

"History 2"

4.3 The forms of land use and its influence on the structure of ownership. We understand the process of restocking demographic occupation and economic exploitation of the territory reconquered from the Muslims among SVIII and XV. Different models of recruitment marked the ownership structure and social organization throughout peninsular history. Traditionally identified four models of recruitment: Reforestation for Quickness, Concejo of military orders and for distributing or Nobility. The first was the most used in the VIII and X and affect the lands north of the Douro River and the foothills of the Pyrenees. Was in occupation of land inhabited by presura system. The result was the emergence of small and medium-sized holdings. The second took place during the eleventh and twelfth centuries in the valley between the rivers Ebro and Duero and Tajo. Was done through the establishment of village or town communities, which the Crown granted a large territory (Alfoz) with certain privileges recognized in Charters. The result was the appearance of stockings and communal properties. The third took place in the first half of XIII century between the Tagus and Guadiana, consisted of the granting of large tracts of land to military orders through the encomienda system. The result was the appearance of estates. Finally, repopulation by divisions took place in southern Spain from the thirteenth century, and was the grant of large areas noble families. The result is the large estates of Andalusia and the existence of a landless peasant.

Cultural 4.4Diversidad: Christians, Jews and Muslims

The cultural landscape of the Iberian Peninsula during the Middle Ages was characterized by its plurality. The existence of the territory Mudejar and Mozarabic Christians in Muslim lands, as well as Jews in both fostered cultural exchange between the three cultures. Thus, the Iberian Peninsula became a bridge between the Muslim and Christian Europe in collaboration with the Jewish world. In medieval times it was the church that was responsible for preserving and transmitting culture. So SXI, the only centers where they could learn was the monastic schools. From the cathedral schools SXII arise. Later in the SXII arose universities (Palencia, Salamanca, Valladolid ...). The collaboration between the 3 cultures was conducted primarily in Arabic translation centers that emerged from SXII (Toledo, Zaragoza) The Toledo school of translators just enjoyed fame in the SXII after Archbishop Raymond impulse to translations of Arabic, which increased the prestige XIII century during the reign of Alfonso X the Wise, who encouraged the use of Galician and Castilian. The latter is translated numerous works of scientific, philosophical and literary, which were later translated into Latin and published by the Christian West. Thus, much of the knowledge of Greek antiquity and the Islamic world were known in Europe. Moreover, the Christian kingdoms were influenced by cultural mainland Europe through the Camino de Santiago and the pilgrims brought architectural styles, fashions and ways of thinking in other countries, so that the peninsula was integrated into Western culture.