













ARTICLE

Towards a trans-regional approach to early medieval Iberia

Álvaro Carvajal Castro¹  | André Evangelista Marques²  |
Graham Barrett³  | Leticia Agúndez San Miguel⁴  |
Ainoa Castro Correa¹  | Marcos Fernández Ferreiro⁵  |
Jonathan Jarrett⁶  | David Peterson⁷  | Rosa Quetglas Munar¹  |
José Carlos Sánchez Pardo⁵  | Igor Santos Salazar⁸  |
Guillermo Tomás Faci⁹ 

¹Universidad de Salamanca, Salamanca, Spain

²Universidade Nova de Lisboa, Lisboa, Portugal

³University of Lincoln, Lincoln, Lincolnshire, UK

⁴Universidad de Cantabria, Santander, Spain

⁵Universidade de Santiago de Compostela, Santiago de Compostela, Spain

⁶University of Leeds, Leeds, UK

⁷Universidad de Burgos, Burgos, Spain

⁸Università di Padova, Padova, Italy

⁹Arxiu de la Corona d'Aragó, Barcelona, Spain

Correspondence

Álvaro Carvajal Castro, Universidad de Salamanca, Salamanca, Spain.

Email: carvajal@usal.es

Funding information

Ministerio de Ciencia e Innovación (Spain), Ayuda Ramón y Cajal, Grant/Award Number: RYC2020-030272-I/MICIN/AEI/10.13039/501100011033;

Abstract

The past few decades have witnessed great change in the study of the early Middle Ages in the Northern Iberian Peninsula. Spanish and Portuguese historiographies have moved away from older grand narratives such as 'Reconquest and Repopulation', which traced a centuries-long process encompassing the ultimate victory of Christianity over Islam and the construction of distinct nations or national societies. The basic tenets of these and other essentialist approaches to a period traditionally seen as the cradle of Spain and Portugal have been questioned and now superseded by a clearer awareness of the territorial diversity characterising the 8th to 11th centuries. Yet the ballast of both nationalism and regionalism has obstructed meaningful comparison amongst the Iberian regions to date. Drawing on the work of the research group *EarlyMedIberia*, this

This is an open access article under the terms of the [Creative Commons Attribution-NonCommercial-NoDerivs](https://creativecommons.org/licenses/by-nc-nd/4.0/) License, which permits use and distribution in any medium, provided the original work is properly cited, the use is non-commercial and no modifications or adaptations are made.

© 2022 The Authors. History Compass published by John Wiley & Sons Ltd.

Ministerio de Ciencia e Innovación (Spain), Project NASD, Grant/Award Number: PID2020-112506GB-C44/MCIN/AEI/10.13039/50110001103; European Union's Horizon 2020 research and Innovation Programme, Grant/Award Number: 850604; Ministerio de Ciencia e Innovación (Spain), Grant/Award Number: PID2020-115365GB-I00/MCIN/AEI/10.13039/50110001103; Ministerio de Ciencia e Innovación (Spain), Project ECOLOC, Grant/Award Number: EUR2021-122009/MCIN/AEI/10.13039/50110001103; Ministerio de Ciencia e Innovación (Spain), Project ARPAMED, Grant/Award Number: PID2020-119365GA-I00/MCIN/AEI/10.13039/50110001103

article argues for a new trans-regional approach to Northern Iberia, looking beyond political and geographical boundaries to consider the whole in a comparative light, and stressing the commonalities between regional and local societies. It does so by providing an overview of the extant charter material from before 1100 (indicating the principal editions) and by reviewing the major historiography. The conclusion proposes a closer assessment of the differences and similarities amongst regional historiographies, based on a more nuanced understanding of how they have been moulded by the specificities of the charter corpus in each region, as the first step towards a more integrated, contextualised, and rigorously comparative approach to the early Middle Ages in Northern Iberia.

1 | INTRODUCTION

As across Europe more widely, recent research on early medieval societies in the north of the Iberian Peninsula has firmly emphasised territorial diversity as the hallmark of the period. The development of local and regional approaches in the 1980s challenged older grand narratives – most notably *Reconquista* and *Repoblación* ('Reconquest' and 'Repopulation') – and broke away from the sociocultural homogeneity in which previous legal-institutionalist approaches had cast the polities and societies of the early Middle Ages. With this change, however, the boundaries imposed by regional historiographies, as well as by national discourses, were further entrenched. To date, and notwithstanding attempts to overcome it, the political units which have traditionally framed approaches to the early medieval Iberian past – the high medieval kingdoms especially, but also some modern administrative units – continue to cast a long, determinative shadow over these centuries. Paradoxically, at a time when we are gaining a better appreciation of the place of Iberian case studies in broader European contexts, meaningful comparisons between Iberian regions are still scarce.

As a first step towards overcoming this, the research group *EarlyMedIberia* has brought together a number of scholars whose work focuses on different regions of the north of the Iberian Peninsula in the early Middle Ages: our objective is to develop comparative trans-regional research which can not only offer a better understanding of it but also further illuminate early medieval European societies generally. The various territories of Iberia in this period, however diverse, shared a common past, and this past had sufficient weight to make it meaningful to investigate how and why different elements of it endured where they did, and equally how and why social groups in different regions drifted away from them over time. At the same time, the multiple polities into which Iberia was divided were interconnected, and these connections were felt at different levels of society, such that to assess historical developments in one we must necessarily look at the others.

The empirical basis for this endeavour is the remarkable wealth of early medieval charters extant from Iberia, which constitute our principal and most substantial written source base for the period. Mainly they consist of records of land transfers and disputes, preserved either on single-sheet parchments or as manuscript copies in cartularies.¹ Over recent years, historians have become more alert to the fact that charters themselves are social products, and that they must be interrogated as such before delving any further into what they may or may not tell us about the

societies which produced them (Escalona & Sirantoine, 2013). The aim of our group is to reassess the charters in this light in order to revisit old debates from fresh perspectives and advance new lines of research.

Such a methodology has obvious limitations, and it is important that we signal them from the start. Most significantly, it leaves al-Andalus (Muslim Iberia) beyond the scope of our enquiry, and it is not, in the first place, concerned with other written and material sources. This is not to downgrade either field; indeed, archaeology has brought probably the most significant advancement to our knowledge of early medieval societies in recent decades. But a concerted effort to gain a better appreciation of the whole corpus of early medieval Iberian charters has not yet been made, without which we cannot assess the distribution and relative incidence of historical phenomena over space and time. Our contention here is that this is not just a desirable end in itself, but also a necessary preliminary for carrying out more meaningfully multidisciplinary and comparative research on the broader written and material culture of Iberia, and beyond.

2 | THE CHARTERS

Charters provide information about multiple dimensions of early medieval societies, from the very production of written records to the variety of social relationships which unfolded around the acts recorded. They illuminate all social spheres, from the doings of kings and lay and ecclesiastical elites to those of smallholders and the unfree. They are a window onto the material world of the early Middle Ages, but also onto its world of ideas. According to a recent count, there are over 10,000 extant charters from the north of the Iberian Peninsula west of Catalonia from before 1100.² In addition, for Catalonia alone, almost 5000 charters are known from the ninth and tenth centuries (Feliu i Montfort, 2021, pp. 86–87), with an estimate of more than another 10,000 from the eleventh century (Bonnassie, 1975–1976, i, p. 22 and n. 20); further documents in private hands may yet remain unidentified (Piñol Alabart, 2014).

Rough figures convey an idea of the sheer volume of the documentary record, but they need nuancing. First, records of land transactions and disputes have survived in such numbers partly because they contributed to safeguarding the proprietary interests of the ecclesiastical institutions in which they were preserved. Other types of records are also known, however, such as inventories and lists.³ Secondly, the charter, as a documentary unit, is a useful label for identifying most records, but some resist ready characterisation. These include composite units containing two or more records of transactions, whether fully or in part, as with some dispute records and inventories, while information on dispute processes comes in a range of formats (Alfonso, 2013; Collins, 1985, 1986; Davies, 2016, pp. 35–55). Finally, similarities in documentary format which can be observed across Northern Iberia should not obscure the wide diversity of scribal practices and traditions.

The chronological distribution of the charters is very irregular and varies across regions (see Figure 1). The earliest to survive are a small number of full and fragmentary charters from the Visigothic period (sixth to early eighth century) (Canellas López, 1979; Calleja Puerta et al., 2018, nos. 1–5; cf. Dorandi, 1995, nos. 1398–1402), four of which, from the Aragonese monastery of San Martín de Asán, have only recently been discovered and published (Martin & Larrea, 2021; Tomás Faci & Martín Iglesias, 2017). These are fundamental as a basis for assessing changes in diplomatic practice over time, but they do not allow for the kind of systematic analyses which can be essayed of the later corpus. While numbers are already significant in some regions from the second half of the ninth century, charters have only been preserved in large and continuous quantity from the tenth. In Galicia, León, and Castile, there are notable peaks in the mid-tenth century; across all the regions there is a generalised increase in numbers in the second half of the eleventh, and this contrast in amount of material from the tenth century versus the eleventh is most acute in Portugal, Navarre, and Aragon.

Assessing the geographical distribution of the corpus is not straightforward, partly due to the difficulty of defining the spatial units for any such analysis. For lack of an alternative, we rely on the tentative demarcation, employed by *PRJ*, of seven large regions: Galicia, Portugal, León, Castile, Navarre, Aragon, and Catalonia (see Figure 2). Overall,

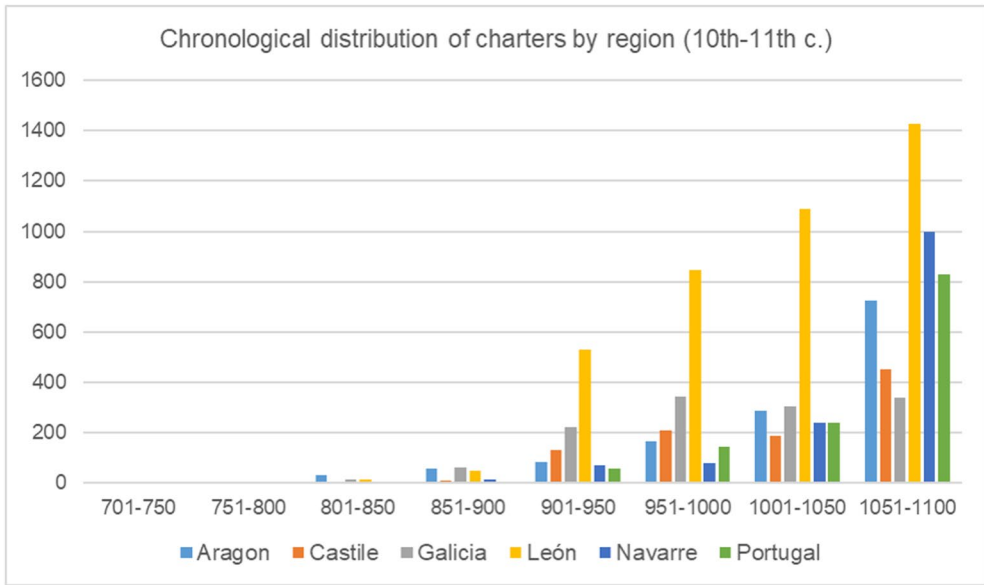


FIGURE 1 Chronological distribution of the charter corpus by region in northwest Iberia (not including Catalonia). Source: *Procesos Judiciales en las sociedades medievales del norte peninsular (siglos IX-XI) (PRJ)* (<http://prj.csic.es/>)⁴

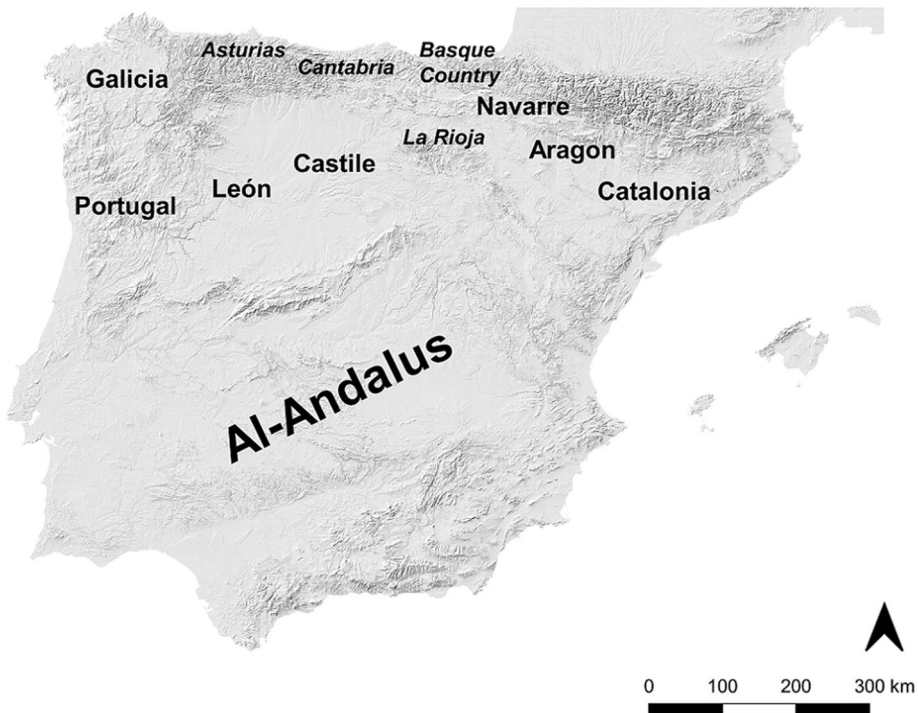


FIGURE 2 Regions (in Roman type) and sub-regions (in italic type) mentioned in the text

most of these are relatively well documented. Catalonia clearly outranks all others, while west of Catalonia the numbers for León are significantly higher than for other regions. Gross figures, nonetheless, mask some notable gaps in coverage. For example, only a handful of records survives from this period for southwest Galicia, and very few for northeast Portugal. In some regions there are also important imbalances, such as in Aragon before 1000: barely fifty charters from the lands east of River Cinca, more than 300 from the west.

Map created using QGIS. Data Source: <https://www.idee.es/>

It is crucial to note that the current distribution of the corpus does not reflect the reality of charter production and preservation in the early Middle Ages. While some collections have been preserved in the archives of the ecclesiastical institutions which generated them, a number of cathedrals and major monasteries came to control lesser monasteries and churches during the later medieval and early modern periods, absorbing some or all of their documentation in the process (García de Cortázar, 2006). For example, the monastery of Santa María de Piasca became a priory of Sahagún in the late eleventh century, and its charters have partly survived in that archive (Montenegro Valentín, 2003). Later, in the nineteenth century, the collections of many dissolved monasteries were moved to national archives such as, in Spain, the Archivo Histórico Nacional, the Biblioteca de Catalunya, and the Arxiu de la Corona d'Aragó, which also holds the charters of the counts of Barcelona (Udina Martorell, 1951); and, in Portugal, the Arquivo Nacional da Torre do Tombo, which holds the majority of charters from monasteries located in the country.⁵ Unfortunately, the dissolution of the monasteries, like the Spanish Civil War of 1936–1939, also entailed the loss or destruction of archives across the Iberian Peninsula.

Notwithstanding the ecclesiastical bias of the corpus, lay charters – recording transfers and disputes between lay parties – and a number of lay archives have been preserved in the collections of cathedrals, monasteries, and churches (Kosto, 2013). In Catalonia, they probably constitute a third of most of the ecclesiastical archives (Kosto, 2005, pp. 51–55). In the archive of the counts of Barcelona, numbers are low before 993, perhaps a consequence of the sack of the city in 985, but increase significantly thereafter (Feliu i Montfort & Salrach, 1999; Udina Martorell, 1951). The Arxiu de la Corona d'Aragó also holds a number of very rare and important charters which must have originally belonged to local communities. In León, there are two notable lay charter collections, of the early eleventh-century counts Pedro Flaínez and Fruela Muñoz, preserved in the holdings of the monastery of Santa María de Otero de las Dueñas (León) (García Leal, 2010), while for Castile recent research has highlighted the potential of judicial records for revealing the existence of lay archives and investigating the use of writing by local elites (Santos Salazar, *forthcoming*). In Aragón, two lay cartularies survive, most notably the widowed Sancha de Benasque's two parchment rolls with 97 charters (Tomás Faci, 2015).

A significant number of original charters or contemporary copies are still extant,⁶ but a high proportion of charters have been preserved in the form of later copies, either on single-sheet parchments or in manuscript cartularies. Originality and authenticity are therefore major questions to confront. Texts could be manipulated and interpolated by later copyists, whether maliciously or not, and there are outright forgeries in the corpus. The compilation of cartularies, moreover, does not straightforwardly reflect the contemporary contents of ecclesiastical archives. They respond to the specific needs of the institutions which assembled them, affecting the selection of charters and how they were organised (Agúndez San Miguel, 2019; Peterson, 2009). For some regions, we are mostly or almost totally dependent on cartularies. At a conservative estimate, 80%–90% of Castilian charters are known only through cartularies, and 98.5% of charters prior to 1038 (Escalona, 2013, p. 149). In the case of Cantabria, 70% come from the cartularies of four monasteries: Santa María de Piasca (Montenegro Valentín, 1991), Santo Toribio de Liébana (Sánchez Belda, 1948), Santillana del Mar (López Pérez-Bustamante et al., 1983), and Santa María del Puerto (Abad Barrasús, 1985).⁷ For other regions, there is a greater balance. Half of the charters from Galicia have been preserved in the Tumbos (cartularies) of the cathedrals of Santiago (Lucas Álvarez, 1997) and Lugo (López Sangil & Vidán Torreira, 2011) and monasteries of Sobrado de los Monjes (Loscertales, 1976), San Julián de Samos (Lucas Álvarez, 1986), and most notably San Salvador de Celanova (Andrade Cernadas et al., 1995).⁸

Similarly, original single-sheet documents make up approximately half of what survives from Catalonia (Kosto, 2005, p. 52), though some areas are less fortunate, in particular Girona, where the cathedral retains only

a highly selective cartulary (Sobrequés i Vidal et al., 2003, i, pp. 29–43). For Portugal, cartularies – the largest of which are those of the cathedrals of Braga (Costa, 1965; Costa et al., 2016) and Coimbra (Rodrigues & Costa, 1999) – account for 48% of extant charters, while single-sheets represent 40% and have particular weight in certain collections such as those of the monasteries of Moreira da Maia and Pendorada.⁹ In Aragon, the charters from monasteries including Alaón (Corral Lafuente, 1984), Fanlo (Laliena Corbera & Knibbs, 2007), and Lavaix (Puig i Ferreté, 1984) are transmitted mainly in cartulary copies, whereas for the second half of the eleventh century the collections of San Juan de la Peña (Ubieto Arteta, 1962–1963), Santa María de Obarra (Martín Duque, 1965; cf. Ubieto Arteta, 1989a), and San Victorián de Sobrarbe (Martín Duque, 2004), and the cathedrals of Huesca (Durán Gudiol, 1965) and Roda (Grau Quiroga, 2010), contain a higher proportion of originals. For León, the cartularies of the cathedral of León and the monastery of Sahagún are key sources, but both institutional archives also preserve significant numbers of originals.

Overall, and notwithstanding the difficulties which we have outlined here in brief, the corpus of charters for Northern Iberia before 1100 has a sufficiently broad coverage, in both chronological and geographical terms, to develop trans-regional analyses of social and economic processes and political and cultural phenomena. At the same time, some localities and territories are particularly well documented at specific moments or over certain periods, allowing for more detailed study and comparison. Much further work is needed, however, on the construction of the corpus, paying close attention not only to early medieval scribal and archival practices but also to later processes of cartulary compilation and transmission, ideally with an eye to what remains to be done in editing the charters themselves.

3 | CHARTER EDITIONS

The majority of charters from Northern Iberia before 1100 have been published (Fortún Pérez de Ciriza, 2007; García de Cortázar et al., 1999),¹⁰ but the quality and utility of the various editions is highly uneven. Many are approaching a century old or even more, and provide inaccurate readings of the texts, little to no information on manuscript tradition and transmission, and minimal identification of persons and places. In recent decades there have been efforts to publish relatively homogeneous editions of significant charter collections, but for the most part the editions remain disparate and dispersed. An extreme case is Galicia, for which, according to a recent count, there are more than 260 published and unpublished works containing edited charters (Castro Correa, 2009; López Sangil, 1999). For Portugal, in contrast, the charters published in the *Portugaliae Monumenta Historica* (PMH) (Amaral, 1999), directed by Alexandre Herculano in the 1850s and 1860s, represents a serious attempt at a comprehensive edition, though at least 5% of the corpus remains unpublished (Marques, 2012). The PMH, a notable work for its time, missed some important collections, most notably the *Liber Fidei*, the cartulary of the cathedral of Braga, and it is unsatisfactory by modern standards. Yet it is the only available edition of many Portuguese monastic collections, especially those with a higher proportion of originals and single-sheet copies; recent efforts have largely concentrated on cartularies, with a few exceptions (Lira, 2002; Ramos, 1991). León south of the Cantabrian Mountains is perhaps the best served by accessible and useable published editions of the most significant charter collections, including the two largest, from the cathedral of León and the monastery of Sahagún (Mínguez Fernández et al., 1976–1991, i–iii; Sáez et al., 1987–2006, i–iv), but for the north, namely Asturias and Cantabria, updated editions of the majority of charter collections and cartularies are much needed. In Castile this work is already under way thanks to recent editions of some of the most important cartularies, from San Pedro de Cardeña (Fernández Flórez & Serna Serna, 2017) and Valpuesta (Ruiz Asencio et al., 2010).

For Navarre, there are passable editions of some of the major ecclesiastical collections, such as Santa María de Irache (Lacarra, 1965), San Salvador de Leire (Martín Duque, 1983), and the cathedral of Pamplona (Goñi Gaztam-bide, 1997). Others are urgently in need of newer editions, including the cartularies of Albelda (Ubieto Arteta, 1960) and San Juan de la Peña (Ubieto Arteta, 1962–1963), the latter of which is all but unusable in its present state. Most charters from Aragon have also been published, though further research should be conducted in the archive of

the cathedral of Jaca, which has barely been explored. Here collections of charters have been assembled according to different criteria: some focus on one institution, such as the recent edition of the cartulary of San Andrés de Fanlo (Laliena Corbera & Knibbs, 2007); others group charters by region, such as the Ribagorza and Pallars editions published as part of the *Catalunya carolingia* corpus (Abadal i de Vinyals, 1955); and others by reign (Canelas López, 1993; Ubieto Arteta, 1951). In Catalonia, the dispersal of the material across many different collections and archives is mirrored by the diversity of editions and their differing criteria and quality. Nevertheless, the superb *Catalunya carolingia* corpus collects all pre-1000 materials,¹¹ while the *Diplomataris* of the Fundació Noguera have published the charters from more than thirty ecclesiastical and lay institutions.¹²

Over the last decade, considerable effort has gone into making early medieval charters from Iberia accessible online. Some editions have correspondingly been updated, as in the case of the parchment charters of San Salvador de Oña,¹³ and most notably of the Becerro Galicano cartulary of San Millán de la Cogolla.¹⁴ For Catalonia, the project *Cathalaunia* aims to create a unified register of all available charters and provide electronic access to the texts with indices of place- and personal names,¹⁵ while the project CATCAR is developing a digitally accessible archive of all charters from the Carolingian period with supporting and teaching materials.¹⁶ For Galicia, the website *Gallaecia Monumenta Historica* provides online access to some of the published editions of medieval charters and cartularies, though to date, of the main early medieval collections, only Celanova is accessible.¹⁷ From a thematic direction, the project PRJ has developed an online database which offers access to all edited records of dispute from Northern Iberia before 1100,¹⁸ and this initiative has a direct counterpart in Catalonia in a recent printed collection of dispute records (Salrach et al., 2018).

Overall, existing digital editions facilitate access to the charters as well as search tools and cartographic aids, and can easily be updated and modified to incorporate further material. Yet they reproduce the fragmented approach to editing the corpus of charters as a whole: what remains most desirable is the creation of a single database of all known charters, providing direct access to the texts. Failing that, at least interoperable regional or institutional databases would help elaborate a systematic list of all available sources and develop search tools to foster research within and across regions.¹⁹ Four projects in this line are presently underway: *Cathalaunia* and CATCAR, a database for Portugal led by André Marques and a database for the rest of Northern Iberia west of Catalonia led by Julio Escalona. Hopefully these will soon come to fruition and aid us in overcoming the pronounced regional fragmentation which conditions access to the sources.

4 | HISTORIOGRAPHICAL OVERVIEW

These fragmented editorial efforts reflect a broader historiographical fragmentation.²⁰ For most of the twentieth century, the historiography on early medieval Northern Iberia has been marked by a tension between national-level and regional approaches, as well as between competing nationalist imperatives which, as elsewhere in Europe, have mined the early medieval past in a quest for origins (Geary, 2002; Wickham, 2003). In Portugal, the proclamation of Afonso Henriques as king in 1139 was often treated as an inevitable outcome rather than a new departure: the frontiers of the realm under his rule and that of his successors were read back through the centuries to account for the formation of the state – as, for example, in the works of Torquato de Sousa Soares (1962, 1970, 1989). In Spain, accounts of the Spanish nation had been challenged since the mid-nineteenth century by competing nationalist traditions in Catalonia, the Basque Country, and Galicia. The Franco regime sought to overcome this with a national identity founded on the unification of the kingdoms of Castile and Aragon in the fifteenth century (Ortiz Pradas, 2017), and which integrated a range of events and figures from the Middle Ages as part of its founding myths (Escalona et al., 2017). Ironically, regional identities were also exalted as an integral part of Spain so defined (Clarent Miranda & Fuster Sobrepere, 2021; Geniola, 2021), which provoked tensions between regional historiographies, as well as between local historical reconstructions of identities and the discourse promoted by the state apparatus (Alares López, 2011). For example, whereas Fray Justo Pérez de Urbel, a key ideologue of the regime, presented the

tenth-century Castilian count Fernán González as a mirror for Franco, the Leonese historian Justiniano Rodríguez saw him as a rebel against the established order represented by the Leonese king Ramiro II (Pérez de Urbel, 1945; Rodríguez Fernández, 1972).

Until the 1970s these various historiographies shared two main features. First of all, they were mainly interested in political and legal history. Secondly, institutionalist approaches predominated, emphasising homogeneity within each polity, however artificially defined. Such accounts were accepted as plausible partly because of the overarching narrative of *Reconquista* and *Repoblación* framing the period (Ríos Saloma, 2011, 2013). This narrative has a long history, dating back to the period itself, and is present in all peninsular historiographies: it encapsulates the idea that the fundamental process in early medieval Iberia was the southward expansion of a number of polities into lands which were either deserted outright – as Claudio Sánchez-Albornoz portrayed the Duero valley (Sánchez-Albornoz, 1966; cf. Escalona & Martín Viso, 2020) – or scarcely populated, politically disorganised, or subject to Muslim rule. In this supposed vacuum, the social and institutional scaffolding of the developing polities could be created anew, or else imposed on the few locals. In the case of Aragon and Navarre, for most of the twentieth century the historiography was similarly dominated by political accounts in quest of the origins of the future kingdoms, treated as homogeneous socio-political units (Lacarra, 1972; Ramos Loscertales, 1961; Ubieto Arteta, 1989b); regional approaches and social and economic history were restricted to later centuries, richer in sources (Laliena Corbera, 2003). In Catalonia, while political and territorial fragmentation was acknowledged, it was nonetheless underplayed, as all the identifiable early medieval polities were subsumed historiographically into the one greater cultural and political unit (Sabaté, 2015).

The 1970s and 1980s were marked by a turn towards social and economic history: this had begun earlier, but it gained momentum thanks to the liberties brought by the new democratic regimes in Spain and Portugal, and was felt particularly in the realm of agrarian history (Amaral, 2011; Fernández Mier, 2018; García de Cortázar & Martínez Sopena, 2007). The introduction of Marxist approaches also fostered studies on the development of feudalism and feudal social relations, which mainly took shape in the study of lords – lay and ecclesiastical – and their patrimonies, less so on the forms of peasant contestation; notable exceptions are León-Castile (cf. Alfonso, 1997, 2004, 2010; Pastor, 1980) and above all Catalonia, where these were given due weight (Salrach, 1987; To Figueras, 1991). This also fed into a broader new trend of studies on monastic and to lesser extent episcopal estates across northwest Iberia (Fortún Pérez de Ciriza, 2010; García Turza, 2010; Reglero de la Fuente, 2010), though with less purchase in Catalonia (Feliu i Montfort, 1975; Freedman, 1983; To Figueras, 1991). Scholarship on lay aristocrats, however, retained a political and institutional perspective (Baliñas, 1988; Mattoso, 1999; Salrach, 1997; Torres Sevilla-Quiñones, 1999), notwithstanding major publications on lay patrimonies (Carlé, 1973), as well as on kinship, the structure of aristocratic families, and stratification within the aristocracy (Mattoso, 2001 [1982], 1999).

At the same time, there was a move in both countries towards more regionalised approaches, supported by the creation of new universities. In Portugal, awareness of differences between north and south, and between coastal regions and the interior, further developed (Mattoso, 2015 [1985]), while in Spain, the governments of the autonomous communities created within the framework of the Constitution of 1978 sought a past to legitimise their existence, giving impetus to new and old regional and nationalist historiographies (García de Cortázar, 2009).²¹ The influence of the French regional theses, especially Georges Duby on the Mâconnais, began belatedly to be felt, and regional and micro-regional approaches gained traction, particularly east of Galicia and Portugal (e.g. Álvarez Borge, 1996; Aventín, 1990; Sánchez Badiola, 2002; Bonnassie, 1975–1976; Díez Herrera, 1990; Durany Castrillo, 1989; Isla Frez, 1992; Larrea, 1998; Loring García, 1987; Martínez Sopena, 1985; Pastor Díaz de Garayo, 1996; Peña Bocos, 1995; Reglero de la Fuente, 1994). Studies of some urban centres and their hinterlands can be regarded as a particular manifestation of such ‘regional approaches’, as in Santiago de Compostela (López Alsina, 2013 [1988]), León (Estepa Díez, 1977; cf.; González González, 2017), and the many townships in Catalonia covered in the *L'Entorn* series (e.g. Ollich i Castanyer et al., 1995; Pladevall, 1990). We could say, indeed, that Spanish historiography underwent its own ‘spatial turn’, fostered by the work of J. A. García de Cortázar on the ‘social organisation of space’ (García de Cortázar, 1985a, 1988), a theoretical and methodological framework for reading social change – ultimately, feudalisation – through spatial analysis which has gained significant purchase in the literature

(García de Cortázar, 1985b; Sesma Muñoz & Laliena Corbera, 2008). In a related vein, early medieval archaeology also took off during these decades (Barceló, 1988), and with it an increasing interest in settlement patterns and landscape analysis, alongside the interdisciplinary study of written and material sources (Escalona, 2002; Fernández Mier, 1999; Gutiérrez González, 1995; Martín Viso, 2000).

The cultural and linguistic turns of the 1980s and 1990s nurtured significant contributions to the study of narrative sources (e.g. Deswarte, 2003; Isla Frez, 2019), political discourses and ideologies (Isla Frez, 1999; Sabaté i Curull, 2016), and women's history, all of which have continued to bear fruit (Martin, 2006; Pallares Méndez, 2004; Vinyoles Vidal, 2019). Regional studies remained prominent, and these ultimately fractured the homogeneity with which early medieval societies and polities had formerly been represented. By the 2000s, the question was no longer how polities had developed, but how they came to integrate different territories (Castellanos & Martín Viso, 2005). During these decades, historians also changed their perception of how the history of the Iberian Peninsula fit in the broader European context (cf. Davies, 2007b; García de Cortázar, 2007; Linehan, 1993). In Spain, Sánchez-Albornoz above all had argued for the singularity of Iberia: in his case, partly based on the alleged survival in Castile of a class of free peasant proprietors which pre-empted the later development of feudalism elsewhere (Sánchez-Albornoz, 1979). Historians in the 1980s – precisely at the time when Portugal and Spain joined the European Economic Community – argued instead that social developments in the Peninsula were akin to those beyond it, namely the 'crisis of the year 1000' and consequent 'feudal revolution' (Mínguez, 1994; Salrach, 1987, building on Bonnassie, 1975–1976). From the 1990s, some began to challenge or nuance such narratives with regional case studies (Larrea, 1998; Pastor Díaz de Garayo, 1996; Sabaté i Curull, 2010), and to think more of what they could contribute to a broader European framework for interpreting the period (Bowman, 2004; Laliena Corbera, 2003, p. 35).

In this context, Chris Wickham's *Framing the Early Middle Ages* (Wickham, 2005) had a significant impact in Spanish academia, being received as an invitation to delve further into the histories of localities and regions, no longer as expressions of broader historical trends but as the building blocks of a more diverse early medieval Europe; and to do so from a more interdisciplinary perspective, as evidenced by the greater weight of archaeology and the material record in new accounts of the period (Escalona, 2009; Quirós Castillo, 2011). While in some cases this has furthered the existing historiographical fragmentation, it has also promoted a new discipline of setting individual case studies against a broader framework. Efforts have been made to compare different regions and explore the multiple means by which they were integrated into overarching polities (Carvajal Castro, 2017; Jarrett, 2010; Portass, 2017), while thematic approaches have begun to emerge cutting across regional boundaries (Davies, 2007a, 2016). New perspectives have been opened up on literacy and documentary cultures, the social uses of writing, and source production and preservation, building a better understanding of the written corpus (Agúndez San Miguel, 2019; Alfonso et al., forthcoming; Barrett, forthcoming; Jarrett, 2013; Peterson, 2009; Zimmermann, 2003).²² Further attention is also now being paid to landscape perception and the representation of space in the written sources (Marques, 2014). This has laid the foundations for more meaningful multidisciplinary collaboration by historians and archaeologists on subjects such as agrarian production (Fernández Mier, 2018) and local churches and monasteries (Quirós Castillo & Santos Salazar, 2015; Sánchez Pardo, 2010), as well as on broader themes such as status, social inequality, and peasant agency (Fernández Ferreiro, 2021; Quirós Castillo, 2016, 2020).

5 | TOWARDS A MORE INTEGRATIVE PORTRAIT OF EARLY MEDIEVAL IBERIAN HISTORY

Today, there are several paths open to enhance communication amongst scholars who work on different regions of Northern Iberia, for those asking the same questions to learn from each other, gain a more acute awareness of the distinctiveness of the phenomena which they observe, and ultimately start on a more integrative portrait of early medieval Iberian history. The first step in this direction which could help develop comparative and trans-regional research is a keener assessment of differences and similarities between regional historiographies, based on a more

nuanced understanding of how they have been moulded by the specificities of charters and the charter corpus in each region. The second is to make the whole corpus evenly available – not only in terms of simple access, but also in the quality of editions. A unified database, or several interoperable databases, is critical in this regard, as it would enable running multivariable analyses of large data sets, comparatively between selected regions or across all regions. Thirdly and relatedly, we should better attune our source analyses to the geographical scale of the social phenomena under consideration, depending less on socio-spatial categories such as ‘locality’ and ‘region’ with preconceived definitions. Finally, more attention should be paid to the connections which existed or were built between and across regions, and their mechanisms.

Ultimately, we must look beyond the northern lands and consider the connections forged across the divide with al-Andalus, especially in frontier areas, but also more generally, as the intersection of actors on both sides could have wide-ranging economic and cultural implications (e.g. Aillet, 2010; Manzano Moreno & García Canto, 2020). And we still need to develop more interdisciplinary and multidisciplinary approaches to our research: collaboration between historians and archaeologists is well established (or the notion that such collaboration is desirable is widely shared), but disciplines ranging from historical geography and environmental sciences to anthropology and toponymy offer new avenues of enriching our understanding of the early Middle Ages, for which so much has remained beyond the boundaries of the written word.

ACKNOWLEDGEMENTS

This article has been published open access as per the agreement between Universidad de Salamanca and Wiley.

ORCID

Álvaro Carvajal Castro  <https://orcid.org/0000-0003-3216-503X>

André Evangelista Marques  <https://orcid.org/0000-0001-8731-6355>

Graham Barret  <https://orcid.org/0000-0002-5732-2946>

Leticia Agúndez San Miguel  <https://orcid.org/0000-0002-2591-2036>

Ainoa Castro Correa  <https://orcid.org/0000-0001-9721-706X>

Marcos Fernández Ferreira  <https://orcid.org/0000-0002-9118-3468>

Jonathan Jarrett  <https://orcid.org/0000-0002-0433-5233>

David Peterson  <https://orcid.org/0000-0002-9247-4451>

Rosa Quetglas Munar  <https://orcid.org/0000-0002-4603-8579>

José Carlos Sánchez Pardo  <https://orcid.org/0000-0003-2899-4951>

Igor Santos Salazar  <https://orcid.org/0000-0003-0980-9554>

Guillermo Tomás Faci  <https://orcid.org/0000-0002-3828-7188>

ENDNOTES

- ¹ A cartulary is a compilation in a volume, or less frequently in a roll, of copies, either transcribed in full or in extract, of the documents related to the assets, rights, history and administration of an institution, person or family. On occasions the intention is simply to ensure the conservation and facilitate the consultation of the contents, but also often to project an interested version of the commissioning entity's history
- ² Unless otherwise specified, all data regarding extant charters from the north of the Iberian Peninsula west of Catalonia – rough figures and counts for specific institutions – come from the online database of the project *Procesos Judiciales en las sociedades medievales del norte peninsular (siglos IX-XI) (PRJ)* (<http://prj.csic.es/> [accessed 13 January 2022]). Figures are tentative, as the project focusses only on edited sources; some charters remain unpublished and others could be found. Numbers for Catalonia are not yet publicly available on the PRJ website.
- ³ On inventories, our group organised as series of sessions, entitled 'Proprietary Memories: *Notitiae*–Inventories in Early Medieval Iberia', at the Leeds IMC in 2018 and 2021; we are currently working towards a collective volume showcasing different approaches to this type of record.

- ⁴ See n. 1: the data for Catalonia are not yet publicly available.
- ⁵ At various points in the nineteenth century, governments took over monasteries across Spain and Portugal and confiscated their properties: these were the *desamortizaciones* ('dissolutions'), the foremost of which are those attributed to Joaquim António de Aguiar (1834) in Portugal, and to Juan Álvarez Mendizábal (1835–1836) and Pascual Madoz (1855) in Spain.
- ⁶ There are now editions of all originals from the Kingdom of Asturias and Catalonia prior to 900 (Alturo & Alaix, 2017a, 2017b; Calleja Puerta et al., 2018; Erhart et al., 2019).
- ⁷ For Cantabria, there has recently been an effort to systematise all extant historical documents – including early medieval – in the framework of Project DOHISCAN (García de Cortázar, 2005), but the results are not publicly available.
- ⁸ There is also an edition of all charters from Celanova, including single-sheets and cartulary copies, down to 1006 (Sáez & Sáez, 1996–2006).
- ⁹ The only edition of the charters from both monasteries before 1100 remains the *Portugaliae Monumenta Historica* (1867–1873); later material is largely unpublished.
- ¹⁰ A recent compilation of edited collections can be found at <http://prj.csic.es/bibliografia.php> [accessed 13 January 2022].
- ¹¹ For the volumes, see <https://www.iec.cat/recerca/projecte1.asp?codi=PIN2012-S01-FELIU01> [accessed 13 January 2022].
- ¹² For a full list, see https://www.fundacionoguera.com/publicacions/?filter_colleccio=diplomataris [accessed 13 January 2022], with PDFs of the more recent publications.
- ¹³ See <https://corhen.es/> [accessed 13 January 2022].
- ¹⁴ See <http://www.ehu.eus/galicano/> [accessed 13 January 2022].
- ¹⁵ See <http://cathalaunia.org/Documentia/Documentia> [accessed 13 January 2022].
- ¹⁶ See <https://catcar.iec.cat/> [accessed 13 January 2022].
- ¹⁷ See <http://gmh.consellodacultura.org/> [accessed 13 January 2022].
- ¹⁸ See <http://prj.csic.es/> [accessed 13 January 2022].
- ¹⁹ Regional databases, designed specifically for research on medieval Latin lexicography, have been created by the teams developing the *Corpus Documentale Latinum Hispaniarum* (CODOLHisp): see <http://codolhisp.imf.csic.es/codolhisp/> [accessed 13 January 2022].
- ²⁰ There are good historiographical surveys available for some regions: Galicia (Pérez Rodríguez, 2010; Portela Silva & Pallares Méndez, 1988; Álvarez García, 2020), Aragón (Laliena Corbera, 2003), and Portugal (Mattoso et al., 2011).
- ²¹ Spain is divided into seventeen political and administrative units called 'Comunidades Autónomas', each with its own parliament and government.
- ²² Ainoa Castro Correa is currently leading the ERC StG Research Project 2020–2025 entitled *The Secret Life of Writing: People, Script, and Ideas in the Iberian Peninsula (c. 900–1200)* (see <https://peopleandwriting.wordpress.com/> [accessed 13 January 2022]).

REFERENCES

PRIMARY SOURCES

- Abad Barrasus, J. (1985). *El monasterio de Santa María de Puerto (Santoña): 863-1210*. Institución Cultural de Cantabria.
- Abadal i de Vinyals, R. d'. (1955). *Catalunya carolíngia III. Els comtats de Pallars i Ribagorça*. Institut d'Estudis Catalans.
- Alturo, J., & Alaix, T. (2017a). *Chartae Latinae Antiquiores. Facsimile-edition of the Latin charters, 2nd series: The ninth century* (Vol. 112: Spain I). Graf.
- Alturo, J., & Alaix, T. (2017b). *Chartae Latinae Antiquiores. Facsimile-edition of the Latin charters, 2nd series: The ninth century* (Vol. 113: Spain II). Graf.
- Andrade Cernadas, J. M., Díaz Tie, M., & Pérez Rodríguez, F. J. (1995). *O tombo de Celanova. Estudio introductorio, edición e índices (ss.IX-XII)*. Consello da Cultura Galega.
- Calleja Puerta, M., Ostos-Salcedo, P., Pardo Rodríguez, M. L., & Sanz Fuentes, M. J. (2018). *Chartae Latinae Antiquiores. Facsimile-edition of the Latin charters, 2nd series: The ninth century* (Vol. 114: Spain III). Graf.
- Canellas López, Á (1979). *Diplomática hispano-visigoda*. Institución Fernando el Católico.
- Canellas López, Á (1993). *La colección diplomática de Sancho Ramírez*. Real Sociedad Económica Aragonesa de Amigos del País.

- Corral Lafuente, J. L. (1984). *Cartulario de Alaón (Huesca)*. Anubar.
- Costa, A. d. J. d. (1965). *Liber Fidei Sanctae Bracarenis Ecclesiae*. Junta Distrital de Braga.
- Costa, A. d. J. d., Marques, J., Veloso, M. T., & Pereira, J. (2016). *Liber Fidei Sanctae Bracarenis Ecclesiae*. Arquidiocese de Braga.
- Dorandi, T. (1995). *Chartae Latinae Antiquiores. Facsimile-edition of the Latin charters prior to the ninth century* (Vol. 46). Graf.
- Durán Gudiol, A. (1965). *Colección diplomática de la catedral de Huesca*. Escuela de Estudios Medievales. CSIC.
- Erhart, P., Heidecker, K., Zeller, B., Declercq, G., Alturo, J., & Alaix, T. (2019). *Chartae Latinae Antiquiores. Facsimile-edition of the Latin charters, 2nd series: The ninth century* (Vol. 118: Addenda 2 & Index). Graf.
- Feliu i Montfort, G., & Salrach, J. M. (1999). *Els pergamins de l'arxiu comtal de Barcelona de Ramon Borrell a Ramon Berenguer I: estudi i edició*. Fundació Noguera.
- Fernández Flórez, J. A., & Serna Serna, S. (2017). *El becerro gótico de Cardeña. El primer gran cartulario hispánico (1086)*. Instituto Castellano y Leonés de la Lengua.
- García Leal, A. (2010). *El archivo de los condes Fruela Muñoz y Pedro Flaínez: la formación de un patrimonio nobiliario en la montaña asturleonesa (854-1048)*. Universidad de León.
- Goñi Gaztambide, J. (1997). *Colección diplomática de la Catedral de Pamplona. Tomo I (829-1243)*. Gobierno de Navarra. Departamento de Educación y Cultura.
- Grau Quiroga, N. (2010). *Roda de Isábena en los siglos X-XIII. La documentación episcopal y del cabildo catedralicio*. Institución 'Fernando el Católico' (CSIC) - Diputación de Zaragoza.
- Herculano, A. (1867-1873). *Portugaliae Monumenta Historica: A saeculo octavo post Christum usque ad quintumdecimum. Diplomata et chartae*. Academia das Ciências de Lisboa.
- Lacarra, J. M. (1965). *Colección diplomática de Irache* (Vol. 1: 958-1222). Consejo Superior de Investigaciones Científicas - Instituto de Estudios Pirenaicos.
- Laliena Corbera, C., & Knibbs, E. (2007). *El cartulario del monasterio aragonés de San Andrés de Fanlo (siglos X-XIII)*. Universidad de Zaragoza.
- Lira, S. (2002). *O Mosteiro de S. Simão da Junqueira. Vol. II: Coleção Documental. Câmara Municipal de Vila do Conde*.
- López Pérez-Bustamante, L., Díez Herrera, C., & López Ormazábal, R. (1983). *Abadía de Santillana del Mar: Colección diplomática*. Fundación Santillana - Taurus.
- López Sangil, J. L., & Vidán Torreira, M. (2011). *Tumbo Viejo de Lugo. Transcripción completa. Estudios mindonienses*, 27, 11-373.
- Loscertales, P. (1976). *Tumbos del monasterio de Sobrado de los Monjes*. Ministerio de Cultura, Dirección General del Patrimonio, Archivos y Museos.
- Lucas Álvarez, M. (1986). *El tumbo de San Julián de Samos (siglos VIII-XII). Estudio introductorio, edición diplomática, apéndices e índices*. Caixa Galicia.
- Lucas Álvarez, M. (1997). *La documentación del Tumbo A de la catedral de Santiago de Compostela. Estudio y edición*. Centro de Estudios e Investigación San Isidoro.
- Martín Duque, Á. J. (1965). *Colección diplomática de Obarra (siglos XI-XIII)*. CSIC.
- Martín Duque, Á. J. (1983). *Documentación medieval de Leire: siglos IX al XII*. Diputación Foral de Navarra - Institución Príncipe de Viana.
- Martín Duque, Á. J. (2004). *Colección diplomática del monasterio de San Victorián de Sobrarbe (1000-1219)*. Universidad de Zaragoza.
- Mínguez Fernández, J. M., Herrero de la Fuente, M., Fernández Flórez, J. A., & Álvarez Palenzuela, V. (1976-1991). *Colección diplomática del monasterio de Sahagún*. Centro de Estudios e Investigación San Isidoro.
- Montenegro Valentín, J. (1991). *Colección Diplomática de Santa María de Piasca (857-1252)*. Diputación Regional de Cantabria.
- Ramos, C. (1991). *O mosteiro e a colegiada de Guimarães (ca. 950-1250). Coleção Documental (Dissertação de mestrado em História Medieval)* (Vol. II) Universidade do Porto.
- Rodrigues, M. A., & Costa, A. d. J. d. (1999). *Livro Preto. Cartulário da Sé de Coimbra*. Arquivo da Universidade de Coimbra.
- Ruiz Asencio, J. M., Ruiz Albi, I., & Herrero Jiménez, M. (2010). *Los becerros gótico y galicano de Valpuesta*. Real Academia Española - Instituto Castellano y Leonés de la Lengua.
- Sáez, C., Sáez, E., Fernández del Pozo, J. M., Ruiz Asencio, J. M., Fernández Catón, J. M., Herrero Jiménez, M., & Álvarez Palenzuela, V. (1987-2006). *Colección documental del Archivo de la Catedral de León*. Centro de Estudios e Investigación San Isidoro.
- Sáez, E., & Sáez, C. (1996-2006). *Colección diplomática del Monasterio de Celanova (842-1230)*. Universidad de Alcalá.
- Salrach, J. M., Montagut i Estragués, T. d., Ribas Sol, J., Sarobe Huesca, R., Vilagines Segura, J., Martí Arau, A., & Baiges i Jardí, I. J. (2018). *Justícia i resolució de conflictes a la Catalunya medieval. Col·lecció diplomàtica. Segles IX-XI*. Parlament de Catalunya.
- Sánchez Belda, L. (1948). *Cartulario de Santo Toribio de Liébana*. Patronato Nacional de Archivos Históricos.
- Sobrequés i Vidal, S., Riera Viader, S., Rovira Solà, M., & Ordeig i Mata, R. (2003). *Catalunya carolíngia V. Els comtats de Girona, Besalú, Empúries i Peralada*. Institut d'Estudis Catalans.

- To Figueras, L. (1991). *El monestir de Santa Maria de Cervià i la pagesia: una anàlisi local del canvi feudal: diplomataris segles X-XII*. Fundació Salvador Vives i Casajuana.
- Tomás Faci, G., & Martín Iglesias, J. C. (2017). Cuatro documentos inéditos del monasterio visigodo de San Martín de Asán (522-586). *Mittelateinisches Jahrbuch: internationale Zeitschrift für Mediävistik*, 52(2), 261-286.
- Ubieto Arteta, A. (1951). *Colección diplomática de Pedro I de Aragón y Navarra*. CSIC.
- Ubieto Arteta, A. (1960). *Cartulario de Albelda*. Gráficas Bautista.
- Ubieto Arteta, A. (1962-1963). *Cartulario de San Juan de la Peña*. Anubar.
- Ubieto Arteta, A. (1989a). *Documentos del monasterio de Obarra (Huesca) anteriores al año 1000*. Anubar.
- Udina Martorell, F. (1951). *El Archivo Condal de Barcelona en los siglos IX-X: Estudio crítico de sus fondos*. Consejo Superior de Investigaciones Científicas - Escuela de Estudios Medievales.

SECONDARY SOURCES

- Agúndez San Miguel, L. (2019). *La memoria escrita en el monasterio de Sahagún (años 904-1300)*. CSIC.
- Aillet, C. (2010). *Les Mozarabes: Christianisme, islamisation et arabisation en péninsule ibérique (IXe-XIIe siècle)*. Casa de Velázquez.
- Alares López, G. (2011). La conmemoración del Milenario de Castilla en 1943. Historia y espectáculo en la España franquista. *Revista de Historia Jerónimo Zurita*, 86, 149-180.
- Alfonso, I. (1997). Campesinado y derecho: la vía legal de su lucha (Castilla y León, siglos X-XIII). *Noticiario de Historia Agraria*, 13, 15-31.
- Alfonso, I. (2004). La contestation paysanne face aux exigences de travail seigneuriales en Castille et Léon: Les formes et leur signification symbolique. In M. Bourin & P. Martínez Sopena (Eds.), *Pour une anthropologie du prélèvement seigneurial dans les campagnes médiévales (XIe-XIVe siècles): réalités et représentations paysannes. Colloque tenu à medina del Campo du 31 mai au 3 juin 2000* (pp. 291-320). Publications de la Sorbonne.
- Alfonso, I. (2010). Iglesias rurales en el norte de Castilla: una dimensión religiosa de las luchas campesinas durante la Edad media. In R. Robledo (Ed.), *Ramón Garrabou. Sobras del Progreso. Las huellas de la historia agraria* (pp. 27-65). Crítica.
- Alfonso, I. (2013). El formato de la información judicial en la Alta Edad Media peninsular. In J. Escalona & H. Sirantoine (Eds.), *Chartes et cartulaires comme instruments de pouvoir. Espagne et Occident chrétien (VIIIe-XIIIe siècles)* (pp. 191-218). Éditions Méridiennes, Université Toulouse le Mirail-CSIC. <https://doi.org/10.4000/books.pumi.30908>
- Alfonso, I., Andrade Cernadas, J. M., & Marques, A. E. (Eds.), (Forthcoming). *Records and processes of dispute settlement in early Medieval societies: Iberia and its European context*. Brill.
- Álvarez Borge, I. (1996). *Poder y relaciones sociales en Castilla en la Edad Media. Los territorios entre el Arlanzón y el Duero en los siglos X al XIV*. Junta de Castilla y León.
- Álvarez García, C. (2020). Una aproximación a la historia medieval en Galicia entre los años 2007 y 2017. *Historiografías: revista de historia y teoría*, 19, 122-144. https://doi.org/10.26754/ojs_historiografias/hrht.2020194548
- Amaral, L. C. (1999). La edición de fuentes documentales en Portugal en el siglo XIX. In J. Á. García de Cortázar, J. A. Muniza Loínaz & L. J. Fortún Pérez de Ciriza (Eds.), *Codiphis: catálogo de colecciones diplomáticas hispano-lusas de época medieval* (Vol. 1, pp. 45-58). Fundación Marcelino Botín.
- Amaral, L. C. (2011). Half a century of rural history of the Middle Ages in Portugal: A possible balance. In J. Mattoso, M. de Lurdes Rosa, B. Vasconcelos e Sousa & M. J. Branco (Eds.), *The historiography of medieval Portugal c. 1950-2010* (pp. 303-321). Instituto de Estudos Medievais.
- Aventín, M. (1990). *Vilamajor 872-1299: de la fi del sistema antic a la consolidació del feudalisme*. Editorial AUSA.
- Baliñas, C. (1988). *Defensores e traditores: un modelo de relación entre poder monárquico e oligarquía na Galicia altomedieval (718-1037)*. Xunta de Galicia, Consellería da Presidencia e Administración Pública.
- Barceló, M. (1988). *Arqueología medieval. En las afueras del "medievalismo"*. Crítica.
- Barrett, G. (Forthcoming). *Text and textuality in early medieval Iberia: The written and the world (711-1031)*. Oxford University Press.
- Bonnassie, P. (1975-1976). *La Catalogne du milieu du Xe à la fin du Xle siècle: Croissance et mutations d'une société*. Publications de l'Université de Toulouse-Le Mirail.
- Bowman, J. A. (2004). *Shifting landmarks. Property, proof, and dispute in Catalonia around the year 1000*. Cornell University Press. <https://doi.org/10.7591/9781501721045>
- Carlé, M. d. C. (1973). Gran propiedad y grandes propietarios. *Cuadernos de Historia de España*, 57-58, 1-224.
- Carvajal Castro, Á. (2017). *Bajo la máscara del regnum. La monarquía asturleonense en León* (pp. 854-1037). CSIC.
- Castellanos, S., & Martín Viso, I. (2005). The local articulation of central power in the north of the Iberian Peninsula. *Early Medieval Europe*, 13(1), 1-42. <https://doi.org/10.1111/j.1468-0254.2005.00147.x>
- Castro Correa, A. (2009). *Fuentes bibliográficas para el estudio de la documentación Altomedieval gallega*. CODOLGA: Corpus Documentale Latinum Gallaeciae (Vol. 6). https://corpus.cirp.es/codolga/files/fuentes_bibliograficas.pdf
- Clarent Miranda, J., & Fuster Sobrepere, J. (Eds.). (2021). *El regionalismo bien entendido: ambigüedades y límites del regionalismo en la España franquista*. Editorial Comares.

- Collins, R. (1985). 'Sicut lex Gothorum continet': Law and Charters in ninth- and tenth-century León and Catalonia. *English Historical Review*, 100(396), 489–512. <https://doi.org/10.1093/ehr/c.cccxcvi.489>
- Collins, R. (1986). Visigothic law and regional custom in disputes in early medieval Spain. In W. Davies & P. Fouracre (Eds.), *The settlement of disputes in early Medieval Europe* (pp. 85–104). Cambridge University Press. <https://doi.org/10.1017/cbo9780511562310.007>
- Coord, G. (2021). Dossier: El franquismo y el «regionalismo bien entendido». *Ayer*, 123, 13–161.
- Davies, W. (2007a). *Acts of giving. Individual, community and the church in tenth century Spain*. Oxford University Press.
- Davies, W. (2007b). The early Middle Ages and Spanish identity. In H., Pryce & J., Watts (Eds.), *Power and identity in the Middle Ages. Essays in memory of Rees Davies* (pp. 68–84). Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780199285464.003.0007>
- Davies, W. (2016). *Windows on justice in northern Iberia, 800-1000*. Routledge. <https://doi.org/10.4324/9781315547084>
- Deswarte, T. (2003). *De la déstructuration à la restauration. L'idéologie du royaume d'Oviedo-León (VIII-XIe siècles)*. Brepols.
- Díez Herrera, C. (1990). *La formación de la sociedad feudal en Cantabria: La organización del territorio en los siglos IX al XIV*. Universidad de Cantabria.
- Durany Castrillo, M. (1989). *La región del Bierzo en los siglos centrales de la Edad Media, 1070-1250*. Universidade de Santiago de Compostela.
- Escalona, J. (2002). *Sociedad y territorio en la Alta Edad Media castellana. La formación del alfoz de Lara*. B.A.R. <https://doi.org/10.30861/9781841713168>
- Escalona, J. (2009). The early Castilian peasantry: An archaeological turn? *Journal of Medieval Iberian Studies*, 1(2), 119–145. <https://doi.org/10.1080/17546550903136017>
- Escalona, J. (2013). Antes de los cartularios: gestión de archivos y transmisión de los documentos de la Castilla condal (siglo IX-1038). In J. Escalona & H. Sirantoine (Eds.), *Chartes et cartulaires comme instruments de pouvoir. Espagne et Occident chrétien (VIII-XIIe siècles)* (pp. 131–151). CNRS - Université de Toulouse-Le Mirail. <https://doi.org/10.4000/books.pumi.30883>
- Escalona, J., Jular Pérez-Alfaro, C., & Alfonso Antón, I. (2017). El medievalismo, lo medieval y el CSIC en el primer franquismo. In F. J. Moreno Martín (Ed.), *El franquismo y la apropiación del pasado. El uso de la historia, de la arqueología y de la historia del arte para la legitimación de la dictadura* (pp. 159–188). Fundación Pablo Iglesias.
- Escalona, J., & Martín Viso, I. (2020). The Life and death of an historiographical Folly: The early Medieval depopulation and Repopulation of the Duero Basin. In S. Barton & R. Portass (Eds.), *Beyond the Reconquista: New directions in the history of Medieval Iberia (711–1085)* (pp. 21–51). Brill.
- Escalona, J., & Sirantoine, H. (Eds.). (2013). *Chartes et cartulaires comme instruments de pouvoir. Espagne et Occident chrétien (VIII-XIIe siècles)*. CNRS - Université de Toulouse-Le Mirail - CSIC.
- Estepa Díez, C. (1977). *Estructura social de la ciudad de León (siglos XI-XIII)*. Centro de Estudios e Investigación San Isidoro de León.
- Feliu i Montfort, G. (1975). *La formación del dominio territorial de la sede de Barcelona (800-1010): resumen de la tesis presentada para aspirar al grado de Doctor en Filosofía y Letras*. Universidad de Barcelona.
- Feliu i Montfort, G. (2021). La Catalunya Carolíngia. In Ramon d'Abadal i de Vinyals: sessió en memòria (pp. 75–89). Institut d'Estudis Catalans.
- Fernández Ferreiro, M. (2021). *O estatus servil na Alta Idade Media. Escravidude e servidume na sociedade galego-portuguesa (séculos IX-XII)*. Universidad de Santiago de Compostela.
- Fernández Mier, M. (1999). *Génesis del territorio en la Edad Media. Arqueología del paisaje y evolución histórica en la montaña asturiana*. Universidad de Oviedo.
- Fernández Mier, M. (2018). El paisaje rural medieval: del estudio de los dominios monásticos a la arqueología agraria. In D. Soto Fernández & J. M. Lana Berasain (Eds.), *Del pasado al futuro como problema. La historia agraria contemporánea española en el siglo XXI* (pp. 37–59). Prensas de la Universidad de Zaragoza.
- Fortún Pérez de Ciriza, L. J. (2007). La edición de fuentes documentales para el estudio de la Edad Media hispana. In J. A. Munita Loinaz & J. R. Díaz de Durana Ortíz de Urbina (Eds.), *XXV años de historiografía hispana (1980-2004): Historia medieval, moderna y de América* (pp. 15–53). Universidad del País Vasco.
- Fortún Pérez de Ciriza, L. J. (2010). Dominios monásticos en Navarra y la Corona de Aragón: dinámicas e historiografía. In J. I. de la Iglesia Duarte (Ed.), *Monasterios, espacio y sociedad en la España cristiana medieval. XX Semana de Estudios Medievales* (pp. 77–122). Instituto de Estudios Riojanos.
- Freedman, P. (1983). *The Diocese of Vic: Tradition and regeneration in medieval Catalonia*. Rutgers University Press.
- García de Cortázar, J. Á. (1985a). Introducción. Espacio, sociedad y organización medievales en nuestra tradición historiográfica. In J. Á. García de Cortázar (Ed.), *Organización social del espacio en la España medieval. La Corona de Castilla en los siglos VIII a XV* (pp. 11–42). Ariel.
- García de Cortázar, J. Á. (1988). Organización social del espacio: propuestas de reflexión y análisis histórico de sus unidades en la España Medieval. *Studia Historica: Historia Medieval*, 6, 195–236.

- García de Cortázar, J. Á. (2005). Documentación e investigación (Proyecto DOHISCAN: Documentación Histórica de Cantabria). In J. Á. Solórzano Telechea & M. R. González Morales (Eds.), *II Encuentro de Historia de Cantabria: actas del II encuentro celebrado en Santander los días 25 a 29 de noviembre del año 2002*. Universidad de Cantabria.
- García de Cortázar, J. Á. (2006). Los monasterios del reino de León y Castilla a mediados del siglo XI: un ejemplo de selección de las especies. In J. Á. García de Cortázar & R. Teja (Eds.), *Monasterios hispanos en la Alta Edad Media*, (pp. 255–288). Centro de Estudios del Románico.
- García de Cortázar, J. Á. (2007). El estudio de la Alta Edad media hispana: historiografía y estado de la cuestión. In J. A. Munita Loinaz & J. R. Díaz de Durana Ortíz de Urbina (Eds.), *XXV años de historiografía hispana (1980-2004): Historia medieval, moderna y de América* (pp. 55–85). Universidad del País Vasco.
- García de Cortázar, J. Á. (2009). ¿Atomización? de las investigaciones y ¿«regionalismo»? De las síntesis en historia Medieval en España: ¿búsqueda de identidades o simple disminución de escala? In J. Carrasco Pérez (Ed.), *La historia medieval hoy: percepción académica y percepción social. XXXV Semana de Estudios Medievales (Estella, 2008)* (pp. 343–380). Institución Príncipe de Viana.
- García de Cortázar, J. Á. (Ed.). (1985b), *Organización social del espacio en la España medieval. La Corona de Castilla en los siglos VIII a XV*. Ariel.
- García de Cortázar, J. Á., & Martínez Sopena, P. (2007). The historiography of Medieval society in rural Spain. In I. Alfonso (Ed.), *The rural history of Medieval European societies. Trends and perspectives* (pp. 93–140). Brepols. <https://doi.org/10.1484/m.tmc-eb.3.4199>
- García de Cortázar, J. Á., Munita Loinaz, J. A., & Fortún Pérez de Ciriza, L. J. (Eds.). (1999). *Codiphis: catálogo de colecciones diplomáticas hispano-lusas de época medieval*. Fundación Marcelino Botín.
- García Turza, F. J. (2010). Los monasterios de La Rioja medieval: cuarenta años de historiografía. In J. I. de la Iglesia Duarte (Ed.), *Monasterios, espacio y sociedad en la España cristiana medieval. XX Semana de Estudios Medievales* (pp. 123–166). Instituto de Estudios Riojanos.
- Geary, P. J. (2002). *The myth of nations. The medieval Origins of Europe*. Princeton University Press. <https://doi.org/10.1080/03612759.2002.10526334>
- González González, R. (2017). *Élites urbanas y relaciones de poder en Oviedo, León y Astorga durante la Edad Media (siglos IX-XIII)*. Universidad de Oviedo.
- Gutiérrez González, J. A. (1995). *Fortificaciones y feudalismo en el origen y formación del reino leonés (siglos IX-XIII)*. Universidad de Valladolid.
- Isla Frez, A. (1992). *La sociedad gallega en la Alta Edad Media*. CSIC.
- Isla Frez, A. (1999). *Realezas hispánicas del año mil*. Edicions do Castro.
- Isla Frez, A. (2019). *La Crónica de Alfonso III y el Reino Astur*. Trea.
- Jarrett, J. (2010). *Rulers and ruled in Frontier Catalonia, 880-1010: Pathways of power*. The Boydell Press.
- Jarrett, J. (2013). Comparing the earliest documentary culture in Carolingian Catalonia. In J. Jarrett & A. Scott McKinley (Eds.), *Problems and possibilities of early Medieval Charters* (pp. 89–126). Brepols. <https://doi.org/10.1484/m.imr-eb.1.101679>
- Kosto, A. J. (2005). Laymen, Clerics, and documentary practices in the early Middle Ages: The example of Catalonia. *Speculum*, 80(1), 44–74. <https://doi.org/10.1017/s0038713400006655>
- Kosto, A. J. (2013). *Sicut mos esse solet: Documentary practices in christian Iberia, c. 700-1000*. In W. C. Brown, M. Costambeys, M. Innes & A. J. Kosto (Eds.), *Documentary culture and the Laity in the early Middle Ages* (pp. 259–282). Cambridge University Press. <https://doi.org/10.1017/cbo9781139177993.010>
- Lacarra, J. M. (1972). *Historia política del Reino de Navarra: desde sus orígenes hasta su incorporación a Castilla*. Aranzadi.
- Laliena Corbera, C. (2003). Problemas historiográficos de la Alta Edad media aragonesa: una revisión crítica. *Argensola: Revista de Ciencias Sociales del Instituto de Estudios Altoaragoneses*, 113, 13–36.
- Larrea, J. J. (1998). *La Navarre du IVe au XIIIe siècle. Peuplement et société*. De Boeck Université.
- Linehan, P. (1993). *History and the Historians of medieval Spain*. Clarendon Press. <https://doi.org/10.1093/acprof:oso/9780198219453.001.0001>
- López Alsina, F. (2013). *La ciudad de Santiago de Compostela en la alta Edad Media* (2 ed.). Consorcio de Santiago - Universidade de Santiago de Compostela.
- López Sangil, J. L. (1999). Relación de fuentes documentales publicadas o transcritas de la historia medieval gallega. *Cátedra: revista eumesa de estudios*, 6, 39–66.
- Loring García, M. I. (1987). *Cantabria en la Alta Edad Media. Organización eclesiástica y relaciones sociales*. Universidad Complutense de Madrid, Departamento de Historia Medieval.
- Manzano Moreno, E., & Canto García, A. J. (2020). The value of wealth: Coins and Coinage in Iberian early Medieval documents. In S. Barton & R. Portass (Eds.), *Beyond the Reconquista: New directions in the history of medieval Iberia (711-1085)* (pp. 169–199). Brill.
- Marques, A. E. (2012). Para um inventário da documentação diplomática anterior a 1101 conservada em arquivos portugueses. In B. Arizaga Bolumburu, D. Mariño Veiras, C. Díez Herrera, E. Peña Bocos, J. Á. Solórzano Telechea, S. Guijarro

- González & J. Añibarro Rodríguez (Eds.), *Mundos medievales: espacios, sociedades y poder: homenaje al profesor José Ángel García de Cortázar y Ruiz de Aguirre* (Vol. 2, pp. 705–718). Universidad de Cantabria.
- Marques, A. E. (2014). Da representação documental à materialidade do espaço. Território da diocese de Braga (séculos IX-XI). CITCEM. <https://doi.org/10.21747/9789898351319/dare2014>
- Martin, C., & Larrea, J. J. (Eds.). (2021). *Nouvelles chartes visigothiques du monastère pyrénéen d'Asán*. Ausonius Éditions.
- Martin, T. (2006). *Queen as king. Politics and Architectural Propaganda in twelfth-century Spain*. Brill. <https://doi.org/10.1163/9789047418511>
- Martín Viso, I. (2000). *Poblamiento y estructuras sociales en el norte de la Península Ibérica*. Universidad de Salamanca.
- Martínez Sopena, P. (1985). *La Tierra de Campos Occidental. Poblamiento, poder y comunidad en el siglo X al XIII*. Institución Cultural Simancas.
- Mattoso, J. (1999). A nobreza medieval portuguesa (séculos X a XIV). In *La Nobleza Peninsular en la Edad Media* (pp. 11–32). Fundación Sánchez-Albornoz.
- Mattoso, J. (2001). *Ricos-homens, infanções e cavaleiros* (Vol. 5). Círculo de Leitores.
- Mattoso, J. (2015). *Identificação de um país: ensaio sobre as origens de Portugal* (2 ed., pp. 1096–1325). Temas & Debates.
- Mattoso, J., de Lurdes Rosa, M., Vasconcelos e Sousa, B., & Branco, M. J. (Eds.). (2011). *The historiography of medieval Portugal c. 1950-2010*. Instituto de Estudos Medievais.
- Mínguez, J. M. (1994). *Las sociedades feudales 1. Antecedentes, formación y expansión (siglos VI al XIII)*. Nerea.
- Montenegro Valentín, J. (2003). *Santa María de Plasca. Estudio de un territorio a través de un centro monástico*. Universidad de Valladolid.
- Ollich i Castanyer, I., Ocaña i Subirana, M., Ramisa i Verdaguer, M., & de Rocafiguera i Espona, M. (1995). *A banda i banda del Ter: Història de Roda*. Eumo.
- Ortiz Pradas, D. (2017). Tanto monta. Apropiación de los símbolos e imagen de los Reyes Católicos durante el franquismo. In F. J. Moreno Martín (Ed.), *El franquismo y la apropiación del pasado. El uso de la historia, de la arqueología y de la historia del arte para la legitimación de la dictadura* (pp. 253–269). Fundación Pablo Iglesias.
- Pallares Méndez, M. d. C. (2004). *Ilduara, una aristócrata del siglo X*. Seminario de Estudios Gallegos.
- Pastor Díaz de Garayo, E. (1996). *Castilla en el tránsito de la antigüedad al feudalismo. Poblamiento, poder político y estructura social del Arlanza al Duero (siglos VII-XI)*. Junta de Castilla y León.
- Pastor, R. (1980). *Resistencias y luchas campesinas en la época del crecimiento y consolidación de la formación feudal: Castilla y León, siglos X-XIII*. Siglo XXI.
- Peña Bocos, E. (1995). *La atribución social del espacio en la Castilla altomedieval. Una nueva aproximación al feudalismo peninsular*. Universidad de Cantabria.
- Pérez de Urbel, F. J. (1945). *Historia del Condado de Castilla*. Escuela de Estudios Medievales.
- Pérez Rodríguez, F. J. (2010). Historia medieval de Galicia: un balance historiográfico (1988-2008). *Minius: Revista do Departamento de Historia, Arte e Xeografía*, 18, 59–146.
- Peterson, D. (2009). Reescribiendo el pasado. El Becerro Galicano como reconstrucción de la historia institucional de San Millán de la Cogolla. *Hispania*, LXIX(233), 653–682. <https://doi.org/10.3989/hispania.2009.v69.i233.116>
- Piñol Alabart, D. (2014). Proyecto ARQUIBANC - Digitalización de archivos privados catalanes. Una herramienta para la investigación. In A. Ambrosio, S. Barret & G. Vogeler (Eds.), *Digital diplomatics. The computer as a tool for the diplomatist?* (pp. 99–108). Böhlau. <https://doi.org/10.7788/boehlau.9783412217020.99>
- Pladevall, A. (1990). *Tona: mil cent anys d'història*. Eumo.
- Portass, R. (2017). *The village world of early medieval northern Spain: Local community and the land market*. The Boydell Press.
- Portela Silva, E., & Pallares Méndez, M. d. C. (1988). Historiografía sobre la Edad Media de Galicia en los diez últimos años (1976-1986). *Studia Historica: Historia Medieval*, 6, 7–25.
- Puig i Ferreté, I. (Ed.). (1984). *El Cartoral de Santa Maria de Lavaix: el monestir durant els segles XI-XIII*. Societat Cultural Urgel·litana.
- Quirós Castillo, J. A. (2011). Early medieval landscapes in north-west Spain: Local powers and communities, fifth–tenth centuries. *Early Medieval Europe*, 19(3), 285–311. <https://doi.org/10.1111/j.1468-0254.2011.00321.x>
- Quirós Castillo, J. A. (Ed.). (2016). *Social complexity in early medieval rural communities: the North-western Iberia archaeological record*. Archaeopress.
- Quirós Castillo, J. A. (Ed.). (2020). *Social inequality in early Medieval Europe. Local societies and beyond*. Brepols.
- Quirós Castillo, J. A., & Santos Salazar, I. (2015). Founding and owning churches in early Medieval Álava (north Spain): The creation, transmission and monumentalisation of memory. In J. C. Sánchez Pard, & M. Shapland (Eds.), *Churches and social power in early Medieval Europe: Integrating archaeological and historical approaches* (pp. 35–68). Brepols. <https://doi.org/10.1484/m.sem-eb.5.108505>
- Ramos Loscertales, J. M. (1961). *El reino de Aragón bajo la dinastía pamplonesa*. In J. M. Lacarra (Ed.). Universitat.
- Reglero de la Fuente, C. (1994). *Espacio y poder en la Castilla Medieval. Los Montes de Torozos (siglos X-XIV)*. Diputación Provincial de Valladolid.

- Reglero de la Fuente, C. (2010). Un género historiográfico: El estudio de dominios monásticos en la Corona de Castilla. In J. I. de la Iglesia Duarte (Ed.), *Monasterios, espacio y sociedad en la España cristiana medieval. XX Semana de Estudios Medievales* (pp. 33–75). Instituto de Estudios Riojanos.
- Ríos Saloma, F. (2013). *La Reconquista en la historiografía española contemporánea*. UNAM.
- Ríos Saloma, M. F. (2011). *La Reconquista: una construcción historiográfica (siglos XVI-XIX)*. Marcial Pons Historia.
- Rodríguez Fernández, J. (1972). *Ramiro II, rey de León*. Escuela de Estudios Medievales.
- Sabaté, F. (2015). The Medieval roots of Catalan identity. In F. Sabaté (Ed.), *Historical analysis of Catalan identity* (pp. 29–104). Bern.
- Sabaté i Curull, F. (2010). The Catalonia of the 10th to 12th centuries and the historiographic definition of Feudalism. *Catalan Historical Review*, 3, 31–53.
- Sabaté i Curull, F. (2016). *Percepció i identificació dels catalans a l'edat mitjana. Discurs de recepció de Flocel Sabaté i Curull com a membre numerari de la Secció Històrico-Arqueològica, llegit el dia 20 d'octubre de 2016*. Institut d'Estudis Catalans.
- Salrach, J. M. (1987). *El procés de feudalització (segles III-XII)*. Edicions 62.
- Salrach, J. M. (1997). Orígens i transformacions de la senyoria a Catalunya (segles IX-XIII). *Revista d'història medieval, Les senyories medievals. Una visió sobre les formes del poder feudal*, 8, 25–56.
- Sánchez-Albornoz, C. (1966). *Despoblación y repoblación del Valle del Duero*. Instituto de Historia.
- Sánchez-Albornoz, C. (1979). Castilla, islote de hombres libres en la Europa feudal. In C. Sánchez-Albornoz (Ed.), *Nuevas páginas sobre el pasado de España* (pp. 37–56). Planeta.
- Sánchez Badiola, J. J. (2002). *La configuración de un sistema de poblamiento y organización del espacio: el territorio de León (siglos IX-XII)*. Universidad de León.
- Sánchez Pardo, J. C. (2010). Las iglesias rurales y su papel en la articulación territorial de la Galicia medieval (ss. VI-XIII). *Mélanges de la Casa de Velázquez*, 40(1), 149–170. <https://journals.openedition.org/mcv/3374>
- Santos Salazar, I. (Forthcoming). *Cum suo scripto: lay deperdita and ecclesiastical memory in judicial records from northern Spain and northern Italy (9th-10th centuries)*. In I. Alfonso, J. M. Andrade Cernadas & A. E. Marques (Eds.), *Judicial processes in early Medieval societies: Iberia and its European context*. Brill.
- Sesma Muñoz, J. Á., & Laliena Corbera, C. (Eds.). (2008). *La pervivencia del concepto. Nuevas reflexiones sobre la ordenación social del espacio en la Edad Media*. Universidad de Zaragoza.
- Soares, T. d. S. (1962). *Reflexões sobre a origem e a formação de Portugal*. Faculdade de Letras da Universidade de Coimbra.
- Soares, T. d. S. (1970). *Contribuição para o estudo das origens do povo português*. Universidade de Luanda.
- Soares, T. d. S. (1989). *Formação do estado português (1096-1179)*. Solivros de Portugal.
- Tomás Faci, G. (2015). La construcción de la memoria escrita en los archivos eclesiásticos de Ribagorza (ss. XI-XIII). *Edad Media. Revista de Historia*, 16, 89–105.
- Torres Sevilla-Quñones, M. (1999). *Linajes nobiliarios de León y Castilla (siglos IX-XIII)*. Junta de Castilla y León.
- Ubieto Arteta, A. (1989b). *Orígenes de Aragón*. Anubar.
- Vinyoles Vidal, T. (2019). Artiguers, repobladores, colonitzadors: les dones als comtats catalans els segles X i XI. In I. Brugués, X. Costa & C. Boada (Eds.), *El monestir de Sant Joan: Primer cenobi femení dels comtats catalans (887-1017)* (pp. 147–164). Publicacions de l'Abadia de Montserrat.
- Wickham, C. (2003). Alto Medioevo e identità nazionale. *Storica*, 27, 7–26.
- Wickham, C. (2005). *Framing the early Middle Ages. Europe and the Mediterranean, 400-800*. Oxford University Press.
- Zimmermann, M. (2003). *Écrire et lire en Catalogne: (IXe-XIIe siècle)*. Casa de Velázquez.

AUTHOR BIOGRAPHIES

Álvaro Carvajal Castro is Ramón y Cajal Fellow at the Departamento de Historia Medieval, Moderna y Contemporánea (Universidad de Salamanca) (RYC2020-030272-I / AEI / 10.13039/501100011033). His research focuses on the study of polity formation and social conflicts in the early Middle Ages.

André Evangelista Marques is Research Fellow at the Universidade Nova de Lisboa. His research has focused on land use and landscape representation, justice and disputes, and the production and transmission of early medieval charters.

Graham Barrett is Senior Lecturer at the University of Lincoln. His field of research is the archaeology of Latin literacy in the Iberian Peninsula and western Europe over the longue durée.

Leticia Agúndez San Miguel is Lecturer at the Departamento de Ciencias Históricas (Universidad de Cantabria). She specialises in the study of medieval monastic cartularies.

Ainoa Castro Correa is Lecturer on Manuscript Studies at the Departamento de Historia Medieval, Moderna y Contemporánea (Universidad de Salamanca). Her research focuses on early medieval manuscripts and the use of writing and she currently leads the ERC StG Project 'People and Writing': <https://peopleandwriting.wordpress.com>

Marcos Fernández Ferreiro obtained his PhD in History at the Universidade de Santiago de Compostela. He has worked extensively on early medieval Galician charters and specialises in the study of serfs and slaves.

Jonathan Jarrett is Associate Professor of Early Medieval History at the University of Leeds. His areas of expertise include the study of power and authority in the medieval world, especially on frontiers; coinage and numismatics; and diplomatic and humanities computing.

David Peterson is Lecturer at the Departamento de Historia, Geografía y Comunicación (Universidad de Burgos). His research focuses on the study of medieval cartularies and the toponymy of early medieval charters.

Rosa Quetglas Munar is a doctoral student at the University of Salamanca. Her research focuses on local communities, social networks, and power and authority in early medieval Catalonia.

José Carlos Sánchez Pardo is Lecturer at the Universidade de Santiago de Compostela. He develops an interdisciplinary approach to early medieval landscapes and territories, combining archaeology and the study of charters, and has a particular interest in the study of early medieval monasteries.

Igor Santos Salazar is Research Fellow at the Università di Padova. His most recent investigations have concentrated on the analysis of social complexity in early medieval societies, and address local societies and polities from a comparative perspective, thanks to his research background in Spain and Italy.

Guillermo Tomás Faci is Archivist at the Arxiu de la Corona d'Arago. He obtained his PhD in History at the Universidad de Zaragoza. His research has focused on local communities, the lower nobility and vernacular languages in medieval societies in north-eastern Iberia.

How to cite this article: Carvajal Castro, Á., Marques, A. E., Barrett, G., Agúndez San Miguel, L., Castro Correa, A., Fernández Ferreiro, M., Jarrett, J., Peterson, D., Quetglas Munar, R., Sánchez Pardo, J. C., Santos Salazar, I., & Tomás Faci, G. (2022). Towards a trans-regional approach to early medieval Iberia. *History Compass*, 20(6), e12743. <https://doi.org/10.1111/hic3.12743>