



Newsletter: Fall 2008

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. AARHMS brings together scholars whose research focuses on the lands and peoples of the Iberian peninsula and associated territories from the period spanning roughly 400-1500CE. Membership is open to scholars of all relevant Humanities and Social Science disciplines, including but not limited to History, Literature, Art History, History of Science and Technology, Religious Studies, Jewish Studies, and Islamic Studies. AARHMS is an international organization which welcomes scholars from across the globe, from graduate students through to emeriti. Our mission is to provide a forum for contact, collaboration and scholarly debate. For further information see: www.aarhms.org

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From the Editor

Dana Wessell Lightfoot, History, Univ. of Texas at El Paso

Welcome to the Fall edition of the AARHMS newsletter! I am a bit late in issuing it as we wanted to have our new website up and running first. Please see Brian's message below and the subsequent guide to www.aarhms.org for information.

The AARHMS newsletter plays an important role in keeping our members in touch with the central issues, scholarship and people in our field. Thus contributions to our newsletter are even more vital, so please forward any announcements for awards, prizes, publications and positions you have received to me at djlightfoot@utep.edu.

Finally, I would like to thank all those who have contributed to the Spring 2008 edition of the newsletter.

From the President

Brian A. Catlos, History, Univ. of California, Santa Cruz

It is with great pleasure that I announce the launch of the new AARHMS website, which can be accessed at www.aarhms.org. Over winter and spring the AARHMS Board had a long discussion as to what direction the Academy should take and we decided that it could best serve the community of medieval Hispanists by providing a venue for communication, networking and collaboration. Our new website is designed to be a key part of this program. When you go to the web site you'll be asked to pay your dues for 2009 – still only \$15, with an option to join for three years at \$38, and to add an introductory-rate one-year subscription to the *Journal of Medieval Iberian Studies* for only \$25. Once you're in the site, please take the time to fill out your contact information, recent and forthcoming publications, research fields, current projects and upcoming research and conference travel. By consulting the database members will know who is working on what, which conferences they will coincide at, and if they will be doing foreign research in the same time and place as others. Our assumption is that the better an idea we have of what we are all doing the easier it will be to consult and collaborate with each other. In that spirit, we are also committed to greater inclusiveness, both in terms of encouraging graduate students and non-North American scholars to join. Please spread the word.

With the exception of a basic member roster (listing names and affiliations) all information on the website will be accessible to members only, and members can select any information they wish not to appear as 'confidential.'

Otherwise, the basic membership benefits remain much the same: a subscription to our biannual newsletter, including book reviews and member announcements, and the opportunity of participating in AARHMS-organized conference sessions. In the coming year we plan to study the possibility of establishing regular book and article prizes and of expanding the scope of our newsletter. AARHMS is proud to continue to be associated with Jim Brodman's LIBRO project, and part of AARHMS dues now go towards supporting it.

With that, I wish you the best for 2009 – with our new website, the new *Journal of Medieval Iberian Studies*, and more plans in the works, it promises to be an exciting year for AARHMS.


Brian A. Catlos
History, University of California Santa Cruz

[Your Guide to www.aarhms.org](http://www.aarhms.org)

The new AARHMS website is intended as a networking tool for scholars of medieval Iberia, and its associated peoples and territories.

The website is divided into two sections: a Public Area and a Members Area

The **Public Resources** section is open to anyone.



American Academy of Research
Historians of Medieval Spain

<p>AARHMS Home Who We Are What We Do Why Join? Join Now</p> <p>Public Resources History Officers LIBRO JMIS Newsletter Book Reviews Member Registry</p>	<p>Public Resources</p> <p>Most of AARHMS features are intended for members; however, our organizational information, and back issues of the AARHMS Newsletter (2-year moving wall) can be consulted by the public.</p> <p>Resources</p> <ul style="list-style-type: none">• History• Officers• Constitution• LIBRO• JMIS• Newsletter• Book Reviews• Member Registry
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Here you can find:

information regarding AARHMS' history and structure

a link to LIBRO

back issues of the AARHMS newsletter (with a "moving wall" of 2 years)

an index of book reviews

a member registry, listing the names and affiliations of our members

The **Members Area** is restricted to current AARHMS associates.



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Members' Resources
The features listed below are accessible to AARHMS Members. Please keep your contact information, publications and projects listings up-to-date. We also ask members to encourage their institutions to donate to AARHMS as way of providing support for the maintenance and expansion of LIBRO. Finally, by shopping at Amazon.com via the link below, a portion of your purchases will go to supporting AARHMS.

Members' Database Features
Click below to edit and update your membership directory listings.

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View Membership Roster
Click on the links below to view members' affiliation and contact information, current projects, upcoming travel, and publications.

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Here you can:

update your personal information (choosing which items, if any are confidential),
list your bibliography (including forthcoming publications),
note your research fields, upcoming research and conference trips, and current projects.

The **My Profile** section is the heart of the web page:



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Please keep your contact information, publications and projects listings up-to-date.
Click below to edit and update your membership directory listings.

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The information you input allows current AARHMS members to keep track of who among us is working in what fields, what our specific projects are, as well as what we have and are publishing. Publications are listed as a series of simple tables (Publications, Recent, and Forthcoming), that can be text-searched or copied into outside applications. The research trip and conference travel database is intended to help us keep in touch and get in touch in person, and to share resources and information when travelling abroad.

Logging in

When you pay your dues for 2009 via the web-page, you will be emailed a temporary password. Use this password to sign in, then proceed to My Profile to designate your permanent password, and update your information, bibliography and research profile.

Please Register & Log In today.

Book Reviews

Editor: Simon Doubleday, Hofstra University

Inés de la Flor Cramer. Los grupos políticos y sociales en la Crónica Sarracina. Currents in Comparative Romance Languages and Literatures, 136. New York: Peter Lang, 2005. 222 pp. ISBN 0-8204-7101-1

Pedro de Corral's late fifteenth-century historical novel, the *Crónica del rey don Rodrigo con la destrucción de España, como los moros la ganaron*, later known as the *Crónica sarracina*, has appeared virtually forgotten by critics, as demonstrated by the fact that the new edition of the text published in 2001 by James Fogelquist was the first since 1587! It is a narrative of daunting length and complexity, and under the circumstances, an entire critical work devoted to Corral's great enterprise is very welcome. Inés de la Flor Cramer has chosen to orientate her study around the social and political issues of the text, with a view to establishing parallels between the turbulent final moments of Visigothic dominion in Spain prior to and during the Muslim invasion of 711, and the chaotic reign of King Juan II when the work was written. Her aim is to provide evidence of a political message, namely that antagonism between different factions of the governing class can have disastrous consequences for a country. The author also proposes to analyse the diverse literary genres at work in the text in order to investigate how this generic hybridity affects the characterization of the social and political groups under discussion.

Ms. Cramer explains her approach more fully in the Introduction, observing the presence of both historical and fictional elements in the *Crónica sarracina*, which also contains features from epic, chivalric romance, myth and what she describes as 'relatos ascéticos' (p. 1),

thereby constituting a medley of genres. She identifies the *Crónica* as a work created on the cusp of the transition from the Middle Ages to the Renaissance, a factor which contributes to its complexity and hybrid nature. Drawing on Bakhtin's theories of genre, Ms Cramer identifies the central features of epic and chivalric romance evident in Corral's work, and acknowledges his use of certain historical sources, such as the *Primera Crónica General*, the *Crónica del moro Rasis*, the *Crónica de 1344* and its *Refundición*, which are intermingled with a large cast of invented characters, and fictional episodes. An interesting point is made regarding the tensions in the text arising from the dialogue between Renaissance ideas and medieval discourse, which create ambiguities in the narrative. The author notes that this is particularly clear in the portrayal of King Roderick, whose ambiguous characterization is highly significant "...ya que el rey desempeña el doble papel de mantenedor de la paz y la unidad del reino por un lado y de causante de su total destrucción por otro." (p. 6). These dialogic tensions are to be revisited in relation to the portrayal of Moorish and Jewish characters, as well as that of women in the text, with the purpose of exploring more fully how its nature as a narrative of transition relates to its content.

There follow six chapters, all with numerous helpful sub-headings. The first chapter explores the historical background to the *Crónica sarracina*, to shed light upon the analysis of the text and to help determine those events which have a historical basis and those which are purely fictional. Key aspects discussed are the ambiguous criteria for the election of Roderick as Visigothic king, the origins of the legend of La Cava, the Islamic conquest itself, the figure of Pelayo and his associations with the Reconquest, and the marriage of Roderick's widow to the Moorish leader Abd al-Asiz, named Abalagis in the text. The author concludes that her exploration shows the ultimate impossibility of establishing the absolute truth regarding those historical events, whose veracity is nuanced by a long series of subjective interpretations. Chapter II explores the portrayal of the Christian knights, which reveals an emphasis upon the disunity of their different factions, and implies that internal disputes of this kind brought about the gradual deterioration of the kingdom. Even the analysis of Count Julian's crucial wickedry and betrayal is deemed by Ms. Cramer to be subordinate to the apparent true cause of the downfall of the Visigothic kingdom, namely the fighting between factions and the discontent aroused by Rodrigo, which in her view reflects the growing dissatisfaction of fifteenth-century Spaniards with their king. The multiple conflicts between knights and the contradictions in their dialogues thus indicate the questioning of medieval chivalric values and contribute significantly to the hybrid and transitional nature of the text. Chapter III is interesting on the subject of the portrayal of the three kings in the work, Rodrigo, Pelayo and the Moor Abalagis. While acknowledging various complexities in the portrayal of Rodrigo, the author notes that Pelayo is set in opposition to him and is characterized by his messianic, predestined role as the saviour of his country. The ambiguous presentation of Abalagis is elucidated, though it is difficult to support the view that his portrayal suggests Corral's animosity towards the Moors (p.103). The text is more ambivalent and sophisticated than that.

Chapters IV and V concern the portrayal of Moorish noblemen and Jews. The former concludes that the image of the Moor in the *Crónica* brings together the ideology of two eras,

the medieval, as revealed in the negative aspects of the invaders, and the Renaissance, in the implicit humanization of the Moor. On the other hand, in Chapter V, the author claims that the invariably negative portrayal of Jewish characters is the result of Corral's own perceptions, shaped by his time and environment. Chapter VI considers the four principal women in the *Crónica sarracina*, La Cava, the duchess of Lorena, Luz, mother of Pelayo, and Eliata, Rodrigo's wife and widow. Ms Cramer ambitiously attempts to take account of the situation of women in the Middle Ages in general. She again draws the conclusion that the equivocalness inherent in the portrayal of these characters reflects the changes in ideology between the Middle Ages and the Renaissance. This is the thrust of her conclusion too. Ms Cramer believes the *Crónica sarracina* to be a work whose ambiguities relating to chivalry, kingship, racial and gender issues convey the changing nature of society and politics at the time it was written. Her final statement is bold, expressing the opinion that the text has a predominantly political message in Corral's desire to show that national security must take precedence over partisan disputes.

This critical study embraces a broad and challenging range of topics, using the fictional and historical dimensions of the *Crónica sarracina* to investigate the political and social themes which Ms Cramer foregrounds. Some aspects of this work undermine the strength and authority of the argument. The author draws information for the historical background from Spanish historians almost exclusively and upon García de Valdeavellanos' 1973 works in particular, when account might be taken of the views of later historians such as Pedro Chalmeta and Roger Collins. It is also surprising that there is no reference to the edition of the text by Fogelquist previously mentioned, as his Introduction contains an important discussion of the political elements in Corral's work. A significant omission is the failure to take account of the ways in which the *Crónica sarracina* relates to the changes in the aims and nature of historiography in the late fifteenth-century.

Due to the ambitious nature of the study and the breadth of the material covered, sweeping generalisations occur at times, and the methodological approach, while thorough, is somewhat basic and repetitive. There is also a tendency to seek to pigeonhole aspects of the text in either the medieval or Renaissance categories, when they transcend such categorization (for example, on page 209, where the presentation of the woman is viewed as being either typical or atypical of the era). In the chapter on Jewish characters, the author compares their presentation in the text with the similarly unfavourable portrayal in the *Primera Crónica General* and the *Crónica del moro Rasis*. She does not mention the contrasting *Refundición de la Crónica de 1344* with its pro-Jewish agenda, although it is referred to on page 86 in a different context. The bibliography has a number of misspellings of names and other errors, and there is no index. In spite of these aspects, the author repeatedly lights upon two fundamentally important features of the *Crónica*, its ambiguity and complexity, both of which are key elements in Corral's innovative and brilliant narrative, not only on the socio-political level but in all dimensions of the work. This awareness of the enigmatic nature of the text, in combination with the comprehensive analysis of its political and social groups, provides an interesting and useful study of a neglected literary masterpiece.

Elizabeth Drayson, University of Cambridge

Madeleine Pardo. L'historien et ses personnages. Études sur l'historiographie espagnole médiévale. Lyon : École Normale Supérieure, 2006 (Annexes des Cahiers d'études hispaniques médiévales, 17). 337 pp. ISBN(13): 9782847881042

This book collects ten thoroughly revised studies, originally published between 1964 (and not 1966 as stated in the Preface) and 2001, on the Castilian historiography of the fifteenth century. The chronological exception is the first essay (“L'itinéraire spirituel de Berzebuey”), dedicated to a famous passage of *Calila and Dimna*, a fictional text translated into Castilian, possibly in 1261, from the 8th-century Arabic version of a 4th-century Indian collectanea of traditional fables. However, as rightly noted by the author, that first study works as a kind of prologue to the others, introducing themes that will be recurrent later on: the relationship between the king and the wise man, the importance of the book, the emergence of the first person and the autobiography, the functions of the historiographical account. In fact, *L'historien et ses personnages* turns around two axes: one, as the title suggests, the complex relation between historians and their characters (kings, nobles, but also historians themselves), the other, not explicit in the title, but present in all the essays, the discussion about the borderlines between reality and fiction.

These are, evidently, closely articulated axes, since historiography, like any narrative – mainly in the medieval cultural conditions – cannot do without memory and imagination. The fiction is clear, for instance, in the tyrannical portrait of King Henry IV written by Alfonso of Palencia (1424-1492), or in Isabel and Fernando's romanesque profile that can be found in *Crónica incompleta de los Reyes Católicos* (1469-1476, probably by Juan of Flores). It is also clear in the memorialized, even autobiographical tone that can be noticed in Alfonso of Palencia's writing, in which, if the subject is the king, the historian himself becomes the central character (as, two centuries before, Joinville, away from the peninsula, had done in relation to Louis IX). This confluence between memory and imagination, that makes an individual speak about himself in the medieval accounts, calls Madeleine Pardo's attention sufficiently that her collectanea begins with the analysis of the / of Berzebuey and it finishes with that of the / of Alfonso of Palencia.

Nevertheless, historiography, either medieval or current, even though in different intensities since it relies on different resources, does not succeed in being exempted from a cultural and social burden that goes beyond individuals. As a French historian, Madeleine Pardo could not ignore Marc Bloch's lesson and, from the beginning, she warns that the

examined chroniclers wrote the history of their times and the history of their past at the same time, and to understand one it is necessary to consider the other. It is through imagination and memory that “they make an effort to best associate past with present” (p.7). That is why the medieval Hispanic historiography never got rid of both imaginative and concrete elements although, from the starting point of an imprecise frontier between the real world and fiction, it had moved towards a new look at the end of the Middle Ages -- “the fifteenth century is the one of historiography” (p.176).

More than focusing on each chronicler’s particular solutions, the several essays try to demonstrate that it is the writing of History that is in the center of everything. They show that, although in a varied way according to each chronicler’s background and trajectory, their accounts played essential roles. They could legitimize a character (“Alfonso de Palencia et Miguel Lucas de Iranzo: exemple de l’utilisation d’un personnage”), an institution (“Place et fonction du portrait du roi dans les chroniques royales”) or a situation (“Biographie et élaboration romanesque: un épisode du *Victoria*”). They could serve as a model, weaving some *exempla* to work as a great *exemplum* (“*La Batalla campal de los perros contra los lobos*”). They could create a genealogical cohesion (“Pelayo et la fille du marchand: réflexions sur la *Crónica sarracina*”) or a social one (“Noblesse et monarchie dans les chroniques biographiques”). They could immortalize a positively famous character (“Des prologues et des rois: le ‘roi’ Alphonse”) or a negatively famous one (“Le roi Rodrigue ou Rodrigue roi”) or even a specific deed (“Guerre et chevalerie selon Alfonso de Palencia: entre fables et histoire”).

To construct such analyses, the author dialogues, closely, with the medieval texts and their authors, triggering, in a certain way, an unfolding of the title of the book: “The historian and his/her characters”. Not only does such title refer to a medieval chronicler and his/her characters, but also to Madeleine Pardo, the modern historian, who changes her antecessors from the Middle Ages into her own characters. As the established dialogue is quite free and personal, it originates very differentiated products. Sometimes the creative analysis is very consistent, as for instance in “Pelayo et la fille du marchand: réflexions sur la *Crónica sarracina*”. Other times it may seem fairly confusing and less solid, as in “Le roi Rodrigue ou Rodrigue roi”.

Whether the balance of the collectanea gets somehow jeopardized by her clear preference for a chronicler, Alfonso of Palencia, who was her object of study in her doctoral thesis; whether the narrative style is not always clear, intersected by some excessively long quotations and notes; whether some hypotheses deserved a more elaborate demonstration; whether the lack of a cross index makes consultation more difficult, one cannot deny that almost all the essays are stimulating, encouraging the reader to revisit the texts studied, to

think over some of their aspects that had gone unnoticed. And that is no little virtue, for in the field of sciences in general, maybe mainly in the humanities, a work is made valuable both by what it shows and by what it suggests.

Hilario Franco, Universidade de São Paulo, Brazil

Harald E. Braun, Juan de Mariana and Early Modern Spanish Political Thought. Catholic Christendom, 1300-1700. Burlington: Ashgate Publishing Company, 2007. Pp. xiii+214 ISBN 978-0-7546-3962-6.

In this book the author redresses anachronistic interpretations of one of the most notorious treatises dealing with issues of constitutionalism, reason of state, tyrannicide, and organized religion. Revisiting Mariana's *De rege* (1599) — a text that many contemporaries, especially Catholic and Calvinist *politiques*, believed to have praised the regicide of Henry III (1589) and to have influenced the assassination of Henry IV (1610) — the author argues that the treatise was a Castilian 'mirror of princes' engaging both Spanish and continental political discussions about the relationship between the monarchy, the clergy, and representative institutions.

The premise of Braun's book is that *De rege* is a multifaceted text containing historical, scholastic, legal, and humanist discourses for the purpose of influencing the Habsburg monarch, Philip III, to reconstitute the political authority of bishops and to propagate the theocratic transformation of the Spanish monarchy. *De rege* advances the theocratization agenda of the post-Tridentine Spanish episcopacy, offering three solutions to the perceived decline of Spain: 1) military authority granted to bishops; 2) the empowerment of legislative and executive authority to prelates; and 3) clerical representation in the Castilian parliament, the Cortes, in order to protect the clergy from royal taxation. If the king wants to succeed as a just and prudent ruler, Mariana argues, the king needs to reestablish a theocracy in which the episcopate not only supervises government but also regains its lost jurisdictions.

The author examines Mariana's logical argument through a contextualization of contemporary issues about human nature (chapter one), representative institutions and their legal traditions (chapters two and three), hereditary monarchy (chapters one, two, three, four, and five), reason of state (chapters two, three, and four), and the professionals of religion (chapter five). The point of departure for Mariana was the prevalence of original sin. Mariana counters the Thomist-Aristotelian assumption that regards civil society as part of the natural order unharmed by the Fall. For Mariana the driving force of history is politics, the lust for

power. While relying on Franciscan theology that rejected the principle of universals, Mariana avoids dialectic and instead assembles historical examples, analyzing dynasties (e.g., Carthaginians and Trastámara), in order to flesh out the theory that “hereditary kingship is the lesser of two evils simply because it responds much better than electoral monarchy to self-interest and weakness as principal features of the human mind and character” (37). Mariana details how positive law and parliaments are easily manipulated by oligarchies, curtailing royal authority. It is critical, then, that the king use his power wisely, providing privileges and legal exemptions in order to preserve the commonwealth and prevent civil war.

The third chapter is an analysis and illustration of Mariana’s vision of benevolent royal government and its relations with representative institutions. In this nexus, Mariana refuses to say where ultimate authority and sovereignty rest, for he is more interested in suggesting proposals for reform procedures. The king must always practice self-restraint, limiting his absolute power and arbitrary rule. If the king expresses a power that is both limited and absolute, he will reap the benefits of internal stability and concord. Mariana draws from Castilian legal history to explain to the king the complexity of monarchical authority and communal autonomy — a balancing act that requires the application of the knowledge of customary law and dynastic history, and realistic assessments of the political situation. The king should arrest the constitutional efforts of the cities seeking to restrain royal power, but he should also allow them to petition their grievances. A prudent king is one who rules with the consent of the people, thereby preventing any potential for tyrannicide. A proven tool for this balance is the king’s power of *merced* as the mechanism to grant rewards and legal exemptions.

The fourth chapter expands upon Mariana’s exposition of the monarch’s reason of state, the components of good sense, comportment, virtue, and prudence. Prudence is the best weapon, and its application is compatible with ethical norms. Mariana illustrates a syllabus of prudent rule, explicating notable examples: Caesar, Sallust, Livy, Tacitus, and the memoirs of Philippe de Commynes. Through these models, Mariana is building his case that, instead on the royal reliance on *privados*, powerful lords, and false prophets, royal dependence on prelates is the prudent way of rule. Courtly politics and world affairs are dangerous zones that require not only diplomacy but also prudent advice that only prelates can provide.

The last chapter addresses Mariana’s overall argument, that the true guardians of the realm are the prelates, for they are the best supervisors and wise harmonizers. The survival of the dynasty requires the safeguard of the church because of its capacity to thwart civil war. At this point Mariana turns the argument, criticizing the monarchy, which has gone astray by curtailing the jurisdiction of the church, expropriating ecclesiastical properties, revoking clerical tax exemptions, and depriving prelates of their executive role in royal government. Mariana

supports his theocracy claim with scriptural examples (e.g., Moses and Christ), and he underscores priestly functions by illustrating clerical administrators (e.g., Rodrigo Jiménez de Rada) who defended religion and the *respublica*.

The author's analysis of *De rege* advances the state of scholarship by illustrating the highly contested domain of dynastic politics and sketching the text's impact in the development of constitutional theories and state power in early modern Europe, positioning Mariana's book as an executive manual for advancing a system of checks and balances. The author contextualizes scholastic, humanist, and legal discourses in their Counter Reformation environment, and provides a historical framework to measure the thrust of democratic forces ascertained by early modern theorists. The author exposes the contingent nature of political engagements, not only analyzing contemporary concerns about the fragility of monarchy, the waning power of the church, and the threat of parliamentary authority, but also assessing scholarly traditions that interpret the historical trajectory of constitutionalism and representative institutions.

Aurelio Espinosa, Arizona State University

Pablo C. Díaz Martínez, Clelia Martínez Maza and Francisco Javier Sanz Huesma. Hispania tardoantigua y visigoda. Istmo Historia de España V. Madrid: Istmo, 2007.

To an Anglophone audience, this book is of primarily historiographical interest, demonstrating as it does the final victory of transformationist rather than catastrophist interpretations of Spanish late antiquity. Though hardly earth-shattering in itself (few outside Oxford nowadays accept a straightforward "end of civilization" approach to late antiquity), the shift is nevertheless significant within the intensely conservative world of narrative syntheses of Spanish history written in Spain. In that sense, the book represents the final integration of Spanish research on Roman and Visigothic Spain into the European mainstream, associated elsewhere with the vast Transformation of the Roman World project sponsored by the European Science Foundation in the 1990s, and with the in-house assumptions of the journal *Antiquité Tardive*, where Spanish is now domiciled as one of the five languages of scholarly record.

That said, nothing in this volume of the Istmo Historia need surprise or detain the specialist. Those looking for a factually dependable overview may rely on the chapters written by Díaz Martínez and the short section on religion by Martínez Maza. Sanz Huesma's long chapters on the later Roman empire, however, are riddled with small but serious factual slips

(dates out by a year or two, imperial brothers identified as father-and-son, etc.); after counting one error for every five of the first hundred pages, the reviewer stopped keeping track. The centrality of cities and local aristocracies is accepted throughout and archaeology has made more of an impact on the text than is normal in surveys of this sort (for what it's worth -- there are no illustrations or maps, which makes discussion of material evidence rather less helpful to the reader than it might have been). Díaz is usefully skeptical of a crisis of the late Visigothic period, as Sanz is for that of the fifth century.

Yet for all these signs of integration into the mainstream of late ancient scholarship, the scholarly outlook of the text is resolutely Spanish, so that every interpretative innovation of the past two decades is attributed to a Spanish scholar (often Javier Arce), regardless of its actual origins in the scholarly literature, while the bibliography is almost willfully parochial. Readers with an interest in the later sixth and seventh centuries will welcome Díaz's synthesis of views he has published piecemeal in many articles over the past twenty years. No one else need give this book much attention.

Michael Kulikowski, University of Tennessee

Rebecca Lynn Winer, *Women, Wealth, and Community in Perpignan, c. 1250-1300. Christians, Jews, and Enslaved Muslims in a Medieval Mediterranean Town* (Aldershot, UK/Burlington, VT: Ashgate, 2006), Pp. xvii, 258, Hard-cover ISBN-10: 0754608042.

In *Women, Wealth and Community*, Rebecca Winer examines the status and situation of women in the city of Perpignan in the second half of the thirteenth century. She focuses on ordinary women, in order "to reconstruct the gender system... focusing on how a woman's social rank, age, marital status, and religion determined her economic and legal options in this society" (p. 2). The categories of analysis she employs include not only social rank and marital status—the traditional orientation of such studies—but also religion, by examining the lives of Christian, Jewish and enslaved Muslim women who lived in the town. This approach complicates and enriches the picture she presents, enabling her to study a patriarchal system in which women from each group were "continually negotiating a system of gender and religious difference [they] could never control." (p. 4). As a framework for investigating religious diversity she draws on Nirenberg's *Communities of Violence*, in order to understand the complexity of interaction among communal groups. She accepts his proposal that religious difference in the Crown of Aragon was characterized by a process of negotiation among religious groups developed by the dominant Christian society that created very precise socio-cultural roles for Muslims and Jews.

The *locus* of the study is Catalan Perpignan, a town that has been French since the signing of the Treaty of the Pyrenees in 1659, but was part of the Crown of Aragon through most of the thirteenth century. In 1276, as a consequence of the will of King James the Conqueror, the town, along with the king's other territories in Roussillon and with Montpellier, was attached to the Kingdom of Mallorca in order to create an appanage. These territories formed the inheritance of his second son, James. Thus, Winer presents Perpignan, a "capital" of the Kingdom of Mallorca, as an example of a Mediterranean town, the study of which can provide a model of analysis and comparison for understanding the Mediterranean, and can be used to challenge assumptions regarding women and gender that have until now been based primarily on Italian evidence. Winer's study is document-driven, the result of exhaustive and precise research centering on notarial registers (or protocols)—a rich source for social history. Perpignan's notarial archives are abundant; in the thirteenth century there eleven notaries in the city, employing a total of forty-three scribes. The documents they produced, including wills, marital agreements, business contracts, and other civil and commercial documents, allow Winer to tap into the lives of individuals of all social ranks, and to impressively sketch out the lives of "ordinary" women.

The book is divided into six chapters. The first, "Gender and the Three Religions in Medieval Perpignan," comprises, in effect, a lengthy and detailed introduction to the study. The second chapter, "The Christian Woman as Daughter, Wife, Mother and Widow" investigates the limits of women's agency in the context both of their birth family, and the family that they married into. Women were always associated with men, whether a father, a husband, or sons. But although they lived within a gender system created and controlled by men, they were not powerless or without choice. For example, women who received generous dowers from the husbands or who had been emancipated by widowhood were able to take an active role in the family and even to control the patrimony while their children were minors. In Chapter Three, "Christian Widowed Mothers and Guardianships," the study of a sample of almost two hundred contracts allows the author to draw the conclusion that most widows did, indeed, remain guardians of their children, although a pre-condition for this was they not remarry and that they live a chaste life. Next, the fourth and fifth chapters, "The Jewish Woman as Daughter, Wife and Widow," and "Jewish Widowed Mothers as Caregivers for Their Fatherless Children," address similar themes, within the context of Jewish society. While this approach lays out the author's arguments in a clear and accessible format, it has the effect of making the first four chapters overly symmetrical and, perhaps, somewhat repetitive. Her comparative work yields some interesting conclusions. She finds, for example, that although in most matters Jewish women's lives resembled that of their Christian counterparts, they took a less active role in the credit and commercial spheres than Jewish women in Northern Europe. And, while Jewish women also acted as guardians for their children, they did so within a system of wardship in

which other male family members participated simultaneously. The future of fatherless children was a preoccupation of the entire Jewish community; thus, Jewish widows were not as likely as Christian ones to serve as the sole guardians of their minor children. Finally, Chapter Six, “Inside the Home: Christian Servants and Enslaved Muslim Women”, provides an interesting glimpse of the lives of women of the city’s third communal group, and most particularly the enslaved Muslim women who were used as servants in Christian and Jewish households. Winer compares their experience to free Christian servants (who were restricted to working in Christian households). Muslim slaves and Christians servants were both vulnerable, although the situation of slaves was far more marginal – they were subject to sexual abuse by their masters, and could be forced into concubinage or into acting as wet-nurses for their owners’ children.

At the close of the final chapter, there is a one-page conclusion that complements the short conclusions ending each chapter. This is a rare disappointment in an otherwise engaging and thought-provoking study. Readers would have appreciated a longer general conclusion which not only would have brought together the findings of the volume, but would have applied these conclusions to the history of medieval women in general, or would further have reassessed or criticized the established framework for such analyses.

In conclusion, *Women, Wealth and Community* is an excellently-researched analysis of how the gender system functioned in a thirteenth-century Mediterranean town, and of how Christian, Jewish and Muslim women lived within their families, as women, and as part of a larger community. This is a work that is particularly valuable because it employs unedited and previously unexploited archival material to investigate groups that are often left out of historical analyses due to the nature of the sources commonly at our disposal. It is a most welcome book that will be of interest not only to historians of gender and of the medieval Crown of Aragon, Europe and the Mediterranean, but which will also be a valuable resource for those of us who teach seminars and comparative courses in Women’s History.

Núria Silleras-Fernández, University of California, Santa Cruz

Tom D. Dillehay, Monuments, Empires, and Resistance: The Araucanian Polity and Ritual Narratives. New York: Cambridge University Press. 2007. 484pp. ISBN 0521872626, 9780521872621.

Since Alonso de Ercilla y Zúñiga immortalized their struggle against Spanish colonialism, the “Araucanian” Indians have been iconic figures of resistance in Latin America. Araucanians, whose most numerous descendents are the Mapuche, have defended their territory in central-southern Chile from Inkan, Spanish, and Chilean incursions. In the twentieth-century, politicians, social commentators, and journalists stereotyped these indigenous communities as bellicose. Consecrated versions of national history incorporated the Araucanians as a strong element of the “Chilean race.” The depiction of Araucanians as anachronistic warriors has served to marginalize Mapuche claims to economic and cultural autonomy.

Tom Dillehay’s study of Araucanian mound building is as provocative as it is dense. It joins a growing body of scholarship, including the work of historian José Bengoa, which has re-examined the history of the indigenous in the region. Dillehay fully accomplishes his objective, “to challenge the notion that the southern Araucanians were primarily hunters and gatherers, with some knowledge of agriculture, prior to contact with the Spanish and that as a result of this contact they amalgamated and semicentralized to defend themselves against the intruders.” (398) Dillehay demonstrates that the Araucanians had already developed economic and political practices that enabled them to defeat the Spanish. He shows that the structure of the Araucanian polity changed in response to the conflict with Spanish colonizers, but was not merely a reaction to this threat.

This book focuses on the history of the Purén-Lumaco valley, through a study of the practices and ideologies of mound building. Dillehay dates isolated burial mounds as early as 200 BCE, but his story begins around the twelfth-century when building became a more widespread practice. The book convincingly puts forward ways in which mounds were crucial to Araucanian stability and identity. Mounds served as burial plots, bridges between living and ancestral worlds, portals for *machi* or shaman-healers, maps of kin lineages, behavioral guides, historical monuments, and ceremonial sites. The mounds are geographically linked to one another in meaningful ways and nearly all footpaths pass them. Furthermore, the mounds “provide a spatial framework for social interaction and community organization.” (320) Rather than an absolute concept of time, Araucanians viewed history as centered in ancestral events. Thus, “mound literacy” is essential to the construction of a history that resonates with traditional Araucanian world-views and is of clear importance to the contemporary Mapuche’s continuing struggles.

This book should impact the historiography of Chile, and the Americas more broadly, in a number of ways. Dillehay argues that the Araucanian polity began to centralize in response to Inkan influence. Traditionally, the Maele River was considered the boundary between Inkan and Araucanian territory. Dillehay presents evidence that Inkan contact involved more cultural and political exchange over a larger region than previously believed. This serves as the basis for the book's most valuable contribution, which is his demonstration that rather than a military-driven society, Spanish ineptitude, or environmental advantages, it was the political structure, tactical know-how, and the incorporation of new ethnic groups that empowered the Araucanian of Purén-Lumaco to maintain their viability.

The process of centralization that began during Inkan contact intensified in response to Spanish aggression. An explosive buildup of mounds between 1550 and 1650 was part of the foundation of a new social order that was supra-local and resolved lineage rivalries. Dillehay's suggestion that this occurred without a corresponding increase in inequalities is fascinating. He argues that secular leaders gained power, but that their ultimate goal was to control people, not economic resources. This is a hypothesis that should stimulate further research. If mound practices shaped the construction of an Araucanian polity, as Dillehay's book appears to have proven, an analysis of how this process related to gender roles seems particularly warranted. Recent studies have shown that women have been in charge of spiritual ceremonies in this region. Therefore a discussion of how the empowerment of secular leaders may have impacted their authority would be consequential to Dillehay's assertions about equality and inclusiveness of this polity.

Methodologically, Dillehay is interested in the relationship between the physical and textual evidence. His efforts certainly attest to the valuable insights historians can glean from the archeological record. At times, however, it is unclear how he approaches different types of sources with an equally critical analysis. Moreover, Dillehay does a wonderful job explaining the pan-Araucanian concept of time, history, and memory through mounds, but he misses the opportunity to reflect at length on why mound use has declined among the Mapuche. Outside of a brief reference to conflicts with the Pinochet dictatorship and urbanization, the reader is left to speculation. Given the persistence of mound building the answer is far from obvious. Finally, a discussion of ethnographic methods would have benefited the readers' understanding of Dillehay's findings. He explains that his archeological dig prompted the community to hold a ceremony to prevent angry retribution of ancestral spirits. Understanding the relationship between the indigenous communities of the valley and academic would have contextualized this narrative, which Dillehay analyzes at length for its historical information.

In sum, this book represents over three decades of Tom Dillehay's archeological, ethnographic, and archival fieldwork. As one would expect from such a book, it is not for the uninitiated. That said, it should attract a wide range of scholars interested in state-building, material history, memory, and ethnic identity. Overall, Dillehay has made a very important contribution to our understanding of colonialism, ethnic identity, and social change among the indigenous of Purén-Lumaco. I expect social scientists will be grappling with his findings for years to come.

Brenda Elsey, Hofstra University

All reviews are available on-line at the AARHMS site. 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).

General Announcements

AARHMS at the International Medieval Congress at Kalamazoo (May 7-10, 2009)

1109/2009: 900th Anniversary of the Death of King Alfonso VI of Leon-Castile

Session #1: The Three Religious Communities in 11th- and 12th-Century Iberia

Sponsor: American Academy of Research Historians of Medieval Spain

Organizer: James D'Emilio, University of South Florida

Presider: Lucy K. Pick, University of Chicago

"Muslims and Christians in Medieval Iberia: Borders, Boundaries, and Jihad"

Nina Safran, Pennsylvania State University

"Hammam: Dirt and Cleanliness in Muslim-Christian Relations in al-Andalus"

Ragnhild Johnsrud Zorgati, University of Oslo

"Rabbis and Imams in Love: Erotic Poetry and Biblical Narrative in 11th and 12th Century Andalusia"

Shari Lowin, Stonehill College

"Beauty within Reason: Maimonides, Averroes, and Almohad Aesthetics"

Jessica Streit, Cornell University

Session #2: Religious Reform and Cultural Change

Sponsor: Association for Spanish and Portuguese Historical Studies

Organizer: James D'Emilio, University of South Florida

Presider: Miriam Shadis, Ohio University

“Reconsidering Cluny in Spain”

Lucy K. Pick, University of Chicago

“Architecture and Liturgy in the Kingdom of Alfonso VI of Leon and Castile”

Rose Walker, Courtauld Institute of Art

“From Muslims to Pagans: Alfonso VI, the Conquest of Toledo, the Al-Murabit Invasion, and the Creation of an Enemy”

Liam Moore, Columbia University

NEH Summer Seminar on “Celestina and the Threshold of Modernity” (July 6-August 7, 2009)

E. Michael Gerli will be conducting a National Endowment for The Humanities 2009 Summer Seminar for College and University Teachers, Celestina and the Threshold of Modernity, at the University of Virginia, Charlottesville (July 6-August 7, 2009). Full information on the seminar, including the link to the on-line application cover page at the National Endowment for the Humanities web site, can be obtained via:

<http://www.virginia.edu/span-ital-port/Celestina.html>

Any questions about the seminar or the application procedure should be directed to gerli@virginia.edu

The five-week seminar offers a \$3,800 stipend to all participants and a wonderful opportunity to explore the uniqueness of Celestina together with a group of well informed colleagues.

2008 Bishko Prize from SSPHS

The Society for Spanish and Portuguese Historical Studies solicits submissions for the annual Charles Julian Bishko Memorial Prize for the best article published in 2008 in the field of medieval Iberian history by a North American scholar. Initiated in 2003, the Bishko Prize honors Professor Charles Julian Bishko, the distinguished historian of medieval Iberia who taught for 39 years at the University of Virginia.

This year's prize, consisting of an honorarium of \$250, will be awarded at the 2009 annual meeting of SSPHS (Kansas City, Missouri, April 2-5).

Complete information and instructions for submission of articles is available on the SSPHS website (<http://www.ssphs.org>) at: <http://uweb.cas.usf.edu/ssphs/bishko08.htm>

CFP: Southwest Council of Latin American Studies (SCOLAS), Santo Domingo (March 11-14, 2009)

From March 11-14, 2009, the Southwest Council of Latin American Studies (SCOLAS) will hold its annual conference in Santo Domingo. The theme of the 2009 SCOLAS Conference is “One World, Many Worlds: Composing the Americas.” SCOLAS welcomes proposals for individual papers or whole panels from across the academic disciplines.

At this conference, we want to reconsider the ways that multiple influences: cultures, races and languages, have interwoven to create the worlds that collectively we know as the Americas. What have been the gains, what have been the costs, of this mixing and merging? What does the future hold for the many strands that, together, shape and delineate the Americas in an environment with eroding borders but growing psychological barriers? We encourage you to explore these themes as they have influenced the creation of the Americas through the prisms of human endeavor, reflected in our academic disciplines, including but not limited to the arts, social relations, human enterprise and the sciences.

To submit a paper proposal and/or panel proposal please visit <http://www.baylor.edu/scolas> and complete the appropriate form(s). Note that panels are limited to four papers maximum. The deadline for receipt of proposals is **October 31, 2008**. We will send acceptances by December 5, 2008.

The Dominican Republic, on the eastern side of the island of Hispaniola, is the location of a number of hemispheric firsts, including Columbus’ landing on his first American voyage. Further, within the charming Ciudad Colonial, the initial successful settlement of Europeans from the Iberian Peninsula, you will discover the hemisphere’s earliest paved street (Calle de las Damas), its original hospital (Hospital San Nicolás de Barí), and initial cathedral (Catedral Primada de América). Its historic significance, beautiful beaches and temperate climate, notable friendliness, and of course, the meringue, all help to make the Dominican Republic one of the hemisphere’s prime travel destinations.

The conference hotel for SCOLAS is the Intercontinental V Centenario. Our special conference rates are:

Singles: \$100/day (including the American buffet breakfast)*

Doubles: \$125/day (including American buffet breakfast)*

*Plus tax

The V Centenario is located on Santo Domingo's Malecon, with sweeping ocean views. It is twenty minutes away from the country's Las Americas International Airport and near to the colonial city as well as shopping and restaurants.

Please direct questions about the conference to Dr. Janet Adamski at scolas@umhb.edu.

Conference: "Encounter of Scholars", NYU (April 24, 2009)

Prof.H.Salvador Martinez is organizing an "Encounter of scholars" to celebrate the IX Centenary of the death of king Alfonso VI of Leon-Castile (1065-1109). The event will take place at New York University's King Juan Carlos I of Spain Center on April 24, 2009. It will be one day event and scholars from France, Spain, Canada and USA will take part. If you wish to receive a copy of the complete Program, please, send an e-mail to hsm1@nyu.edu.

Conference: Society for the Medieval Mediterranean, Institute of Arab & Islamic Studies University of Exeter (Streatham Campus) (July 9-12, 2009)

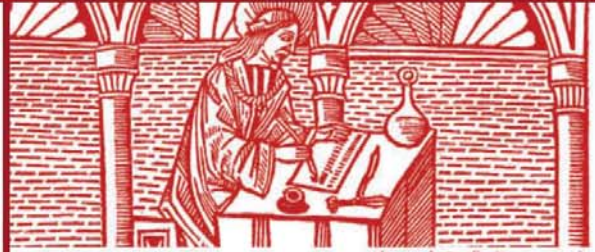
The doyen of Mediterranean History, Fernand Braudel, has described the Mediterranean as "the greatest document of its past existence". The Medieval Mediterranean has been perceived as a crossroads to which many peoples, in particular missionaries, merchants and mercenaries have flocked. The land divides, the sea unites; or, to paraphrase Braudel, the sea represents not only the greatest feature of the Mediterranean, but also its unity and coherence.

This three-day conference will explore the activities of such people and show that the Medieval Mediterranean was very much one world despite the religious and cultural differences commonly supposed to have divided the region. Our conference will seek to highlight these differences and similarities in a true illustration of diversity within a unity. We invite papers, together with abstracts, in the fields of archaeology, art and architecture, ethnography, history (including the history of science), languages, literature, music, philosophy and religion.

For more information see:

<http://huss.exeter.ac.uk/iais/all-events/conferences/smm-conf.php>

La corónica



Call for papers: Cluster on the burlesque, the parodic, and the satiric

La corónica would like to invite every medievalist to submit a paper for a cluster on the burlesque, the parodic, and the satiric in Spain from the middle ages to the early modern period. The papers should deal with such texts as the *cantares de escarnio y maldecir*; Juan Ruiz's *Libro de buen amor*; the *Coplas de la panadera*; the *Coplas del Provincial*; the *Coplas de Mingo Revulgo*; Fernando de Rojas' *Celestina* (and progeny); the satiric *preguntas y respuestas*; Luis de Milán's *El cortesano*; and, the poetic production of such writers as Rodrigo de Reinosa, Juan Poeta, Anton de Montoro (etc.)—that is, all of the poetry belonging to the *cancionero de burlas*, including *Carajicomedia*. In addition, ever since Whinnom suggested that we read the courtly lyric attuned to possible sexual innuendos, many of the love lyrics of the *cancionero* have also been open to a satiric, or at least burlesque, interpretation. Papers that approach the love lyric from this point of view will also be considered, as well as those that see in the burlesque content of sixteenth-century theater a projection or elaboration of medieval satire.

Possible themes:

- External Influences: The *carmina priapea* and *fescennina*, the Goliardic song, the Arabic *badiha*, the Catalan *maldit*, the French *fabliaux*, the Italian *novella*, etc.
- Poetics of Insult: The characteristics of satiric verse.
- Festive Courts: Burlesque exchanges as "consensual" fun, "certámenes" and "bufones."
- Church and State: The satire of political and religious establishments, and censorship.
- Representation of Sex: The prostitute, the homosexual, the Jew, the Moor, the Christian, the foreigner.
- Satire of Characters: The friar, the ruler, the noble, the peasant, the merchant, the Jew, the Moor, etc.

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Those interested should indicate their intention to submit an article to Prof. Frank A. Dominguez (unconfad@ils.unc.edu) as soon as possible. Submissions will be evaluated by a committee of peers, and those selected will be published in *La corónica* in the fall of 2009. All papers should adhere to the style recommendations of *La corónica* (<http://college.holycross.edu/lacoronica/normas.htm>) and will be due electronically on February 29, 2009.

Members' Announcements

Jeff Fynn-Paul notes that he has recently begun a 3.5 year postdoctoral position at the Research Institute for History and Culture at Utrecht University, The Netherlands, on a project entitled "The Evolution of Financial Markets in Pre-Industrial Europe." He reports that Utrecht is a great place to live, and the department is a great place to learn and practise economic history.

An article called "Civic Debt, Civic Taxes, and Urban Unrest: A Catalan Key to Interpreting the Late Fourteenth-Century European Crisis," was published last year in Lawrin Armstrong et al., eds., Money, Markets and Trade in Late Medieval Europe: Essays in Honour of John H.A. Munro. (Brill 2007).

Another article, "Tartars in Spain: renaissance slavery in the Catalan city of Manresa, ca. 1408" is forthcoming in the Journal of Medieval History, in December 2008.

A larger-scale study of slavery called "Empire, Monotheism, and Slavery in the Greater Mediterranean Region from Antiquity through the Early Modern Era" is forthcoming in Past and Present, hopefully in 2009."

Congratulations!

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Francis Tobienne, Jr. announces:

"The Position of Race and Magic in the Spanish Margins, Or the Middling of Magique in the Late Medium Aevum." The 44th International Congress on Medieval Studies: the panel on XVth Century Studies, Western Michigan University, MI., 7-10 May 2009.

He is also reviewing a book due Spring 2009:

Speaking of the Moor: From Alcazar to Othello by Emily C. Bartels. The Sixteenth Century Journal: The Journal of Early Modern Studies, forthcoming, Spring 2009.

His book The Position of Magic In Selected Medieval Spanish Texts (Cambridge Scholars Publishing, April 2008), which was included into the Harvard Widener Library (HOLLIS) and catalogued as:

LOCATION: Widener WID-LC PQ6046.M29 T63 2008x

HOLLIS Number : 011529940

*Congratulations!*

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Núria Silleras-Fernandez announces the publication of her book:
Power, Piety and Patronage in Late Medieval Queenship. Maria de Luna (New York: Palgrave
Mcmillan, The New Middle Ages, 2008) Hardcover (1-4039-7759-3), 272 pages.

Congratulations!

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Andrew (Steve) Arbury, professor and department chair at Radford University, has recently  
published a new art appreciation text book:

ABOUT ART

Kendall/Hunt Publishing Co.

ISBN: 978-0-7575-5161-1

For more information, contact:

Curtis Ross, Kendall/Hunt Publishing Co.

[cross@kendallhunt.com](mailto:cross@kendallhunt.com) or 804-285-9411

*Congratulations!!!*

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Alberto Ferreiro announces the following publications:

The Visigoths in Gaul and Iberia (Update): A Supplemental Bibliography, 2004-2006.

Medieval and Early Modern Iberian World, 35. Alberto Ferreiro. E. J. Brill, 2008.xxviii +308 p.

“Adoptionism” “Isidore of Seville” “Visigothic Hispano- Roman Councils” “Priscillian” “Mozarab
Rite” “Reconquest” “Martin of Braga” in The New Westminster Dictionary of Church History.
Westminster-John Knox Press, 2008.

“De prohibition carnis: Meat Abstention and the Priscillianists.” Zeitschrift für
Antikes Christentum 11, 3 (2007 [2008]) 464-478.

“Senseless Superstition or Powerful Devotion? A look at the veneration of relics “
Catholic Answer May-June 22, 2 (2008) 26-28.

“Martin of Braga, *De trina mersione*, and the See of Rome” Augustinianum 47 (2007) 193-207.

Congratulations!!!

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Aurelio Espinosa announces the following publication:

The Empire of the Cities: Emperor Charles V, the Comunero Revolt, and the Transformation of the Spanish System (Brill, 2008).

*Congratulations!!!*

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John Williams announces he has been elected a fellow of the Medieval Academy of America.

Congratulations!!!

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Jean Dangler announces the following publication:

***diacritics*** dedicated to "Theories of Medieval Iberia", vol. 36, numbers 3-4, fall-winter 2006. It is available through Project Muse.

*Congratulations!!!*

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Simon Doubleday, Associate Professor of History at Hofstra University, currently holds the position of Visiting Scholar at the Center for European and Mediterranean Studies at NYU. He is an Executive Editor of the interdisciplinary Journal of Medieval Iberian Studies (note special subscription offer for AARHMS members, advertised in this issue!), and warmly welcomes submissions from members of AARHMS. The JMIS web site is:
<http://www.tandf.co.uk/journals/titles/17546559.asp>

Simon has recently co-edited two volumes:

1. In the Light of Medieval Spain. Islam, the West, and the Relevance of the Past, ed. Simon Doubleday and David Coleman (New York: Palgrave, 2008). "This groundbreaking collection of essays offers a series of refreshingly new, daringly diverse, and boldly political ways of reading the Spanish Middle Ages today, making a forceful case for the continued relevance of Spanish history for our conflict-ridden world."—Sebastiaan Faber, Professor of Hispanic Studies, Oberlin College and author of *Anglo-American Hispanists* and *the Spanish Civil War*. Please see: <http://us.macmillan.com/inthelightofmedievalspain>
2. Border Interrogations. Questioning Spanish Frontiers, ed. Benita Sampedro Vizcaya and Simon Doubleday (Oxford: Berghahn Books, 2008).

Contributors include: Michael Armstrong-Roche, Joseba Gabilondo, Mariano Gómez Aranda, Francisco J-Hernández Adrián, Susan Martín Márquez, Alberto Medina, Cristina Moreiras-Menor, Parvati Nair, Vicente L. Rafael, David Rojinsky, H. Rosi Song, and Eduardo Subirats.

Please see:

<http://www.berghahnbooks.com/title.php?rowtag=SampedroBorder>

Simon's recent article "Decolonizing the Mediterranean. Views from the 'Dark Continent of History'", Europe/NYC. New York Consortium for European Studies (NYU/Columbia), October 2008, 1-7, hinting at his current research project, is available online at:

<http://cems.as.nyu.edu/docs/CP/1041/October2008newsletter.pdf>

Congratulations!!!

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Alexandra Guerson gave two papers at international conferences this year:

"Seeking remission: Jews and conversos in the Crown of Aragon, 1380-1391," *The Conversos and Moriscos*, IV International Conference, Segovia, Spain, 5 June 2008.

"Looking for an heir: Jewish bigamy and the royal courts in the late fourteenth-century Crown of Aragon," Renaissance Society of America meeting, Chicago, IL, 3 April 2008

She is currently writing a dissertation on Christian-Jewish relations in Catalonia and Aragon between 1370-1391.

*Congratulations!!!*

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Therese Martin announces the following publications:

'Recasting the Concept of the 'Pilgrimage Church': The Case of San Isidoro de León,' *La corónica* 36/2 (2008), 165-189.

'Hacia una clarificación del infantazgo en tiempos de la reina Urraca y su hija la infanta Sancha (ca. 1107-1159), *e-Spania* 5, June 2008,

<http://e-spania.revues.org/document12163.html>.

'Una reconstrucción hipotética de la portada norte de la Real Colegiata de San Isidoro, León.' *Archivo Español de Arte* 81 (Dec. 2008) (in press).

Congratulations!!!

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Dana Wessell Lightfoot announces the following publications:

“The Projects of Marriage: Spousal Choice, Dowries and Domestic Service in early Fifteenth-Century Valencia”, Viator 40.1 (2009).

“The Power to Divide?: *Germania* Marriage Contracts in Early Fifteenth-Century Valencia”  
Forthcoming in Across the Religious Divide: Women's Properties in the Wider Mediterranean (1300-1800), ed. by Jutta Spurling and Shona Wray Kelly (Routledge).

*Congratulations!!!*

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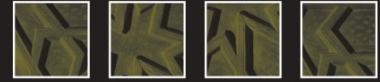
This newsletter is sent out only in electronic format. The AARHMS email distribution list will not be made public, sold or otherwise used except for the distribution of the semi-annual AARHMS newsletter.

Please email address corrections to Dana Lightfoot, newsletter editor at: dilightfoot@utep.edu

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Journal of Medieval Iberian Studies

The *Journal of Medieval Iberian Studies* is a new interdisciplinary journal for innovative scholarship on the Christian, Jewish, and Islamic cultures of the Iberian Peninsula from the fifth to the sixteenth centuries. *JMIS* encompasses archaeology, art and architecture, music, philosophy and religious studies, as well as history, codicology, manuscript studies and 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.



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Submissions

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 submissions by attachment, preferably as a Rich Text Format (.rtf) file, 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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