



The American Academy of Research Historians of Medieval Spain



Newsletter: Fall 2007

The American Academy of Research Historians of Medieval Spain (AARHMS) was founded in 1974 by a small group of historians who shared a common interest in medieval Iberia. Since 1976 it has been an 'affiliated society' of the American Historical Association, and has continuously sponsored research presentations at the AHA annual meetings, at the International Medieval Congress at Kalamazoo, and in other national and regional settings. For further information see:

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1. From the Editor

Brian A. Catlos • History, University of California Santa Cruz

This is the last issue which I'll be editing, as I will be taking up the mantle of President from Teo. It's been a pleasure working on our newsletter. It is a worthy little publication, and I'd like to thank everyone who has contributed to it. Scholarly work in the Humanities is a solitary pursuit by nature, and it is very important to have forums for exchanging information, advising each other of our research projects, and advertising our accomplishments and successes. I would ask anyone who has not been in the habit of publicizing awards, prizes, publications and positions accepted to please begin; to do so is not to be immodest, but to contribute to our sense of community, and promote our profession. Similarly, reviewing books by our colleagues and peers is an important service, not only because it provides our colleagues' publications with "visibility," but because writing frank and critical book reviews is an important form of scholarly dialogue. With that I thank all those who have contributed to the newsletter, and welcome Dana Lightfoot (History, University of Texas at El Paso; djlightfoot@utep.edu) as the new editor.

2. President's Message

Teofilo Ruíz • History, University of California Los Angeles

Dear friends and colleagues,

This is my final presidential message after having the honor to serve the AARHMS and you for the last three years. Our association has survived and has been able to maintain a continuous presence at the annual meetings of medievalists at Kalamazoo (thanks to the efforts of James d,Emilio), the SSPHS, and at the annual meeting of the AHA. This coming January, under the sponsorship of the AHA Research Division and the AARHMS and with the financial support of the Comite Conjunto or Agreement between Spain's Ministry of Culture and US Universities (Minnesota), we will be bringing four young Spanish scholars to the AHA annual meeting in Washington, DC (early January). If at the meeting, please do attend.

Many thanks are due those of you who have helped keep the AARHMS afloat for the last three years and who have worked tirelessly for the association. Special thanks are due to Helen Nader for her signal work as treasurer of the AARHMS and dedication to its well being. I also wish to congratulate Brian Catlos, the incoming president. Under his dynamic leadership, our organization will grow and, I am certain, be far more active than it has been in the past. We all need to support his efforts. I will still be organizing sections at the AHA annual meeting. Please submit proposals (preferably full panels) for January 2009 in New York as soon as possible.

Once again, many thanks for your support throughout these last three years. See you in Washington DC.

Cordially,
Teofilo F. Ruiz

3. Book Reviews

Editor: Simon Doubleday • History, Hofstra University

- a) **Bandmann, Günter.** *Early Medieval Architecture as Bearer of Meaning.* Translated by Kendall Wallis. New York: Columbia University Press, 2005. 368 pp. ISBN: 0-231-12704-9 \$52

Reviewed by James D'Emilio, University of South Florida

Günter Bandmann's work, *Early Medieval Architecture as Bearer of Meaning*, was first published in German in 1951. This English version, translated by Kendall Willis, introduces a wider audience to a classic of architectural history, which, though enormously influential in Germany, had less direct impact in America and Britain. Arguably, its main interest today lies in its place in art history's development as an intellectual discipline. The dizzying sweep of the historical panorama, the confident generalizations, and the wide-ranging erudition hark back to a bygone age. The author ranges from prehistoric dwellings, shrines, and burial sites to medieval cathedrals, and the scope of his synthetic vision is plain from his treatment of topics as broad as sacral kingship, writing, portraiture, and building in stone.

Bandmann's thesis, simply put, is that buildings and their parts have representational meaning which, in particular historical contexts, "determined the reception or rejection of forms" (p. 16), typically by a powerful patron intimately involved in the building process. Such selective reception involved the "purposeful manipulation of specific architectural forms" (p. 1) to convey meaning, often in support of claims to political or religious legitimacy. These conscious uses of tradition are to be distinguished from the persistence of forms through "unconscious custom" and habit (pp. 124–25). Bandmann's exposition is far more complex than this summary suggests, and the translator's introduction provides a most helpful starting point by elucidating his terminology and basic concepts.

Bandmann applies his theory to explain the development of the medieval church, with particular emphasis on features, like towers, transepts, cross-plans, axial arrangement and orientation, deeply rooted in the sacred or public architecture of the ancient Mediterranean and Near East. It is, however, the systematic and all-embracing theoretical structure, with its carefully delineated terminological distinctions (e.g., between architectural forms and types) which distinguishes Bandmann's ambitious work – published at the age of thirty-four – from that of contemporaries who applied iconographic analysis to medieval architecture. American medievalists are more familiar with the work of the German émigrés, Erwin Panofsky, Richard Krautheimer, Karl Lehmann, and Otto von Simson, and the American, E. Baldwin Smith. Their studies of specific architectural forms, monuments, or groups of buildings were perhaps more accessible and appealing for a public more inclined towards empirical study than theory.

Bandmann developed his theory in opposition to dominant tendencies in the art historical and intellectual world of his day, and, here, twenty-first century readers will find themselves engaging the history of the discipline, as much as the history of architecture.

Three adversaries lurk behind Bandmann's formulation: formalism with its emphasis on aesthetics and the self-sufficiency of the art work outside of any historical context; developmental models of artistic change, like Riegl's *Kunstwollen*, based on mechanistic or biological analogies, and closely linked with formal analysis; and modernism with its cult of artistic originality and distaste for tradition. Bandmann, instead, stresses the importance of meaning, the deliberate choices of patrons in shaping the history of architecture, and the purposeful – and creative – use of earlier forms in a medieval culture with a “conscious respect for tradition” (p. 16).

Two generations of developing theory and method in the study of art and architecture render Bandmann's work dated as a contribution to today's discipline. Formalism and connoisseurship are overshadowed by contextual studies of diverse kinds, including considerable emphasis on the use and function of buildings, and their diverse publics, themes of less importance to Bandmann than the representational meaning of visual form and the intentions of the building's creator. The use of stylistic analysis, even as a methodological tool, has been shaken by criticism that underlying premises of linear development and the internal logic of stylistic change are hardly neutral and objective standards.

Bandmann's work is most relevant to contemporary art history in his substitution of the notion of active reception for passive influence. This, too, falls short by the measures of today's reception theory, for Bandmann focuses almost exclusively on great patrons within an imperial tradition. Craftsmen have little place here, and conventional stereotypes about medieval artists and manual labor are implicit in his judgments. More interesting than his discussions of patrons, is his recognition of the ways in which architectural structures are given meanings retrospectively, as in the allegorizing of the church building common in medieval sources. Such acquired meanings can inspire further artistic change, and this points towards a broader notion of reception as a continuing re-reading and reinterpretation of the work of art.

For historians of medieval Spain, the book has little to say directly: Bandmann focuses on the Holy Roman Empire and, to a large extent, on the transmission of forms which carried meaning from their context in imperial Rome. He gives an occasional nod to the Iberian peninsula, citing, for example, the Asturian buildings of Ramiro I (pp. 146, 197). He also acknowledges the meaningful appropriation of forms in Islamic art (p. 40) as the Caliphate sought to legitimize itself. Nonetheless, his larger theory on the appropriation of architectural forms and their meanings has evident application to the study of Spanish medieval architecture in which important debates surround the exchanges between Christian and Islamic art, the uses of the arts to claim political and religious legitimacy, and the reception of foreign styles like the Gothic.

The meaning of architectural form, though, is already routinely considered in studies of Spanish medieval buildings, as in Therese Martin's recent discussions of the associative meaning of forms like the polylobed arch or the transept at San Isidoro of León (Queen as *King: Politics and Architectural Propaganda in Twelfth-Century Spain*, Leiden: Brill, 2006), the treatment of the fortified church at San Vicente de Ávila by Daniel Rico Camps (*El románico de San Vicente de Ávila: Estructuras, imágenes, funciones*, Murcia: Nausica, 2002), and

various studies of Santiago cathedral by Serafin Moralejo and Manuel Castiñeiras. Scholars have gone far, too, in exploiting the rich theoretical possibilities for studying cultural exchange, reception, and appropriation in the architecture of the Iberian peninsula, as evidenced in the work of Jerrilynn Dodds (*Architecture and Ideology in Early Medieval Spain*, University Park, Pa: Penn State UP, 1990), and, more recently, in the collections, *Under the Influence: Questioning the Comparative in Medieval Castile*, eds., Cynthia Robinson and Leila Rouhi (Leiden: Brill, 2004), or “Interrogating Iberian Frontiers”, eds. Maria Judith Feliciano, Leila Rouhi, et al. (*Medieval Encounters* 12, 2006, pp. 317-532).

Finally, it is curious to note that the translation and editing of Bandmann’s work represents a peculiar act of cultural transmission and transformation in itself. The translator explains (pp. 12–13) how he has reworked the “intimidating” scholarly apparatus by inserting “user-friendly parenthetical references”, completing or correcting “highly telegraphic” citations, substituting endnotes for the elaborate “antiphony” between the author’s text and lengthy footnotes, weaving parts of the footnotes into the text, adding “logical” subheadings, and translating Latin quotations. He also acknowledges implicitly the difference between Bandmann’s “cultured readers” who would have recognized “literary commonplaces” and today’s audience for whom he also recommends, understandably, “a standard work of architectural history” to compensate for their lack of the “long-standing familiarity with...monuments” which Bandmann’s “colleagues and students” would have enjoyed. The translator faced a formidable task and executed it ably and thoughtfully. If, however, such editorial acrobatics are necessary to make a translation of a half-century old book accessible to a (still) fairly specialized audience, one can only wonder at how architectural meanings were conveyed over the vast distances in time and space surveyed in this study.

b) Barney, Stephen A., W. J. Lewis, J. A. Beach, and Oliver Berghof, with the collaboration of Muriel Hall. *The Etymologies of Isidore of Seville*. Cambridge: Cambridge University Press, 2006. xii+475 pp. ISBN 0521837499. \$150.00.

Reviewed by Alberto Ferreiro, Seattle Pacific University

Isidore of Seville (c. 560-636), canonized in 1598, Doctor of the Church in 1722, whose feast is on 4 April was one of the most prolific Iberian Fathers of the Visigothic era. Moreover, medievalists have frequently commented that Isidore was the most quoted authority of the Middle Ages, second only to the Bible. This observation presents us with a curious current historiographical reality regarding the Iberian Fathers. It is safe to say that the marginalization of Iberia across most historical periods in modern scholarship has been much improved as scholars increasingly give Iberia its ‘due.’ Even so, there is still a long way to go, particularly in Iberian patristics. For example, the highly regarded *Fathers of the Church* series still does not have a single work of Isidore [there are few other Iberian Fathers], the *Ancient Christian Writers* does not yet have a single one, and even the voluminous *Sources Chrétiennes* has very few of them. That is why the celebratory comment by the editors, “We are pleased to present the first complete English translation” (p. 3.), is

welcome news, although indicative of the dearth of English translations. On the other hand, specialized studies mainly on the *Etymologies* number literally in the hundreds [consult the reviewer's two exhaustive Visigothic bibliographies published by Brill (1988 and 2006)]. Many of his remaining works, however, still await translation into English. And we can only hope for their timely appearance in any of the series mentioned above or better still from the editors of this volume. Now let us turn to the superb volume at hand.

The introduction by design is intended for the learned novice. It is a masterfully written concise overview of Isidore and Visigothic Iberia with numerous clear examples. The reader comes away with a deep admiration and respect for Isidore of Seville. Although specialists will find little that is novel they will have in hand a quick reference book to explore the *Etymologies*, as this reviewer has already found. Nevertheless, specialist and novice alike will find fascinating nuggets as in the entertaining list of 'lore' from the *Etymologies* that a reader from the seventh, eleventh, fourteenth, or sixteenth would have encountered. For example: "The women of Arabia and Mesopotamia wear the veil called *theristrum* even today as a protection from heat (XIX.xxv.6)," p. 3 or "Architects use green Carysteian to panel libraries, because the green refreshes weary eyes (VI.xi.2)," p. 3. The editors have based their translation on the still unsurpassed 1911 edition of W. M. Lindsay with occasional use of the Spanish-Latin edition by Oroz Reta and Marcos Casquero. Lastly, all Bible citations are from the Douai-Rheims Vulgate text, or occasionally the NRSV and even the King James. What follows is a timeline Chronology of Isidore's lifetime that resembles the single line entries of Hydatius.

The next major section is titled 'Life and Works.' The editors signal the enormous popularity that Isidore experienced in his own lifetime: "Isidore was deeply admired by his contemporaries for his scholarship and intellectual gifts," (p. 7). They also point out the ease with which Isidore drew from numerous sources to compose his *magnus opus*, for "He was happy to draw on pagan authors as well as Church Fathers." Furthermore, "In spite of the demands of his episcopal office, Isidore nevertheless found time to produce a substantial body of writing." (p. 7). We should recall that in this era there were no professional theologians. All of them were in active pastoral ministry that demanded a great deal of their attention. The editors, drawing from Braulio's *Renotatio Isidori*, reproduce the list of Isidore's works in chronological order with a very useful brief description of each (pp. 7-8). The only work that has not survived is his *On heresies* (p. 9). However, we can reconstruct the contents of that lost treatise from the section devoted to heresies in the *Etymologies*. Lastly, the editors are quite correct when they say of the *Etymologies*, "Isidore must have considered it the *summa* of his scholarly career"- a work he began early in 621 and left unfinished at the time of his death in 636, (p. 10).

The section entitled 'Sources' seeks to identify the wide variety of authors that Isidore wove into the *Etymologies*. One might question, however, the editors' observation regarding Isidore's alleged lack of originality: "To assess Isidore's achievement we cannot look to original researches or innovative interpretations, but rather to the ambition of the whole design, to his powers of selection and organization, and to his grand retentiveness." (p. 10). The entire scheme of how Isidore edited, arranged, and synthesized this vast array of sources makes it one of the most original works of the early Middle Ages. That

uniqueness in part explains its amazing diffusion and usage for centuries. The editors do confess that their brief effort to enumerate Isidore's sources must be accomplished elsewhere, "A full reckoning of Isidore's sources must wait the completion of the major edition of the *Etymologies* now under way, being published in the series *Auteurs Latins du Moyen Age*." (p. 11). Even though the present translation is not intended to be an exhaustive collection of Isidore's sources there is enough of a representation of the secular and Christian authors that Isidore incorporated to leave the reader in complete admiration of the bishop of Seville. The section ends with Isidore's "witty case for eclectic reading" (p. 16) - through a poem, most accept as authentically written by him, that gives us a glimpse of the content of the card catalogue of the cathedral library in Seville. It begins with, "These bookcases of our hold a great many books," (p.16). He wrote these prefatory verses as if they were written on the walls or bookcases of the library. Above all the verses reflects his attitude toward antique reading- one that is thoroughly open to the best of Classical authors coupled with the major Church Fathers. Among them are some real gems. For example, of Augustine of Hippo's written legacy Isidore observed, "He lies who says he has read you entirely. What reader could possess your complete works? For you, Augustine, glow with a thousand volumes," p. 17. His openness to broad reading and learning is expressed in verse II, "Here there are many sacred works and here many other secular ones." (p. 16). Isidore's role in the promotion and proliferation of Classical authors in the Middle Ages through the *Etymologies*, in my view, has not yet been fully appreciated or properly assessed.

In the section 'Character' issues such as purpose, intended audience, and methodology are addressed. The editors initially observe that, "Explicit evidence about the purpose of the *Etymologies* is scant." (p.18). Do not, however, the verses of the cathedral library that we discussed previously provide an answer? The editors then answer their own query when they note that "His purpose was pastoral and pedagogical." (p. 18). As bishop of Seville we would expect no less from him. They then move naturally to the question of intended audience, "He wrote in part for the general literate governing class of his nation- those who might partake of and patronize a liberal education. The clergy, too, were among the main recipients," (p. 18). Here is an additional answer as to why he wrote the *Etymologies*. The pastoral aim of the work is reinforced because the *Etymologies*, "is written in easy Latin, in relentlessly utilitarian prose," (p. 19). In addition, "Isidore's overriding interest, the fundamental principle of the *Etymologies*, falls under the discipline Isidore would call grammar, the 'origin and foundation of liberal letters' (I.v.1), and what we would call philology- the art of understanding and correctly producing words and texts." (p. 21). Here the editors, in my opinion, have identified the originality of this work that finds no rival or parallel in medieval writings. Lastly, the editors in a short space provide detailed analysis that unpacks the density and sophistication of Isidore's erudition.

In the section 'Influence' the editors confirm my opening statements about the immense impact Isidore had on the medieval centuries, "It would be hard to overestimate the influence of the *Etymologies* on medieval European culture, and impossible to describe it fully," (p. 24). This is also buttressed palaeographically: "Nearly a thousand manuscript copies survive, a truly large number," (p. 24). We should keep in mind, here, that we are talking not about a short treatise but a work approaching the size of Augustine's *City of God*. Of great help to the reader is a concise overview of the trajectory and wide

dissemination of the *Etymologies* across the centuries that underscore just how influential Isidore was upon so many writers (pp. 24-26). It is in this area where we have hardly seen any studies that specifically identify Isidorian influences on specific authors, regions, centuries, and topics [law, sacraments, science, and so on]. Moreover, it can not be the work of a single scholar on account of the sheer size of such an endeavor.

The discussion on 'Editions' is a swift survey with important details of the major editions of the *Etymologies* beginning with G. Zainer who in Augsburg published the first known edition in 1472. The editors compare their present edition and translation with Lindsey's 1911 edition, which as we saw they rely upon entirely (p. 28) and as noted avail themselves of the major edition of Oroz Reta and Casquero, who in turn relied on Lindsey. It should be noted that the Introduction of the Spanish-Latin edition by the renowned M. C. Díaz y Díaz is to date the most eloquent, insightful, and masterfully written on the *Etymologies*, and depends heavily on the scholar who is without question the most eminent authority of Isidore, Jacques Fontaine.

The 'Bibliography' closes out the formal Introduction of the book. It is adequate for the intended audience, but the sub-section on bibliographies is deficient in my view. They cite two bibliographical studies by J. N. Hillgarth that although important in their own right, are highly selective in coverage and somewhat dated for the current reader. The editors would have done better to point out the bi-annual bibliographies of Prof. Ramón Trevijano in *Salmanticensis*, the 'Chroniques' published every four years by a team directed by Prof. Jacques Fontaine in the *Revue d'Etudes Anciennes*, and to the most exhaustive collection of Isidore scholarship to be found anywhere in the bibliographies by this reviewer (Brill 1988 and 2006).

Lastly, a translation is provided in the 'Appendix' of the correspondence between Isidore and Braulio of Zaragoza. Since epistolary literature is exceedingly rare for Visigothic Iberia this document between these bishops who were friends and held each other in mutual admiration is a gem indeed. The two Indexes, a General one [Latin words] and another of Greek Words, aid the reader to consult the *Etymologies*.

The editors and Cambridge University are to be congratulated for finally bringing this treasure of Isidore to a wider English speaking audience. I can only wish that the editors would set their sights to produce further editions of Isidore's other works and that Cambridge would provide them again the venue for publication.

c) *The Catalan Expedition to the East: From the Chronicle of Ramon Muntaner*, trans. Robert Hughes with an introduction by JN Hillgarth (Woodbridge: Tamesis; Barcelona: Barcino, 2006). 163 pp. ISBN:1855661314. \$27.95

Reviewed by Jill Webster, St. Michael's University (Toronto)

In recent years there has been an interest in making available in English some of the great works produced in the Crown of Aragon during the Middle Ages. The chronicles, written in Catalan, are among the most valuable source material for scholars interested in the Western Mediterranean and the present translation is a welcome addition to the growing corpus of translated works. The Catalan Expedition to the East forms part of Ramon Muntaner's chronicle of the events which took place in the late thirteenth and early fourteenth centuries. Its translator, Robert Hughes, is an independent scholar, now resident in Prague, who has spent many years in Barcelona, and Majorca and is well-known for his studies on Catalan culture.

Jocelyn Hillgarth, a renowned historian of medieval Spain and a specialist on the writings of Ramon Lull and thirteenth century Majorca and Catalonia, prefaces the translation with a brief but effective introduction to the subject matter. He emphasizes the importance of Muntaner who, although originally from Northern Catalonia, traveled extensively and spent his last years in Valencia and the Balearic Islands. Furthermore, he alerts the reader to the fact that Muntaner was not always accurate or impartial in recording events, as his devotion to the Royal House of Barcelona frequently blinded him to the reality of the moment. There is no doubt that it inspired him to write about the Catalan Company and those who participated whom he regarded as heroes, it also led him to overlook or excuse aspects of their characters which did not accord with this image. For his comments Hillgarth referred to Ferran Soldevila's edition of the Catalan original in *Les Quatre Grans Cròniques* (Editorial Selecta, 1971).

Hughes, on the other hand, based his translation on the earlier edition of Nicolau d'Olwer which appeared in 1926 in *Els Nostres Clàssics* and was revised in 1951 by Miquel Coll i Alentorn. At times, however, he refers to Soldevila's edition, but in his presentation of the translation, he introduces certain modifications such as chapter headings and footnotes.

The translation of *The Catalan Expedition* is divided into forty-nine chapters, some of which are extremely short, and each is prefaced by a title indicative of its content. These headings are a welcome addition which makes it much easier to find detailed information. It is a pity, however, that Hughes decided to omit the onomastic index which was one of the useful aspects found in the Soldevila edition of the original. This may not have been through choice but rather to comply with the publisher's requirements.

Any translator of medieval Catalan is faced with the problem of how to translate names and Hughes has opted to translate first names into English, the validity of which the present reviewer questions, as in many cases the English differs little from the Catalan, as for example Berenguer (Berengar), Ferran (Ferdinand), Bernat (Bernard) and there are others. This is perhaps one of the few aspects of the translation which in some way

detracts from its original flavor but the extent to which names should be translated is a matter on which scholars differ, and the only valid criteria are clarity and the ease with which the English reader can relate to the text.

Place names are less problematical as many of them have an English equivalent which is in common use, and in some cases, if they were not translated they would not be recognizable by an English reader. In these cases, especially geographical names which are no longer used, Hughes has included a note explaining the modern equivalent or the location to which the chronicler refers. This is a very useful aid to scholars and helps to ensure enjoyment of the work.

Similarly, when an English translation of the Catalan word is not straightforward, the translator has explained its meaning and/or included variants and possible English translations in a footnote (see p. 86, note 110). It is these copious footnotes supplied by Hughes which are an important feature of *The Catalan Expedition* and one which to some extent mitigates the lack of index.

The first chapter is prefaced by an indication of the significance of Roger de Flor (Friar Roger), a man of humble beginnings who was elevated to Grand Duke of the Company, and who history regards as one of the greatest Catalans of all times. The subsequent chapters show how the Grand Duke was able to lead his men to victory, recording the deaths of prominent Catalans, and elevating their deeds to heroic status. Muntaner shows that he is emotionally involved in the events he narrates and does not conceal his hatred of the Greeks (p. 50), an aversion which motivates many of his comments. One of the most dramatic examples was at Rodosto when the Emperor arrested 27 Catalans and Aragonese and had them hung and quartered, and then hung up in the slaughterhouse (p. 77). Muntaner expresses his view that the Company would avenge this despicable act which he feels asked for the equally cruel response it provoked: the Company responded by sacking the city, killing men, women and children (p. 90). He does not deny the obvious cruelty shown by the Catalans and Aragonese but believes that the Emperor's behavior has called upon them the wrath of God. On other occasions he laments the loss of life of prominent Catalan warriors like Berengar of Entença, as "a great waste, and a great pity, for they slew him while he was acting nobly" (p.121). Throughout the work Muntaner supports the actions of the Catalans and Aragonese but condemns similar deeds by the enemy.

There are very few aspects of this translation which can in any way be remarked on in a way which is less than positive; in fact, in most cases the comments made here indicate personal preferences rather than any negative impressions. Muntaner frequently uses variations of the phrase "Què us diré" or "Què us diria" which Hughes renders as "What can I tell you?" which to the present reviewer seems to lose some of the emphasis of the original. A better translation might be "What shall I say" or "What should I say". Similarly, the use of "infant" though perfectly correct in English, is seldom seen and the more usual "prince" might be more acceptable. There is one further usage which seems to be out of place and that occurs in Chapter 35, p. 119 "if the others had arrived before I,...and if I were to arrive before they". The inclusion of the word "did" after "I" and "they" would make it read better in English. Clearly, these are personal preferences and

do not in any way detract from the quite outstanding translation of Muntaner's account of the expedition.

Finally, *The Catalan Expedition to the East* is not only an account of the velour of the Catalans and Aragonese or of individuals such as Berengar of Entença, Bernard Rocafort, Roger de Flor and others, but also of the personal experiences of Ramon Muntaner and as such reflects the attitudes and aspirations of the time. It is fitting that it should be made available to modern historians in a pleasing and scholarly English edition.

d) Cateura Benàsser, Pau., *Els impostos indirectes en el regne de Mallorca*. El Tall dels Temps, 14. (Palma de) Mallorca: El Tall, 1996. ISBN 84-96019-28-4. 127pp. [price unknown]

Reviewed by Brian A. Catlos, University of California Santa Cruz

The study of fiscal administration is indispensable for understanding both political and social developments in medieval European society. In most cases lack of documentary evidence makes systemic empirical studies of this type impossible. This is not the case for the medieval Crown of Aragon, the dynastic union which dominated much of the Iberian peninsula and western Mediterranean from the twelfth to the fifteenth centuries. Here, the superabundance of chancery and notarial records, particularly for the fourteenth and fifteenth centuries, makes it possible to analyze in great detail a range of economic subjects including prices, wages, credit, taxation and fiscal policy. One of the chief challenges to historians embarking on this type of investigation is precisely, in fact, the overwhelming amount of unedited material which needs to be reviewed and analyzed. Among North American historians, drawn perhaps to "sexier" themes of social and cultural history, no more than a few of such studies have been undertaken, notably Earl Hamilton's *Money, Prices, and Wages in Valencia, Aragon, and Navarre, 1351–1500* (Cambridge, Mass.: Harvard University Press, 1936) and Thomas Bisson's two-volume *Fiscal Accounts of the Early Count-Kings (1151–1213)* (Berkeley: University of California Press, 1984). In Spain itself, the systematic analysis of the financial administration of the Crown of Aragon has been carried out nearly exclusively by the members and collaborators of the research group directed by Manuel Sánchez Martínez of the Consejo Superior de Investigaciones Científicas in Barcelona. (For instance, *Estudios sobre renta, fiscalidad y finanzas en la Cataluña bajomedieval* (Barcelona: CSIC, 1993), *Fiscalidad real y finanzas urbanas en la Cataluña medieval* (Barcelona: CSIC, 1999), and *Pagar al rey en la Corona de Aragón durante el siglo XIV* (Barcelona: CSIC, 2003)).

The present volume aims to contribute to our understanding of the fiscal history of the Crown of Aragon through a study of "indirect taxes" (*impostos indirectes*) in the Kingdom of Mallorca of the fourteenth century. According to the author the aristocracy and mercantile elite of the time resisted the imposition of "direct taxes," which is to say taxes levied on landed patrimony and income. As a consequence of this resistance and the relative difficulty and expense involved in assessing and collecting property and personal income taxes, both the crown and municipalities turned to "indirect" impositions, which were levied on the exchange and circulation of goods and persons (p. 7). This particular

study focuses specifically on taxes levied on foodstuffs, including grain, meat, fish, wine and olive oil.

After an introduction and a comprehensive bibliographical essay, a third chapter “El sistema fiscal indirecte en el segle XIV” sketches out the administration of indirect taxes across the fourteenth century. Two broad periods are distinguished: from 1310–1356 taxes were levied principally on foodstuffs, and from 1356–90 taxes were collected for a whole range of commodities (including for example, cloth and slaves) intended both for domestic consumption and export. The following chapter, “Imposts i productes de consum” analyzes the administration of the taxes levied on each of the principal types of foodstuffs. Next, “Els rendiments dels impostos sobre l’alimentació,” presents a quantitative assessment of the yields of these various impositions. Here, Cateura is somewhat constrained by the available data, which dates almost entirely from the post-1360 period. Finally, a brief conclusion is followed by a documentary appendix in which the archival data used in the study is presented in a series of tables and charts. In his conclusion the author remarks on the tensions between the government and various elements in society which tax collection provoked, and the attempt on the part of the royal treasury to effectively maximize fiscal returns by experimenting moving towards a system of assessment by standard weights and measures.

This is very much a document-driven study, so much so that the dramatic and decisive events of the fourteenth-century pass almost without mention. This is surprising, given the devastating impact that the Black Death had on the island, which would have had tremendous consequences for both the consumption and production of foodstuffs and, therefore, on a fiscal regime which had come to depend on taxes levied on them. One wonders, for example, to what degree the reconfiguration of the tax system after 1356 was a consequence of the Plague. In sum, this is a book which will doubtless contribute to our understanding of the fiscal history of the Crown of Aragon and specifically to the case of Mallorca. It is, however – the merits of its research notwithstanding – of rather too narrow a focus to be of interest to English-language scholars, except for those who are specifically researching fourteenth-century economic history.

e) **Davis, Natalie Zemon. *Trickster Travels: A Sixteenth-Century Muslim between Worlds* New York: Hill and Wang, 2006. 435 pp. ISBN: 9780571202560. \$16.32**

Reviewed by Gretchen D. Starr-LeBeau, University of Kentucky

In her latest book, *Trickster Travels*, Natalie Zemon Davis provides the reader with a kind of “thick description” of the life of a man long known to westerners as Leo Africanus, though for much of his life he went by the name Hasan al-Wazzan. Author of a *Geography and Description of Africa*, Hasan al-Wazzan has fascinated many because of his extraordinary life. Born in Granada, his family moved to Fez while he was still a child, sometime after the Spanish conquest of that Muslim Iberian kingdom in 1492. Later, he apparently traveled through North Africa and sub-Saharan Africa before being captured

by pirates and brought before the Pope in 1518. He spent several years in Italy before apparently returning to North Africa, perhaps after the time of the sack of Rome in 1527. Cardinal Egidio described Hasan al-Wazzan as resident in Tunis some five years later, but otherwise we know even less about the end of his life than we do his beginning.

There has been growing interest among scholars in Hasan al-Wazzan's life, and Davis has been able to make good use of the resulting scholarship, along with an extraordinary amount of her own archival work. This is a deeply researched book, and Davis's familiarity with North African as well as Italian historiography is impressive. There were very few stones left unturned in her archival work, and it seems that scholars will never know much more about the details of his life than we know now. Yet the gaps in knowledge remain vast. Davis herself acknowledges the problems of the frequent silences, but adds that "[f]inally, I realized that silences and occasional contradictions and mysteries were characteristic of al-Wazzan, and that I should accept them as clues to understanding him and his position. What kind of a person invites silence in his own societies and times? What kind of an author leaves a text with mysteries, contradictions, and inventions?" (page 13). This realization becomes the touchstone of Davis's work, and leads her to a fascinating analysis of Hasan al-Wazzan's work, and through that work, speculation about his life.

The first two chapters reconstruct, as much as possible, the narrative of Hasan's life before capture (Chapter One: Living in the Land of Islam) and after capture (Chapter Two: Living in the Land of War). Davis elegantly reconstructs likely scenarios for Hasan al-Wazzan's youth and early career as a diplomat in Africa. James Clifford has compared anthropology to surrealism in its attempts to make the strange familiar and the familiar strange. A similar effect is achieved here, as Hasan's home environment is made familiar to Davis's imagined audience of Westerners, and then his life in sixteenth-century Italy is made strange and then familiar through the point of view of this North African captive. The silences about his presence in Italy, Davis suggests, plausibly, indicate the marginality of Hasan in Rome at the time.

At Chapter Three, "Writing in Italy," the narrative of Hasan's life slows considerably as Davis focuses her attention on what he wrote, what audience he wrote for, and what can be gleaned about his life and attitudes from he writes and what he excludes in his prose. It is here that Davis's genius as a historian becomes most evident, as she ties together painstaking work, such as comparing scribal hands and detailing writing habits, with imaginative, well-grounded speculation, such as seeing Arabic linguistic particularities in Hasan's Italian. For most of the rest of the book, Davis works outward from a close reading of Hasan's texts to what they indicate or suggest to Davis about Hasan's own self-positioning between two separate worlds (Chapter Four); how Hasan bridges different ways of imagining geography and civilization, broadly conceived (Chapter Five); what his writings about religion suggest about his views of religion in general and for himself (Chapter Six); his views on sexuality (Chapter Seven); and his self-positioning in Christian and Muslim intellectual authority and learnedness (Chapter Seven). Throughout, Natalie Zemon Davis sees in his writings a Hasan al-Wazzan who moved with surprising ease between two very different modes of living, who had a keen eye for cultural differences and could refashion himself as the situation demanded. At different points she implies

that some of Hasan's attitudes or approaches to life remained unchanged in his peregrinations, but Davis's Hasan is overall a man of impressive adaptability, with few disruptions along the way.

Hasan al-Wazzan impresses Natalie Zemon Davis, as well as the reader, and although her speculations are always judicious and well-grounded, the paucity of evidence means that this interpretation is uniquely Davis's own, structured by her own understanding of the sixteenth century and reflecting to some degree the concerns and values of the author. This makes the book no less useful or important, but it does mean that her book, though persuasive, can never be definitive. The importance of emphasis is seen, for example, by contrasting *Trickster Travels* to the similar *A Man of Three Worlds*, by Mercedes García-Arenal and Gerard Wiegers. Both reconstruct the life of men who were notable for their flexibility and adaptability, moving back and forth between the northern and southern shores of the Mediterranean. But where Davis emphasizes the positive, adaptive qualities of Hasan's mobility, referring to the Muslim concept of *taqiyya*, or "precautionary dissimulation," García-Arenal and Wiegers consider the place of "treachery" and "duplicity" in the life of Samuel Pallache, and the varied resonances those terms might have had in the seventeenth century. García-Arenal and Wiegers emphasize that we should consider a more positive connotation for these words, but even so, the shift in terminology and the implications it brings with it emphasizes how idiosyncratic, and perhaps how provisional, even the fullest account of Hasan al-Wazzan must necessarily be.

Finally, this review of Natalie Zemon Davis's book could not be complete without mentioning Amin Maalouf's novel *Leo Africanus*. This fictionalized retelling is relevant to this review, not only because Davis refers to the novel several times throughout her book, but also because Maalouf's compelling and closely researched account has helped stimulate research on Hasan al-Wazzan's life, and continues to influence scholarship years after it first appeared. Like Davis, Maalouf, a Lebanese Christian who has lived in Paris for some twenty-five years, is fascinated with the idea of multiple identities and the ability to move between different worlds. But Maalouf's Hasan is different than Davis's—less focused on his writings, and more focused on imagining the early years that Davis cannot reconstruct. In the fall of 2006 I taught a graduate course on early modern Europe, and the last week of the semester the students read Davis's history and Maalouf's novel. The students enjoyed the contrast and thinking through the implications of these different ways of writing about the past. Some preferred the detail and specificity of Davis's account, while others voiced approval of the evocative description of Maalouf's novel. I, too, retain a deep fondness for Maalouf's novel, which I first encountered over a decade ago. Yet my understanding of Hasan al-Wazzan—and of both the African and European worlds in which he moved—would be much the poorer without Natalie Zemon Davis's outstanding book.

f) Valdeón Baruque, Julio. *Las raíces medievales de Castilla y León*. Valladolid: Ámbito Ediciones, 2004; 150pp. ISBN: 8481831360. ISBN-13: 9788481831368 €10

Reviewed by Clara Estow, University of Massachusetts, Boston

This is a strange little book. Written by one of Spain's most distinguished Castilianists, it is an eccentric work, part polemic, part synthesis, part opportunity for the author to settle a number of controversies and put forth his judgment on matters not entirely integral to the basic story being told, namely the development of León and Castile between the 8th and 16th centuries.

For reasons that no doubt have much to do with the ongoing debate about what contemporary Spain should be, and the challenge to the conventional view of the centrality of Castile in much of the historical discourse, the author aims at reaffirming the role of the region now configured as the Comunidad Autónoma de Castilla y León by looking at the foundational antecedents that propitiated that view. In the first three sections of the book (pp. 13-57), Valdeón recounts the historical connections, tensions, rivalries and vicissitudes that led, inevitably it appears, to the definitive union of the two medieval kingdoms under Fernando III in the early 13th century (1230). Here lies the polemical aspect of the book, as the author seeks to find common ground and shared traditions between the two regions, dating back to the Middle Ages. In this regard, Valdeón Baruque echoes C. Sánchez Albornoz's view of the "historia fraterna y unida" (p. 53) of Castile and León asserting that "La unión política de los reinos era, en cierto modo, la consecuencia lógica de la existencia de sólidos cimientos de indiscutible signo fusionista." (p. 53)

Unmistakably as the author's position is expressed, it is not clear to this reader that what occurred in the early 13th century was, in fact, the unification of two kindred regions presumed to lack clearly drawn borders but nonetheless sharing values, traditions and institutions. In fact, his own prose points in a different direction, in the direction of the (perhaps inevitable) triumph of Castile over its neighbor and its subsequent leadership role in peninsular affairs. Since much of the rest of the book focuses on the development of Castile proper, the author's contention about commonalities and shared values here is problematic. A more focused attempt on Valdeón Baruque's part at explaining the survival of Leonese practices and institutions within the larger Castile might have satisfied the above-mentioned misgivings and given this polemic more force. Instead, much of the rest of the book has little to do with León -- belying the author's intentions -- and a great deal to do with the way in which Castile asserted its dominance over her neighbor, both politically and culturally.

The synthesis section of the book comes in the middle (pp. 75-120). Here the author briefly takes up a number of themes he has analyzed in detail elsewhere, in his impressive and extensive bibliography, among them the rise of the Trastámara dynasty, the breakdown of convivencia, social conditions, and the rise of Castile as a commercial power.

Avoiding overtly triumphalist language, the author nonetheless views Castilian history between the mid-14th century and the reign of the Catholic Monarchs as a period during which the kingdom developed the policies and institutions (such as the Consejo Real, the Audiencia, and effective fiscal reforms) that prepared Castile for the greatness that was to come.

Here Valdeón rejects outright the notion that Castile's economy was essentially a 'colonial economy' (p. 87), a notion suggested more than a generation ago by Stanley and Barbara Stein, who pointed to an economy that relied on imported manufactured goods and exported raw materials. Valdeón acknowledges that Castile's economy prospered thanks to the wool trade, which benefited the owners of large flocks ('ricos hombres, military orders, ecclesiastical establishments, urban oligarchies', p. 86) and enjoyed the support of the monarchy, which did little to protect, much less serve as an incentive to develop -- even preserve -- a local textile industry. This is an interesting issue and one that has generated a debate that will not go away anytime soon. Nevertheless, the author, aside from rejecting the colonial label, offers little evidence advancing a counter-argument, or even disputing it.

During the reign of the Catholic Monarchs, in the author's estimation, Castile achieved "una resonancia espectacular." (p. 108) Arguing against what he calls 'romantic historiography' the author rejects outright the notion that Fernando and Isabel dealt a death blow to the nobility -- by aligning themselves with the municipalities and the nascent bourgeoisie -- as has been conventionally argued. Rather, during their reign, the social and economic privileges of the aristocracy were carefully preserved.

The campaign against and eventual defeat of the Nasrid kingdom of Granada, the expulsion of the Jews, the sponsorship and subsequent success of Columbus, to name the most significant historical developments during the reign of the Catholic Monarchs, were all initiatives undertaken under the leadership of Castile and in response to conditions and concerns that manifested themselves there.

The uprising of the Comunidades that began in the spring of 1520 closes this section of the book. Long debated, the movement's ideological underpinnings continue to elicit disagreement. Valdeón's view, informed by recent scholarship on the subject, is that the uprising was a popular expression of dissatisfaction with the royal policy of Carlos I (Carlos V elsewhere); he notes that aside from serving as a point of reference for the peoples of Castile and León, "ha inscrito su nombre en la larga lista de las luchas emprendidas en el transcurso de la historia por los seres humanos para defender la libertad." In a separate chapter at the end of the book, 18 pages later (pp. 139-150), the author returns to the subject, asking whether the Comunero revolt was the last medieval revolt. After summarizing the views of several prominent medievalists, Valdeón concludes that the Comunero movement was a popular reaction against the strengthening of the feudal nobility and of the centralized monarchy so evident in the early part of the 16th century. Whether a class struggle or not, it was in Valdeón view, a clash between popular groups and the powerful.

Before this final chapter, the author interjects one chapter devoted to the cultural achievements of Alfonso X (pp. 121-139). The Rey Sabio was, indeed, an extraordinary cultural force, whose accomplishments render him most deserving of the sobriquet by which he is known. Of great importance here is the king's use of the Castilian language for the first time as a formal tool for written expression, preferable to Latin to fulfill the Alfonso's political and cultural ambitions.

An effective work of synthesis needs to keep in mind its potential audience. In the present case, it is not clear who that audience is. A number of technical deficiencies militate against the book being for the general public, or for use in university-level courses, were that the intent. Reference to the work of others is often made mentioning only a person's last name—presuming the reader will know who that person is, since no footnote or bibliography is included. Were the target audience the scholarly community, too many statements are unsubstantiated; footnotes and a bibliography would not only be essential, they would be indispensable for the reader access relevant works and the author's conclusions. Lastly, as with so many books published in Spain, this book lacks a subject index, a shortcoming technology can easily overcome.

Professor Valdéon Baruque's work has been a great inspiration to me and scholars of my generation, for which this reviewer is most grateful.

g) Valdeón Baruque, Julio. *Judíos y converses en la castilla medieval*. Valladolid: Ámbito Ediciones, 2004. 170 pp. ISBN 84-8183-134-4. €10.

Reviewed by Paul Nelson, Drury University

Julio Valdeón Baruque's book, aimed at a broad public, provides a panoramic view of the Jews and *conversos* in Castilian territories from the eleventh century to the late fifteenth century. Its forte is its synthesis of scholarship on this subject, ranging from José Amador de los Ríos, Américo Castro, and Claudio Sánchez Albornoz to such contemporary scholars as Benzion Netanyahu, Miguel Ángel Ladero, and Norman Roth.

Valdeón Baruque divides his study into four chapters framed by a brief introduction and a bibliographic essay ("Sugerencias bibliográficas"). In the first chapter, "La presencia judaica en Castilla y León," Valdeón Baruque discusses the indeterminate arrival of the Jews to Spain, pointing out their established presence in fourth-century Visigothic Spain and the vacillating attitude of the Visigoths toward them, a pattern that continues throughout the medieval period. He even suggests that because of Visigothic persecution, the Jews living in Spain likely participated in the eighth-century Islamic invasion. Jewish culture flourished in the south, though the arrival of the Almoravids and the Almohads put an end to this splendor. Jews were also living in the northern part of the Peninsula, and during the Reconquest, they were quick to follow their Christian countrymen to the resettled areas. Valdeón Baruque notes friction between Christian and Jew in post-Conquest Spain as early as 1035, with royal protection, a constant throughout most of the period under study, beginning under Alfonso VI.

The second chapter, “La época de la convivencia pacífica (siglos XII-XIII),” indicates that with the arrival of the Almoravids and the Almohads, many of the Jews from the south migrated north to the more tolerant Christian territories and, as mentioned, took part in the resettlement of conquered lands. Valdeón Barúque gives the documented numbers of Jews living in several Castilian cities and towns, describing the nature of their participation in community life, their general self-rule, their allegiance to the kings, and the diverse professions they undertook; yet he is quick to dispel any utopian vision of this *convivencia* and points out the numerous outbursts of violence directed toward the Jews (sometimes motivated, he claims, by foreign soldiers). He also traces the growing anti-Jewish trend found in both Church and State legislation, noting that anti-Jewish rulings became more and more the central issue of the synods and the *Cortes* during the 13th century, though these rulings (such as wearing a distinctive sign to differentiate Jews from Christians) were seldom, if ever, enforced.

His third chapter, “La ruptura de la armonía judeocristiana (siglo XIV),” sketches how a growing subjacent anti-Semitism led to the violence of 1391 against the Jews under the Castilian crown. While the early part of the century saw an increase in the *juderías* in the north, the rest of the century witnessed the worst violence against Spanish Jews to date. The arrival of the plague, a severe economic depression, and a series of crop failures needed an explanation. The Jews became the scapegoat for these catastrophes. Moreover, the latent sentiment was exploited for Trastamaran gain, though once the Trastamaras had achieved political control, they welcomed and employed Jewish financial expertise (as did the Church, ironically, while simultaneously condemning Jews). By the century’s end, there was nothing subjacent about the anti-Jewish sentiment, and the violence of 1391 resulted in open persecution and the forced conversion of a large number of Jews throughout the kingdom.

This forced conversion created a new category of people in Castile, the *conversos* or *cristianos nuevos*. Both they and the Jews who did not convert form the focus of Valdeón Barúque’s final chapter, “Del problema converso a la expulsión de los judíos.” Because of conversion, the number of the Jews in Castile was diminished in the fifteenth century, and those who remained often fled to less important towns in order to be less visible. Many of the Jews who did not convert sought and received protection from aristocratic families (who had generally protected them throughout this period). King Enrique III was the first king to conform to Church doctrine and began to enforce the edicts that Jews should wear distinctive signs and be segregated from Christians, though he, like his predecessors, later resumed his role of being a protector of the Jews. The *conversos*, on the other hand, were soon the object of envy. Living primarily in urban centers, they were allowed to continue in their occupations and to keep their properties. *Conversos* were often still viewed as Jews and identified as racially different; needless to say, *la furia popular* frequently targeted them. The New Christians were also suspected of continuing to carry on the Jewish faith or, at the least, Jewish traditions. The Inquisition emerged as a tool to punish those who had not truly taken on the Christian faith. Interestingly, the Spanish Inquisition, unlike those of other European countries, was actually under royal governance, and while the Catholic Kings purported to be protectors of the Jews as late as 1491, they finally consented to rid their country of Jews because Jewish contact with

conversos would be considered dangerous, leading to the latter's return to their former faith.

Valdeón Baruque writes in an easily readable, no-nonsense chronological way that provides a balanced view on his topic. He synthesizes the work of eminent scholars and points out where opinions diverge without hesitating to state where he stands. He judiciously incorporates primary sources to highlight, for the most part, social attitudes toward the Jews and *conversos*. Interesting to me was the extensive amount of individuation Valdeón Baruque gives to members of the Jewish and *converso* communities.

Valdeón Baruque's book does have a number of drawbacks for scholars. Firstly, and frustratingly, it has no index. He also fails to cite his sources, mentioning them only by author, without giving titles or page numbers. In the second chapter, he gives the number of resident Jews in many cities and towns of Castile, which could be helpful; however, he does not contextualize this information by indicating how many residents these cities had. Finally, his bibliographic essay, loosely organized by topic, excludes any mention of primary sources.

All reviews are available on-line on the AARHMS website. Books for review and offers to review books may be sent to the book review editor, Simon Doubleday, at the Department of History, Hofstra University (Simon.R.Doubleday@hofstra.edu).

4. AARHMS & SSPHS at Kalamazoo

From: James d'Emilio • Humanities, University of South Florida

The **43rd International Congress on Medieval Studies** will be held at Western Michigan University, Kalamazoo MI, May 8–11, 2008.

See www.wmich.edu/medieval/congress/ for detailed information.

Churches and Shrines of Early Medieval Iberia: Memory and Invention

Sponsor: American Academy of Research Historians of Medieval Spain

Organizer: James D'Emilio (University of South Florida, Tampa)

Presider: Deborah M. Deliyannis (Indiana University)

“Remembering and Forgetting: Looking Back on the Early Medieval Galician Church,” James D'Emilio (University of South Florida, Tampa)

“Now You See It, Now You Don't: Keeping Track of the Apostle's Tomb in Santiago,” John Williams (University of Pittsburgh)

“Inventing the Asturian Monarchy: the Twelfth-Century Reconstruction of the Camara Santa of Oviedo,” Flora Ward (University of Toronto)

Spain and the Schism: the Iberian Peninsula in a Time of Crisis

Sponsors: American Academy of Research Historians of Medieval Spain, Society for Spanish and Portuguese Historical Studies

Organizer: Michael Ryan (Purdue University)

Presider: Renate Blumenfeld-Kosinski (University of Pittsburgh)

“Honoré Bovet's ‘Omnium Super Materia Scismatis’ as a Mirror of the Iberian Peninsula,” Michael Ryan (Purdue University)

“Silver Lining in Salamanca: the Studium and the Schism,” Anne Marie Wolf (University of Portland)

“Ruy González de Clavijo, Castile, and the Great Schism: Military Envoys and Political Neutrality,” Richard Collins (Purdue University)

“Carthusians and the Schism: Was There a ‘Visual Reform’?” Philip J. Guilbeau (University of Michigan)

Making Meaning: Workshop Practices and the Meaning of Imagery in Iberian Romanesque Churches

Sponsor: Society for Spanish and Portuguese Historical Studies

Organizer: James D'Emilio (University of South Florida, Tampa)

Presider: James D'Emilio (University of South Florida, Tampa)

“Making and Meaning in the Romanesque Sculpture of Northern Palencia,” Tessa Garton (College of Charleston)

“The Church of San Martín at Artaiz and the Idiomatic Language of Romanesque Sculpture,” Peter Scott Brown (University of North Florida)

“Traditionalism at Rio Mau (Portugal),” Kirk Ambrose (University of Colorado, Boulder)

Making Meaning: Workshop Practices and the Meaning of Imagery in Romanesque Churches

Special session complementing the SSPHS session

Organizers: James D'Emilio (University of South Florida, Tampa), and Tessa Garton (College of Charleston)

Presider: Tessa Garton (College of Charleston)

“The Capital Frieze and Artisanal Agency: Iconographic Invention at Chartres and Etampes,” Kathleen Nolan (Hollins University)

“The Statue Columns at Le Mans Cathedral and the Concept of the Workshop in the ‘Early Gothic’,” Susan Leibacher Ward (Rhode Island School of Design)

Commentators, James D'Emilio (University of South Florida, Tampa) and Robert Maxwell (University of Pennsylvania)

5. Conference and Program Announcements

From Members

Workshop at the School of History, University of Liverpool

From Harald Braun, University of Liverpool

A new comparative research project now running at the School of History, **University of Liverpool**. The '**Cultures of Political Counsel Project**' provides scholars with the opportunity to compare and contrast cultures of political counsel from antiquity to the present day. A first exploratory workshop (Liverpool, 14-16 July 2007) made a start at investigating the theory and practice of political advice as rendered, received and applied in European courts and councils from the early medieval period to the mid-eighteenth century. The great success of the workshop has encouraged us to take this project forward. Please feel free to contact me if you are interested in participating. For information on the project, the program of the first workshop, and contact details, please visit: http://www.liv.ac.uk/history/news/cultures_of_counsel.htm.

NEH Summer Institute in Barcelona

From Brian A. Catlos, University of California Santa Cruz

With the support of the Spanish Ministerio de Cultura, the Arxiu de la Corona d'Aragó, the Universitat Pompeu Fabra, the Institució Milà i Fontanals (CSIC), the Reial Acadèmia de Bones Lletres de Barcelona, and the Institut Europeu de la Mediterrània, a 4-week **NEH Summer Institute** on the theme "**The Medieval Mediterranean & the Origins of the West**" will be held in Barcelona (Spain) from June 30 to July 25, 2008. Twenty-four US college and university professors will take part in a series of interdisciplinary workshops led by eight outstanding scholars, including: Jonathan Bloom (Boston College), Ross Brann (Cornell), Richard Bulliet (Columbia) Anthony Cutler (Penn State), Peregrine Horden (Royal Holloway); Maria Rosa Menocal (Yale), David Nirenberg (Chicago), and Júlio Samsó (Barcelona). The Institute will be held at the Palau del Lloctinent in the heart of Barcelona's Old City, and accommodation will be provided at the beach-side Campus del Mar.

For eligibility consult www.neh.gov. Further information, application information and program details, will be available on-line at www.mediterraneanseminar.org after November 1. Applications will be accepted until 1 March 2008.

New Journal

Routledge/ Taylor & Francis has announced the publication of a new interdisciplinary **Journal of Medieval Iberian Studies**, founded by our own Simon Doubleday and Pablo Pastrana-Pérez (Western Michigan). For more information see the Call for Papers at the end of this newsletter.

CALL FOR PAPERS
SOCIETY FOR SPANISH AND PORTUGUESE HISTORICAL
STUDIES

Sponsored by Texas Christian University

Hilton Hotel, Fort Worth, Texas

April 3-6, 2008

SSPHS invites session proposals on any aspect of Iberian history for its 39th annual meeting in downtown Fort Worth, TX. The deadline for submissions is Friday, December 14.

The typical panel will include three papers, a chair, and commentator; proposals for roundtable discussions of a particular work or theme are also welcome. Proposals should include a 200-word abstract for each paper and a one-page curriculum vitae for each participant, including chairs and commentators. Each participant's name, e-mail and snail-mail address, and phone number should be included, along with any requests for audio/visual equipment or other special requirements.

The program committee strongly recommends submissions of complete panels, though we will accommodate individual paper proposals if possible. We also welcome any volunteers to chair and/or comment on sessions.

Participants in the conference must be members of SSPHS. Students presenting a first paper will receive a free membership for their first year, but must still submit the necessary paperwork. Questions about membership may be directed to Andrew Lee at andrew.lee@nyu.edu.

You are encouraged to submit proposals by email to Jodi Campbell at j.campbell@tcu.edu. They may also be mailed to:

Jodi Campbell, Program Chair
 Department of History, Box 297260
 Texas Christian University
 Fort Worth, TX 76129

Please see the SSPHS website (www.ssphs.org) for more information.

The SSPHS website will provide a forum for members seeking to organize a complete panel. To have a notice posted on the site, members in good standing may send a proposed session title, brief description, and your email address and academic affiliation to James D'Emilio <demilio@shell.cas.usf.edu> as a plain text e-mail with the heading: "SSPHS panel proposal". Those wishing to propose papers may contact the organizer directly.

Fort Worth has a vibrant and attractive downtown area, with a wide variety of dining and entertainment choices; the Hilton Hotel is easy walking distance from good seafood, Italian, Cajun, barbecue, and Tex-Mex restaurants, as well as the Circle Theater and Bass Performance Hall. The average high temperature in April is 76F (28C). The downtown area is approximately 30 minutes from the DFW International Airport. Other nearby attractions include the Stockyards, the Kimbell Art Museum, and SMU's Meadows Museum in Dallas.

6. Members' News

Submitted by Members

Harald E. Braun (History, University of Liverpool), announces the publication of his new book *Juan de Mariana and Early Modern Spanish Political Thought* (Aldershot: Ashgate, 2007).

Congratulations!

Dwayne E. Carpenter (Chair of Romance Languages & Literatures & Co-Director of Jewish Studies, Boston College) has been asked to serve on the Advisory Committee for a forthcoming exhibition on Jews and Christians in the altarpieces of the Kingdom of Aragon to be mounted by the Museum of Biblical Art, New York City. In addition, he will serve as a discussant for the landmark conference "Gambling and the American Moral Landscape" to be held at Boston College, 25-26 October.

Congratulations!

Alberto Ferreiro (History, Seattle State University) announces the publication of "Martin of Braga, De trina mersione, and the See of Rome" *Augustinianum* 47 (2007) 1-15; "St. Pope Gregory the Great," *Encyclopedia of Catholic Social Thought* (Scarecrow Press, 2007), pp. 839-840; and "Simon Peter and Simon Magus and his Dog in Astudillo, Palencia, (Spain)," *Warszawskie Studia Teologiczne. Miscellanea Patristica in honor of Father Marek Starowiejski on his 70th. Birthday* 20/2 (2007): 63-80.

Congratulations on a productive year!

George Greenia (Modern Languages and Literatures, William & Mary University) was named *Comendador de la Orden de Isabel la Católica* on 11 October by order of His Highness King Juan Carlos I of Spain, in a ceremony presided over by the Hon. Carlos Westendorp, Spanish ambassador to the United States. The *Encomienda de la Orden de Isabel la Católica* is one of the highest honors granted by the Spanish state in recognition of achievement in the field of culture; King Juan Carlos is the grand master of the Order.

Congratulations! A great honor for an AARHMS member!

José Manuel Nieto Soria (History, Universidad Complutense de Madrid) announces the publication of *Un crimen en la corte. Caída y ascenso de Gutierre Álvarez de Toledo, Señor de Alba (1376-1446)* (Madrid: Sílex, 2007); *Medievo constitucional. Historia y mito político en los orígenes de la España contemporánea (ca. 1750-1814)* (Madrid: Akal, 2007); and (as editor), *La monarquía como conflicto en la Corona castellano-leonesa (ca. 1230-1504)* (Madrid: Sílex, 2006).

Congratulations on a productive year!

Jarbel Rodriguez (History, San Francisco State University) announces that his monograph, *Captives & Their Saviors in the Medieval Crown of Aragon*, has been published by Catholic University of America Press (2007), and he has received tenure.

Congratulations on both counts!

Joseph Snow (retired, Michigan State University) announces that, at the recent 12th congress of the Asociación Hispanica de Literatura Medieval held in Cáceres, he was elected an Honorary (Life) Member at the Asamblea General. There were 160 attending. He presented a paper was on two versions of an event, one in Castilian prose (Estoria de Espanna, ch. 729), the other in Galician-Portuguese verse (Cantigas de Santa Maria, 63) at the Scriptorium of Alfonso X. In 2009, the AHLM will meet in Valladolid..

Another great honor for an AARHMS member! Congratulations for this and your continuing scholarship!

If your announcement has been **missed**, please (re-)submit it to the Editor for inclusion in the next issue.

7. AARHMS Election Results

As a result of the elections held this summer, we have new officers beginning in January 2008 for a three-year term.

President	Brian A. Catlos	bcatlos@ucsc.edu
Secretary/Treasurer	Mark Johnston	mjohnst2@depaul.edu
Newsletter Editor	Dana Lightfoot	djlightfoot@utep.edu
Council Members:	James Brodman	jimb@uca.edu
	James D'Emilio	demilio@luna.cas.usf.edu

This **newsletter** is sent out only in electronic form. The AARHMS e-mail distribution list will not be made public, sold or otherwise used except for the distribution of the semi-annual AARHMS newsletter.

Please send e-mail address **corrections** to Dana Lightfoot, newsletter editor, at djlightfoot@utep.edu.

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the multiple Arabic, Latin, Romance, and Hebrew linguistic and literary traditions of Iberia. Essays that engage with multiple disciplinary perspectives, non-traditional submissions (including multimedia and theoretically attuned work), and comparative articles addressing the significance for medieval Iberian studies of broader developments in medieval European, colonial Latin American, Peninsular or North African studies—and vice-versa—are strongly encouraged. JMIS, which is supported in part by the Medieval Institute at Western Michigan University and by Hofstra University, will be published twice a year, with occasional thematic clusters.

Submissions for consideration must be prepared in Chicago 'humanities' style, and should not exceed 7,000 words; shorter pieces, and non-traditional submissions, are welcomed. Please send an original and three copies to JMIS, The Medieval Institute, Western Michigan University, Kalamazoo, MI, 49008-5432; an electronic file should be submitted simultaneously to simon.doubleday@hofstra.edu and to pablo.pastrana@wmich.edu. Submissions in English are preferred; however, submissions in other languages may be accepted at the discretion of the editors.

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Simon Doubleday (Hofstra University, US), Executive Editor
Pablo Pastrana-Pérez (Western Michigan University, US), Senior Editor

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