona tried to dominate Provença. However, it found opposition in the count of Tolosa at its frontiers and of the local lords, who, like the Baus, fought for the dominion of the county.

This dynasty imposed its power in various ways throughout Provença. West Provença, cities of the Rhône, Ais, constitutes a subdued county. Whereas, East Provença, the lower-alpine area, were hostile.

Within the society of Provença the opponents amongst the old aristocracy are numerous. The supporters are found amongst the urban knights and the Church. Controlling Provença is made easier by significant foreign aid from the Catalans, Aragonese, and the people from Montpellier: personal political force is proportioned to implant new administrative structures.

This approach based on the methods of social history questions the conclusions of the traditional Catalan historiography, which presented the Catalan expansion of Provença in an idyllic way.

REYNA PASTOR, *On the Construction and Consolidation of the Castilian-Leonese Feudal System in the XI-XII centuries.*

In the first part reflections are made on the contributions already made by various historiographic approaches on the Castilian-Leonese feudalism. Among those the institutionalist, structuralist and the ones that take historical materialism as its starting point.

We take, then, the basic outline proposed by Pierre Bonnassie about the genesis and modalities of the feudal regime in Languedoc, Catalonia and the north-east Peninsular.

Taking for granted the basic outline, chronologically and conceptually, for Castilla and León, we propose other arguments and some points of discussion. We will consider the process of seigneurialisation and the consequent changes in the relations of production and the ways of participation in rents.

We propose an architecture and a chronology of seigneurialisation from the given data by many and sound studies on the formation and development of ecclesiastical lordships, especially the ones related to monasteries.

The chronology shows that the period of seigneurialisation, which started at the beginning of the forties in the XI century. That coincides with the first and second periods proposed by P. Bonnassie. With the first one (XI century) in the sense that the basic social relations evolve and jurisdictional lordship is established; and with the second one in the sense of the beginning of fundamental changes, social and political anarchy, increase of the nobility's strength and development of the «feudo-vassalipve» institutions. That shows, once again, that «banal» or jurisdictional lordship and feudal relations of production, as in the dependence of peasants which created specific forms of property and feudal rent, are the fundamental base of the system and have a longer history than feudal-vassal relations. But we can also see that the total amount of feudal dues supports and is supported by these relations.

PIERRE GUICHARD, *The Second Catalan Expansion, Continental and Overseas.*

There is little agreement in the historiographies on the process of the Catalan-Aragonese expansion of the XIII century, its determinants, its effects on the conquered societies and the nature of the societies «reconquered». The central idea of the dialogue is to discover the rapport which ties expansion to feudalisation of Christian society. But if one cannot propose an intellectually satisfactory in-

terpretation of the conquest apart from one of perception of the differential characters of the conquering society and the conquered society, one must also consider some non-feudal aspects not only of the action of the conquest itself but also of the societies which emerge from the advance of Christianity, and give a coherent interpretation of the dominated socio-political formations, for then the concept of «tributary society» seems to constitute a useful analytical instrument. Among the particularly important contributions of recent research which are given in the communications of this second part of the dialogue, one must stress the close association of archaeology and toponymy to the historical doubtfulness, and the precise analyse of local juridical, economical and social structures, especially through the system of emphyteusis which seems to be the best instrument of a special kind of feudalisation that are known in the newly conquered regions. One of the most interesting problems that can be best visualised through these analyses, but difficult to resolve due to lack of documentation, is that of extension, of the exact nature and of the system of valuation of small holdings which is the basis of the socio-economic structure.

MIQUEL BARCELÓ, *Feudal Vespers. The Society of Sharq al-Andalus before the Catalan Conquest.*

Study of the society of *Sharq al-Andalus* has continually been made based on the texts produced from the time of the Catalan conquest and also from archaeology, both spatial and intensive. The toponymic analysis has equally played a central role in this investigation, the results of which are clear enough. Even though the magnitude of its scale is still vague, the immigration of Berber clans is a fact that, at the same time, is a guideline to the structure of social extension and the processes of work. The «alqueries» (*karya*) are the representations of these germinal consolidations of a social order of great stability. This tribal and clan social order does not allow the existence of «rent lords» and only accepts tributary payments to the Moslem State. The administrative division will be the expression of this acquiescence to free part of the surplus to the *sulṭān*. Precisely only this bond with the State (the *sulṭān*) implies that when this fails the peasant community is left undefended, without any ability to organize a military resistance against the feudal aggressivity. The conquest of *Sharq al-Andalus* was, for the feudals, a military wafkover against an unarmed civil population.

GUILLEM ROSSELLÓ BORDOY, *Sharq al-Andalus and the Archaeological Investigation: The State of the Question.*

Although archaeology as a documentary source of the Middle Ages, be it Islamic or Christian, has been rejected by official archaeology until very recently, as it has only presumed to use these techniques to study prehistory and the classical world.

Furthermore, analysis of the material culture in the medieval world has almost always been a task for the art historians.

Therefore in attempting to present a panorama of what has been archaeology within the study of the Islamic epocas in our country, the task has been rather hard, almost more discouraging than fascinating.

The analysis of the contributions of archaeology in the history of *Sharq al-Andalus* has to begin with a definition of some chronological aspects that mark the development of the investigation.

These limits could be: 1924, the year of the conference given by Gómez Moreno at the University of Barcelona, the starting point of the investigations on cera-

mics and 1962, the year of the National Congress of Archaeology held in Barcelona where the motion presented was rejected in favour of the inclusion of the terms referring to archaeology of the Islamic epoca within the tasks of the National Congresses. Both dates mark three fairly definite periods. Before 1924 we only saw trials, isolated studies and works of different investigators that cultivated the field without any coherent methodology. The pages of the *Museo Español de Antigüedades*, a mourned for publication of the 1900s, pride of our country, would be the means of diffusion of these attempts.

Not only the teaching of Gómez Moreno but also the continued work of Torres Balbás and José Ferrandis Torres mark the golden era. The *Crónica arqueológica de la España musulmana* supplement of the journal *al-Andalus* gives us a faithful account as to what investigation was like at that time. An essential complement will be the monograph *Inscriptions arabes d'Espagne* by E. Lévy-Provençal.

The upheavels of the Civil War and L. Torres Balbás' withdrawal from the official investigation will mark the period of the forties as almost sterile, even though Torres Balbás, far from his Alhambra and in voluntary seclusion within the welcoming walls of the «Instituto de Valencia de Don Juan», continued without haste or pause, his task of investigation.

From the year 1962 a small group of archaeologists formed within the systems and methods of classical archaeology started to institute a revision of concepts, techniques and methods, considering the fact that the hypothetical in those times, contribution of archaeology of medieval historiography could be advantageous. At the same time a pioneer in the field of medieval Christian archaeology also originating from prehistoric archaeology, Don Alberto del Castillo Yurrita, at the age when the investigator thinks more in his works of synthesis than in field investigation, began to work on the unknown world of the medieval Christian necropolis.

Thus, in an isolated manner, fighting against the officially established archaeology, without money and with a youthful enthusiasm, and for Dr. Castillo with his passionate mania for history, opened the first chink which today is a reality. The first generation of investigators, that one could count on one hand, paved the way for a numerous group that in Toledo 1982, at Balaquer in 1983, here in Girona and within a few months at Osca have turned the scientific world around the Islamic epoca of al-Andalus upside down.

ÁNGEL POVEDA, *Some Hypotheses of the Agricultural Economy of Juz' of Jijnū-Bytra in Mayūrqa, according to the Arabic and Berber Toponymy.*

The analysis of the toponymy of this *juz* has revealed certain peculiarities in relation to the toponymic group of *ajzā'* of *Mayūrqa*.

Sixty-one per cent of the land is cultivated at *Jijnū-Bytra*, a proportion which surpasses the calculated average for the whole island by a hundred per cent. The «rafals» (outhouses) are more abundant than «alqueries» (farmsteads) and a little larger than on average. A 27.11 % are toponyms in *beni*, and six tribal segments of Berber settlements have been found in these lands, two pairs of which are qualified by the terms *makhzan* and *ra'iyya*. *Bytra* is the name of one of the two tribes which formed part of the inhabitants of Kawkaw (present day Gao) and the etymology of *Jijnū* refers to the colour black (*sūdān*). Also four settlements of emigrants coming from the Marca Superior have been discovered.

One deduces from the Catalan documentation that the irrigated lands in this *juz'* were neither very extensive nor the main zone for cultivation of wheat on the island either. But bearing in mind the importance that the Arabian authors who write on *Mayūrqa* give to cattle raising and in particular to the breeding of horses and mules and that was a typical tribal wealth, it is possible to argue the hypothesis that the agrarian economy of *Jijnū-Bytra* was based on the cultivation of cereals and on stockbreeding.

Finally, at *Jijnū-Bytra* it seems that there is no distinction between «rafals» and «alqueries» as a result of different forms of social occupation of the productive lands, and because of that one may interpret the existence of 24.36 % of clanic «rafals» plus the seven of the new tribal toponyms which continue being «rafals».

ANTONI VIRGILI, *The Conquest, Colonization and Feudalisation of Tortosa (XII century), according to the Cartulary of the Cathedral.*

The feudal conquest of *Tarūsha*, after having surrendered the Suda on 30th December 1148, represented the first colonial enterprise of the Catalan nobility, which furthermore, enjoyed the military support of the Genovese, the Templars and the 'spiritual' support of the Pontifical Curia. It was a new experience, the provisionality of which was reflected in the problem that was generated in the dividing up of the city and its territories.

The colonization took on different characteristics depending on the area, it was faster along the two banks of the Ebre, and much slower in the more mountainous regions. There were two main results of the conquest: firstly, the break-down process of the indigenous society by means of systematic repression against the people and possessions; moreover, in the occupied territory, the relations of production which originated from the feudal conquerors were reproduced, as it is shown during the XII century by the establishment of the lordships, the taxes of the lords on the peasants, according to the income and the jurisdiction, etc. However, some historiography has considered rather extravagantly, that the territory of the Ebre enjoyed a democratic regime from the time of the conquest.

ANTONI FURIÓ and FERRAN GARCIA, *Agrarian Difficulties in the Formation and Consolidation of Feudalism in València.*

Recently, and from a «peripheral» outlook, the insufficient explanation of classical feudalism has been revealed which has traditionally been reduced to the epicentre of Europe, and it has now been proposed to extend it geographical so that it includes the Mediterranean as well. A second step would be the chronological expansion of the system, and the inclusion of «feudalisms of importation» or "colonial" arising from the Mediterranean basin immediately following the expansion of Christianity in the XIII century, and in the case of Catalonia this is made specific in the similarities of the Balearic, Valencian and Murcian repopulation patterns. In these conquered territories the implantation of a new political and social order, of a feudal nature, was not a transposition of the already existing one in the countries of origin, but it was well present in the former Musulman organization. The Christian repopulation, however, would have repercussions on the agrarian countryside, the forms of habitat and the agrarian structure of classes.

In València, the small rural cultivation, independently from the juridical framework and the forms of proprietorship that cloaked it (hereditary leasehold ownership or smallholding property ownership) was shown to be hegemonic throughout the Middle Ages. Characterized by its absurd size and the fragmentation and dispersion of lots the smallholding was incapable of meeting the needs of the rural family, torn between debts and the erosion of the continual dividing up of the patrimony.

The structural inadequacy to construct a commercial network free of foreign interference and the feebleness of the Valencian bourgeoisie, created an economic dependence on the kingdom, in some vital sectors and depending on the agrarian economy, obstructed the diffusion of alternative forms of management and cultivation of the land. On the other hand in the more developed areas where the routes of access to capitalism were outlined, feudalism was re-defined by an absolute monarchy in València.

ENRIC GUINOT i RODRÍGUEZ, *The Origen and Evolution of Feudalism at Maestrat de Castelló (XIII-XV centuries)*.

In this work we show and analyse the feudal model that was established in the north of Valencia, in the region of Maestrat de Castelló, after the conquest and also its evolution throughout the Middle Ages. In the first part, on basing the study principally on the «cartes pobla», we have identified how they established the relations of production after the Christian conquest and at which level the feudal income will be specified and the function of the lordship and also its evolution throughout the XIII century, in this process of consolidation and the greater part of the organization of the working mechanism of the feudal model, within a global stage of growth of the means of production and producing a special conflict in relation to that stage of feudal consolidation.

In the second part we expound how the system continued expanding throughout the XIV century, not only on the demographic level but economic as well, how the coherence of reproduction of the aforementioned feudal system resided at this point, and as a result of the conditions of repopulation, favourable enough for the peasants, an increase of pressure by the lords took place in this area which brought about the revolt against the lords known as «l'Unió».

The result of all this, and the unfavourable context of the feudal rent, as in the case of the period of war with Castella, brought the functioning and reproduction of feudalism to a crisis in this region of Maestrat at the end of the XIV century and its continuation into the XV century.

JAUME PORTELLA i COMAS, *The Feudal Colonization of Mallorca: The first Settlements of «l'alqueria» Deià (1239-1245)*.

The Catalan conquest of Mayürqa eradicates the Arab-Muslim society and facilitates the implantation of a new social formation that with specific features will reproduce the Catalan model of feudalism. Certainly, the monarchic power becomes dominant after the conquest and still continues to augment throughout the XIII century and the beginning of the XIVth, yet just as in the areas belonging to the crown as the ones belonging to the barons, a pyramid of domination of the peasantry is structured by means of settlements and subsettlements, well bound within the seigneurial framework of a feudal type. In this sense, the study of resettlement at the «alqueria» Deià, which was assigned to Count Nunó Sanç in the *Repartiment*, radically questions the supposed uniqueness of Mallorcan medieval society, democratic and free, non-feudal and based on merchantile traffic, because it shows us the process of formation of a colonial feudalism.

RICARD SOTO, *Some Cases of Feudal «Colonial» Measures in Mallorca in the XIII century*.

This paper wishes to put forward, using four familial examples which are representative (Lull, Picany, Bennàsser and Espanyol), of how the colonization of Mallorca took place after the conquest of 1230. It deals with repopulation after the great feudal *Repartiment* which is often the immediate continuation of the conquest and therefore very much more extensive, laborious, and definitive; in other words it endeavours to see who are the real inhabitants of the island, given that lots of land distributed by the *Repartiment* to the barons and knights had to be cultivated by these inhabitants, the conditions in which they are established and the process of the social differentiation that could exist between them.

The four selected families, studied basically through the rich sources of the

Escrivania de Cartes Reials of the «Arxiu del Regne de Mallorca», represent the strata of society that benefitted the most from the conquest and the repopulation, becoming the authentic representatives and administrators of this process in which they introduce a strong economic dynamism and a willingness for agricultural change, such a planting vines and olives everywhere. Acting from within the family group, and in a vague way not only in the City but also the foreign part, they acquire and accumulate patrimony procuring more direct access to the land than the deeds of ownership, which permits them to lease it out to the settlers; all this is combined together with the participations of commercial and financial activities, of which the purchase of the royal rights open access to participate on different levels of the newly rising «administration» of the Mallorcan rule.

ÀNGEL RODRÍGUEZ, Conquest and feudalization: the case of Pollença.

The territory of Pollença, in the North-West of Majorca, was the most significant part of the Templar possessions received as reward in the subsequent delivery to the conquest of the Island in 1230.

It has been possible to precise the fragmentation process of territory into little plots, from an analyse taken from a Templar file for the place of Pollença, compressed between 1298 and 1304. The formation of social relations of dependance, shaping a social pyramid of domination where each level is linked to its immediate higher one, by different duties, is simultaneous. The basis of all the network is the contract of emphyteusis. It has been delimited up to six different levels beginning with the Templar Order as a first level, with direct domination, and ending in the colonist, who supplies the excess of production to be delivered gradually to all the other levels. In fact it is a dynamic system, modified almost every day as well as creating new levels at the bottom of the pyramid (the colonists) as well as replacing the intermediate levels. It is controlled in the last instance by the master of the direct domination, the Templar Order.

The new society generates a new space and a new country landscape, as we can see 70 years after the conquest. It can be tested the disparition of traditional cultivations, the new role of wheat and the presence of the vineyard in the tenth part of the plots, with a new economic orientation and mechanisms of direct control by the Templar Order. The settlement, before dispersed, is now concentrated in a new place, for from the Roman *Pollentia*, and with a more direct control by the Temple. This urban nucleus is becoming bigger at these moments.

It is important the monetization of land incomes, the progressive affirmation of royal coin of Majorca, and the shortage of colonist incomes, after the excess extraction.

AURÈLIA JENÉ, *The Conquest of Manūrqa in February 1287.*

The registers of the *Cancellaria de l'Arxiu de la Corona d'Aragó* contain very valuable information on the conquest of *Manūrqa*, the last stage of Catalan expansion at al-Andalus. Alfons II had not only great difficulties in the financing of the expedition but also in the forming of an army. The military campaign was very short, and the absolute rout of the Andalusians forced them to sign a treaty of surrender which gave the king all the possessions and almost all the inhabitants of the isle were left in the hands of the king. Except for some small groups that could leave in exchange of payment of a redemption or who stayed as settlers, the great majority of Andalusians were sold as slaves, and their goods divided up. The distribution of lands and houses was executed in a very unsystematic way, revealing the difficulty in carrying out the repopulation of the island. The possessions were looted. Finally, a series of legal provisions and nominations assured the new feudal order.

J.M. PONS i GURI, *From Emphiteusis to Feudalism*.

With the introduction of the European Common Law, introduced in Catalonia in the last quarter of the XII century, the Lombard feudal law penetrates, and spreads the constitution of Emperor Frederic and it is adapted to our own feudal uses. The settlements «prediaris» (feudal estates) keeping direct dominion was maintained in the Early Middle Ages with the *stabilitiones* which were created by the *cartae praecariae* (which are the same *praecariae epistolae* of the Gothic Law), also called *impatrationes*, they continue being the most common title of the possession of the latifundium. The *emphiteusis* will not be given the legal means to be applied until the turning of the XIII-XIV centuries although they are found in certain texts as constitutions, customary collections and judicial resolutions, which were based on Roman and Feudal Law.

The historians of the early Middle Ages were not able to establish a complete separation between Roman Law and Feudal Law given that the interferences between both causes, in determinate cases, resolutions to be applied from Roman Law to Feudal Law and vice versa. This is what happens in the juridical *repertoria* of Old Catalonia, especially in the juridical *repertoriae* of Girona formed in the XIV century and compiled in the XV century.

ANTONI L. SANZ, *The Pabordia d'Aro of the Cathedral of Girona, 1180-1343*.

The «pabordies» (provost courts) of the cathedral of Girona are formed in the second half of the XII century, to facilitate the administration of the lands and the control of the men who cultivated them. In the pabordia d'Aro, a lordly dominion which is relatively uniform and compact, the acts of the lords of the canons, «pabordes» (provosts) end up producing progressive servility in the peasant lieutenancy from the second half of the XIII century. The «capbreus» (census) of just before the Black Death show, moreover, the existence of considerable differences in the social and economic situation of the peasantry of the vale: in concrete, the redemptions were exploited the most and are benefited by the practise of subestablishments. However, on the exploitation of the peasants, *remences* or no *remences*, all sorts of impositions were heaped on them, as a consequence of the feudal reaction.

CHRISTIAN GUILLERÉ, *The Town and Feudalism in Catalonia during the Late Middle Ages (Girona and its «vegueria» in the XIV century)*.

A presentation of the forces present brings in evidence the specific character of the town. The city appears as an island of liberty. The paper is on two themes: the town in the face of feudalism which considers the juridical aspects and the city in feudalism which deals with the economic and social aspects.

The first theme studies the defense of the citizens, the participation of the defense of the Kingdom, and finally the problem of the jurisdictions of the «vegueria» (administrative regions). One notes the constant weakening of the royal rights which the city tries to compensate by a policy of rebuying either communally or privately.

But the city can also evolve in its «vegueria» with great ease. Firstly because the patricians of Girona possess a great number of rights around the city in the surrounding countryside. Moreover, matrimonial ties occur between the patricians and the nobility.

The forces of dissolution do not come from the town, but rather from the peasant society itself.

JOSEP M. SALRACH and JOAN-PAU RUBIÉS, *On the Mentality and Ideology of the Feudal Power Block throughout Medieval Historiography up until the Four Great Chronicles.*

This work intends to be an introduction to the study of subjectivity in history based on Catalan historiographic documentation. Thus, one starts from a synthesis of the precedents of the late Middle Ages («cronicons», *Gesta Comitum*) to arrive subsequently at the two influences that will converge in the chronicles: that of the erudite ecclesiastical historiography and the chivalric epic. Before going into the characterization of the chronicles one has to establish some methodological reflections to apply some sort of criteria which permit one to operate in so difficult a field as that of ideology. Finally, the most important traits of each one of the four great chronicles (Jaume I, Bernat Desclot, Ramon Muntaner and Pere el Cerimoniós) have been sought, and also we have been trying to find the common elements that are given a unity from an ideological perspective: religion, monarchy, social feudal order and national feeling.

JAUME SOBREQÜES i CALLICÓ and GASPÀR FELIU i MONTFORT, *Survival of the Seigneurial Regime of Medieval Root up until the Early Modern Age.*

The aim of the paper is to present evidence of the continuity and willingness to continue the seigneurial regime long after the Middle Ages.

It deals with a book of notes, conserved in the «Institut Municipal d'Història de Barcelona», possibly belonging to a dynasty of notaries from Girona and later transferred to Barcelona, where the book was recopied in the XVIII century, but not before 1746.

From the various and dispersed parts of the book we have been especially interested in the explanatory accounts of terms and institutions of the lords, that the author explains, availing himself of medieval jurisprudence or else of the examination of notarial documentation. Without a great deal of order, there are annotations on the rights of castle boundaries, the partial persistence of *mals usos*, the legislation to prevent frauds in the payment of tithes, the taxes that represented the various exactions and the complex casuistry of the «legítima», the «lluïmes» and the «foriscapis». The *vade mecum* also draws attention to the measures and their equivalents but this part has not been dealt with in such detail.

Finally, the questions that worried the notary from Girona in the XVI century preoccupied his descendent in Barcelona in the XVIII century and they have a clearly medieval root.