

DOWNLOAD PDF GUILDS, PRICE FORMATION AND MARKET STRUCTURES IN BYZANTIUM

Chapter 1 : What were the Guilds? | Exploring History

Guilds, Price Formation and Market Structures in Byzantium The essays reproduced in this volume analyze the guild system in Byzantium and the West, and investigate for the first time the.

The first concerns demographic movements of the late sixteenth century and the Celali rebellions, which prompted the craft guilds in certain urban centres of the Ottoman Empire, including the capital, Istanbul, to adopt certain strategies of exclusion or inclusion in response to the flood of people from rural areas. The second development relates to the changing attitude of the Ottoman state towards the pious foundations *ewqaf* that held the proprietorship of the commercial buildings where craftsmen practised their trades and sold their products. From the beginning of the eighteenth century, the growing burdens on state finances caused by long-lasting wars led governments to reassess and revise traditional policies towards pious foundations, turning to the habit of confiscating foundation properties and appropriating their tax-exempt revenues, which was against the principles of the Islamic law but conveniently justified by religious decrees *fetwas* issued by the highest religious authorities. Accordingly, in this part of the study an attempt is made to trace the effects of that development on the structure and operation of Ottoman craft guilds. I also had an opportunity to discuss some of the issues with Larry Epstein during my stay at the LSE during the " academic year. I feel blessed just to have known him. May his soul rest in peace forever. The Ottomans used multiple terms to designate craft organizations depending on their functions, size, and location. Fluidity and Leverage Leiden [etc. It aims to construct a database on various aspects of Ottoman guilds, including their numbers, locations, and organizational features hierarchy and ethnoreligious affiliation for example. We have managed to piece together information on guilds in Istanbul, Cairo, Jerusalem, and Ankara. The findings of the project will be published upon the completion of the database. From its inception, the new practice triggered a historical process whereby a great number of masters found it more advantageous to practise their crafts as independent operators rather than under the strict surveillance of guilds. Those master craftsmen viewed the rights attached to their *gedik* certificates as providing a legitimate ground for adapting to changing market conditions, which increasingly were becoming unsupported by the traditional dynamics of guild-based craft production, something particularly true of crafts engaged in export-oriented production such as silver-thread spinning. During the period under discussion, it appears that many craftsmen began to hold their *gedik* certificates as collateral against credit from the merchants, and their failure to pay their debts on time resulted in the sale of their certificates, surely an unintended consequence of the *gedik*, and a development having multiple effects upon craft guilds. On the one hand, after having lost their certificates, master craftsmen sought to practice their crafts outside the area designated for their guilds, while on the other the selling of *gedik* certificates enabled people with no artisan background to enter the guilds. Thus the *gedik* implied not only the spatial disintegration of the guild system but also significantly hampered its hierarchical workings in the long run. There are various reasons for choosing the early seventeenth century as our starting point in the era we intend to study here. First of all, only from around that time is systematic and more or less complete information available about craft guilds in any particular urban setting of the Ottoman Empire, in this case Istanbul, and there is detailed original information about similar organizations in some other major cities of the Ottoman Empire such as Cairo, Jerusalem, Bursa, Aleppo, and Damascus. Crafts and Craftsmen under the Ottomans London, forthcoming. Her study provides a very comprehensive survey of the traditional and more recent literature on guilds in various parts of the Ottoman Empire. The Later Ottoman Empire, " Cambridge, , pp. Ottoman Guilds in the Early Modern Era 75 full description of the craft guilds of Istanbul, and accordingly gives us some sense of the size of the population enrolled in them there. Scholarly research on the social and economic history of the Ottoman Empire has concentrated primarily on the early modern period, which allows us by comparison and contrast to draw some tentative conclusions about the workings of the craft guilds throughout the Ottoman imperial lands. As for the concluding date, it is important to note that the early

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nineteenth century marked the beginning of a series of revolutionary changes in the institutional framework of the Ottoman state, culminating in the comprehensive reform programme of , known as the Tanzimat, which incorporated changes, including the abolition of the Janissary corps, an old and well-entrenched institution. Once the Janissary corps was abolished, the Ottoman bureaucracy assumed full control of the state and tried to transform it to a more secular basis with less control over its social and economic institutions. Craft guilds, which had been the principal organizations of production throughout the Ottoman territories since the classical age, were exposed by the process to significant revisions and many of them, already dissolved into individual enterprises, lost not only most of their traditional privileges in receiving raw materials and enjoying various government subsidies, especially in the field of taxation, they were subjected too to the newly crafted economic reforms of the Tanzimat regime. The abolition of monopoly in hisar , which had become indivisible from guild-based craft production throughout the early modern era, was one of the major goals of the Tanzimat reforms, during a time too in which craft production suffered a major setback due the fatal effects of the commercial treaty signed with Great Britain in , a subject well-covered by modern scholars. Apart from certain reflections on the Balkans, the focus of the present article is biased towards the regions contained within the borders of modern Turkey and Syria, and, as the capital city of the Empire, Istanbul receives disproportionate attention due to the richness of the available material. The reason for reserving more space for the Balkans among the Ottoman provinces is that a considerable amount of research concerning guild organizations for the area has emerged over the past few decades. This article offers some comparative insights into the historical development of different regions and societies of the Ottoman Empire. The study of Ottoman guild history has traditionally been dominated by a state-centred perspective which reduces the importance of the human side of guilds in favour of their institutional structures. Students of Ottoman craft guilds have tended to emphasize their administrative and financial functions at the expense of their economic and social functions, so that little or no attention has been paid to the problems of craftsmen as producers and people. There is no doubt that denying the agency of the producing populations of the Ottoman Empire will continue to prolong the difficulties in reconstructing the normal course of Ottoman pre-industrial craft production in particular, and in writing the economic history of the Ottoman Empire in general. It is now widely believed that only after the complete undoing of this thesis will the Ottoman Empire be given its proper place in world history. It is to this undoing that the current study aims to contribute. At the outset it is important to say a few words about the general characteristics and functions of Ottoman craft guilds. Like European craft guilds, the Ottoman variety were urban industrial organizations in which 7. Faroqhi, *Artisans of Empire*; see especially ch. Fashioning the Individual in the Muslim Mediterranean London [etc. Ottoman Guilds in the Early Modern Era 77 manual work or handicraft production were organized by people of the same occupation who provided each other with mutual support and agreed to follow a number of internal rules. As local organizations of industrial producers they were in full control of product quality, set prices for raw materials, helped government authorities with tax collection, and, when required, appear to have supplied goods and services to soldiers on campaign. Ottoman craft guilds had close relations with the government, from which they obtained licences to assert their monopolistic role in the production or sale of certain commodities – characteristics and functions they shared with their European counterparts. Their origins, like those of the European guilds, remain something of an enigma. As far as a Byzantine institutional ancestry is concerned, not much is known about craft organizations in Constantinople during the thirteenth and fourteenth centuries, when production by Byzantine artisans was at its lowest ebb and the guild system was in the process of disintegration. It is difficult to say to what degree elements of the Byzantine guild system were preserved and passed on to Ottoman guilds, but it is more or less agreed that craft guilds with similar characteristics and functions existed with greater or lesser differences in almost all principal towns and cities of the seventeenth-century Ottoman Empire. Whether or not they were encouraged or instituted by the hand of the state is a question that will have to be answered when more documentation becomes available. Another important issue awaiting further investigation is the relationship of the Ottoman guilds to religion. Early

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students of the subject explored the links between the religious brotherhoods *akhis* of thirteenth- and fourteenth-century Anatolia and the guild system of later periods,^{11 9}. There is a grain of truth in that generalization, since many Ottoman guilds seem to have designed their associations and commitments with reference to *futuwwatnames*, documents that enumerate a system of virtues, such as modesty, self-abnegation, and self-control, collectively known as *futuwwa*, and central to the constitution of the *akhi* brotherhoods. With their emphasis on morals and ceremonials as the principal constituents of the mindset of Ottoman craftsmen, those writings have prompted some historians of an Orientalist proclivity to make some sweeping statements regarding the economic behaviour of Ottoman craftsmen, claiming that they responded to the dramatic economic changes of the sixteenth century, such as the shift of trade routes away from the Mediterranean and the contraction of international markets, by upholding the *futuwwa* ethics, that is by emphasizing these values of modesty and with them a kind of egalitarianism. More recently, that view has been revised and some scholars have shown that the access of Ottoman craftsmen to international markets did not dwindle as significantly as assumed by Orientalists, nor did the craftsmen resort en masse to soul searching when faced with new challenges. In the early modern period, the Ottoman Empire stretched from Austria to the shores of the Caspian Sea, and throughout the Empire major commercial centres such as Belgrade, Bursa, Adrianople Edirne , Cairo, and Aleppo grew at an impressive rate. With a population of approximately half a million, Istanbul was one of the largest cities in the world between and ,¹⁴ while Cairo and Belgrade differed rather from each other, but still competed with Istanbul in terms of their growth rate. On the other hand, a city like Kayseri, the second largest city in Some Turkish historians also ardently supported these views. Ottoman Guilds in the Early Modern Era ⁷⁹ Anatolia with a population of 33, excluding tax-exempt individuals , was about the same size as Amsterdam, Utrecht, or Barcelona during the same period. It is now agreed by most students of Ottoman social and economic history that unprecedented developments occurred in the demographic structure of the Ottoman Empire from the Balkans to the Arab provinces during the period from the second half of the sixteenth century to the mid-seventeenth century, a transformation caused as much by the sheer rise in population numbers as by increasing migration to urban centres. The rural and agrarian nature of Ottoman society faced the first major challenge posed by this secular trend of population growth, which went hand in hand with wholesale urbanization, a process underway simultaneously throughout the entire European continent. Did they prop up new trends of expansion and development in manufacturing in Ottoman urban areas? How did the urbanization process affect property relations in cities and, by extension, the presence of crafts and craftsmen there? These are rather general questions perhaps, but each deserves its own separate investigation, and what follows is a preliminary attempt to create an agenda for this purpose, which can be used to design micro projects for each of the themes under consideration. In the first place, it is true that the vast majority in mid-seventeenth- century Ottoman cities were craftsmen of some sort, and carpenters, tailors, Suraiya Faroqhi, *Men of Modest Substance: Where Ottoman cities are concerned, such an unprecedented growth rate was recorded only for Istanbul from the time of its capture from the Byzantines to the mid- sixteenth century when the Ottoman Empire was at its heyday. I would like to thank Jan Lucassen for bringing this point to my attention. The Classical Age, â€” New York, , p. However, that is not to say that Ottoman urban- ization looked the same as in western Europe, where the concentration of the urban population in crafts, trades, and services appears to have been the principal feature. Market gardening was included among the daily activities of some urban populations in Europe, but, as a study of Ankara has documented, agriculture constituted the chief source of income for many people there during the classical age. Given the scanty nature of quanti- tative information, it is hard to postulate the size of migrant populations and the extent to which they were accommodated into industrial or agricultural sectors, but it may be argued on the basis of impressionistic evidence that the rate varied from place to place depending very much on the role of a particular urban economy in local and international trade. The available sources allow us to establish some tentative parameters to speculate on the nature of changes caused by the immigrant populations in various towns and cities of the Ottoman Empire. Craft guilds in Ottoman urban centres were not as rigidly structured*

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as is traditionally presumed,¹⁹ and even if there was a degree of rigidity it certainly varied from one type of craft to another depending on the size and nature of the capital involved and the connections of a particular craft to its markets. In that respect, established crafts such as tanning, shoe-making, saddlery, or tailoring were probably stricter in their principles than their equivalents for plumbers or porters. Faroqi, *Men of Modest Substance*, p. O Konya Ankara, , pp. A local shop in Istanbul nineteenth century. In a city such as Istanbul, when newcomers were barred from entering crafts of their choice, they tended to take up jobs such as vending, which demanded no special prerequisites of capital or skill. For example, the number of brocade workshops in Istanbul, which had been officially fixed by the State at , increased to in a short period of time. The set of rules, *ihtisab*, that had customarily determined, among other things, the number of shops for each craft, began to lose their traditional leading role in the market. Nikolay Todorov, who studied the craft guilds in the Balkan provinces of the Ottoman Empire on the basis of judicial records, has documented the presence of a large group of non-guilded craftsmen in various Bulgarian cities. A provincial shop nineteenth century. Todorov, *The Balkan City*, p. Although their appeals to Istanbul proved inconclusive most of the time, craft guilds in Balkan towns and cities continued for the rest of the eighteenth century to invite government officials to intervene in cases of difficulty, but often to no avail. It is legitimate to ask whether or not craft guilds in some way participated in the nexus of putting-out production, but the available sources do not permit us to offer any explanation on this issue, although it is highly probable that a great degree of subcontracting was going on in many sectors. That is best attested to by the fact that many merchants were involved with the organization of silk production and they too fulfilled the tasks of both hiring labour and investing capital. Thanks to growing domestic and international demand, the silk industry provided an environment where these two organizations of craft production were reconciled and so Todorov, *The Balkan City*, pp. Ottoman Guilds in the Early Modern Era 85 coexisted satisfactorily during the seventeenth century. The presence of artisans who were not affiliated to guilds is documented as yet another feature of silk manufacturing in Bursa. There is no doubt that the relatively stronger position of merchants in the silk industry contributed a great deal to that situation since they were the most important link in the supply chain of raw material to manufacturers. On the other hand, the masters who dominated the craft guilds in the textile industry of Aleppo were encouraged by large market demand to employ most of the incoming population as wage labourers. As Abraham Marcus shows, the majority of the artisans in the textile industry worked on demand, and craft guilds in that sector met the demands only of the internal market in the second half of the eighteenth century. Bursa, " Jerusalem, , p. Aleppo in the Eighteenth Century New York, , pp. Since the city was the meeting place of pilgrims, economic activity was boosted mainly by those craft guilds which produced solely to meet the demands of pilgrims, who might number 30, a year. The coming of British textiles, which challenged the predominant role of craft guilds in the late eighteenth century, was mediated largely by merchants and peddlers, who tagged along with Hajj caravans. As Abdul-Karim Rafeq argues, the local Christians who visited Europe also participated in the import of foreign goods, principally textiles. The second development that had a major bearing on the historical evolution of craft guilds was consequent on the changing attitude of the State towards pious foundations. Pious foundations were created in the towns and cities of the Ottoman Empire in early times by the sultans, their mothers, and high-ranking state officials.

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Chapter 2 : Results for George-C-Maniatis | Book Depository

The essays reproduced in this volume analyze the guild system in Byzantium and the West, and investigate for the first time the process of price formation in Byzantium. Innovative approaches are devised to fathom the conceptual basis, institutional parameters, market organization and structures, and.

History of guilds[edit] Early guild-like associations[edit] A type of guild was known in Roman times. Known as collegium, collegia or corpus, these were organised groups of merchants who specialised in a particular craft and whose membership of the group was voluntary. The Roman guilds failed to survive the collapse of the Roman Empire. Usually the founders were free independent master craftsmen who hired apprentices. These signs can be found in many old European towns where guild members marked their places of business. Many survived through time or staged a comeback in industrial times. Today they are restored or even newly created, especially in old town areas. Coats of arms of guilds in a town in the Czech Republic displaying symbols of various European medieval trades and crafts Medieval guild[edit] There were several types of guilds, including the two main categories of merchant guilds and craft guilds [4] but also the frith guild and religious guild. In the German city of Augsburg craft guilds are being mentioned in the Towncharter of In many cases they became the governing body of a town. The occasion for these oaths were drunken banquets held on December 26, the pagan feast of Jul Yule "in , West Francian Bishop Hincmar sought vainly to Christianise the guilds. Gregory of Tours tells a miraculous tale of a builder whose art and techniques suddenly left him, but were restored by an apparition of the Virgin Mary in a dream. Michel Rouche [11] remarks that the story speaks for the importance of practically transmitted journeymanship. According to Viktor Ivanovich Rutenburg, "Within the guild itself there was very little division of labour, which tended to operate rather between the guilds. Membership in a livery company is expected for individuals participating in the governance of The City, as the Lord Mayor and the Remembrancer. The guild system reached a mature state in Germany circa and held on in German cities into the 19th century, with some special privileges for certain occupations remaining today. Not all city economies were controlled by guilds; some cities were "free. In order to become a master, a journeyman would have to go on a three-year voyage called journeyman years. The practice of the journeyman years still exists in Germany and France. As production became more specialized, trade guilds were divided and subdivided, eliciting the squabbles over jurisdiction that produced the paperwork by which economic historians trace their development: The metalworking guilds of Nuremberg were divided among dozens of independent trades in the boom economy of the 13th century, and there were trades in Paris by The appearance of the European guilds was tied to the emergent money economy, and to urbanization. Before this time it was not possible to run a money-driven organization, as commodity money was the normal way of doing business. A center of urban government: These were the predecessors of the modern patent and trademark system. As the guild system of the City of London declined during the 17th century, the Livery Companies transformed into mutual assistance fraternities along such lines. These are defining characteristics of mercantilism in economics, which dominated most European thinking about political economy until the rise of classical economics. The guild system survived the emergence of early capitalists , which began to divide guild members into "haves" and dependent "have-nots". The civil struggles that characterize the 14th-century towns and cities were struggles in part between the greater guilds and the lesser artisanal guilds, which depended on piecework. German social historians trace the Zunftrevolution, the urban revolution of guildmembers against a controlling urban patriciate, sometimes reading into them, however, perceived foretastes of the class struggles of the 19th century. Locksmith , In the countryside, where guild rules did not operate, there was freedom for the entrepreneur with capital to organize cottage industry , a network of cottagers who spun and wove in their own premises on his account, provided with their raw materials, perhaps even their looms, by the capitalist who took a share of the profits. Such a dispersed system could not so easily be controlled where there was a

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vigorous local market for the raw materials: Organization[edit] In Florence, Italy, there were seven to twelve "greater guilds" and fourteen "lesser guilds" the most important of the greater guilds was that for judges and notaries, who handled the legal business of all the other guilds and often served as an arbitrator of disputes. They prided themselves on a reputation for very high-quality work, which was rewarded with premium prices. The guilds fined members who deviated from standards. Other greater guilds included those of doctors, druggists, and furriers. Among the lesser guilds, were those for bakers, saddle makers, ironworkers and other artisans. They had a sizable membership, but lacked the political and social standing necessary to influence city affairs. They were called master craftsmen. Before a new employee could rise to the level of mastery, he had to go through a schooling period during which he was first called an apprentice. After this period he could rise to the level of journeyman. Journeymen were able to work for other masters, unlike apprentices, and generally paid by the day and were thus day labourers. These journeys could span large parts of Europe and were an unofficial way of communicating new methods and techniques, though by no means all journeymen made such travels – they were most common in Germany and Italy, and in other countries journeymen from small cities would often visit the capital. After this journey and several years of experience, a journeyman could be received as master craftsman, though in some guilds this step could be made straight from apprentice. The town authorities might be represented in the guild meetings and thus had a means of controlling the handicraft activities. Controls on the association of physical locations to well-known exported products, e. In many German and Italian cities, the more powerful guilds often had considerable political influence, and sometimes attempted to control the city authorities. In the 14th century, this led to numerous bloody uprisings, during which the guilds dissolved town councils and detained patricians in an attempt to increase their influence. In fourteenth-century north-east Germany, people of Wendish , i. Slavic , origin were not allowed to join some guilds. Through what economists now call " rent-seeking " they imposed deadweight losses on the economy. Ogilvie says they generated no demonstrable positive externalities and notes that industry began to flourish only after the guilds faded away. Guilds persisted over the centuries because they redistributed resources to politically powerful merchants. On the other hand, Ogilvie agrees, guilds created "social capital" of shared norms, common information, mutual sanctions, and collective political action. This social capital benefited guild members, even as it hurt outsiders. They were believed to oppose free trade and hinder technological innovation , technology transfer and business development. According to several accounts of this time, guilds became increasingly involved in simple territorial struggles against each other and against free practitioners of their arts. Two of the most outspoken critics of the guild system were Jean-Jacques Rousseau and Adam Smith , and all over Europe a tendency to oppose government control over trades in favour of laissez-faire free market systems was growing rapidly and making its way into the political and legal system. The French Revolution saw guilds as a last remnant of feudalism. The Le Chapelier Law of abolished the guilds in France. It is to prevent this reduction of price, and consequently of wages and profit, by restraining that free competition which would most certainly occasion it, that all corporations, and the greater part of corporation laws, have been established. From this time comes the low regard in which some people hold the guilds to this day. In part due to their own inability to control unruly corporate behavior, the tide turned against the guilds. After the French Revolution they fell in most European nations through the 19th century, as the guild system was disbanded and replaced by free trade laws. By that time, many former handicraft workers had been forced to seek employment in the emerging manufacturing industries, using not closely guarded techniques but standardized methods controlled by corporations. Influence of guilds[edit] This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. December Shoemakers , Guilds are sometimes said to be the precursors of modern trade unions. Guilds, however, can also be seen as a set of self-employed skilled craftsmen with ownership and control over the materials and tools they needed to produce their goods. Guilds were more like cartels than they were like trade unions Olson However, the journeymen organizations, which were at the time illegal, [27] may have been influential. The exclusive privilege of a guild to produce certain

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goods or provide certain services was similar in spirit and character with the original patent systems that surfaced in England in . Some guild traditions still remain in a few handicrafts, in Europe especially among shoemakers and barbers. Some ritual traditions of the guilds were conserved in order organisations such as the Freemasons , allegedly deriving from the Masons Guild, and the Oddfellows , allegedly derived from various smaller guilds. These are, however, not very important economically except as reminders of the responsibilities of some trades toward the public. Modern antitrust law could be said to derive in some ways from the original statutes by which the guilds were abolished in Europe. Economic consequences[edit] The economic consequences of guilds have led to heated debates among economic historians. On the one side, scholars say that since merchant guilds persisted over long periods they must have been efficient institutions since inefficient institutions die out. Others say they persisted not because they benefited the entire economy but because they benefited the owners, who used political power to protect them. Ogilvie says they regulated trade for their own benefit, were monopolies, distorted markets, fixed prices, and restricted entrance into the guild. She says their main goal was rent seeking , that is, to shift money to the membership at the expense of the entire economy. They located and matched masters and likely apprentices through monitored learning. Whereas the acquisition of craft skills required experience-based learning, he argues that this process necessitated many years in apprenticeship. Even if a woman entered a guild, she was excluded from guild offices. In a study of London silkwomen of the 15th century by Marian K. Dale, she notes that medieval women could inherit property, belong to guilds, manage estates, and run the family business if widowed. It documents that 5 out of Parisian guilds were female monopolies, and that only a few guilds systematically excluded women. Boileau notes that some professions were also open to women: Entertainment guilds also had a significant number of women members. The idea that medicine should only be practice by men was supported by the Catholic Church , royal heads, and secular authorities at the time. It is believed that the Inquisition and witch hunts throughout the ages contributed to the lack of women in medical guilds. These certifications hold great legal weight: Malone champions a modern variant of the guild structure for modern "e-lancers", professionals who do mostly telework for multiple employers. Insurance including any professional liability , intellectual capital protections, an ethical code perhaps enforced by peer pressure and software, and other benefits of a strong association of producers of knowledge, benefit from economies of scale , and may prevent cut-throat competition that leads to inferior services undercutting prices. The free software community has from time to time explored a guild-like structure to unite against competition from Microsoft , e. Advogato assigns journeyer and master ranks to those committing to work only or mostly on free software. The City of London livery companies maintain strong links with their respective trade, craft or profession, some still retain regulatory, inspection or enforcement roles. The senior members of the City of London Livery Companies known as liverymen elect the sheriffs and approve the candidates for the office of Lord Mayor of London.

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Chapter 3 : Guild - New World Encyclopedia

The essays reproduced in this volume analyze the guild system in Byzantium and the West, and investigate for the first time the process of price formation in Byzantium. Innovative approaches are devised to fathom the conceptual basis, institutional parameters, market organization and structures, and market dynamics which shaped price determination.

It stretches roughly from west to east between the mosques of Beyazit and of Nuruosmaniye. The word *bedesten* is adapted from the Persian word *bezestan*, derived from *bez* "cloth", and means "bazaar of the cloth sellers". Analysis of the brickwork shows that most of the structure originates from the second half of the 15th century, although a Byzantine relief representing a Comnenian eagle, still enclosed on the top of the East Gate *Kuyumcular Kapisi* of the *Bedesten* has been used by several scholars as proof that the edifice was a Byzantine structure. At the beginning the two buildings were isolated. According to the 16th-century French traveller *Pierre Gilles*, between them and the *Mosque of Beyazid* stood the ruins of churches and a large cistern;. At the beginning of the 17th century the *Grand Bazaar* had already achieved its final shape. The enormous extent of the *Ottoman Empire* in three continents, and the total control of road communications between Asia and Europe, rendered the *Bazaar* and the surrounding *hans* or *caravanserais* the hub of the *Mediterranean trade*. According to several European travellers, at that time, and until the first half of the 19th century, the market was unrivalled in Europe with regards to the abundance, variety and quality of the goods on sale. At that time we know from European travellers that the *Grand Bazaar* had a square plan, with two perpendicular main roads crossing in the middle and a third road running along the outer perimeter. The number of shops amounted to 3,, plus located in the surrounding *hans*, large *caravanserais* with two or three storeys round a porticoed inner courtyard, where goods could be stored and merchants could be lodged. The first fire occurred in ; another in In this period, because of the new law against fires issued in , several parts of the market which lay between the two *Bedesten* were covered with vaults. Among all the *hans* which belonged to the *Market*, many were left outside, and only nine remained enclosed in the structure. In the *Sandal Bedesten*, whose handlers of textile goods had been ruined by the European competition, was acquired by the city of *Istanbul* and, starting one year later, was used as an auction house, mainly for carpets. In the individual parts of the bazaar and the streets got official names. The last fires of bazaar happened in and , and the related restorations were finished on 28 July On that occasion, advertising posters around the market were also removed. Two rows of stone piers, four in each row, sustain three rows of bays, five in each row. Each bay is surmounted by a brick dome with blind drum. In the inner and in the outer walls have been built 44 cellars Turkish: The sunlight in *Bedesten* comes from rectangular windows placed right under the roof: Due to the scarce illumination, the edifice was kept open only some hours each day, and was devoted to the trade of luxury goods, above all textiles. In this case shops are carved only in the outer walls. Both buildings were closed by iron gates. Aside the *Bedesten*, originally the *Grand Bazaar* structures were built with wood, and only after the fire, they were rebuilt in stone and brickwork, and covered. In the bazaar no artificial light was foreseen, also to prevent fires, and smoking was strictly prohibited. The roads outside the inner *Bedesten* are roughly parallel to it. Anyway, the damages caused by the many fires and quakes along the centuries, together with the repairs done without a general plan, gave to the market " especially in its western part " a picturesque appearance, with its maze of roads and lanes crossing each other at various angles. Until the restoration following the quake of , the *Grand Bazaar* had no shops as found in the western world: A prospective client could sit in front of the dealer, talk with him and drink a tea or a Turkish coffee , in a relaxed way. Another peculiarity was the complete lack of advertising. Actually, the main reason of concentrating the trade in one place was to provide the highest security against theft, fire and uprising. The most important such incident happened in , when 30, gold coins Turkish: Right during the westernization of *Ottoman society*, the *Grand Bazaar* became an obligatory topos of the romantic literature. These simple dishes were prepared and served in small two-story kiosks placed in the middle of a road. It is alleged that Sultan

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Mahmut II came there often in disguise to eat his pudding. In order to establish a new one, it was only necessary to have enough traders of the same good. Their members met in Dervish shrines and performed religious functions. Nowadays, there are several merchant associations in the Bazaar, but none is representative of the whole seller community. The head of the Grand Bazaar Artisans Association claimed that the complex was in "the year of its th birthday" the most visited monument in the world. One of the four marble drinking fountains The Bazaar after closing hour. Lanterns hanging in a shop. Teenager in the door of a lantern shop. Faucets of a fountain in the bazaar.

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Chapter 4 : Guild | trade association | calendrierdelascience.com

Analyzes the guild system in Byzantium and the West. This book investigates the process of price formation in Byzantium. It also devises approaches to fathom the conceptual basis, institutional.

The state was merely a product of these guilds with institutions designed to function only in the way these guilds desired. Everything from the social culture to the laws citizens followed depended heavily on the stability and strength of this corporate structure and its control over the state. This professional association played a very critical role in Florentine life not just on an economic level, but also on a cultural level, similar to the ways modern day professional associations shape the way we conceive of professions such as medicine and law. These guilds, while employing many wage workers, were themselves small in membership in proportion to the respective industry they controlled. It is estimated that Florence had about 8, guildsmen before the Black Death. In this economy by far the largest of the guilds was the wool or Lana guild. Before I discuss just how these corporate structures took control of the state, we must first understand how they emerged in Florence. The emergence of the corporate order goes back to the early days of the Florentine republic, marked by the development of The Commune. Communes have their origins in the feudal society that existed before the Renaissance. Feudal lords who wanted protection from outside invaders chose to come together and form collectives that would share mutual benefit by defending one another. These feudal lords, as rural aristocrats, saw the benefit of moving into a more urban area. The commune of Florence boomed as rural aristocrats moved into the urban town. Likewise, this was the start of Florence, a commune created by feudal lords. This commune was the product of a war, between the Florentines and the Tuscan government backed by the Holy Roman Empire. This conflict marked the start of the alliance between the Florentine Republic and the Papacy, which, along with other Italian states, formed the Guelf alliance. This alliance was marked by the transition of countryside noble rule to urban popolo people rule of the merchant middle class. The Ghibelline alliance was mostly formed of Imperial nobles whom the popolo wanted to rid from power. As we will see, this commune was entirely controlled by the guilds, which dictated both the legislation and its execution. Guilds had their own laws, courts, and hierarchy. Although guilds were independent, their power heavily relied on forming a government with other guilds in order to have more control over the state. Examples of major guilds include the bankers and money-lenders arte del cambio , wool weavers arte della Lana , and judges and notaries arte dei dici e notai , just to name a few. With complete domination in their respective sectors, these guilds controlled much of urban economic life. Guilds constructed their own courts and custom houses, functioning as the financial regulators of the time period. These guilds as they grew slowly pulled power away from the nobility over time. The Ordinances of Justice in , enacted by the Florentine leader Giano della Bella, solidified major guilds as the real political power of Florence, as it prohibited the magnati nobility from participating in politics. This effectively ended the old feudal order of power and sped up consolidation of corporate guild power. Most importantly, major guild members could run for political offices and be part of the Signoria. There was a gradual shift towards a fully corporate electoral structure, which brought an end to the old nobility based societal structure. They were well financed from bankers of the Cambio guild. The Signoria was the executive institution formed by the guild system. The Signoria consisted of 9 members called priors, who had short tenures. The purpose of this system was to prevent the formation of private factions in government. The Signoria also had two primary advisory bodies the twelve Buonomini and sixteen Gonfalonieri. The legislative branch of the communal government was composed of two assemblies, the Council of the Popolo and the Council of the Commune. Most, if not all, of this legislation was designed to serve the guilds or the state religion. In some respects, they were their own mini-states with their own industries, but they also controlled the entire commune. The Signoria was also a force that pushed its citizens to follow the line, even if there was no law to actually enforce. They are also in violation of the intent of the Signoria and of our citizens, and they bring disgrace to you personally. The symbols of the guilds can be seen

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to this day in Piazza della Signoria. Guilds often set wages, fixed prices, prohibited competition, and approved or disapproved projects. The consuls are required to levy a fine of 10 soldi against whoever violates this rule. For obvious reasons, there must have been some substantive benefit offered by guilds in return for this limitation of economic liberty. Guilds provided the populace with a sense of belonging and stability. Brucker in his book *Renaissance Florence* showed that this corporatist system had many benefits over a laissez-faire capitalist order. Everything about Florentine life stressed groups—“from religion to family”—and the guild system complimented this conservative line of thinking. Guild corporate power did not just end at the economic and political level, guilds also presented a major cultural impact to urban Florentine society. Projects such as the Duomo of Florence were continued to be built even during economic crises, as well as a brutal plague that took the lives of an estimated third of the populace. Guilds would often commission projects directed at assisting the poor as well. For example, many hospitals were built in Florence to serve the homeless. In a petition, the silk guild describes the building of a hospital for the poor: *Maria degli Innocenti*, in which shall be received those who, against natural law, have been deserted by their fathers or their mothers, that is, infants, who in the vernacular are called *gittatelli* literally castaways; foundlings. Despite guild control, this corporate structure was unable to stand the test of time. A devastating plague in decimated a third of the population of Florence, followed by the Ciompi revolt of , which marked the decline of the guild-based corporate structure. Most of the rebels leading the Ciompi rebellion under Michele De Lando were wage laborers who were angry at the reduced wages they were receiving following a decline in the price of wool cloth. This more populist state quickly fell to forces that backed the Medici family. In turn, the new societal order came to be based on the dominance of the aristocratic families rather than guilds. This history can be seen in Florence with the still standing family towers, used as a safe haven during civil unrest. Thus, the guild no longer represented the established political, cultural, and societal order; instead, it became family connection and rivalries between these connections. Rivalries between the Albizzi, Alberti, Strozzi, and Medici families emerged as they battled each other for power. According to Italian humanist and librarian *Vespasiano da Bisticci*, the Medici family, especially *Cosimo de Medici*, gave off a strong appearance of charitableness and patience. *Cosimo* was able to display himself to the populace as a respectable, trustworthy man, acting as the ultimate Machiavellian prince. *Cosimo* befriended people in ways that created strong connections and assisted those who helped bring him out of his previous exile. His means were small, and to keep him from poverty *Cosimo* bought for him a house in Florence and a farm in Careggi, giving him thus income sufficient to allow him with one or two companions and generally to serve his need. Humanists like *Vespasiano* had to compliment people like *Cosimo* in order to receive funds for their projects. *Cosimo* made important political—“both secular and religious”—connections, shielding his family from as many political opponents as possible. Ultimately, the most lasting impact the guilds had in Florentine history and world history at large was defining what the Renaissance truly meant. For much of the scholars of the Renaissance, this was the Middle Ages and its predominantly feudal-based economy. It was the advent of the guild that ended the feudal order in Florence, which truly marked the transition from the Middle Ages to the Renaissance. *H Gombrich* wrote of debates that defined the era of the Renaissance: For them, it was their domination of economic and social life, their decision to construct great works of art, and finally their decision to create a political system that left no room for feudal era lords to participate. Ultimately, this means that the culture was a byproduct of the guilds rather than the catalyst. In the end, the guild-based corporate structure of Florence was what had held the society and state together in the 13th and 14th centuries. Underlying a time period of rapid cultural and political change, the guilds of Florence determined the outcome of what this change meant to people in everyday life. The power guilds defined success and failure and existed both in the economic and cultural markets. When it came to the great thinkers who were to be chosen to engage in artistic and cultural creations for Florentine society, guilds decided which projects to commission and which to abandon. While many famous independent scholars, artisans, and thinkers existed during the Renaissance, their success or failure was ultimately based on their ability to secure good relations and funding from the

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corporate system the guilds had formed. This corporate structure formed the political connection with the Papacy, defined culture, and dominated the economic sphere of Florence. Its decline was the start of a new era of family-based economic and political control that drastically changed Florence in the 15th century. Bibliography Adamo, Joseph H. Lynch, and Phillip C. The Medieval Church, A brief history. New York, New York: G Kohl and A. A Smith, Giano Della Bella. Translated by Benjamin G. C Heath and Company,

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Chapter 5 : Byzantine economy - Wikipedia

The essays reproduced in this volume analyze the guild system in Byzantium and the West, and investigate for the first time the process of price formation in Byzantium.

The wealthier guilds employed slavesâ€ Types and functions The medieval guilds were generally one of two types: Merchant guilds were associations of all or most of the merchants in a particular town or city; these men might be local or long-distance traders, wholesale or retail sellers, and might deal in various categories of goods. Craft guilds , on the other hand, were occupational associations that usually comprised all the artisans and craftsmen in a particular branch of industry or commerce. There were, for instance, guilds of weavers, dyers, and fullers in the wool trade and of masons and architects in the building trade; and there were guilds of painters, metalsmiths, blacksmiths, bakers, butchers, leatherworkers, soapmakers, and so on. Guilds performed a variety of important functions in the local economy. They established a monopoly of trade in their locality or within a particular branch of industry or commerce; they set and maintained standards for the quality of goods and the integrity of trading practices in that industry; they worked to maintain stable prices for their goods and commodities; and they sought to control town or city governments in order to further the interests of the guild members and achieve their economic objectives. Early history There is no direct evidence for the existence of permanent associations of traders or craftsmen in ancient Mesopotamia or Egypt, and little more evidence exists about such societies in pre-Hellenistic Greece. Such associations are known to have existed in ancient Rome , however, where they were called collegia. These craft guilds seem to have emerged in the later years of the Roman Republic. They were sanctioned by the central government and were subject to the authority of the magistrates. From the reign of the emperor Diocletian onward, the imperial government deliberately exploited these guilds in the interests of public authority and social order. The government tried to restrict the membership of the guilds to a hereditary caste of skilled artisans, but the increasing financial demands made upon the guilds by the government in the waning days of the Roman Empire had reduced most guilds to a precarious position by the 4th century ce. With the fall of the Western Roman Empire, guilds disappeared from European society for more than six centuries. The collegia did survive in the Byzantine Empire , however, and particularly in the city of Byzantium Constantinople, now Istanbul. The famous Book of the Prefect, a manual of government probably drawn up by the Byzantine emperor Leo VI in the year , provides a picture of an elaborate guild organization whose primary function was the imposition of rigid controls, especially for financial and tax-raising purposes, on every craft and trade in the city. Some historians have contended that the guilds of medieval Europe derived from the collegia of the Byzantine Empire, but no direct connections have been established between these different institutions, and the origins of the medieval guilds can be found in the changing economies of western and northern Europe as they emerged from the Dark Ages. Flowering in Europe Guilds became possible in Europe only with the appearance and growth of towns in the 10th and 11th centuries following the chronic dislocation and agrarian backwardness of the Dark Ages. Until this time, merchants had been merely itinerant peddlers who executed all of their own trading transactions, personally traveling from market to market and from town to town. Such merchants tended to band together in order to protect themselves from bandits or predatory feudal lords as they made their business rounds. Gradually, merchants expanded their activities and delegated such tasks as the transportation of goods to others, while the merchants based themselves and their operations in a particular town. Guilds came to control the distribution and sale of food, cloth, and other staple goods and thereby achieved a monopoly over the local commerce. Such guilds compelled foreign merchants or traders to pay a fee if they wanted to participate in the local trade, and some outside merchants were prohibited altogether from participating in that trade. By the 13th century, merchant guilds in western Europe comprised the wealthiest and most influential citizens in many towns and cities, and, as many urban localities became self-governing in the 12th and 13th centuries, the guilds came to dominate their town councils. The guilds were thus able to pass legislative measures regulating

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all economic activity in many towns. Craft guilds arose soon after merchant guilds did. They originated in expanding towns in which an extensive division of labour was emerging. The body of craftsmen in a town usually consisted of a number of family workshops in the same neighbourhood, with the masters or owners of such workshops related to each other by kinship, acquaintance, or the sharing of apprentices. The craftsmen would agree on some basic rules governing their trade, setting quality standards, and so on. In this way the first craft guilds were formed. Craft and merchant guilds would often control different areas of a particular industry. The merchant guild in a wool-processing town or city, for instance, would control the purchase of raw wool and the production and sale of the processed fibre, while the craft guilds would control the actual carding, dyeing, and weaving of the wool.

Structure and social role The internal structures of medieval craft guilds are well known from documents and were generally alike throughout Europe. The guild tended to be an extremely hierarchical body structured on the basis of the apprenticeship system. In this structure, the members of a guild were divided into a hierarchy of masters, journeymen, and apprentices. The apprentices were provided with food, clothing, shelter, and an education by the master, and in return they worked for him without payment. After completing a fixed term of service of from five to nine years, an apprentice became a journeyman, i. The masters in any particular craft guild tended to be a select inner circle who possessed not only technical competence but also proof of their wealth and social position. Apprenticeship was the basic element in the craft guild, since it secured the continuity of practice, tradition, and personnel on which the welfare of the guild depended. Apprenticeships in some trades came to be highly valued, and a family would have to pay a master a large sum of money for him to enroll their son as an apprentice. Often apprenticeships came to be restricted to the sons or other relatives of masters. Besides their economic and educational functions, guilds also served other purposes. A guild was often associated with a patron saint, and a local guild would maintain a chapel in the parish church to be used by its members. Guilds performed charitable work, not only among the poor and indigent among their own members but among the community at large. Guilds also built and maintained residences, called guildhalls, in which the membership would hold banquets and conduct official business. Friction often arose between the wealthier members of the merchant guilds and the less prosperous but far more numerous members of the craft guilds in a particular city. Conflict between these two groups became especially intense when they competed for control of the city government, as happened in a number of cities in Italy, Germany, and the Low Countries.

Decline In their heyday from the 12th to the 15th century, the medieval merchant and craft guilds gave their cities and towns good government and stable economic bases and supported charities and built schools, roads, and churches. Guilds helped build up the economic organization of Europe, enlarging the base of traders, craftsmen, merchants, artisans, and bankers that Europe needed to make the transition from feudalism to embryonic capitalism. Apprenticeships became almost entirely hereditary, and masters set ridiculously high standards for apprentices to become journeymen and for journeymen to become masters. The guilds worked exclusively for their own interests and sought to monopolize trade in their own locality. The merchant guilds became parties of aristocrats who dominated the town and city governments, sometimes over the opposition of the craft guilds. The decline of the medieval craft guilds was a slow and tortuous process during the Renaissance and Reformation periods. New guilds were still being founded throughout Europe in the 17th century, but the 16th century had already marked a turning point in the fortunes of most guilds. Apart from the disruptive effects of the Reformation and the growth of the power of national governments, the craft guilds were seriously weakened by the appearance of new markets and greater capital resources. Merchants were becoming capitalistic entrepreneurs and forming companies, thus making the merchant guilds less important. Craft guilds broke down as the pace of technological innovation spread and new opportunities for trade disrupted their hold over a particular industry. Masters tended to become foremen or entrepreneurs, while journeymen and apprentices became labourers paid their wages by the day. The emergence of regulated companies and other associations of wealthy merchant-capitalists thus left the guilds increasingly isolated from the main currents of economic power. It is perhaps a sign of the general insignificance of the surviving guilds that they evoked surprisingly little serious

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criticism until the Enlightenment of the 18th century. Craft guilds continued to flourish in India, China, Japan, and the Islamic world into the 20th century, but they too proved unable to withstand the impact of modern Western industrial organization. Learn More in these related Britannica articles:

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Chapter 6 : Grand Bazaar, Istanbul - Wikipedia

- *Guilds, Price Formation and Market Structures in Byzantium (Variorum Collected Studies Series)* by George C. Maniatis *Guilds, Price Formation and*.

What were the Guilds? A guild was a community of craftsmen e. History and Structure The guilds traced its history back in Rome where there existed groups of craftsmen called Collegia. The collegias grew to become an influential institution in the economy that Emperor Diocletian even attempted to make their position hereditary. In the midst of the so-called Dark Ages, where lawlessness, feudalism, and lack of central power haunted Europe, the guilds appeared. They flourished in towns and cities, which served as centers of economic activity and therefore a market for different crafts. The merchant guilds appeared as a means to provide travelling caravans with protection from bandits and robbers. Eventually, the banding of merchants moved further from protection to assistance to members who were in need. Craft guilds grew following the merchant guilds. Like the merchant guilds, they provided assistance and support to members. For instance, a guild rented or buy a workshop where its members could work or purchase raw materials in bulk for lower cost. Guilds also provided aids to its members in case of death of a relative or injury. A strict hierarchy and laws and a democratic form of government ruled a guild. The apprentice served as the entry level in a guild. It provided opportunity to young boys, usually right after 10 years old, from any background, even serfs, to learn a trade and earn a decent living. They lived and worked for free under a master who would share his expertise. The works of an apprentice, however, never saw the market as master deemed their works as inferior. After 5 to 7 years or more depending on the field of training, an apprentice moved up to the level of a journeyman. A journeyman formed the middle tier of a guild hierarchy. At this point they worked for wages to make a living and their works sold in the market. However, profits from their works went to the masters as means of payment for the training and expenses incurred during their apprenticeship. Journeymen sometimes commanded great influence within the organization. If the conditions of their labor proved to be difficult, they banded together to get better conditions - a form of early collective bargaining. A journeymen continued his training until such time he creates a masterpiece. If the masterpiece passed the judgment of the masters, the masters elevated the journeyman as their peer. Finally, the masters deemed as the experts in the field and governed the top echelons of the guild. If the guild was bigger and covered different towns and cities, each sector voted an alderman who with other aldermen voted the guild master. Laws governed the guild for the welfare of its members, the stability of their market, and the quality of their outputs. There were laws that dictated the holidays, wages, working hours, and prohibition from overtime, which came from belief that any production made during night as inferior. It also managed the stability of the market such as the prices of their goods and services and the projects that they undertake. Most importantly, the laws of the guild aimed in maintaining quality. Each guild set a standard that all their members must abide. Any output lower than the standard, they destroyed. To know which master or journeyman produced what, the guilds promoted the placing of a mark or signature in a work. Besides quality, the guild laws also maintained the secrecy of their trade secret. Each guild had one and the masters teach this to their apprentice. It may be a technique or a recipe. Trade secrets gave a guild its edge against its competitor. And so, they barred foreigners from joining to prevent their secrets reaching foreign competitors or prohibiting their members from staying for too long or even going abroad. All laws of the guild were oversaw by inspectors of the guild. Any violation meant a fine. If there were any dispute, members went to the guild courts for arbitration or judgment. Privileges, Power, and Influence With great wealth from the goods and services they provided, guilds amassed power and influence usually knights, nobles, and royalty wielded. Guilds commanded great influence over cities and towns, but they managed to expand that influence by communicating with other guilds. Small guilds from different cities sometimes banded together to create a larger guild. Thus, this larger guild wielded more influence and bore more impact in the economic life of a kingdom. Bath Guildhall, They also became monopolies dominating the

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trade they specialized. They prohibit non-guild members from engaging in the trade. Guild members performed their trade after they received a license from the guild which served as their group membership certificate as well as authorization to perform the task. Their economic stranglehold later gave them political powers. Some guild assemblies later elevated themselves to the position of city council. While other larger guilds received royal approval to become self-governing entities, a sort of a state without a country. They ruled themselves with great autonomy and their rules sanctioned as lawful by kings. Wielding great political and economic influence, guilds flaunted it in every way they can. Great guilds created their own coat of arms that usually only the higher echelons of medieval society possessed. They also their own patron saint. They build great guild houses that housed a hall for their council sessions and banquets for the members, where they hired musicians to perform. They commissioned artworks and performers to delight members and visitors of the guild houses. Besides the promotion of their wealth and affluence, guilds also did charity works. They financed the establishment of schools and hospitals. They sponsored religious festivities. They gave back to the community. It provided safety to merchants and craftsmen as well as standard quality products and services, but it faced criticisms with its practice of exclusivity and lack of innovation. Eventually, the rise of modern economy led to guilds becoming obsolete. For centuries, guild continued to be part of the social fabric of European society. During the renaissance it became the stepping stone for many artist like Leonardo Da Vinci under the guild master Verrocchio. In the 17th century, guilds became so vital in the economy that the French finance minister, Jean Baptiste Colbert, relied on them in enforcing his new standards for different industry, especially in textile. In the spirit of creating an equal level playing field for its members, they banned the use of new technologies unless all members could use and afford it. They limited the number of members they accepted to control the price of their trade by controlling the supply. This with their monopoly, it restricted men from entering a trade freely. Soon enough, the guild itself became a hereditary clique. Masters made their sons and relatives enter as apprentices and climb up as masters. Nepotism grew and the guilds equaled to an economic aristocracy. Karl Marx even pointed in the Communist Manifesto that the relation between a master and a journeyman paralleled that of an oppressor and oppressed. Eventually the rise of modern economy led to the decline and fall of the guilds. Stock companies overtook the guilds in wealth and influence. The ideas of capitalism along with free trade and laissez faire attacked the principle of regulation and monopoly of guilds. Alas, the Revolution in led to the series of abolition of guilds. France abolished guilds in Spain followed 50 years later and then Austria and Germany in and Italy in

Summing Up Guilds were vital part of the medieval world. They started by protecting merchants from bandits and provided support to many craftsman. They developed into an institution with leadership, officials, and ranks that commanded wealth, power, and influence in politics, society, and economy. Their wealth shown by the privileges they received, the charities they did, and the works and buildings they commissioned. They became an avenue of opportunity for many coming from non-noble birth. Like the Medieval Communes, they showed self-government work. They grew from a support group for craftsmen to influential town councils and even partners for economic progress. But they were also not exempted from criticisms. In the name of equality, they stifled economic progress and competition. They monopolized trade and services leaving other non-members searching for means of leaving. Eventually, the rise of Capitalism and free market competition led to the demise of the guilds. Nonetheless, the sense of strength they showed through their unity and the support and protection they provided to their members transcend guilds and remained to be objectives of trade organizations and cooperatives of today. Encyclopedia of Women in the Middle Ages. An Encyclopedia of the Medieval World. Encyclopedia of the Early World. Accessed on October 28,

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Chapter 7 : Guilds, Price Formation and Market Structures in Byzantium | Books2Search

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The craft-guilds are one of the most interesting and characteristic phenomena of medieval Muslim civilization. The guild in Muslim life was built essentially on the idea of the market and based on the needs of the guildsmen. Many different countries officially claim their commitment to Islam and Islamic economics. However, Islam and Islamic economic systems differ significantly from one country to another. Analysis of the Islamic economic system is impossible without a clear understanding of the legal parameters that shaped such a system. Different viewpoints on the relationship between religion, culture, and economic performance are investigated here. Finally, the role of the central bank and Islamic banking and finance will be discussed in detail. While Islamic banks play roles similar to conventional banks, fundamental differences exist between the two models. The central concept in Islamic banking and finance is justice, which is achieved mainly through the sharing of risk. Stakeholders are supposed to share profits and losses, and charging interest is prohibited.

Chapter Preview Top Introduction The history of the formation of guilds is a fascinating subject for economic, historical, political, social psychological, religious, and class studies. The study of guilds, due to its historical economic grounds, can be dealt within a structural-functional perspective. Also, guilds can be viewed from their connections to religion and social structures “composed of statuses and roles” that mold their activities. Prior to Islam, there were unions of guilds in ancient Iranian cities that were rooted in the Sassanian dynasty; merchant guilds were organized at the same time. For example, in Nayshabour - a city in the northeastern part of Iran- there were hat-making and rope-making guilds. The merchants of raw silk and the sellers of silk fabrics were more influential than merchants of other guilds due to their marketability and prestigious use value. They paid taxes from their own products to the local, feudal, or state authorities Alamdaari. This short description of pre-Islamic guilds in Iran indicates that there was a degree of urbanization in Iran, and a division of labor and differentiation of occupations in a country free from mystical orientation, yet imbued with Zoroastrian codes of conduct. Guilds, in that sense, were socioeconomic units. Craftsmen in guilds, with their access to means of production and to religion, resulted in working with each other as autonomous entities. In hindsight, we observe that, prior to the coming of Islam in the early 7th c. As an example, the case of the Islamic guilds shows that affiliations between Islamic guilds transformed into trade unions naqabat of the European type. Goitein writes that in Islam, artisan guilds, whose appearance must now be dated no earlier than the thirteenth century, were bearers of a universalist fraternal philosophy See S. Goitein quoted by Thrupp, In contrast, Lewis, in his search for the origin and early history of the guilds, concluded: We know that until the seventh century A. Yet it is not until the tenth century, years later, that we find any definitive indication of the existence of Muslim guilds, and then they are of a type entirely different from the pre-Islamic ones. Lewis, , emphasis added.

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Chapter 8 : Corporate Guild Order Control of the Florentine Republic in the 13th and 14th Century

Guilds, Price Formation and Market Structures in Byzantium The essays reproduced in this volume analyze the guild system in Byzantium and the West, and investigate for the first time the process of price formation in Byzantium.

The state retained the monopoly of issuing coinage, and had the power to intervene in other important sectors of the economy. It exercised formal control over interest rates, and set the parameters for the activity of the guilds and corporations in Constantinople, in which the state has a special interest. The emperor and his officials intervened at times of crisis to ensure the provisioning of the capital and to keep down the price of cereals. For this reason, the empire strictly controlled both the internal circulation of commodities, and the international trade certainly in intent; to a considerable degree also in practice. Byzantine coinage Gold solidus of Justinian II 4. Money was both product and instrument of a complex and developed financial and fiscal organization that contributed to the economic integration of its territory. Nevertheless, the Emperor and his government were not always capable of conducting a monetary policy in the modern meaning of the term. The inscription reads "Manuel in Christ [our] God, faithful emperor. The system that began in was constructed around the stavraton, a heavy silver, equivalent to twice the weight of fine metal of the last hyperpyra. Venetian coins soon penetrated the monetary circulation in Byzantium. Byzantine silk and Smuggling of silkworm eggs into the Byzantine Empire Map showing the major Varangian trade routes, and the Trade Route from the Varangians to the Greeks in purple. Other trade routes of the 8th centuries shown in orange. One of the economic foundations of the empire was trade. Constantinople was located on important east-west and north-south trade routes. Trebizond was an important port in the eastern trade. The exact routes varied over the years with wars and the political situation. Imports and exports were uniformly taxed at ten percent. Grain and silk were two of the most important commodities for the empire. As the population increased in the 9th and 10th centuries, the demand for grain also increased. There was a functioning market for grain in Constantinople, but it was not entirely self-regulating: Silk was used by the state both as a means of payment, and of diplomacy. Raw silk was bought from China and made up into fine brocades and cloth-of-gold that commanded high prices through the world. Later, silk worms were smuggled into the empire and the overland silk trade became less important. After Justinian I the manufacturing and sale of silk had become an imperial monopoly, only processed in imperial factories, and sold to authorized buyers. Ceramics, linen, and woven cloth were also items of trade. Luxury items, such as silks, perfumes and spices were also important. Trade in slaves is attested, both on behalf of the state, and, possibly, by private individuals. International trade was practiced not only in Constantinople, which was until the late 12th century an important center of the eastern luxury trade, but also in other cities that functioned as centers of inter-regional and international trade, such as Thessaloniki and Trebizond. In, the Genoese were given generous customs privileges, and six years later the Venetians regained their original quarter in Constantinople. It was, however, apparent that the late Byzantine state was unable to gain full control of either the foreign or domestic economic forces. Gradually, the state lost its influence on the modalities of trade and the price mechanisms, and its control over the outflow of precious metals and, according to some scholars, even over the minting of coins. Late Byzantine officials supposed to implement a regulatory policy used the state prerogatives placed into their hands to pursue their private businesses. Private commercial activity was also affected by the crises in foreign policy, and the internal erosion of Byzantium. Nevertheless, according to certain scholars, the permanence of techniques, and tools are evidence of their successful adaptation to the environment. The village social structure was the organizational form best adapted to insecure conditions, with the estate fulfilling this role once conditions were safe again. There was in principle a clear distinction between tenants who lived on the estates and owed dues to the master of the place, and the village inhabitants, many of whom owned land, and consequently paid taxes to the state. Nevertheless, not all the cultivators on the estate lived there, and not all enjoyed a special status. Some of them were slaves and some were wage laborers; references to wage laborers occur continuously from

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the 7th century to the end of the Byzantine period. Villages that are known to have possessed commune status in the 10th century became estates of the fisc , after which they might be ceded to a monastery or lay person. From the 9th century on, the population of the empire increased, but it was unevenly distributed. The automatic effect of a larger population was also amplified by the demand from a growing number of people who did not produce much or at all. Indeed, it is estimated that areas under cultivation must have almost doubled, and that the extension of crops might have affected a shift in the location of grazing lands, and pushed back the woodlands. The conquest of the empire by the Crusaders in , and the subsequent division of the Byzantine territories affected the agrarian economy as it did other aspects of economic organization, and economic life. These territories split among small Greek and Latin states, lost much of the cohesion they may have had: But the progressive impoverishment of the peasantry, entailed the decline of a certain aggregate demand, and resulted in a concentration of resources in the hands of large landowners, who must have had considerable surpluses. The monasteries did not show great versatility or innovative spirit, and the rural economy had to wait, for its recovery, until the effects of epidemics had been reversed, security had been established, and communications restored: The Byzantine population size at the time is estimated to have been between 12 and 18 million.

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Chapter 9 : Guild - Wikipedia

The article discusses Byzantine attire by focusing on imperial and courtly dress from early to late Byzantium, with main emphasis on Constantinopolitan styles. The visual evidence - mosaics and illuminations - is seen in relation to the written and.

Starting from their third century B. In Benin, of the carvers are said to have founded their own organization. Critically analyzing, accepting, rejecting, improving and codifying knowledge from other cultures became a key activity, and a knowledge industry as presently understood began to evolve. By the beginning of the ninth century, paper had become the standard medium of written communication, and most warrageen were engaged in paper-making, book -selling, and taking the dictation of authors, to whom they were obliged to pay royalties on works, and who had final discretion on the contents. The standard means of presentation of a new work was its public dictation in a mosque or madrassah in front of many scholars and students, and a high degree of professional respect was required to ensure that other warrageen did not simply make and sell copies, or that authors did not lose faith in the warrageen or this system of publication. Thus the organization of the warrageen was in effect an early guild. The publication industry that spanned the Muslim empire, from the first works under the warrageen system in and up to the fifteenth century, produced tens of thousands of books per year. A culture of instructional capital flourished, with groups of respected artisans spreading their work to other artisans elsewhere, who could in turn copy it and perhaps "pass it off" as the original, thereby exploiting the social capital built up at great expense by the originators of techniques. Artisans began to take various measures to protect their proprietary interests, and restrict access to techniques, materials, and markets. Gregory of Tours tells a miraculous tale of a builder whose art and techniques suddenly left him, but were restored by an apparition of the Virgin Mary in a dream. Michel Rouche has remarked that the story speaks for the importance of practically transmitted journeymanship. The occasion for the drunken banquets at which these oaths were made was December 26, the pagan feast of Yule. Bishop Hincmar, in , sought vainly to Christianize them. These are defining characteristics of mercantilism in economics, which dominated most European thinking about political economy until the rise of classical economics. By about European guilds or gilds and livery companies began their medieval evolution into an approximate equivalent to modern-day business organizations such as institutes or consortiums. The latest guilds to develop in Western Europe were the gremios of Hispania that signalled the progress of the Reconquista: Barcelona , Valencia , and Toledo Not all city economies were controlled by guilds; some cities were "free. As production became more specialized, trade guilds were divided and subdivided, eliciting squabbles over jurisdiction that produced the paperwork by which economic historians trace their development: The appearance of the European guilds was tied to the emergent money economy, and to urbanization. Before this time it was not possible to run a money-driven organization, as commodity money was the normal way of doing business. Beside their economic and training functions, guilds served social and charitable purposes. Often association with a patron saint, they might maintain a chapel in their local parish church, as well as a guildhall for official events and business. The Guild of Saint Luke was the most common name for a city guild for painters and other artists in early modern Europe, especially in the Low Countries. The guild of Saint Luke not only represented painters, sculptors, and other visual artists, but alsoâ€”especially in the seventeenth centuryâ€”dealers, amateurs, and even art lovers the so-called liefhebbers. In the medieval period most members in most places were probably manuscript illuminators, where these were in the same guild as painters on wood and cloth - in many cities they were joined with the scribes or "scriveners. However, as artists formed under their own specific guild of St. Luke, particularly in the Netherlands , distinctions were increasingly made. Guilds also made judgments on disputes between artists and other artists or their clients. In such ways, it controlled the economic career of an artist working in a specific city, while in different cities they were wholly independent and often competitive against each other. The guilds were identified with organizations enjoying certain privileges letters patent , usually

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issued by the king or state and overseen by local town business authorities some kind of chamber of commerce. These were the predecessors of the modern patent and trademark system. As the guild system of the City of London decayed during the seventeenth century, the Livery Companies devolved into mutual assistance fraternities along such lines. In the fourteenth century, this led to numerous bloody uprisings, during which the guilds dissolved town councils and detained patricians in an attempt to increase their influence. The guild was at the center of European handicraft organization into the sixteenth century. The guild system survived the emergence of early capitalists, which began to divide guild members into "haves" and dependent "have-nots. German social historians traced the *Zunftrevolution*, the urban revolution of guild members against a controlling urban patriciate, which perhaps were foretastes of the class struggles of the nineteenth century. Such a dispersed system could not so easily be controlled where there was a vigorous local market for the raw materials: Later Guilds Despite its advantages for agricultural and artisan producers, the guild became a target of criticism towards the end of the 18th and the beginning of the 19th s. They were believed to oppose free trade and hinder technological innovation, technology transfer and business development. An example of the last of the British Guilds meeting rooms c Two of the most outspoken critics of the guild system were Jean-Jacques Rousseau and Adam Smith , and all over Europe a tendency to oppose government control over trades in favor of *laissez-faire* free market systems was growing rapidly and making its way into the political and legal system. In part due to their own inability to control unruly corporate behavior, the tide turned against the guilds. After the French Revolution the guild system was disbanded and replaced by free trade laws in most European nations. By that time, many former handicraft workers had been forced to seek employment in the emerging manufacturing industries, using not closely-guarded techniques but standardized methods controlled by corporations. Marxism detailed the problems resulting from the alienation of the worker from the products of work that this created, and the exploitation possible since materials and hours of work were closely controlled by the owners of the new, large scale means of production. Modern guilds Modern guilds exist in different forms around the world. In many European countries guilds have had a revival as local organizations for craftsmen, primarily in traditional skills. In the City of London, the ancient guilds survive as Livery Companies. There are Livery Companies based, almost all of which are known as the "Worshipful Company of" the relevant trade or profession. Some Livery Companies for example, the Scriveners continue to have a regulatory role today. Most Livery Companies, particularly those formed in recent years, are charitable foundations. The active Livery Companies also play an important part in social life and networking in the City of London. In Australia there exists the Guild of Commercial Filmmakers, a collection of commercial, short film, and feature filmmakers. In the United States guilds exist in several fields. The Screen Actors Guild and Writers Guild of America are capable of exercising very strong control in Hollywood because a very strong and rigid system of intellectual property respect exists as with some medieval trades. These guilds exclude other actors and writers who do not abide by the strict rules for competing within the film and television industry in America. Quilting guilds are also very common and are found in almost all areas of the United States. Professional organizations Associations which can be classified as guilds, though it may not be evident in their names, include the American Medical Association. Many professional organizations in fact resemble the guild structure. Professions such as architecture, engineering , and land surveying require varying lengths of apprenticeships before one can be granted a professional certification. These certifications hold great legal weight and are required in most states as a prerequisite to doing business there. Real estate brokerage is an excellent example of a modern American guild. Signs of guild behavior are on display in real estate brokerage: In September , the U. Department of Justice filed an antitrust lawsuit against the National Association of Realtors challenging practices that, it asserted, prevent competition from practitioners who use different methods. The court decides the criteria for being admitted to, and remaining a member of, the legal profession. Guilds in the area of popular culture The free software community has from time to time explored a guild-like structure to unite against competition from the monopoly of Microsoft. For example, a list of what constitutes free software is published by Debian, and Advogato assigns journeyer and

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master ranks to those committing to work only or mostly on free software. In online computer games players form groups called "player guilds" who perform some of the functions of ancient guilds. They organize group activities, regulate member behavior, exclude non-conforming individuals, and react as a group when member safety or some aspect of guild life is threatened. In games where fictional "building" is possible they may cooperate on projects in their online world. Continuing influence of guilds Guilds are sometimes said to be the precursors of modern trade unions , and also, paradoxically, of some aspects of the modern corporation. Guilds, however, were groups of self-employed skilled craftsmen with ownership and control over the materials and tools they needed to produce their goods. Guilds were, in other words, small business associations and thus had very little in common with trade unions. The merchant guilds, however, can be considered forerunners of the Chamber of Commerce. The exclusive privilege of a guild to produce certain goods or provide certain services was similar in spirit and character with the original patent systems that surfaced in England in Modern antitrust law could be said to be derived in some ways from the original statutes by which the guilds were abolished in Europe. Some guild traditions still remain in a few handicrafts, in Europe especially among shoemakers and barbers. Some of the ritual traditions of the guilds were conserved in order organizations such as the Freemasons. These are, however, not very important economically except as reminders of the responsibilities of some trades toward the public. Thomas Malone of the Massachusetts Institute of Technology champions a modern variant of the guild structure for modern "e-lancers," professionals who do mostly telework for multiple employers. Insurance including any professional liability, intellectual capital protections, an ethical code perhaps enforced by peer pressure and software, and other benefits of a strong association of producers of knowledge, benefit from economies of scale, and may prevent cut-throat competition that leads to inferior services undercutting prices. And, as with historical guilds, resist foreign competition. From Pagan Rome to Byzantium. *The Middle East on the Eve of Modernity: Aleppo in the Eighteenth Century*. Columbia University Press, *The Wheels of Commerce: Civilization and Capitalism, 15thth Century Volume 2. Wage Labor and Guilds in Medieval Europe*. University of North Carolina Press. *The Wealth of Nations*. National Association of Realtors. Retrieved July 16, Retrieved July 6, *Crafts and Craftsmen of the Middle East: Vocational Education in Europe*. The University of North Carolina Press. Net Encyclopedia, edited by Robert Whaples.