



Newsletter Spring 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 Texas at El Paso

Welcome to the Spring 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 djlightfoot@utep.edu.

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

From the President

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

Dear AARHMSistas;

Although it is can be challenging to maintain an optimistic outlook in what has been a rather dire year or so in higher education, characterized by salary furloughs, hiring freezes, reduced funding, lay-offs of untenured faculty, and what is probably one of the most dismal job markets in living memory, it is heartening to read the series of accomplishments and accolades which our members are reporting in this issue of the newsletter. Keep the good news coming! The powers-that-be are telling us the recession is ending and with luck, we will see higher education bouncing back towards recovery perhaps in some areas as early as 2012.

As regards AARHMS and associated business, we can report that in the first year that it has been operational we have already recouped over 40% of the investment we made in our new website and

members' interface, primarily through our 3-year membership special. The success of AARHMS depends on members, so please encourage your colleagues and graduate students to join, and continue to update your member profile. That said, at present, our PayPal account is temporarily on hold as Treasurer Mark Johnston and Board Member, Jim Brodman, sort out the renewal of our non-profit status.

The *Journal of Medieval Iberian Studies* is now in its second year – Board Member, Simon Doubleday and his fellow editors deserve our enthusiastic congratulations for launching an excellent journal.

There has also been a change in Board Membership. After many years of service organizing coordinating AARHMS panels at the SSPHS and Kalamzoo James D'Emilo is resigning – many thanks, James, on behalf of the AARHMS membership. Stepping into the breach is James Todesca (History, Armstrong Atlantic State University), who has been appointed to our Board as Conference Coordinator, by unanimous consent. Welcome, James. James will be working on Kalamazoo and the AHA, so if you are interested in putting together a panel, please contact him at James.Todesca@armstrong.edu.

Otherwise, be sure to keep us apprised of your publications, prizes, appointments, honors and other announcements. If you have published a book, be sure to have your publisher send a review copy, and if there is a book you would like to review, please contact Simon Doubleday.

Wishing you all a productive and enjoyable summer,

Brian A. Catlos, President

Book Reviews

Editor: Simon Doubleday, Hofstra University

Ivy A. Corfis and Ray Harris-Northall (eds.), Medieval Iberia: Changing Societies and Cultures in Contact and Transition. Támesis, A247. Woodbridge: Tamesis, 2007. Pp. xviii + 191. ISBN: 978-1-85566-151-6.

Medieval Iberia grew from an interdisciplinary symposium held at the University of Wisconsin-Madison (Fall 2004) and a subsequent call for papers to US colleagues. The essays were written in almost equal proportions by scholars from Madison and elsewhere, and by individuals at different stages of their career. The volume consists of an introduction, four thematic parts, and an index. Works Cited lists appear at the end of each article. *Medieval Iberia* will be of interest to students and scholars interested in cultures in contact and to those working on the individual areas studied.

The four parts of *Medieval Iberia* discuss issues of diversity, contact, and transition in a broad range of literary, scientific, and some linguistic areas, and across different social and cultural groups and discourses. It is particularly welcome to see space given to linguistic contact and change (Part 4). The editors give Part 4 a longer introduction than the other parts, and, although likely to be very useful for potential readers, this decision speaks to the growing gap between literary, social and historical disciplines and linguistics, which is to be lamented. Overall, the standard of the articles is excellent, and they are notable for being exceedingly well written: the contributors and the editors are to be commended on this count.

Part 1 focuses on *converso* and women writers. E. Michael Gerli underscores the culturally heterogeneous nature of fifteenth-century Castilian *converso* identities and practices as constructed by Antón de Montoro, Mosén Diego de Valera and Teresa de Cartagena in their writings. Joseph T. Snow argues that Cartagena strategically deploys (silence and) polyphony, using the collective voice of the infirm, a maternal voice, a preaching voice, and voices that permit direct communication with God or engagement in scholarly matters. A new note of personal defence is apparent in her *Admiración operum Dei* as she comes to terms with her various roles as woman, writer and spiritual daughter of God. Frank A. Domínguez discusses the unifying function of chain imagery (golden, fetters, the rosary) in Leonor López de Córdoba's memoirs. She inverts the usual representations of Pedro I and Enrique II, condemning the later.

Part 2 offers perspectives on history and culture. Stanley G. Payne reviews recent archaeological (and other) evidence, highlighting the fact that Asturias was better integrated into Visigothic structures than is often assumed. He argues that concepts of reconquest evolved slowly, with an early emphasis on territorial gain rather than religious difference, which the Grand Narrative emphasizes. Noel Fallows' article develops from the fifteenth-century context with which Payne closes to study anti-Arab propaganda in Castilian chronicles. He shows that, although Muslim knights did use tactics of intimidation, such as shouting insults, Muslim archers did not use poisoned arrows as alleged: instead the myth arose from fears about their fatal accuracy. Fallows concludes that Castilian chroniclers' vituperation of Muslim warriors is propaganda against an ignominious foe that paradoxically reveals Christian anxiety. Ivy A. Corfis examines conversions to Christianity in a Castilian translation of a chivalric romance (*Reinaldos de Montalván*). She shows that, although notions of crusade are central, some conversions in *Reinaldos*, and in its continuation/third book, are sincere and not for material gain or power as in some other translated romances.

Part 3 deals with the transmission of learning. Charles F. Fraker studies Hermes Trismegistus in Alfonso X's *General estoria* II.1.34-39. He argues that the material's source is the *Kyranides*, a late Antique compendium of iatromathematical medicine, possibly known through a Latin

translation made for Alfonso VIII of Castile. Michael Solomon argues that descriptions of the bawd's laboratory in Fernando de Rojas's *Celestina* function as a pharmacaption in which Calisto's hopes of a cure for his love sickness reside in the promise of acquiring a remedy. *Celestina* warns against illicit remedies and medical practitioners. William J. Courtenay notes that the scarcity of evidence about Iberian scholars in fourteenth- and fifteenth-century Paris may derive from the absence of residential colleges open to Iberians. Larger numbers of regular than secular clergy studied there; the latter seem to have been mostly wealthy, seldom completed their degrees, and enjoyed church or noble patronage. A very few regular clergymen advanced academically to teach in Paris, and the majority returned to their orders, most likely to teach in the peninsular *studia generalia*. These men probably brought with them many of the large numbers of Parisian (and Oxonian) philosophical and theological manuscripts in Iberian libraries. For Pablo Ancos, the primary audience and vocal emitters of thirteenth-century *mester de clerecía* poems are textually inscribed as male clergy. The two are conflated into a homogeneous male religious creative voice incorporating the scribes, vernacular poets, and authors of the source material. Kristin Neumayer studies editorial interference in the passage from manuscript to print of *Amadís de Gaula* and *Sergas de Esplandián*. They originally formed a single three-part romance, complete with paratexts, subsequently (somewhat arbitrarily) split between two volumes. Such editorial interference conditions the modern reception of *Amadís* and other fifteenth-century material printed in the sixteenth-century publishing crisis.

Part 4 examines linguistic contact and change. Thomas D. Cravens address the problems caused by using metaphors of origin in the teaching linguistics. Roy Harris-Northall shows that official language usage shifted from Latin to Romance in the 1230s; early thirteenth-century chancery documents were latinized but, under pressures of expansion, this phase in their creation waned without the need for an official language policy or legislation prior to Alfonso X's reign. Joel Rini proposes that the reduction of *sodes* to *sois* be viewed as levelling by the first-person singular (Rini has documented analogous levelling in other languages) rather than as a deletion of -d- in the second-person plural suffix /-des/. The proposal accounts for the earliest examples of *soes* being singular.

-- Louise M. Haywood, Trinity Hall, University of Cambridge.

Jerrilyn D. Dodds, Maria Rosa Menocal, and Abigail Krasner Balbale, The Arts of Intimacy: Christians, Jews, and Muslims in the Making of Castilian Culture, New Haven, Yale University, 2008. Pp. 395, Illus.

The Arts of Intimacy is an interdisciplinary *tour de force* in which the sensibilities of art historian (Dodds), specialist in language and literature (Menocal), and historian (Krasner Balboule) are almost seamlessly interwoven. While Arabic civilization (linguistic and artistic) is the overwhelming ingredient in this cultural feast, the authors consistently emphasize the importance of the Mozarabs (Arabized Christians) as the prime actors in a process of dynamic intermingling in which Castilian culture was born. The paradoxes involved in the Mozarabic Christian role as the main agent of cultural transformation are both subtle and fascinating.

The main argument of the authors that Castilian culture was forged in a struggle between multiple groups, most of whom were Christian (p.93), is eloquently presented in this sumptuous and intricately constructed volume. The city of Toledo assumes pride of place with a splendid array of artifacts and architectural and literary examples that buttress the authors' arguments. These are presented in an unusual and very pleasing layout, as subtly interwoven within the main text as are Toledo's interlacing decorative stucco designs and its multilingual *muwashshahs*. But more than the intercultural scene of medieval Toledo is the topic of this fascinating book. The volume is rich in refreshing insights on a wide variety of subjects including the enduring influence of the architecture of Umayyad Cordoba, the dynamic architectural elements of medieval Christian Burgos, famed Castilian manuscript illuminations and much more. Its richly textured portrait is Braudelian in scope with seemingly effortless juxtapositions from the material culture of al-Andalus, the refined cuisine of Castile, verses of the Hebrew poetry of Yehuda Halevi and the Arabic poetry of Ibn Quzman, or delicately carved ivory Muslim *objets d'art* transformed into Christian reliquaries. Dodds and Menocal have made several of their points elsewhere, but the combination of so many cultural strands in dynamic tension and interaction creates a new and multi-layered presentation of a Castilian culture of courtliness.

The history of Toledo was shaped by its location on the northern border of the Umayyad caliphate, positioned on a frontier that was constantly shifting. Its languages, like its borders and ruling powers, were in constant motion. The arts of medieval Toledo bore the traces of these recombinations and transformations. After the city submitted to the Alfonso VI in 1085 it remained a Christian outpost within Muslim Al-Andalus for several generations. Its population also remained quite diverse. Upon capturing the city, Alfonso VI assured the local Muslim inhabitants (who had surrendered without resistance) personal security and freedom of worship and property ownership. These assurances were initially honored. Streams of culture from the Christian north and the Muslim south converged behind its ramparts and Toledo

enjoyed a privileged position as a center of poetry, science, art and architecture, a new Baghdad of sorts.

The authors eloquently extol Toledo's rich indigenous tradition in art and song, exploiting an ingenious layout of the volume that suggests the overlays of cultures in its streets and by-ways. While new forms of cultural synthesis were forming after its reconquest, the city also nurtured many romantic, semi-mythical memories of its ancient Visigothic past as the political and ecclesiastical center of the Iberian Peninsula prior to the Muslim conquest. The volume masterfully dissects how these many influences are etched in the arts of the city in what is presented as a never-ending contest for the soul of Castilian identity. In a compelling narrative, the authors suggest how Toledo was both familiar and different, its churches simultaneously a continuation and transformation of their former functions as mosques, as *mihrab* is transformed into apse and the new Romanesque style of the North confronted and adapted the techniques of *mudejar* art. The book is at best in its descriptions of the architectural cultural layering in this new Castilian identity. Its discussion of the many elements that fused in the emergence of the Castilian language under King Alfonso X, *El Sabio*, is also fascinating.

Medieval Toledo was home to a large Jewish community that included descendants of ancient Iberian Jewry, Islamicate Jewry and an influx of newcomers from Northern Europe. Various strands of Jewish thought and exegesis converged in its sprawling Jewish neighborhoods, mirroring in some respects the process of synthesis and adaptation occurring in the Christian and, to a lesser extent, Muslim communities. Immigrant newcomers from the Franco-German and Provençal Jewish world confronted the more rationalist Judaic traditions of al-Andalus. The collision of the more mystical Northern Jewish traditions with those shaped under Islam produced new creative tensions and much cultural ferment. At the same time, Arabic language and Andalusian-style Hebrew poetry remained alive among the Jews who found refuge in Toledo. While it is clearly not the area of expertise of the authors, some understanding of this process would have strengthened and buttressed the main arguments of their volume. Although the authors explicitly state that their study is devoted to the three religious communities and their hybrid cultures, the treatment of the Jewish segment of the population is quite superficial and derivative. Their recognition that the Jews are interwoven in the cultural tapestry of the city appears shallow. True, Jews are frequently mentioned in general terms as part of their multicultural approach, for instance in citing the Jewish presence in the trilingual teams of translators of medieval Arabic masterpieces into Latin and the vernacular. But this example is quite perfunctory. The authors are silent on the particular niche of the Jewish intellectuals in King Alfonso X's famous translation movement, a movement which bore important fruits in the creation of the Castilian language. Similarly, their discussion of the presence of Arabic inscriptions in the "El Transito" synagogue of Samuel Halevi lacks the depth

and nuance present elsewhere in the volume. The inclusion of Arabic or pseudo-Arabic inscriptions to adorn the synagogue walls is not simply a paean of praise to King Pedro I and his Jewish courtier. The ambiguous presence of Arabic script in the synagogue represents more than a Jewish imitation of the royal architecture of Christian Seville and Nasrid Granada, as the authors suggested. It is enmeshed in a specific (and Jewishly contested) courtier culture that the secular Jewish elite had imbibed in Andalusia and self-consciously retained in the Kingdom of Castile.

The volume lyrically interprets the history and culture of Spain as one of tolerance amidst constant military battles. While the authors acknowledge the contemporary debates on this interpretation of the co-existence (*convivencia*) of the three faiths as a history of tolerance their presentation lyrically endorses this tendentious historiographic tendency. Thus, for example, the tragic fate of more than one dozen synagogues of Toledo in the national pogroms of 1391 and the specific circumstances under which the Halevi synagogue was converted into a church are obscured by the volume's bland statements about coexistence. Similarly, Alfonso X's problematic attitudes towards Jews and Judaism that are manifested in his *Cantigas de Santa Maria* are glossed over. The decline of Jewish life in Toledo was a result of official, ecclesiastical and popular anti-Jewish movements. A recognition of the declining fortunes of Castilian Jewry is totally absent. In light of the somber historic reality that developed long before the expulsion of 1492 one wonders how to interpret the volume's final enthusiastic remark that the history of medieval Castile " provides us with the rich story of our own modern world in the making, with many of our modern aesthetic and philosophical sensibilities uncannily on display." In light of the fact that a main thrust of the volume is a celebration of cultural creativity produced by the intermingling of the three faiths, such omissions cannot be lightly dismissed. A more ambiguous or nuanced portrait of the fragile religious co-existence and "tolerance" of religious diversity in medieval Toledo, similar to their sophisticated interpretations of Castile's artistic and literary heritage, would have rounded out this otherwise splendid book.

--Jane S. Gerber, Professor of History and Director, Institute for Sephardic Studies, The Graduate Center of the City University of New York

David James, *Early Islamic Spain: The History of Ibn al-Qutiya* (London, UK: Routledge Press, 2009). Pp. 174 (including Introduction, Translation, endnotes, maps and illustrations, appendices, bibliography, and index).

The publication of a translated edition of Ibn al-Qutiyya's early history on Islamic Spain provides scholars of al-Andalus with a valuable resource. For those of us especially who deal in Arabic primary sources, David James's recent contribution to the Andalusian library is most welcome.

Much of what we know today of medieval Muslim Spain, i.e., from the Islamic conquest to the last days of the Reconquista (711-1492), began with the mid nineteenth-century edition and publication of the monumental work of seventeenth-century Maghreb historian Shihab al-Din Al-Maqqari (d. 1632), *Nafh al-Tib min Ghushn al-Andalus al-ratib*, a massive compendium of historical and literary information, poems, letters and quotations, being, in fact, something of a 'secondary' source based on 'primary' sources that have been lost in time. Since then, a host of primary sources, historical and literary, have been discovered, edited, published and translated, filling the shelves of the Andalusian library. What makes Ibn al-Qutiyya's *History* particularly significant is that it is a relatively early work written by as close to an eye witness as we get.

Muhammad ibn Umar ibn Abd al-Aziz (d. 977), better known as Ibn al-Qutiyya (son of the Gothic woman), hailed from a family which traced its origins to the Visigoths and later converted to Islam. He spent much of his life in Cordoba, and was a loyal functionary in the Umayyad government. He received the standard Islamic education of the times, studying Quran and hadith, jurisprudence and literature, and he became a renowned authority on Arabic grammar. He also specialized, as James notes in his introduction, in *akhbar* (historical anecdotes), which contrasts with *ta'rikh*, an annalistic mode of historical writing that relied on a careful recording of sources. Both his political leanings and his predilection for anecdotes weigh heavily on his *History*, as David James deftly illustrates throughout his translation, introduction, and footnotes.

The present volume derives from a single manuscript from the Bibliothèque Nationale de France (MS 1867). The *History* begins with the Muslim conquest of the Iberian peninsula in 711 under the command of Tariq Ibn Ziyad and ends (abruptly?) at some point during the reign of Abd al-Rahman III (r. 912-961). The chapters are structured according to the reigns of the Umayyad emirs, beginning with the early governors appointed by the Umayyad caliph in Damascus. The chapters are very brief, and most of the information therein spotty and uneven, centering around the ruler, the state of warfare with the Christian enemy, and internal divisions among the various Muslim factions. Here the historian's political sympathies and his reliance on anecdotes come in plain view.

For the newcomer to the history of Muslim Spain, Ibn al-Qutiyya's *History* may prove more frustrating than enlightening. The chapters do not construct coherent narratives about the rulers and their governments, nor explanations about people and events that may appear obscure to the reader. The value of this history lies first and foremost in the fact that it represents one of the earliest sources in Arabic historiography on al-Andalus, with Ibn al-Qutiyya being an eye-witness to at least the later events. Its contribution is its exposure to many attitudes and beliefs of the time, with rich anecdotes about the Gothic temple of Toledo,

the seduction of Julian's daughter by Count Roderick, and other gems that have become the stuff of Andalusian lore. More significantly, Ibn al-Qutiyya documents the machinations of internal and external enemies, Arab-Berber tensions, and the increasing power of the *muwallads* (Spanish converts to Islam), the hallmarks of Islamic history in Spain.

What may be lacking in the text is amply compensated by way of David James's magnificent introduction and his careful and judicious endnotes. The introduction provides a history of the manuscript, from its earliest sources to modern editions of the text the tradition. James also sheds light on the tradition and culture of historical writing in the early Islamic tradition, as well as providing the reader with indispensable information about the life and times of Ibn al-Qutiyya. The copious footnotes successfully guide the reader through the complexities and lapses in the text. The translation is smooth and the transliteration of Arabic names and terms is thorough. Additionally, James includes in his volume six appendices, a well-constructed bibliography, and an index, making this book readily accessible to a wide readership.

-- William Granara, Department of Near Eastern Languages & Civilizations, Harvard University.

Soyer, François. *The Persecution of the Jews and Muslims of Portugal: King Manuel I and the End of Religious Tolerance (1496-7)*. The Medieval Mediterranean, 69. Leiden ; Boston: Brill, 2007. \$141.00. xix+329pp. ISBN 978-9004162624.

Due in part to a relative lack of sources, and in part to the historiographical shadow cast by Castile, the history of the religious minorities of medieval Portugal has largely escaped the attention of extra-Lusitanian historians. Soyer's *Persecution of the Jews and Muslims* does much to remedy this situation and to bring the Portuguese experience into the larger historical debate surrounding religious diversity in medieval Iberia. Tapping into an extensive secondary literature in Portuguese and an exhaustive survey of documentary and literary sources in Latin, Portuguese, Castilian and Hebrew, Soyer sets out to show how the minority experience in Portugal was related to, but differed from that of Castile. As he states (p. 6), his goal is to "challenge ... widely held views by presenting three distinct premises relating to the breakdown of Christian-Jewish-Muslim relations in Portugal." Specifically he challenges the notion that an influx of Castilian Jews in 1492 destabilized Jewish-Christian relations, suggests that Manuel I's motivation in doing away with his minority subjects was motivated by *realpolitik* and pressure from the Catholic Kings, and holds that the expulsion of the Muslim minority, although it took place at more or less the same time, was a distinct phenomenon from that of the forced conversion of the Jews.

Chapter One, "The Jewish and Muslim Minorities in Medieval Portugal" sets the stage by establish the *status ante quem*, in which Muslims were victims of a political struggle rather than

a war of religious extermination, and Jews had likely been present in some numbers since at least the time of Islamic domination. There is little substantial documentation relating to either group prior to the fifteenth century. Both Jews and Muslim were organized into local collectives known as *comunas* (cf.: *aljama*) which tended to cluster in the south of the kingdom and were under either royal or seigniorial control. As in other Iberian kingdoms, pragmatic agendas ran counter to religious aspiration – the minority communities were important players in local and royal economies, and little effort was made to convert them. Likewise as the century progressed both groups were the subject of increasing restrictions vis-à-vis their role in larger Christian society.

Next “Castilian *Conversos* and Jews in Portugal, c.1480–c.1495” looks at the supposed influx of Jews which followed on the heels of Castile’s edict of expulsion. Soyer argues against the proposition that this amounted to tens of thousands of individuals, which the historiographical canon has accepted as “fact.” Instead he argues that the high entrance tax levied by the Crown under João II and the containment of the refugees in what were essentially “DP” camps mitigated against large scale immigration and integration with native Jews. It seems that aside from a relatively small number (the “six hundred families”) who were allowed to settle, most of the refugees either moved on (even back to Castile) or were enslaved.

The revisionist strain continues in the third chapter, “The Death of João II and the accession of Manuel I.” Here, drawing on a range of official and literary sources, including diplomatic correspondence, Soyer debunks the established notion that Manuel’s marriage to the *infanta* Isabel of Castile was part of a master-plan for Portuguese domination of the entire peninsula. At the time the negotiations were undertaken, no one would have guessed that Manuel would eventually be in a position to be recognized as the legitimate heir to Castile and Aragon, and it is only with the benefit of historical hindsight that such an interpretation can be imagined. The significance vis-à-vis the minorities was that this and the other difficulties surrounding Manuel’s succession placed him in a position where his larger ambitions for the kingdom were dependent on the established of a stable peace with Castile. In Soyer’s words (p. 181), “the expulsion of the Jews was the price Manuel paid to secure this alliance.”

Chapter Four, “The “General Conversion” of the Jews and Renewal of the “*Converso* Problem,”” examines the “Machiavellian” (p. 240) character of Manuel’s own final solution. Manuel began by freeing the Jews who had been enslaved by João II, but then in 1496 published his own Edict of Expulsion, a policy that, as direct sovereign over his minority subjects, he had every right to promulgate. But the expulsion was a sham. So many obstacles, both passive and active, were placed in the path of those Jews who did wish to leave the kingdom that emigration became all but impossible, leaving them to choose between conversion and death. According to Soyer, Manuel’s policy was born out of expediency – Jews were so important in the economy of the kingdom that he did not want to risk losing the community.

This same expediency accounts for his “generous” promise not to unleash the Inquisition on converts until twenty years from the time of their conversion had passed.

The final chapter, “The Expulsion of the Muslims from Portugal: the Forgotten Persecution,” turns to Manuel’s surprising decision to end the Islamic presence in his kingdom in 1496–97 – a time at which the other Iberian kingdoms still recognized the right of Muslims to exist as subjects. This decision is difficult to account for. Although Portuguese Muslims were broadly regarded as “alien” in the fifteenth century, and were frequently suspected of sympathizing with North African enemies and aiding fugitive slaves, the rhetoric never reached a hysterical pitch, and the Muslim population was so small that the Christian minority could never imagine it to pose an existential threat. Unlike the Jews, the kingdom’s Muslims could leave, and most did, for Castile or North Africa. Curiously, however, some Muslims remained in Portugal in the years to follow. After exploring several hypotheses, none of which prove satisfactory, the author suggests the expulsion was a pre-emptive move based on his ambitions to attack and conquer Morocco.

In the Conclusion, Soyer follows the effects of the edicts of conversion and expulsion on Portuguese society and what remained of its minority population in the century that followed. Despite Manuel’s pragmatic approach, assimilation failed, as elsewhere in the peninsula, and the decades that followed saw growing tensions between Old and New Christians, and the issue of the ethno-religious identity of these people and their descendents remained an open question until the eighteenth century.

In sum, Soyer’s work is an important contribution to the historiography of Portugal and of pre-Modern ethno-religious diversity. He deftly employs a broad range of source material and methodological approaches to undermine many assumptions regarding this history that have gone largely unchallenged to date. If the conclusions which he proposes are at times tentative or cautious, this is wholly understandable given the paucity of surviving source material for so many of the events he discusses. His argument, and the importance of the book, is reinforced by his commitment to placing Portuguese history in larger European and Iberian contexts and drawing comparisons with the fates of other ethno-religious minorities around the Mediterranean. The book is rich in detail, and contains many illuminating anecdotes; however, it is not a broad analysis of the status and position of the Jews and Muslims in Portugal – a study of *convivencia* and its decline – nor does it pretend to be. It is a tightly focused, but richly researched inquiry into a specific set of questions regarding royal policy and the end of diversity in the Portuguese kingdom. It accomplishes its declared goals admirably and in the process provides a passive critique for the Castilian-centric interpretations that continue to dominate peninsular history.

--Brian A. Catlos, University of California Santa Cruz, University of Colorado at Boulder

Conference Announcements

International Conference:
Reassessing the Roles of Women as “Makers” of Medieval Art and Architecture
26 - 28 May 2010

Centro de Ciencias Humanas y Sociales, Consejo Superior de Investigaciones Científicas
Albasanz 26-28, 28037 Madrid.

http://www.congresos.cchs.csic.es/medieval_art_women/

This conference will address the question of the multiple roles played by medieval women—among them patron, artist, and owner—in the areas of art and architecture throughout western Europe and the Latin Kingdom of Jerusalem. Works of Christian, Muslim, Jewish, pagan, and secular origins, including textiles, manuscripts, sculpture, wall paintings, and architecture (fifth to sixteenth centuries) are the subjects of interdisciplinary analysis by thirty scholars from the fields of history, art history, and archaeology. The participants, from Belgium, England, France, Germany, Ireland, Israel, Italy, Portugal, Spain, Switzerland, and the United States, have been chosen to demonstrate the wide range of scholarship being produced today on the topic. Whether by renowned specialists or graduate students, this research is among the most innovative on the topic of women’s involvement with medieval art and architecture. From specific case studies to a treatment of the broader subject from a theoretical or historiographical point of view, these studies demonstrate the great interest of the overall subject, not just for scholars investigating a particular time and place but because, from this range, more synthetic conclusions can be drawn for the question as a whole. While the title of the conference centers on women, the studies situate women firmly within their historical contexts by including interactions and collaborations (or confrontations) with men.

For more information, contact Therese Martin, therese.martin@cchs.csic.es.

Attendance is free, but space is limited. Please register at:

http://www.congresos.cchs.csic.es/medieval_art_women/

Scholars who will be speaking on Iberian topics include Glaire D. Anderson (University of North Carolina, Chapel Hill), Marisa Costa (Universidade de Lisboa), Heather Ecker (Detroit Institute of Arts), María Elena Díez Jorge (Universidad de Granada), Melissa R. Katz (Brown University), Katrin Kogman-Appel (Ben-Gurion University of the Negev), Eileen McKiernan Gonzalez (Berea

College), Felipe Pereda Espeso (Universidad Autónoma de Madrid), Ana Maria Seabra de Almeida Rodrigues (Universidade de Lisboa), Miriam Shadis (Ohio University).

AARHMS at International Medieval Congress, Western Michigan University, Kalamazoo

(May 13-16, 2010)

Religious Identities in Medieval Iberia: Culture, Tradition, and Reform I

Organizer: James D'Emilio, Univ. of South Florida

Presider: Simon R. Doubleday, Hofstra Univ.

“Cultivating Conflict in Late Roman Spain”

Jamie Wood, Univ. of Manchester

“From Marc Antony to Muhammad: Eulogius of Córdoba’s Rhetorical Use of the *Istoria de Mahomet* and the Classical Tradition of Invective”

Daniel G. Perett, Univ. of Notre Dame

“Ibn Mardanish and the Politics of Religious Allegiance in Twelfth-Century Iberia”

Abigail Krasner Balbale, Harvard Univ.

“The Other Christians: The Mozarabs Face the Reconquest”

María de la Paz Estevez, Univ. de Buenos Aires

Religious Identities in Medieval Iberia: Culture, Tradition, and Reform II

Organizer: James D'Emilio, Univ. of South Florida

Presider: Michael A. Ryan, Purdue Univ.

“Mālikī Jurisprudence and the Constructed Environment in al-Andalus: Preliminary Considerations”

Sabahat F. Adil, Univ. of Chicago

“‘Of Greater Weight among Discerning Men’: Mark of Toledo’s Translation of Ibn Tumart and the Intellectual Culture of Thirteenth-Century Toledo”

Anthony Minnema, Univ. of Tennessee–Knoxville

“*Imitatio Martyris*: Martyrdom, Memory, and the Antependium of Durro”

Krysta L. Black, Univ. of North Carolina–Chapel Hill

Journal of Medieval Iberian Studies

The *Journal of Medieval Iberian Studies* is now in its second full year of publication. Volume 2.1 (January 2010) contains articles by Franciso Bautista, Emma Gatland, Hilário Franco Jr., Alessandro Vanoli, Ramzi Rouighi, and Therese Martin. It will be followed, in the summer of 2010, by a special issue on “Religious Minorities under the Almohads”, guest-edited by Amira Bennison (Cambridge University) and María Ángeles Gallego (CSIC). As editors, Simon Doubleday, Pablo Pastrana Pérez, and Julio Escalona encourage AARHMS members to take advantage of the ongoing \$25 annual subscription rate available to members of AARHMS (a major reduction from the regular \$60 rate). We also welcome new submissions (or inquiries), and proposals for clusters or theme issues. Please encourage your library to subscribe to the journal or to a special Taylor and Francis online package (full information regarding these packages can be found at: <http://www.tandf.co.uk/libsite/tandflibrary/>).

Members' Announcements

Theresa Earenfight announces the publication of her monograph *The King's Other Body: María of Castile and the Crown of Aragon* (Philadelphia: University of Pennsylvania Press, 2010). She also published a collection of essays *Women and Wealth in Late Medieval Europe* (New York: Palgrave Macmillan, 2010). This collection includes essays by Núria Silleras-Fernández (University of Colorado, Boulder), “Money Isn’t Everything: Concubinage, Class, and the Rise and Fall of Sibil·la de Fortià (1377–87); Ana Maria S. A. Rodrigues and Maria Manuela Santos Silva (both at the Universidad de Lisboa), “Private Properties, Seigniorial Tributes, and Jurisdictional Rents: The Income of the Queens of Portugal in the Late Middle Ages;” and by me, “Royal Finances of María of Castile, Queen-Lieutenant of the Crown of Aragon, 1432–53.”

Theresa is currently working on a textbook for Palgrave Macmillan with a working title of *Queenship in the Middle Ages*, expected out in 2012 or 2013.

Congratulations!!!

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J. B. "Jack" Owens currently serves as co-Project Leader of a multidisciplinary, multinational research project he created for the European Science Foundation’s EUROCORES (European Collaborative Research) Scheme’s program “The Evolution of Cooperation and Trading” (TECT). The title of his project is “Dynamic Complexity of Self-Organizing Cooperation-Based Commercial Networks in the First Global Age [1400-1800]” (acronym: DynCoopNet). His

participation is funded by the U.S. National Science Foundation (NSF), Award Number SES-0740345 (\$394,000; 2007-2010), and this individual grant also provides funding for his personal research on cooperation in commercial and other social networks during the period 1400-1700.

To continue a technical aspect of DynCoopNet, in October 2009, NSF funded Owens' new multidisciplinary, collaborative research project entitled "Understanding social networks within complex, nonlinear systems: geographically-integrated history and dynamics GIS" [acronym: SOCNET], which is administered by the U.S. National Science Foundation (NSF) Office of Cyberinfrastructure (OCI). In support of the project for four years, NSF provides \$1,761,897, of which Idaho State University's portion is \$1,290,704 (OCI-0941371) and that of the University of Oklahoma is \$471,193 (May Yuan, PI; OCI-0941501). The award is part of NSF's Cyber-Enabled Discovery and Innovation (CDI) program. Owens is the lead Principal Investigator (PI) for the entire project.

Among other things, these grants help to fund ISU's innovative graduate program in geographically-integrated history, the M.A. in Historical Resources Management, of which Owens was the co-creator.

Interested readers will find additional information about both projects on Owens' Academia web site, especially in the Papers section: <http://idahostate.academia.edu/JBJackOwens>

*Congratulations!!!*

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Rebecca Winer has received a faculty incentive grant from the Maurice Amado Program in Sephardic Studies at UCLA. She plans to use the grant to go back to the archives in Barcelona and Perpignan.

Congratulations!!!

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Alexandra Guerson announces the publication of her article "Seeking remission: Jewish conversion in the Crown of Aragon, c.1378-1391", in *Jewish History* Vol. 24, No. 1 (2010): 33-52.

*Congratulations!!!*

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Dwayne E. Carpenter announces that he is a Visiting Professor this Spring at Venice International University (Isola di San Servolo), where he gave two courses: one on Jews, Christians, and Muslims in medieval Spain, and the other on Jews in Renaissance Venice.

Congratulations!!!

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Simon Doubleday is co-editing a new volume, with Celia Chazelle, Felice Lifshitz, and Amy Remensnyder. entitled *Why the Middle Ages Matter*, forthcoming with Routledge. Another collective volume, *Border Interrogations: Questioning Spanish Frontiers*, ed. with Benita Sampedro (Oxford: Berghahn Books, 2008), will shortly be appearing in paperback, and he has similar hopes for *In the Light of Medieval Spain. Islam, the West, and the Relevance of the Past*, ed. with David Coleman (New York: Palgrave, 2008). His article "Hacia la descolonización del concepto de *convivencia*: algunos apuntes sobre el contexto norteamericano," is appearing in Ariel Guance, ed., *La influencia de la historiografía española en la producción histórica americana*, Valladolid, Instituto de Historia Simancas.

Simon Doubleday has been awarded a five-month 2010-2011 NEH Teaching Development Fellowship for a project titled, "The Berbers in Medieval Iberia and the Maghreb." aimed at enhancing course offerings; his project will focus on the period between the eleventh and thirteenth centuries. The concrete objective of the project will be to develop a web-based selection of annotated short texts – accompanied by brief suggestions for further reading, study questions, and key terminology.

*Congratulations!!!*

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Alberto Ferreiro announces the following publications:

St. Vicent Ferrer's Catalán Sermon on Saint Mary Magdalene." Anuario de estudios medievales 40/1 (2010) 393-411.

"The Barbarian Invasions and Settlement in Gaul and Iberia: A Select Historiographical Reflection." El Tiempo de los Bárbaros. Pervivencia y Transformación en 'Galia' e 'Hispania' (siglos V-VI d.C.) = Zona Arqueológica 11 (2010) 108-121.

"Egeria, pilgrim." and "Martin of Tours in Iberia," Encyclopedia of Medieval Pilgrimage. Brill, 2010, pp. 176-178 and 381-382.

"St. Braulio of Zaragoza's Letter 21 to Pope Honorius I regarding lapsed baptized Jews." Sacris Erudiri 49 (2009) 75-95.

Congratulations!!!

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Therese Martin announces the publication of "Chronicling the Iberian Palace: Written Sources and the Meanings of Medieval Christian Rulers' Residences," Journal of Medieval Iberian Studies 2/1 (2010), pp. 109-139.

*Congratulations!!!*

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Robert D. Hughes presented "The 'Unionist' Thesis Reconsidered: Do Recent Datings of the *Ars Compendiosa inveniendi veritatem* Cycle allow us to infer that the concepts of deification and Hominification used by Ramon Llull were devised for a largely 'schismatic' audience?" at 'Jornades Lul.lianes en homenatge a Jocelyn N. Hillgarth i Antoni Bonner', 25th and 26th February 2010, in Palma (Mallorca).

Congratulations!!!

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Miguel Gomez announces that he has received the University of Tennessee/ Marco Institute for Medieval and Renaissance Study 2010-11 Haslam Dissertation Fellowship, for 12 months of research/writing.

*Congratulations!!!*

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Rowena Hernandez-Muzquiz has just accepted a faculty position at Broward College in Florida!

Congratulations!!!

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H. Salvador Martinez announces that his book Alfonso X, el Sabio Una biografia (Madrid: Ediciones Polifemo, 2003) is now available in English in a splendid translation by Odile Cisneros with the title: Alfonso X, the Learned. A Biography, Studies in the History of Christian Traditions, vol. 146, Brill, Leiden and Boston, 2010; 589 pages + 8 pages of illustrations in colour and 10 in black and white.

ISSN 1573-5664  
ISBN 978 90 04 18147 2

*Congratulations!!!*

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Maria Teresa Ferrer I Mallol announces two publications:

Els orígens de la Generalitat de Catalunya (1359-1413), Barcelona, Generalitat de Catalunya. Departament de la Vicepresidència, 2009, 103 p. (Col·lecció Història i pensament, 7) ISBN: 9788439380924

M. Teresa FERRER I MALLOL, Manuel RIU I RIU, dir., *Tractats i negociacions diplomàtiques de Catalunya i de la Corona catalanoaragonesa a l'edat mitjana, l.1. Tractats i negociacions diplomàtiques amb Occitània, França i els estats italians 1067-1213*. Estudis de Pere BENITO I MONCLÚS i M. Teresa FERRER I MALLOL. Corpus documental a cura de Pere BENITO I MONCLÚS, Pilar SENDRA i BELTRAN i Carles VELA i AULESA, amb la col·laboració de Rafael GINEBRA I MOLINS, Roberto PILI i Esther REDONDO GARCÍA, Barcelona, Institut d'Estudis Catalans, 2009, 503 p., 26 x 20cms. (Memòries de la Secció Històrico-Arqueològica, LXXXIII). ISBN: 978-84-92583-78-2

In addition, she is introducing in full text all of her articles and book chapters in <http://digital.csic.es>. If interested please do a search for Ferrer i Mallol.

Congratulations!!!

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Elizabeth Valdez del Alamo announces the following publications:

“Romanesque Art” in *Oxford Bibliographies Online*, (Oxford/ New York: Oxford University Press, 2010).

“Cristo peregrino y los discípulos de Emaús: modalidades de la fe en los relieves de Silos”, in *¡Quédate con nosotros! Peregrinos y testigos en el Camino*, Acts of the X Jornadas de Teología, vol. 30 of *Collectanea Scientífica Compostellana*, Instituto Teológico Compostelano, Santiago de Compostela, Spain, Sept. 7-9, 2009, pp. 175-90.

She also presented the following papers:

“Cristo peregrino y los discípulos de Emaús: modalidades de la fe en los relieves de Silos” for X Jornadas, Instituto Teológico Compostelano, Santiago de Compostela, Spain, Sept. 7-9, 2009

“From Mozarabic to Romanesque in the South transept portal of Silos”, for Columbia University Medieval Seminar, December 2, 2009

“Portals and Figured Columns in Spanish Sculpture before Maestro Mateo”, in *Santiago de Compostela: Pilgerarchitektur und bildliche Repräsentation in neuer Perspektive/ Pilgrimage Architecture and pictorial concepts in a new perspective*, Colloquium 25.-27. March 2010, Universität Bern, Bern, Switzerland. (Acts to be published)

“Tarragona, lieu de mémoire” for *Romanesque and the Past: Retrospection in the Art and Architecture of Romanesque Europe*, The British Archaeological Association, April 9-11, 2010. (Acts to be published)

*Congratulations!!!*

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Dana Wessell Lightfoot announces that her article “The Projects of Marriage: Spousal Choice, Spousal Choice, Dowries and Domestic Service in early Fifteenth-Century Valencia”, *Viator* 40.1 (Spring 2009) was chosen as article of the month for January 2010 by *Feminae: Medieval Women and Gender Index*.

She also announces that as of July, she will take up a position as assistant professor of medieval/ Renaissance history at the University of Northern British Columbia.

Congratulations!!!

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Brian Catlos announces that he has accepted a position as Associate Professor of Religious Studies at the University of Colorado at Boulder, where he will also be cross-appointed to History and Jewish Studies. He remains on faculty at the University of California, and beginning in July will co-direct a five-year Mediterranean Studies Multi-Campus Research Group there.

Last month his article “The de Reys (1220–1501): The Evolution of a “Middle-Class” Muslim Family in Christian Aragon” [*Viator* 40 (2009): 197–219] was honored by the Society for Spanish and Portuguese Historical Studies with the Julian Bishko Prize for the Best Article on Medieval Iberia by a North American scholar in 2008 and 2009.

*Congratulations!!!*

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

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