

San Miguel De Pedroso Noticias

Juan Antonio Llorente

Antiguedades de Espana, propugnadas en las noticias de sus Reyes, y Condes de Castilla la vieja Francisco de Berganza,1721

Noticias históricas de las tres provincias vascongadas Alava, Guipuzcoa y Vizcaya D. Juan Antonio Llorente,2022-06-09
Reimpresión del original, primera publicación en 1807.

Antiguedades de España, propugnadas en las noticias de sus reyes, en la Coronica del Real Monasterio de San Pedro de Cardeña, en Historias, cronicones, y otros instrumentos manuscritos, que hasta aora no han visto la luz publica Francisco Berganza y Arce (fray.),1721

El condado de Castilla, 711-1038 Gonzalo Martínez Díez,2005 Con el glorioso nombre de Castilla se han designado, a lo largo de más de 1.200 años de Historia, realidades territoriales muy distintas; Castilla fue sucesivamente un alfoz o pequeño rincón de las montañas de Burgos, un importante condado del reino leonés, un extenso reino y una pluricontinental Corona en cuyos territorios no se ponía el sol. La unidad del condado castellano no la constituyó nunca la unidad u homogeneidad del territorio; la unidad de Castilla fue la unidad de sus hombres, forjada en la empresa común de defender primero su solar de las acometidas musulmanas y de repoblar más tarde los enormes espacios vacíos que se ofrecían en el sur a las iniciativas de sus pioneros.

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Diccionario geográfico-histórico de España Real Academia de la Historia (Spain),1846

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Revista de archivos, bibliotecas y museos ,1911

El dominio del Monasterio de San Millán de la Cogolla, (siglos X a XIII). Introducción a la historia rural de Castilla altomedieval José Ángel García de Cortázar y Ruiz de Aguirre,1969

Revista Hidalguía número 142. Año 1977,

Repoblación y reconquista,

Indice de colección de Don Luis de Salazar y Castro... Real Academia de la Historia (España),1979

Mozárabes en el origen de los reinos cristianos Francisco de Borja García Duarte,2017-11-13 Al estudiar las fuentes documentales de los reinos cristianos del norte cantábrico vemos que, en su formación y expansión, es fundamental el fenómeno de la repoblación con clérigos y sus familias que llegan al norte desde Al Ándalus. Son cristianos, conocidos como mozárabes, que van llegando en sucesivos períodos produciendo una clara aculturación de las zonas repobladas, que tenían una baja densidad de población, dispersa y ruralizada. Los primeros repobladores que llegan al Reino de Asturias, en los momentos iniciales de su formación, en la época de Alfonso I y su hijo Fruela, en el que también se repuebla la Vardulia (que después se conocerá como Castilla) todavía no están arabizados, pero los que continúan llegando durante los siglos siguientes son ya cristianos con un alto grado de arabización. Estos repobladores cristianos proceden, mayoritariamente, de las zonas urbanas de Al Ándalus, y muchos de los que llegan en el siglo VIII a la Vardulia lo hacen desde una gran ciudad de Al Ándalus que se llamaba Castilla antes de conocerse como Medina Elvira, una vez convertida en la capital de la Cora de Elvira. Ellos son los que ponen el nombre de Castilla a su nueva tierra. Unos y otros llevan allí todo su acervo cultural: su arte, que se ve en la arquitectura, la ilustración de libros o en la música; su forma de entender la religión; su economía y, especialmente, su habla romance, la lengua no culta o «vulgar» que se hablaba en Al Ándalus y que los andalusíes denominaban latiní o aljamía. Ese romance andalusí es semejante a los que aparecen en el norte. La semejanza que se ve en los momentos iniciales de la formación de esos romances, y que se deduce de los textos latinos escritos en la época, que incluyen ya formas romances, se comprende, precisamente, por el común origen mozárabe de los autores de muchos de esos

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