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### Llibre De Consolat De Mar

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of, horses. The armored knight astride a sturdy charger was, of course, a familiar figure below the Pyrenees among aristocratic *afrancesados* (Frenchified people); but far more typical, and constituting a much larger market for horses, were the urban militias of the towns and comparable bodies of lightly armed troopers that required swift steeds of spirit and endurance for long raids or intricate battle tactics. It was upon such horses, as upon donkeys and mules, that the local and regional livestock fairs depended so heavily, supporting an as yet poorly known class of professional livestock traders.

Occupation of the southern meseta by the Christian kingdoms from around 1200 on led to increasing adoption of the donkey or burro, and the mule, widespread in al-Andalus, whether for travel, carriage, or farming. This was, in effect, the taking over of Mediterranean livestock patterns. The mule, however, stronger than the donkey and faster than the ox (although because it required grain supplement to its feeding, more expensive), gained popularity all over the later medieval peninsula for riding, draft, and agricultural purposes. In view of its importance before and after 1500 in Iberia and the Americas, the mule merits investigation of the foral and charter references.

Goats readily adapted to dry regions and were valued for their milk and mohair. They appear in the sources but were apparently less numerous throughout the Middle Ages than afterward. Rather more is known of pigs, found everywhere in Christian Iberia, but raised in the largest numbers in Galicia, in southern León—where the transhumant porkers of Salamanca are driven south each fall to gorge on the acorn mast of the Extremaduran oak forests was regulated in that town's *fuero*—and in Extremadura itself, already famous for its succulent hams. Much further research on these animals, their economic and human connections, as well as on medieval Iberian livestock in general is imperative.

C. JULIAN BISHKO

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### LLIBRE DEL CONSOLAT DE MAR

The *Llibre del consolat de mar* (LCM) was the most systematic and widely used compilation of maritime law in the medieval Mediterranean. The code served

to expedite disputes heard in various "consulates of the sea" (*consolats de mar*), the maritime guild courts. First established in Italy, maritime consulates spread to eastern Iberia in the thirteenth century. In 1258, King Jaime I authorized the "notables of the shore district" (*prohoms de la ribera*) of Barcelona to supervise the port area, shipping, and naval defense. This first attempt to establish an independent maritime institution proved ephemeral and was superseded by a consulate of the sea. Similar institutions were later established in Valencia (1283–1284), Mallorca (1326), and other important ports in the Crown of Aragón.

The compilation known as the LCM grew in stages corresponding to the development of the principal maritime consulates. Its primitive nucleus, probably redacted in Latin at Barcelona between 1266 and 1271, drew upon two different sources: One, possibly oral, dealt with questions of commercial navigation, including obligations among captains, shipowners, sailors, passengers, and merchants; the other, an older set of regulations, was devoted to armament, seizures, and raids. The growth of maritime trade led to the inclusion of new chapters both practical and moral in nature, first at Valencia, where a Catalan version existed, after the establishment of its consulate and then at Mallorca. With the inclusion of new ordinances promulgated by Pedro IV the Ceremonious, by 1353 the LCM attained its final form at Barcelona. This version came into general use in the consulates of the Crown of Aragón and throughout the Mediterranean. Although influenced by Roman law, the LCM draws most heavily on the practical experience of Catalan merchants and sailors. Gradually formed in the three major ports of the crown, the LCM stands as a monument to the cohesiveness and sophistication of Catalan maritime civilization.

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**LLIBRE DELS FEYTS** See JAIME I, KING OF ARAGÓN; AUTOBIOGRAPHY

### LLIBRE VERMELL

Known as the "Red Book" (Bibliot. Mont. ms. 1), this most revered manuscript, containing ascetic treatises, together with the music and texts of twelve pilgrim songs, belongs to the Benedictine Monastery at Mont-