

The currencies of the normandos

Normandos, is a word that means **men of North**, and indeed this town had its origin in the regions escannav of present Norway, Sweden and Denmark. Very audacious men composed, dedicated mainly to navigation, and from he derives the other name therewhereupon they are known, **vikingos**, that indeed mean **soldiers of the seas**. After to have expanded in century IX to Iceland, Greenland and probably to Canada, some normandos founded on limited Russian plains the principalities of Novgorod and Kiev, inas much others were based in the French region of Normandía, that takes its name from them. Towards year thousands, the normandos undertook route of England and southern Italy.

a strong town and a weak country

The southern regions of the itálica Peninsula saw shocks by continuous internal fights caused by the numerous authorities that they distributed that territory and that they faced, in order to obtain the hegemony or to maintain its privileges and their autonomy. Bizantinos, Arabs, lombardos, papado and the independent ducados ones of Amalfi, Naples and Gaeta, were in constant conflict to each other, causing one situation of dangerous weakness and emptiness of being able. This uncertain situation the normandos took advantage of, that, after to have entered in the diverse armies like mercenarios, they managed to conquer territories and benefits that constituted the departure point of the expansion of its own dominions, as well as of their own authority, Roberto Guiscardo (years 1059-1085), by means of a prudent and gracious operation of alliances and of wars, **Guiscardo** means **astute**), managed to constitute a personal principality in the region of Apulia. After a series of complex vicissitudes, Robert was able to gain the Church please: the papado one aspired a long time ago to count on strong allies and faithfuls, in order to impose its superiority on the Empire. As well, the normandos, turned a long time ago to the Christianity, looked for one authorized legitimation to its presence and its conquests in Italy. Thus, the Pope Nicholas 11 proclaimed in 1059 to Roberto Guiscardo Duke of Apulia and Calabria, in exchange for the submission to the Church and of aid in case of necessity. This **blessing, impelled to the normandos to a fast and more and more lacking expansion of obstacles: no they took in being occupied Bar and Salerno, while Roger 1, brother of Robert, undertook a fight against sa~ rracenos to control Sicily. In spite of the ferocious Arab resistance, in year 1130 Roger 1 1, son of Roger 1, was crowned in Palermo @, king of Sicily and Apuiia "**, reuniting under its sceptre a very vast territory (Apulia included/understood at that time Campania, Lucania and Calabria) and of great economic importance and strategic. Under the guide of Roger 11 a centralized kingdom was implanted strongly, based on an only legal text, and the elimination of the feudal anarchy that during centuries had divided the southern territory. A great tolerance towards the diverse religions and cultures, that had been extended in a territory until that moment divided between diverse ethnic groups, allowed a pacific coexistence and it promoted a period of great political, cultural and economic prosperity. The solid organization normanda allowed to take advantage of the ports located in superb position in the territory. Such era the case of Palermo, seat in addition to the cut, and Bar, fundamental point for control of commerce with East. Meanwhile another kingdom had been created normando, the one of England. The mercantile interchanges were for that reason very

active with the regions of North, thanks to the relation privileged with the port of London. A commercial activity so rich and complex it entailed a suitable monetary production. In fact, at the outset, under Roger I, the gold currencies of kingdom normando (labeled "taríes", that as much success they would have throughout the centuries, by his acceptance and longevity) copied the Muslim currencies with Arabic letters, that sometimes praised to Mahoma. If this can seem a contradiction for a Christian sovereign and, in addition, so closely bound to the Pope, it agrees to emphasize that the Arab currencies were in course in Sicily, and were known and accepted for two centuries (the Arabs occupied the island between years 835 and 1064). In addition, the Saracens were very strong commercially, so that also by this, and with views to a progressive and lasting assimilation of the local population, the Normans did not consider necessary to change the numéraire. This one is always an operation, does violence to indeed, that disturbs the economic interests of the wealthiest classes, those whose favor is tried to win in a while of change of being able. In addition, history teaches to give by certain sitting absence of scruples in the powerful ones, that are united and they separate moved more by interest economic and political than in authentic humanitarian and religious ideals.

the monetary reform

The active mints during the reign of Roger II were Palermo and Messina for Sicily, while in continental Italy those worked of Amalfi, Salerno, Gaeta and Capua. The production included/understood ducal and third gold currencies (taríes and multiples of taríes), of silver (of ducal) and of copper (folarios and trifolarios of Byzantine derivation). During the reign of Roger II, in Palermo also coined a small currency of silver, the tarí equivalent to an Arab quarter of dirhem. Like part of the great carried out reorganization by Roger II, could not lack an important monetary reform. In year 1140 it introduced the minting of silver currencies, and a concrete relation between diverse metals settled down. In addition, the continental mints they were abolished (only it continued working the one of Salerno, that coined bronze currencies reserved to the local circulation), and they specialized productions of Palermo (gold and silver) and Messina (gold and receives). These new taríes, coined until the end of kingdom normando (year 1194), they presented/displayed in the obverse the name and the title of king in a circle, still in Arabic characters, whereas in reverse they are abbreviations of Christ (IC/XC accompanied by the legend "Nor KA", that is "victorioso") to the sides of the cross of equal arms. The mints continental from Gaeta, Amalfi and Salerno, in addition to those of Messina and Palermo, they returned to work with the successors of Roger II, his son Guillermo I (from year 1154) and its grandson Guillermo II (from year 1166). During the reign of this last sovereign he coined himself in Toasta a sheared monedita (that is concave) of low law of silver, Apulian call, and that in reverse presented/displayed a palm with dates. Of this piece several submultiples existed (the third, sixth and dozeavo of Apulian), and the Suabos continued the emission, always in the mint of Toasta. Until year 1194 Tancredo, that left to the title of king from Sicily to its son Guillermo, of only four years reigned. The emptiness of being able pro~mouthful by this situation (don't mention it it was worth the trusteeship of the mother, Sybil of Auxerre) favored the coming of Enrique I of Suabia, that it was crowned king in Sicily the 25 of December of 1194. It inaugurated a dominion that would last until 1266 with the death of Manfredo (1258-1266), after the one that prevailed the Angevins. !>

Of where derives word TARI?

The answer to this question has looked for during long time, and some very fantasioso has occurred. Somebody made derive from Thares, father of Abraham, or ties to the Chaldean term **tariga** (that means commerce). For some scholars, the **tari** drift directly ofdhirem. The Arabs, in effect, pronounced the name of their currency **trihm** in singular, and **trahi** in plural. Only in recent date, two experts German, Goitein and Stern, have given a simple and convincing solution: **the tari** term means inArab **fresco**. Actually, when an Arab retailer offered like payment this currency lamaba **fresh**, giving to understand with it**just coined**, that is of good quality, Therefore, because of one spread ignorance of the Arab language, the one that was a definitionrelative to the quality of the currency one became, in fact, in the name whereupon this currency he circulated long time and he happened to history. Still today in many Calabrian and sicilianos dialectos the currencies are called **tari**.