

NEWSLETTER

Vol. 17, No.2

April, 1991

ANNUAL MEETING OF THE ACADEMY

The Academy met in its annual session on December 28, 1990 at the New York Hilton. In addition to the session commemorating the anniversary of the Fuero of Cuenca, which is reported through Professor O'Callaghan's comment that follows, a brief business meeting was held. Professor Powers, chair of the election committee, announced that Jill R. Webster of the University of Toronto has been elected President of the Academy for 1991-92 and Anthony J. Cardenas of the University of New Mexico will be the new secretary-treasurer. Professor Simon reported that the financial condition of the Academy remains sound; President Brodman appointed William Phillips as program chair for the 1991 meeting in Chicago. Discussion centered on various possibilities for finding substitutes for the now deceased *Recently Published Articles*. The members then adjourned to attend the reception that the Academy annually cosponsors with the Medieval Academy and Haskins Society.

COMMENT ON THE COMMEMORATION OF THE EIGHT HUNDREDTH ANNIVERSARY OF THE FUERO OF CUENCA

Joseph F. O'Callaghan, Fordham University

James F. Powers, "The Significance of the *Forum Conche* in Iberian and European Municipal Law"

James W. Brodman, "*Exceptis militibus et sanctis*: Restrictions upon Ecclesiastical Ownership of Land in the Foral Legislation of Medieval Castile and Valencia"

Theresa Vann, "The Fuero of Cuenca in Cuenca"

The three papers presented today suggest something of the rich variety that one encounters in the *fueros* or municipal charters of twelfth-century Spain. The *fuero* of Cuenca, the fullest of all the charters, whose eight hundredth anniversary we commemorate, came toward the end of a process of development going back a century or more. As the frontiers of Castilian and Leonese Extremadura were colonized in the eleventh and twelfth centuries, municipalities centered around an urban nucleus and controlling an extensive rural area, comparable in size to the counties of France and England, were created in direct dependence upon the king. Enjoying a high degree of autonomy under his authority, the municipalities received charters or *fueros* of varying extent, in which basic laws relating to urban administration, justice, and tributes were laid down. The need to attract and retain settlers willing to endure the hazards of life on the frontier -- including the possibilities of being plundered of one's goods or taken prisoner and sold into slavery in the Islamic world -- explains the liberty generally accorded to the populace.

Professor Powers' reference to the influence of Roman law on the development of the *fuero* of Cuenca is well taken. One might recall that Archbishop Rodrigo Jimenez de Rada, commenting on the foundation of the University of Palencia, stated that Alfonso VIII summoned there "wise men from Gaul and Italy ... and gathered at Palencia masters of all the faculties." In addition to Pere de Cardona, the royal chancellor from 1178 to 1182, a Catalan who had taught at Montpellier, whom Professor Powers mentioned, there were other *magistri* of Italian origin in the royal court, who probably helped to introduce Roman and canon law into the fledgling University of Palencia. These scholars included the royal notary and archdeacon of Palencia, Magister Geraldus (1184), also called Geraldus Lombardus; Magister Lanfrancus, canon of Palencia (1200); and Magister Michael *legum doctor* (1203). Others who may have been jurists were Magister Joannes (1187); Magister Reinaldus, *clericus regis* (1197), Magister Petrus (1199), and Magister Mica, one of the most active royal notaries. I suspect that some of these men had a major role in the development of the *fuero* of Cuenca.

The *fuero* of Cuenca, as Professor Powers pointed out, was especially attractive because it was the most complete municipal charter, dealing with almost every conceivable issue that might arise in the life of a community. Aside from the question of its relationship with the *fuero* of Teruel in neighboring Aragon, Fernando III gave the *fuero* of Cuenca as a municipal law to other towns along the frontier with neighboring Aragon, in La Mancha and also in upper Andalusia.

In this way a family of Cuencan charters was created, but I think it important to emphasize that this was not a casual or accidental development, nor was it the action of a community adopting a *fuero* at will. On the contrary, this was a deliberate decision of the king, who recognized the ever more apparent need to achieve some uniformity in the law of the land, if only to facilitate the business of the royal court that inevitably was called upon to adjudicate appeals deriving from many distinctive municipal *fueros*.

While Professor Powers attributes to Alfonso X the desire to curtail the spread of the *fuero* of Cuenca to other towns, it was his father, Fernando III, who concluded that there were other law codes that could better serve the interests of the crown. Although he had introduced the *fuero* of Cuenca into Baeza, Ubeda and Andujar along the upper Guadalquivir, for his later and more important conquests in Andalusia and Murcia, Fernando III preferred the *fueros* and customs of Toledo (dating back to Alfonso VI -- there is no single *fuero* of Toledo), but with a significant addition, namely, the *Liber Iudicum* of the Visigoths. A systematic and comprehensive code of law based mainly on Roman law, and neatly divided into twelve books, each with its corresponding titles and laws, the *Liber Iudicum* was still the fundamental law in the kingdom of Leon. Translated into Castilian with the title *Fuero Juzgo*, Fernando III gave it as a municipal *fuero* to Cordoba, Seville, Murcia and other towns in Andalusia and the kingdom of Murcia.

The need for a uniform body of law was still evident when Alfonso X came to the throne in 1252. For that reason, the jurists of his court brought to completion work that had been begun during his father's time. Although there are still many issues to be settled definitively concerning the Alfonsine legislative works, my own opinion is that the *Especulo de las leyes* and the *Fuero real* were completed together; that the *Especulo* was intended to be the law of the royal court against which all other laws would be judged or reflected, as in a mirror; and that the *Fuero real*, based on the *Especulo*, was given to Castilian and Extremaduran towns that did not have a written *fuero*. I think that both the *Especulo* and the *Fuero real* were promulgated in the cortes of Toledo in the spring of 1254. The *Siete Partidas*, an expansion of the *Especulo* undertaken after Alfonso X was elected Holy Roman Emperor in 1256 and probably completed in 1265, was also intended as the law of the royal court, though it seems not to have been promulgated as such.

Professor Powers is right to stress that the Alfonsine law codes to some extent reflect the customary law of the *fueros*. The preamble to the *Especulo* stressed that the king and his jurists chose what was best and most useful from all the *fueros* of Castile and Leon. Nevertheless,

Professor Powers' statement that "Garcia Gallo has noted that the *Ordenamiento de 1256* format contains the rudiments of the *Especulo* in early form," is in need of modification. As I have argued elsewhere, in the summer of 1256 Alfonso X granted to many towns of Castile and Extremadura a charter, or as he said "mio privilegio," containing tributary exemptions for knights who were properly equipped for war. As the *Especulo* was drawn up prior to that time and, in my judgment, was promulgated with the *Fuero real* in 1254, the *privilegio* of 1256 could not contain the rudiments of the *Especulo* in an early form. The problem arises partly from Garcia Gallo's argument that the *libro del fuero* to which the *privilegio* of 1256 refers was the *Especulo*, rather than the *Fuero real*.

Despite that confusion, the title *De las huestas* in the *Especulo* (III.5) can be compared closely with the municipal charters as Professor Powers has done. A similar comparison in other areas of law ought to reveal more fully the relationship between the Alfonsine codes and the *fueros*.

Although Alfonso X gave the *Fuero real* to many towns in Castile, Extremadura, and the kingdom of Toledo, there is no indication that he also granted it to Cuenca. In the summer of 1256, he conferred a privilege on the Castilian and Extremaduran towns, recalling his concession to them of the *Fuero real*, but also granting tributary exemptions to the knights if they were properly equipped for war at the annual muster. In the charter given to Cuenca on 23 August 1256, Alfonso made no mention of the *Fuero real*, but he did concede to Cuenca's knights the tributary exemptions granted to the other towns. Added to this were regulations concerning the assessment of taxes, and laws derived from the cortes of Seville held in 1250 and 1252 relative to the expenses of urban representatives sent to the royal court, the prohibition of guilds and restrictions on wedding celebrations.

Though it would seem that Cuenca's *fuero* was not superseded by a formal act of the crown, the city took advantage of the municipal protest in the cortes of Burgos in 1272 against the *Fuero real* to obtain a confirmation of its own municipal charter. In fact from 27 to 31 October 1272 the king issued identical charters to Madrid, Soria, Béjar, Cuenca, and Sepulveda, confirming their *fueros* and privileges. Similar charters were probably issued to all the Castilian and Extremaduran towns.

Professor Powers also emphasized that legal practices do not necessarily respect the boundaries of kingdoms. The relationship between the *fueros* of Cuenca and Teruel is one example. In his study of municipal militias he also pointed to the mutual influences and borrowings that took place along the frontier between Castile and Portugal.

Professor Brodman's paper, which deals with a more limited theme, namely restrictions on the acquisition of property by the clergy and nobility, nevertheless illustrates this broad, geographical scope by showing that similar policies were followed in both Aragon and Castile.

I should like to draw attention to two assemblies, the co-called Castilian cortes of Nájera and Leonese cortes of Benavente, that imposed similar restrictions. The enactments of these assemblies are not extant and are known to us only in later citations. Although some historians were inclined to doubt the existence of the cortes of Nájera, Julio Gonzalez demonstrated that at the end of 1184 or beginning of 1185 Alfonso VIII of Castile held a *curia* at Nájera, on the northeastern frontier of Castile adjacent to Aragon; there the king enacted a law prohibiting the alienation of royal lands to the church.

The earliest document to refer to the *curia* of Nájera is a charter in which Lope de Mena made a donation to the monastery of Bujedo on 10 March 1185: "*in anno illo in quo rex Aldefonsus in Nazrensi urbe curiam suam congregavit.*" That the king promulgated a law forbidding the church to acquire royal lands is recorded in Gregory IX's bull of 2 September 1221 concerning Fernando III's confiscation of royal lands acquired by the see of Calahorra: "*a tempore quo Naiaram idem avus suus curiam celebravit.*" Alfonso VIII was present in Nájera on 1 December 1184 and may have passed through there again early in 1185. He issued several confirmations of acquisitions already made by religious houses, including a grant to the Order of Santiago (13 October 1188, in which he imposed the limitation forbidding the Order to acquire

further property there without his command: "*ultra sine mandato meo non adquiratis nec possideatis ibi.*") Further references to the curia of Nájera are found in charters of 1217 and 1218 recording purchases of property by monasteries "*post de la corte de Nagera,*" or "*postquam fuerat curia in Nagera.*" A charter of 1285 recorded a similar acquisition "*ante de la corte de Nagera.*" Fernando IV in the cortes of Valladolid in 1299 (art. 7) declared that "*lo que fue ordenado en las cortes de Nagera*" concerning the alienation of royal lands to the church should be observed.

The documents mentioned thus far indicate that the curia of Nájera limited acquisitions by the church, but the right of nobility to acquire royal lands also seems to have been restricted. The principle that "no estate of the king should pass to the nobility nor to a monastery, nor should any (estate) of theirs pass to the king" --"*heredamiento ninguno del rey non uaja a los fijosdalgo nin a monasterio nin los dellos al rey*" --was attributed to the cortes of Nájera, in several mid-thirteenth century collections of Castilian customary law, via., the *Libro de los Fueros de Castilla* (ley 305), the *Pseudo-Ordenamiento II de Nájera* (ley 14), the *Pseudo Ordenamiento de León* (ley 71) and the *Fuero viejo de Castilla* (I.1.2), organized in its present form in the reign of Pedro the Cruel.

The existence of the Leonese curia or cortes of Benavente is known only from two sources. One, the *Leyes del Estilo* (ley 231), a compilation describing the practice of the royal court at the end of the thirteenth century and beginning of the fourteenth, stated that in the Castilian cortes of Nájera and the Leonese cortes of Benavente it was decreed that royal lands should not pass into the hands of the church. The second reference comes from the cortes of Zamora in 1301 (art. 13), in which the Leonese representatives asked Fernando IV not to permit the church or the magnates to purchase houses and estates belonging to the royal municipalities; rather the ordinance made by Alfonso I in the cortes of Benavente, in the presence of the papal legate, Jean d'Abbeville, should be observed. The king responded that the ordinance concerning this enacted by his father Sancho IV in the cortes of Haro in 1288 ought to be upheld.

As I have shown elsewhere, the itineraries of Alfonso IX of Leon and the papal legate coincided at Benavente in August 1228, although none of the documents published at that time mentioned the cardinal's presence nor the convocation of a curia. The *Leyes del estilo* and the cortes of Zamora were in agreement that an ordinance was enacted in the curia of Benavente prohibiting the alienation of royal domain lands. While the *Leyes del estilo* seem to limit that ban to the church, the cortes of Zamora apparently believed that the nobility were included in it.

In the months following the curia of Benavente, Alfonso I confirmed bishoprics, monasteries and military orders in their possession of royal lands already acquired, but he also prohibited future acquisitions without royal consent. For example, in a charter to the monastery of Nogales he stated quite firmly: "In the future I do not wish you to accept any possessions that belong to royal right (*ius regium*) without my express consent." Confirming the royal lands already held by the see of Orense he declared: "In the future, I do not wish, indeed, I prohibit you to accept or to acquire in any way in the kingdom of Leon, without the consent of the king, my royal domain or royal lands held by *iuniores*" i.e., persons of servile condition.

The confirmation of these acts in the Cortes of Valladolid in 1299 and in the cortes of Zamora of 1301, as already mentioned, is indicative of their importance. Just as Afonso III of Portugal ordered an extensive series of inquisitions to be undertaken with the aim of recovering royal domain lands alienated to the church, so too the Castilian cortes was equally insistent. In 1288 at the cortes of Haro, Sancho IV proposed to recover crown lands acquired by the church (art. 1-3). The cortes of Valladolid in 1307 also called for the recovery of all royal lands alienated since the curia of Nájera in 1184.

The records of the cortes reveal that the towns viewed the acquisition of property within the municipalities by the nobility and the clergy with alarm because both groups claimed to be exempt from municipal jurisdiction and taxation. The nobles, in particular, were regarded as a turbulent lot who upset the peace. Anxious to exclude them, the towns demanded that they be prohibited from acquiring property in the municipalities by purchase or by gift. If a noble did

gain entrance into a town he would be subject to the municipal *fuero* and answerable in the local court, but he was not permitted to hold any municipal office or to serve as a tax collector or tax farmer.

While Professor Powers placed the *fuero* of Cuenca into the perspective of the legal development of 12th and 13th century Spain, and Professor Brodman showed how the importance of one theme relating to the acquisition of property is reflected in the legislation of both Castile and Aragon, Ms. Vann focused on Cuenca itself. She asked whether the surviving documents of the 12th and early 13th centuries illustrate the day-to-day application of the *fuero* of Cuenca. She argues that the documents from the 1180s that speak of the *forum Conche* probably refer to the customary law existing there before the written text was drawn up. I wonder, however, whether it is conceivable that a brief written text granted by Alfonso VIII may have been introduced following the fall of Cuenca in 1179. Ureña y Smenjaud, the editor of the *fuero* of Cuenca, made the point that passages in the text mentioning *secundum forum Conche* or *ad forum Conche* refer to that pre-existing customary law. That may indeed have been the case when the *fuero* was promulgated in 1190, but I suspect that in the course of time, perhaps within a generation, those called upon to interpret the *fuero* understood those passages in a different way, as referring not to a now-forgotten pre-existing customary law, but to the written text itself. Ms. Vann notes that these phrases occur in connection with monetary penalties, penalties that would likely change in the course of time. The second group of charters that she discusses are later than the *fuero* of Cuenca and apparently refer to it.

Further comparison of contemporary documentation and the principles contained in the *fuero* will no doubt reveal much more about the day-to-day application of the law. For example, Alfonso VIII's charters relating to Cuenca are principally intended to endow the newly established bishopric. The strong ecclesiastical presence there inevitably gave rise to jurisdictional disputes, but on 6 March 1207 the *concejo* and the cathedral canons concluded an agreement, which the king confirmed on the same day. Briefly, it was agreed that laymen dependent on the canons should be justiciable in the court of the municipal *alcaldes* from which appeal could be directed to the king. They were also to enjoy the same rights as other citizens of Cuenca, *sicut forum est Conche*.

I cannot leave the *fuero* of Cuenca without a final comment of Professor Powers' mention of the punishment of throwing malefactors off the cliffs of Cuenca. It would seem that if one had a cliff handy this was a good way of dealing with difficult people. *Cantiga* 107 of Alfonso X's *Cantigas de Santa Maria* tells the story of a Jewess "who was caught in a crime and arrested and taken to be hurled from a high and rugged cliff" in Segovia. As she looked down from the height she lamented "Oh woe is me, how can anyone who falls from here remain alive unless it is by God's will?" She then appealed to the Virgin Mary to save her and promised to become a Christian that very day. The poem continues:

The Jews who led her, dressed only in her chemise,
let go of her and pushed her over the cliff, shouting,
"there she goes!"

*Os judeus que a lavaron
na camisa a leixaron
e logo a espenaron
dizendo: Ala yra!*

The accompanying illuminations depict her falling head first from the cliff, while six Jews stand above watching her fall. But the Virgin saved her and she fell clear of the rocks and landed upright at the foot of a fig tree. Springing up, she went at once to the church of the Virgin Mary and called on the people to baptize her. In later legend she came to be known as Mari Saltos --I suppose we would call her Mary the Leaper -- and in the cathedral of Segovia, there is today a fresco illustrating the miracle.

MEMBERSHIP RENEWAL

The Academy has decided to maintain membership dues at the level of \$4 for 1991. Members who have not subscribed for the current year are asked to send their check to: Professor Anthony J. Cardenas, AARHMS, Department of Modern and Classical Languages, University of New Mexico, Albuquerque NM 87131.

ANNOUNCEMENTS

The UCLA Center for Medieval and Renaissance Studies has organized a conference entitled "Spain and the Mediterranean World" for October 25-26, 1991. This will honor Robert I. Burns, S.J., Senior Professor at UCLA who is retiring from this post in 1992.

The American Society of Church History and the American Catholic Historical Association will sponsor a conference on the history of Christianity at the University of Notre Dame, March 26-28, 1992. Resumes that summarize the thesis, methodology and significance for paper proposals should be sent along with a short vita before June 15, 1991 to: History Conference, Cushwa Center for the Study of American Catholicism, 614 Hesburgh Library, University of Notre Dame, Notre Dame, IN 46556 (telephone: 219-239-5441).

Purdue University will host an international symposium to commemorate the 450th anniversary of the death of Fernando de Rojas on 21-24 November 1991. For more information, contact Ivy Corfis, Department of Foreign Languages, Stanley Coulter Hall, Purdue University, West Lafayette IN 47907, or Joseph Snow, Department of Romance Languages, University of Georgia, Athens GA 30602.

Application materials for the 1992-93 Fulbright Scholar Program are now available from the Council for International Exchange of Scholars, 3007 Tilden Street, N.W., Suite 5M, Box NEWS, Washington, D.C. 20008-3009 (202:686-7877). There is a June 15 deadline for Latin America and August 1 for Europe and the Middle East.

The Medieval and Renaissance Studies Program at the University of Pittsburgh is hosting a symposium 25-26 October 1991, with the theme of "Patronage of Artists, Writers, and Scientists in the Middle Ages and Renaissance." Those wishing to submit papers for presentation should send an abstract of 500 to 600 words before May 31, 1991 to: Dr. Barbara Sargent-Baur, Symposium Director, Medieval and Renaissance Studies Program, 138 C.L., University of Pittsburgh, Pittsburgh PA 15260.

The Center for Renaissance and Baroque Studies and the Meyerhoff Center for Jewish Studies is sponsoring a symposium entitled "In Iberia and Beyond: Hispanic Jews Between Two Cultures" at the University of Maryland (College Park) on April 21-22, 1991. For information, please contact Dr. Adele Seeff at 301-405-6830.

The 30th annual meeting of the Midwest Medieval Association will be held at St. John's University in Collegeville on October 18-19, 1991. The program committee invites paper and session proposals from graduate students as well as from the more established. These may be sent to Thomas Amos, 1991 Midwest Medieval Conference, Alcuin Library, St. John's University, Collegeville, MN 56321.

The annual meeting of our sister organization, the Society for Spanish and Portuguese Historical Studies, will be held at Millersville University in Pennsylvania on April 19-21, not on April 12-14, as reported in the previous edition of the *Newsletter*.

The 1991 deadlines for submitting applications for grants from the "Program for Cultural Cooperation Between Spain's Ministry of Culture and the United States' Universities" are April 30 and December 1. The Program awards subsidies based upon matching funds, including grants for visiting professors, curriculum development, publication subvention, research by individuals (including dissertation research), and symposia and seminars. For more information and application forms, contact Professor Antonio Ramos-Gascón, General Coordinator, Program for Cultural Cooperation, 34 Folwell Hall, University of Minnesota, 9 Pleasant Street SE, Minneapolis, MN 55455 or (612) 625-9888.

The First International Congress on *El Camino de Santiago de la Via de la Plata* will be held in Zamora between July 25 and 27 1991. More information can be obtained from Prof. Alfonso Ramos de Castro, Fundacion «Ramos de Castro» Para el Estudio y Promocion del Hombre, Santa Clara, 18, 49028 Zamora, Spain.

NEW MEMBERS

The Academy welcomes as new members Rowena Hernandez Breen, a Ph.D. candidate at Columbia University, who is working on fifteenth-century Seville; and Beverly Orr of the Columbus College of Art and Design.

NOTES FROM THE MEMBERSHIP

James W. Brodman's study of the Mercedarians has been published in Catalan as *L'Orde de la Mercè: El rescat de captius a l'Espanya de les croades* (Barcelona: Quaderns Crema, 1990). He is currently studying aspects of ecclesiastical property acquisition and medieval hospitals.

Anthony J. Cardenas has published "Cuatro palabras sobre la autoría de los milagros de la Virgen en la prosa marginal escurialense," *Estudios en homenaje a Enrique Ruiz-Fornells* (Erie, Pa.: Aldeeu, 1990): 52-60. He is preparing an edition of the *Libro de las animalias que caçan*.

Christopher Michael Davis has published "Catalans vs. Italians: The Mallorcan Crusade (1204-05)," *XIV Congresso di Storia della Corona d'Aragona*, 1989, in press.

Jerrilyn D. Dodds has published *Architecture and Ideology in Early Medieval Spain* (Pennsylvania State University Press, 1990). She is collaborating with Mahrukh Tarapor and Dan Walker of the Metropolitan Museum of Art in an exhibition entitled "Al-Andalus: The Islamic Arts of Spain," that is being jointly sponsored by the Spanish Ministry of Culture and the Junta de Andalucía.

Theresa Earenfight is studying the textile guilds of 14th and 15th century Barcelona, and especially their labor statutes and apprenticeship customs.

Daniel Eisenberg is preparing an essay on Cisneros' burning of the Granadine manuscripts for a special issue of the *Journal of Hispanic Philology* on "Dissenting Views of 1992." Copies will be available in late 1991 from Diana de Armas Wilson, 2551 E. Floyd, Englewood, CO 80110.

Charles B. Faulhaber has published a list of machine-readable texts currently transcribed for the *Dictionary of the Old Spanish Language* of the Medieval Spanish Seminary of the University of Wisconsin: "ADMYTE: Archivo Digital de Manuscritos y Textos Españoles," *La Coròmia* 18 (1990): 131-45. ADMYTE, scheduled for completion in the spring of 1992, will be a CD-ROM disk to contain a computerized biobibliography of the primary sources for the study of medieval Spanish culture, machine-readable translations of many of those sources, and software tools to manipulate those texts. This project is sponsored by the Sociedad Estatal para la Ejecución de Programas del Quinto Centenario. Professor Faulhaber will have a Quincentennial Fellowship for the fall semester of 1991.

Paul Freedman has published "A Letter of Pope Innocent III Concerning a Dispute between Vic and Tarragona," *Römische Historische Mitteilungen* 30 (1988): 87-91; and "Benefactions of the Sacristan of Vic and a New Letter from the Early Pontificate of Innocent III," in *The Two Laws: Studies Dedicated to Stephan Kuttner* (Washington, 1990): 76-81. His *The Origins of Peasant Servitude in Medieval Catalonia* is scheduled to appear in the summer from Cambridge University Press. His current work concerns the images of medieval peasants, and peasants' wars in Germany and Spain. He has been promoted to Professor of History at Vanderbilt University and has received grants from the American Philosophical Society and the Vanderbilt University Research Council.

Ana Maria Gomez-Bravo has published "El latin de lo clerecío: Edición y estudio del *Ars dic-tandi Palentina*," *Euphrosine* 18 (1990): 99-144.

R.H. Helmholtz has published "Contracts and the Canon Law" in *Towards a General Law of Contract*, ed. John Barton (Berlin, 1990) that incorporates some material from Spanish ecclesiastical courts.

Mark D. Johnston has published "Sermon Theory as Devotional Literature: The Rhetoric of Ramon Llull," in *De ore domini: Preacher and Word in the Middle Ages*, ed. Thomas L. Amos et al. (Studies in Medieval Culture, 27; Kalamazoo: Medieval Institute, 1989): 119-146; and "Sacrum studium: The Lullist School of Fifteenth-Century Barcelona," in *Homenaje a Alberto Porqueras Mayo* (Kassel: Edition Reichenberger, 1989): 385-400. Professor Johnston is completing a study of the rhetorical theories of Ramon Llull and continuing his research on licenses and privileges for teaching and preaching granted to Llull. For the fall semester of 1990, he was visiting Associate Professor of English at the University of Iowa.

Joseph O'Callaghan's article "The Mudejars of Castile and Portugal in the Twelfth and Thirteenth Centuries" has appeared in *Muslims under Latin Rule (1100-1300)*, ed. James M. Powell (Princeton, 1990).

Bernard F. Reilly has been awarded the Premio del Rey prize of the American Historical Association for his *The Kingdom of León-Castilla under King Alfonso VI, 1065-1109*. He is currently completing a textbook on Medieval Spain for Cambridge University Press; his survey of 11th and 12th century Iberia is in press at Basil Blackwell. He continues work on the reign of Alfonso VII of León-Castilla.

John C. Shideler has contributed articles on Béarn and Catalonia for Garland Publishing's forthcoming volume on medieval France, and one on the House of Moncada for the medieval Spain volume. He is studying the history of environmental waste throughout history and invites colleagues in the AARHMS to share information with him.

Joseph Snow has been promoted to Professor of Romance Languages at the University of Georgia. He has published "Celestina and Pleberio: When Value Systems Collide," in *The Medieval Text: Methods and Hermeneutics (Essays in Honor of Edelgard DuBruck)* (Detroit: 15th Century Symposium, 1990): 381-93.

John Tolan is beginning research on a study of western (Latin and vernacular) texts about Muhammad in the medieval and renaissance eras. He would appreciate information from members on such texts, in manuscript or incunabula. He is currently lecturer in the Classics Department of the University of Wisconsin-Milwaukee.

The American Academy of Research Historians of Medieval Spain
Membership Survey

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CONTRIBUTIONS FOR OCTOBER, 1991 NEWSLETTER

Recent Publications (use reverse side if necessary):

Research in Progress:

Appointments, Promotions, Grants, Awards, Honors, Good News, etc.

Comments:

Suggestions for new members:

Please return by September 15, 1991 to:

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