



Newsletter Winter 2010

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 Northern British Columbia

Welcome to the Winter Edition of the AARHMS newsletter! We hope you enjoy the book reviews, conference announcements and members' news that we have this edition. This 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 lightfoot@unbc.ca.

A special welcome to our new president, Adam Kosto and a new member of our executive board, Theresa Vann!

Thank you to all who have contributed to the Winter 2010 edition of the newsletter.

From the President

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

Dear AARHMSistas,

It is with great pleasure that I write my final presidential blurb for the AARHMS newsletter; not so much because I have not enjoyed writing them, but because I have the honor of handing over this responsibility to Adam Kosto, who is our new President, beginning January 1, 2011 and serving through December 2013. In the three years that I have been President of AARHMS my goal was to both modernize our organization and refocus it as a forum for communication and collaboration among both scholars and graduate students, in the Anglo-American world and Spain (our traditional constituencies) and beyond.

The most significant undertaking involved a complete re-design of our website which is now not only a portal for news and announcements and a repository for past newsletter issues, but a dynamic member-accessible database of medievalist/Hispanists and an online dues payment system. This has streamlined our accounting procedures, made maintaining active status for

members more convenient, and removed considerable disincentives (i.e. the need to purchase costly international money orders) for foreign members. This project was possible thanks to the endowment that the late Fr. Robert I. Burns, former AARHMS President, established. Although this was intended to be a travel bursary fund, the Board voted unanimously to reassign the funds, in view of the fact that the bursary program had languished and the income produced by the endowment was no longer sufficient to sustain it.

A second task, which I did not manage to see through to completion and which I am leaving for my successor is the formal administrative reorganization of AARHMS. Over the years (and particularly those pre- hard-drive years), we managed to lose track of certain key documents, notably our charter or constitution. This had a significant impact on us this year, when partly as a consequence of this we saw our tax-free status as an organization effectively suspended, subject to review. Members will have noticed this when our Paypal status was put on hold earlier this year. Thanks to the tireless work of Mark Johnston, AARHMS Treasurer, these matters have been brought to order. We now have an accounting firm to handle our dealings with the IRS and we look forward to our Paypal account being reactivated. For co-ordinating all of this Mark deserves our thanks, particularly in view of his many, many other obligations. A new AARHMS Constitution should be in the works shortly.

The other notable development during my term as President and one I can take absolutely no credit for is the founding of the *Journal of Medieval Iberian Studies* and the establishment of an institutional link between AARHMS and the periodical. This top-notch peer-review journal was established on the initiative of AARHMS Book Review Editor, Simon Doubleday and his colleagues and collaborators. With only two volumes produced so far, the *JMIS* has already established itself as an important venue for innovative scholarship both by established authorities and emerging voices in our discipline(s). This is no small accomplishment, given the reticence of publishers to embark on (expensive) new series and the existence of other excellent "competing" journals (such as *al-Masaq* and *Mediterranean Encounters*). So, congratulations to Simon and his team for this important accomplishment.

I'd also like to mention two new members of the AARHMS Advisory Board: Theresa Vann of Saint John's University, and James Todesca of Armstrong Atlantic State University, who is now our Conference Co-ordinator.

Finally, I'd like to thank Dana Wessell Lightfoot for her excellent work over the last three years compiling news and announcements and editing this biannual newsletter.

To close, let me say that I hope that AARHMS continues to grow and that its current members remain active. In these challenging times promoting our profession, each other and ourselves, is critical to the survival of History and the Humanities, and it is worth remembering that the

nature of our vocation is not competitive but collaborative. So, put together a conference panel for an AARHMS-sponsored conference session, contact Simon if there's a book you'd like to review, keep us all abreast of your honors and accomplishments through our newsletter announcements, and – above all – be sure to pay your annual dues. To paraphrase the words of Teo Ruiz, my predecessor as President: what better deal can you get for little more than the price of a couple of *cappuccinos*?

Brian Catlos

Book Reviews

Editor: Simon Doubleday, Hofstra University

Richard Kagan, Clio and the Crown: The Politics of History in Medieval and Early Modern Spain. Baltimore: Johns Hopkins University Press, 2009. Pp. xiv + 342. ISBN-13: 9780801892943.

In the early modern age of “state-building” and imperial expansion, European rulers used every means at their disposal to enhance their public image as well as their actual military and economic power at home and abroad. This meant the commissioning of art, architecture and literature as well as religious and political propaganda. The monarchs of Spain were no exception. A rich scholarship over the last generation has examined the early modern Spanish crown's strategic use of art, architecture, and public spectacle, yielding a more three-dimensional, and often more sympathetic, picture of Spain's hereditary rulers, in particular the Habsburgs who ruled over Europe's largest empire in the sixteenth and seventeenth centuries. Richard Kagan, one of the most wide-ranging and prolific historians of early modern Spain, has examined the Habsburgs' artistic and literary patronage in several earlier works, and in this latest study he combines his expertise in the monarchy and its self-fashioning enterprises with a long-standing interest in the writing of Spanish history. *Clio and the Crown*, the outgrowth of more than two decades of research, offers a close-up examination of the “official historians” who researched and chronicled Spanish history on the crown's behalf from the mid-fifteenth to the late eighteenth century.

Two over-arching arguments run through the book. One is that in the roughly three centuries covered (c. 1450 - c.1750), kings and their ministers employed historical writing as an important branch of statecraft. This enterprise became institutionalized around the time of the advent of print, peaked in the seventeenth century as competition among European empires intensified, and waned by the revolutionary era, as governments lost control over intellectual life. The other is that the authors of these “official” histories, although often dismissed by modern historians as hacks or mere propagandists, actually deserve recognition as serious writers who helped to advance historical knowledge. Kagan fleshes out the first argument with a detailed biographical study of the writers who served as salaried chroniclers from the late

Middle Ages to the mid-eighteenth century. The second, more subjective, argument is appropriately more muted. Kagan objects to the way some modern scholars have tended to dismiss all “official history” as mere polemic or propaganda, but concedes that many of the works he deals with here are “plodding, tiresome,” and “uninspired.” Thus while he aims to some degree to rescue these writers from the condescension of modern scholarship, he makes no bold claims about the intellectual distinction, literary excellence, or even substantial influence of most of the writers in question. Instead, he claims modestly that “in history, as in life, one person’s lie is another’s truth” (294) and that “whatever its defects... official history was not necessarily inferior history.” (249) Nor is he greatly interested in scrutinizing the content of these narratives for factual accuracy or evaluating their author’s truthfulness or methodological rigor. Acknowledging that these narratives are sometimes more overtly or more colorfully biased than others, he examines them mainly as valuable windows into the *mentalité* of their authors and the governing elites who sponsored them. The chief interest of this book lies, therefore, not in any bold new assessments of early modern historical knowledge or historical method, but in the wealth of detail, based on impressive archival research, that Kagan offers about the lives, ambitions, and literary and political values of these writers and the kings and ministers they served.

Organized mainly by monarchs, the study begins with a brief survey of the rise of the royal chronicler in the later middle ages. The office of *cronista del rey* came into being around 1450, and by the sixteenth century there were often several salaried chroniclers employed at a time. Some were assigned to specific historical projects, such as chronicling the reigning monarch’s military exploits or recent conquests in the Indies. But the job description was flexible and changed over time. Medievalists will appreciate the acknowledgement that royally sponsored historiography had roots in the ambitious *General estoria* commissioned by Alfonso X of Castile (d. 1284). Kagan draws several comparisons between Alfonso’s project and later ventures, but these are brief—understandably, as little evidence survives about the Alfonsine historians themselves. Kagan moves quickly to the fifteenth century, for which he has unearthed an impressive amount of documentation (both from the chroniclers’ own writings and from archival sources) on the political, personal, and financial lives of Castile and Aragon’s royal chroniclers. The simultaneous advent of the printing press and Castile’s Queen Isabella (1474) boosted the importance of the office, and each of Isabella’s Habsburg successors (treated in chapters 2-6) expanded its role in some way. Kagan sees a crucial transition in the reign of Charles I (r. 1516-1556) from national history (*historia pro patria*) to history emphasizing recent politics and the deeds of individual rulers (*historia pro persona*). While the contention that this shift represented a general shift in the Renaissance worldview from “general” to “particular” may be overstated (the fifteenth and sixteenth centuries were also a growth period for national history), Kagan shows convincingly that Charles and his humanist advisors shifted the emphasis of royal histories in general toward recent times and the emperor’s own reign. A series of royal memoirs and biographies, few of them particularly memorable, constituted the chief output of Charles’s Spanish and Italian chroniclers.

Developments like the discovery of the Americas and war with the Protestants expanded the scope of recent history, leaving room for greater specialization, and leading Charles to hire four

or more chroniclers at once. Charles's son Philip II (r. 1556-1598), unlike his father, shied away from *historia pro persona* and directed his chroniclers toward broader national histories, with particular emphasis on Spain's exploits in the Indies, a subject for which a separate full-time chronicler's position was established in 1571. The crown did not encourage its chroniclers simply to whitewash the deeds of the conquistadors in the New World. Gonzalo Fernández de Oviedo, for example, who hoped to gain a royal appointment by writing a lengthy account that glorified the conquistadors and described indigenous Americans as "savages" and "wild beasts" (155), found a cool reception from the crown, which had been favorably impressed by Bartolomé de las Casas's much more critical view of the conquest. Oviedo had trouble getting his work published and was not hired as a royal chronicler. This was one of many instances in which, Kagan implies, the crown insisted on truthfulness from its historians even while insisting that they serve the public interest.

Without quite asserting that kings were always more truth-loving than civil servants, Kagan suggests that the aggressive use of polemical history as political propaganda peaked in the seventeenth century, when direct control of "official history" shifted from the king to his ministers. In the manipulation of history, as in many other areas of statecraft, the Count-Duke of Olivares (chief minister of Philip IV, r. 1621-1665, and protagonist of Chapter Six) was largely mimicking his great rival, Cardinal Richelieu of France, albeit unsuccessfully. But this era also saw the expansion of a public literary sphere, in which domestic propaganda against the regime flourished as never before, so that "politic history" became a matter of censorship and policing of subversive literature as much as patronage and publication of pro-government propaganda. Kagan (drawing on Jürgen Habermas) sees this turn as a positive trend, as the expansion of "tit-for-tat history" (or in Jacob Soll's phrase, "an arms race of criticism and attacks," p. 206) sharpened critical sense and obliged writers on both sides of an ideological divide to defend their arguments with greater rigor. This also blurred the lines between "official" and unofficial history, as some of the sharpest disagreements about history in Philip IV's reign were actually between official crown historians and unofficial but state-salaried historians hired by Olivares to challenge them.

By the end of the seventeenth century, the trend toward "critical history" accelerated, as the crown's very weakness allowed intellectuals, including royal historians, greater freedom of expression, less as a matter of deliberate policy than as the result of the regime's impotence and neglect. The creation in 1738 of the Real Academia de la Historia by Philip V (1700-1746), Spain's first Bourbon king, eventually allowed for still further democratization of national history. Although it might appear to have just the opposite intention—to extend the Bourbons' centralizing efforts into the academic sphere—in fact this academy, and others like it established for literature and fine arts, were dominated by *ilustrados* (Enlightened intellectuals in the French tradition) who strongly defended free expression and wider access to research materials. The creation of the Archivo de Indias in Seville, which provided much greater access to government documents than the tightly controlled royal archive created by Charles V at Simancas, had a similar effect of opening up national history to a wider and more critical intellectual community. Kagan traces a series of methodological and critical debates among these Enlightened historians down to the reign of Charles III (1759-1788) and slightly beyond,

concluding that when the French Revolution broke out shortly after his death, “state-sponsored history had evolved into a dinosaur ill-equipped to survive.” (288)

The book’s ruler-by-ruler structure enables Kagan to integrate the story of “Clio and the crown” admirably with the political and economic history of early modern Spain, especially in the Habsburg period, but makes for a sometimes fragmented treatment of the histories themselves. To his credit, he introduces such a wealth of writers and works, both distinguished and undistinguished, that it would be impossible to read and digest them all in one lifetime, let alone synthesize them adequately in a single volume. The result, perhaps inevitable, is that this study presents a clearer picture of the politics of “official history” than of the development of specific national stories and myths, historical methods, or source materials. Many of these questions are touched on piecemeal, in several chapters, without quite being effectively synthesized. To take just one example, Chapter Seven introduces the subject of historical forgery and the invention of false sources to document a first-century Christian presence in the Iberian peninsula. This is a valuable summary of an important topic, but its placement under the reign of the last Habsburg monarch (Charles II, 1665-1700) obscures the medieval and Renaissance roots of the Spanish historians’ search for ancient origins. Many of the chroniclers (both official and other) mentioned in Kagan’s earlier chapters also participated in the creation and expansion of Christian origins legends, just as some Enlightened historians who are unaccountably omitted from the later chapters (such as royal librarian and historian Gregorio Mayans) contributed to their debunking. With this topic, as with others like the historiography of the Reconquest and of the Spanish conquests in the New World, *Clio and the Crown* whets the reader’s appetite for deeper analyses of the writings Kagan introduces. Indeed, this may ultimately be one of the chief merits of this deeply researched work: that it brings to light so many little-known writers whose works still deserve more attention from modern scholars, and places them in a richly detailed historical context. Both the book and its extensive bibliographies of primary and secondary sources will doubtless be gratefully mined by future researchers for years to come.

Kate van Liere, Calvin College

Theresa Earenfight, The King’s Other Body: María of Castile and the Crown of Aragon. Philadelphia: University of Pennsylvania Press, 2010. Pp. xii + 242. Illus. ISBN 978-0-8122-4185-3.

Miriam Shadis, Berenguela of Castile (1180-1246) and Political Women in the High Middle Ages. New York: Palgrave Macmillan, 2009. Pp. xx + 251. Illus. ISBN: 978-0-312-23473-7.

Theresa Earenfight points out in *The King’s Other Body* that there are conventions of medieval queenship—piety, peacemaking, and religious patronage among them (13). Her subject, María of Castile (1401-1457), fulfilled these conventions while also operating far beyond them, wielding royal authority in the Iberian lands of the Crown of Aragón in place of their absentee monarch, her husband, Alfonso V (r. 1416-1458). Earenfight observes that the

institution that made María such a potent political force, the office of queen-lieutenant, was unique to the Crown of Aragón. But its lack of direct equivalents in other European kingdoms raises the old question of Iberian exceptionalism—and, perhaps even more importantly, the issue of queenly exceptionalism. How many queens can we characterize as unusual or anomalous before we have to redefine the paradigm of queenship itself?

Of course, the paradigm of queenship has been evolving steadily in recent historical scholarship, impelled by studies of individual women as well as of the rituals, theories, practice, and limitations of female royalty. Two recent additions to the queenship literature seek to encourage that evolution by focusing on women whose power could be considered anomalous, either within their own realms or within a wider European context. In *The King's Other Body*, Earenfight examines María of Castile's long tenure as queen-lieutenant in the Crown of Aragón. Miriam Shadis, in *Berenguela of Castile*, addresses the remarkable career of a woman who ruled in varying capacities in both León and Castile in the early thirteenth century. Historiographically, Berenguela has been overshadowed by her famous son, Fernando III of León-Castile, but Shadis argues that in fact she shared rulership of the kingdoms with him throughout her life. In both Berenguela's case and María's, the concept of monarchy extended to include not just one (male) ruler, but at least two and sometimes considerably more than that—rulers of both sexes and with many potential sources of legitimacy.

For Berenguela of Castile, Shadis argues, the chief source of royal legitimacy was motherhood (3). As the oldest surviving daughter of Alfonso VIII of Castile (r. 1160-1214), Berenguela inherited the kingdom upon the death of her youngest brother in 1217. She then transferred the crown almost immediately to her own older son, who thus became Fernando III. Her act has been described by many historians—including one thirteenth-century commentator—as an abdication, the surrendering of royal rights to another. But as Shadis argues, the evidence clearly shows that Berenguela did not abnegate all of her rights in Castile in the process of making Fernando king. She retained considerable power, which was recognized in documents proceeding from the royal chancery as well as in non-royal charters and in narrative sources. Shadis reasons that Berenguela's status as Fernando's mother legitimized much of this power; even though she was acknowledged to have a hereditary claim on the Castilian throne, she probably could not have ruled the kingdom successfully by herself. (The example of Urraca of León-Castile, who inherited the throne when her son was much younger than Fernando was in 1217, only to spend years grappling with the question of whether he or she had a greater claim to royal authority, is a sufficiently cautionary tale.) But as the conduit through which royal legitimacy passed from her father and brother to her son, Berenguela was necessary to Fernando's rule. Shadis argues further that because motherhood was an essential and praiseworthy role for medieval queens, Berenguela's power could be understood in widely acceptable terms (15).

Shadis's book has several virtues. One is that it situates Berenguela within the context of the "political women" of her remarkable family—her mother Leonor of England, and her sisters Blanche of Castile (queen of France), Urraca (queen of Portugal), and Leonor (queen of Aragón). The early chapter on Leonor of England is particularly noteworthy for helping to restore this understudied queen to prominence. Shadis traces the influence of her sisters' marriages on Berenguela's reign (and vice versa), revealing rarely-seen patterns of dynastic loyalty and coordination among royal women. Another important contribution is Shadis's Chapter 6, which illustrates how queens helped construct dynastic identity through funerary rites.

To a certain extent, *Berenguela of Castile* posits that its subject was *unexceptional*. What Shadis calls "co-rulership"—"the necessary sharing of power between husbands and wives, fathers and daughters, and, above all in this case, mother and son" (10)—was a norm in the Castilian and Leonese monarchies. That is, the king was not understood to rule alone. His wife, his sons, and occasionally his daughters participated with him in royal authority; for example, some or all of these relatives regularly appear in the intitulations of royal diplomas. Berenguela "co-ruled" in Castile as her father's heir while she was still a child; she did the same in León between 1197 and 1204, as the wife of Alfonso IX. Shadis suggests that her partnership with Fernando III was another aspect of this well-established pattern. While this is undoubtedly true, it also leaves some questions unanswered. How are we to understand "co-rulership" in this case? Was Berenguela's authority qualitatively different from the co-rulership of a queen-consort or a royal son? Shadis acknowledges Berenguela's unusual status as an inheriting queen and the wide range of her activity as recorded in documentary and narrative sources. But she concludes that Berenguela functioned in a fairly normative way for a Castilian or Leonese queen, albeit her co-rulership was legitimated by motherhood rather than marriage.

Nevertheless, there were other queenly mothers at Fernando III's court: his wives, Beatriz of Swabia and Juana of Ponthieu, both bore numerous children, including a host of sons. Shadis offers little discussion of their reginal activity in relation to Berenguela's, which might shed more light on how Berenguela fit (or not) into the norms of co-rulership. She also stops short of addressing one of the more vexing problems of Berenguela's career—once Berenguela had succeeded in making Fernando III king of both Castile and León in 1230, how did her maternal co-rulership translate into a kingdom where she herself had no legitimate claim to authority?

All in all, *Berenguela of Castile* is a major addition to studies of queenship and of Iberia especially. Not only does it bring scholarly attention to an individual monarch who has been often overlooked, it also interrogates the place of women—wives and especially mothers—

within the jointly ruled monarchies of western Iberia. That balances it nicely with Earenfight's book, which confronts the same issues in the Crown of Aragón.

The King's Other Body challenges extant assumptions that Alfonso V's long absences in Italy were a disaster for his Iberian realms. In fact, Earenfight argues, the office of queen-lieutenant—which had already been in place for generations—ensured that the government continued to run smoothly. Some of this was due to María of Castile's personal gifts: diplomacy, resolve, and political astuteness. But Earenfight presents María as only the most dramatic and thoroughly documented example of an Aragonese queen-lieutenant. Her larger concern is to demonstrate that medieval concepts of gender and power were more expansive than has generally been acknowledged. For example, previous scholars had taken it for granted that challenges to María's authority by the Catalan and Aragonese Cortes originated in the estates' objection to being ruled by a woman. Earenfight shows, however, that on occasions when Alfonso V made his brother Juan of Navarre co-lieutenant with María, Juan faced the same challenges—or worse (75-77). Indeed, the Catalan Corts were *more* willing to work with María than with Juan (133).

Whatever problems arose in the governance of the Crown of Aragón during María's tenure, then, are not reducible to anxiety about gender. Granted, as Alfonso's lieutenant María held a well-established office that had often been given to queens; in that respect she was no pioneer. But no previous lieutenant had held the job as long as she did (2). The king's prolonged absence brought many tensions to the surface in Iberia, but none of them centered on whether María, as a woman, was fit to govern.

Earenfight points to the ability of Alfonso and María to redesign the structure of Aragonese monarchy so as to adapt it to a highly unusual situation—and to persuade the people they governed to go along with the idea—as an illustration of the “dynamic tension” between queenship and kingship. She argues for an understanding of medieval monarchy as “a malleable, permeable, elastic, and multivocal political institution” that, while inherently patriarchal in nature, could accommodate considerable practical variations, as dictated by circumstance and necessity (135-136). The institution of monarchy was, moreover, shaped continually, and *ad hoc*, by the queen as well as by the king.

As queen-lieutenant, María of Castile's “co-rulership” was more explicit and official than Berenguela of Castile's had been. But Earenfight's concept of a flexible monarchy, responsive to the needs of the moment as well as to its subjects' expectations, applies in both cases. In this context, it is worth noting that María of Castile never had children, perhaps partly because of Alfonso's absences but also because of her own infertility. She could not fill the role of “mothering queen” that Shadis posits for Berenguela—yet she ruled effectively anyway. Given that producing an heir was the paramount duty of medieval queens, María's childlessness is

another illustration of the flexibility of institutional monarchy. The same fate that ended the careers of many royal women made little direct impact on María's effectiveness as her husband's "other self."

Both books have a great deal to contribute to the scholarly literature, not only on Iberian monarchy but also on medieval monarchy more generally. Earenfight's theory suggests that while there are conventions of medieval queenship, there can never be a single queenly norm. Royal women, and royal men, invented, altered, and adapted monarchy as they went, trying to find the configuration that best fit the needs of the moment. Perhaps some women—Berenguela and María included—stretched the fabric of the institution unusually far, and can be considered exceptional in that regard. But as Earenfight argues—and as Shadis demonstrates, by examining queens' cooperation with their female relatives in other kingdoms—none of these innovations took place in a vacuum. Medieval theories and practices of queenship crossed borders, just as other ideas did. If it is impossible to dismiss an individual queen as "anomalous" (and therefore, tacitly, not useful in understanding others), then it is equally impossible to regard Iberian queenship as disconnected from the rest of Europe. These two books represent a significant step toward closing that artificial divide.

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Robin Vose. Dominicans, Muslims and Jews in the Medieval Crown of Aragon. Cambridge: Cambridge University Press, 2009. Pp. xv, 294; 2 black-and-white figures, 1 table, and 2 maps. ISBN: 978-0-521-88643-7

In this well-written work, Vose asks "how and to what extent Dominican friars in the foundational first century of their Order's existence actually dedicated themselves to converting, persecuting or otherwise interfering with Jewish and Muslim populations in the multicultural lands of the western Mediterranean basin" (3). He is interested in testing a long-held assumption that the Dominicans in eastern Spain launched a major program to convert the large number of Muslims and Jews who were incorporated into the Crown of Aragon following the major Christian conquests of the thirteenth century. Vose concludes that this "myth" dates to the early modern period, when the Dominicans undertook a much more organized and aggressive proselytizing program, not only in Spain but as also in the Americas and elsewhere. A legend was created with the "implicit presumption that outward-looking missionary ambitions were something of a timeless and essential element in European Christianity" (264). On what, then, was the medieval "precedent" of the myth based? Vose concludes that the "maximalist" approach, as he calls it, derives its conclusions from the missionizing efforts of a few exceptional Dominicans. To combat this distorted view, he proposes to use a different methodology; "only by closely studying all aspects of a period - its political, social and economic

concerns as well as its religious ideals as stated in popular genres of literature - that one can hope to obtain a clearer understanding of Jewish-Dominican and Muslim-Dominican relations.” (5) This holistic approach provides the foundation for the structure of the book.

Vose proves that the Dominicans, instead of launching into conversion of recently conquered Muslims and Jews, channeled their efforts mainly towards the prevention of any religious contamination of Christians who lived in close proximity to non-Christians. “[T]he Dominican friars were more likely to preach about the errors of the ‘infidel’ (for the benefit of the faithful) than they were to preach to real Jews and Muslims” (15). He concludes that the discourse on proselytism offered by the top officials in the order did not necessarily reflect the practice on the ground. “The master-general could call for individual friars to go and preach doctrinal beliefs to non-Christians, but it would be up to the Order’s theologians to explain just how this might be done in practice” (51). The limitations of the newly established colonial society and the challenges that the recently founded order faced prevented it from undertaking what Vose concludes were overambitious projects conceived by a few exceptional individuals. The number of convents in the Crown of Aragon was small. Thus, given the lack of resources, even if at high levels of the order there was great interest in converting Jews and Muslims, in reality, the order could not implement the program.

If Dominicans in the Crown of Aragon did not embark on an ambitious conversion program, what was their role in society? Vose explains that Dominicans provided valuable services to society. In order to “provide literate and orthodox guidance to all levels of Christian society,” the Dominicans promoted education. (103) In the Crown of Aragon, and especially in the Catalan speaking areas within it, the Dominicans established language schools to learn Hebrew and Arabic. The existence of such institutions has been seen since the sixteenth century as proof of the order’s interest in converting Jews and Muslims. Vose once again analyzes the “maximalist” claims by closely examining both the programs offered at these schools and the number of faculty teaching at them in the thirteenth and early fourteenth centuries. Given the difficulties sustaining such programs, he concludes that “these studia never functioned as anything other than temporary and relatively informal programs for the edification of a small intellectual elite” (104). Besides the few friars who learned Hebrew and Arabic, “the vast majority confined their reading to an orthodox regimen of Biblical, Patristic and pastorally oriented texts” (129).

Vose then takes up the issue of disputations, such as that which was held in Barcelona in 1263, which have been interpreted by the “maximalists” as strong proof for the existence of a well-designed conversion movement among Dominicans. He once again examines the details involved in the planning of these events and the background of the friars who participated in them. He insists that the evidence points to the fact, once again, that such theological disputations reflect the order’s “awareness at multiple levels that there was indeed a periodic need to counteract non-Christian influence among the faithful in a multi-religious society” (135). In his view, the fear of contamination, once again, prevailed over any individual interests in converting non-Christians. Individual Dominicans did harass non-Christians, but such activity

was sporadic. In such cases, Jews and Muslims could appeal to the king for protection against such missionary efforts.

The order's presence in Islamic lands has been interpreted by some as further proof for the existence of the Dominicans' program of conversion of non-Christians. Vose once again examines in great detail the scarce documentation on the subject and concludes that the activities of those Dominicans who went to Muslim lands were geared mainly to the Christian populations—mercenaries, merchants and captives—living there. Even more than their counterparts in Europe, these Christians were at risk of religious contamination. In fact, Vose suspects that Dominicans “recovered or retained numbers of already baptized Christians within the fold of the Church” (221).

Despite his title, the arena of Vose's study in fact encompasses much of the western Mediterranean, a much larger area than the Crown of Aragon and with a different demographic balance; equally, and despite Vose's disclaimer about names, his practice of leaving most last names as they appear in the documents appears awkward. Yet this book provides convincing evidence to prove that, whether in the Crown of Aragon or in North Africa, the Dominicans' main focus was to protect Christians from falling into error.

Isabel A. O'Connor

Conference and Publication Announcements

CALL FOR PAPERS Association for Spanish and Portuguese Historical Studies Lisbon, June 30 to July 2 2011

The Association for Spanish and Portuguese Historical Studies will hold its 42nd annual meeting at the Instituto de Ciências Sociais in Lisbon, Portugal, from June 30 to July 2 2011. We welcome proposals for both individual papers and thematic panels. Scholars in any country working in Spanish or Portuguese historical studies are encouraged to apply. The deadline for submissions is December 31 2010.

Proposals should include both the title and a brief abstract of the paper to be presented, as well as the identification of the author (with the exact terms he/she wants it to appear in the program). Panels should be the object of one single submission. At the discretion of the Program Committee, proposals in the panel form may be modified or merged to include additional papers that fit the proposed theme.

Proposals should be sent by email and in a mailed printed copy to:

lisbon2011@ics.ul.pt

António Costa Pinto
Instituto de Ciências Sociais
Universidade de Lisboa
Av. Professor Aníbal Betencourt, 9
1600-189 Lisbon, Portugal

Electronic submission will be the date of recorded submission.

See further details about the Conference registration at the webpage of the Association:
<http://asphs.net>

La corónica

A Journal of Medieval Hispanic Languages, Literatures and Cultures

CALL FOR PAPERS: CRITICAL CLUSTER ON *CANCIONERO* POETRY

To mark the five-hundredth anniversary of Hernando del Castillo's *Cancionero general*, *La Corónica* invites scholars to submit a paper for a cluster on *Cancionero* poetry. The guest editors would like this cluster to present an overview of the most recent trends in *cancionero* studies as well as directions for future scholarship.

Contributions may address a variety of topics within the broad area of Spanish fifteenth-century poetry:

- Individual *cancioneros*
- The life and work of an individual poet
- Historical or sociocultural background of a specific collection or literary cycle
- Comparative surveys of a single poetry genre or form or theme
- Poetic style, language or diction
- Challenges of editing fifteenth-century poetry
- *Cancionero* transmission and typology

Those interested should indicate their intention to submit an article (including a provisional title and 300-word abstract) to one of the guest editors of the volume, Cleofé Tato Garcia (tatog@udc.es) or Óscar Perea Rodríguez (o.perea.r@gmail.com), as soon as possible. Completed articles will undergo a blind peer review; the selected articles, subject to approval by the Senior Editorial Board, will be published in the Fall 2011 issue of *La Corónica*. All articles should adhere to *La Corónica* style (<http://college.holycross.edu/lacoronica/normas.htm>). The deadline for electronic submission of articles is January 30, 2011.

Members' Announcements

Brian Catlos announces that The Mediterranean Seminar of which he is co-Director and the interdisciplinary University of California Mediterranean Studies Multi-Campus Research Project of which he is PI have launched an international consortium of Mediterranean Studies programs and projects. Participating institutions will co-ordinate events, establish collaborative initiatives, cost-share and co-fund conferences, and promote scholarly collaboration on individual and institutional levels. Members of participating institutions (including all UC faculty and grad students) are eligible to apply to The Mediterranean Seminar Travel Stipend program for travel to present papers at scholarly conferences, and any interested faculty and graduate students can apply for support to attend the UC MRP's quarterly workshop/conferences.

For more information, see www.mediterraneanseminar.org; to become an Associate of the Mediterranean Seminar, send your name, departmental and institutional affiliation to: mailbox@mediterraneanseminar.org.

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Dana Wessell Lightfoot announces that her article "The Projects of Marriage: Spousal Choice, Dowries and Domestic Service in early Fifteenth-Century Valencia" Viator: Medieval and Renaissance Studies 40.1 (2009): 333-353 was named Article of the Year by the Society for the Study of Early Modern Women.

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Please email address corrections to Dana Lightfoot, newsletter editor at: lightfoot@unbc.ca

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