



The American Academy of Research Historians of Medieval Spain



AARHMS Newsletter: Fall 2006

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

<http://libro.uca.edu/aarhms/index.html>.

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Contents:

1. From the Editor
2. President's Message
3. Book Reviews
 - a. Albert, Pere. *The Customs of Catalonia between Lords and Vassals* Donald J. Kagay, trans. and ed. (Tempe: 2002); reviewed by M. Kelleher;
 - b. Catlos, Brian A. *The Victors and the Vanquished: Christians and Muslims of Catalonia and Aragon, 1050–1300* (Cambridge: 2004); reviewed by J. Webster;
 - c. Melammed, Renée Levine. *A Question of Identity: Iberian Conversos in Historical Perspective* (Oxford: 2004); reviewed by D. Carpenter.
4. Recent and Upcoming AARHMS Panels
5. LIBRO Update
6. SSHPS Conference Call for Papers & Prize Entries
7. Other Medieval Hispanist News
8. Elka Klein Memorial Travel Grant Announcement

1. From the Editor

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

Welcome all to the fall edition of our newsletter. As Teo points out in his President's Message below it has been another successful six months for AAHRMS and its members, with a series of conference panels, papers, publications and honors to report. Please refer to sections 4–6 for this and other news. We have three book reviews in this edition, for which we can thank the editorial and organizational efforts of Simon Doubleday and the efforts and punctuality of our reviewers. If there is a recently published book which you would like to review, please contact Simon to obtain a review copy. Please also consider contributing to the Elka Klein Memorial Travel Grant fund. Elka was a promising and prolific young historian whose death in 2005 left many of us missing not only a colleague but a friend. This is a fitting way of commemorating Elka's contributions to Iberian and Jewish history and of her own generosity as a scholar, teacher and person.

2. President's Message

Teofilo Ruíz • History, University of California Los Angeles

Dear Colleagues and Friends,

We are now a bit over the beginning of a new academic year, and I wish to bring you up on our recent activities. Thanks to Brian Catlos's selfless efforts, you are receiving this electronic newsletter, I should reiterate what I wrote last year and thank, once again, the efforts and excellent work of Helen Nader, Jim Brodman, Simon Doubleday, Mark Johnston, Brian Catlos, James D'Emilio, and others. In January 2006, the AARHMS ran two well-attended and very high quality sessions at the Annual AHA meeting in Philadelphia. James D'Emilio organized three sessions at the International Medieval Institute gathering at Kalamazoo this past May, and we had excellent representation at the SSPHS meeting in Kentucky (four sessions) in April. I am again most thankful to all of you for keeping up with your contributions, for attending AARHMS-sponsored sessions, and for the hard work that those who put out the newsletter, collect dues, and maintain the association web site have done over the last year.

We will be running three AARHMS sessions at the AHA annual meeting in Atlanta from 4 to 8 January 2007. We need to start thinking already about the 2008 AHA meeting to be held in Washington, DC in early January. Panel proposals should be submitted to the AHA no later than May 2007, so please do let me know as early as possible if you are interested in organizing a panel (that works best) or would like to propose a paper for a panel (I will try to organize panels to fit individual submissions).

For AHA panel and paper proposals write to:

Teofilo F. Ruiz tf Ruiz@history.ucla.edu

James D'Emilio has done an excellent job in organizing AHRMS sessions for Kalamazoo and at the SSPHS. Although the next Kalamazoo meeting will not take place until May 2008, it is time to start thinking of both conferences. The deadline for the SSPHS 2008 meeting is 10 December. James D'Emilio will, once again, help organize panels for that meeting. If you are interested in being part of one of the AARHMS panels at Kalamazoo or at the SSPHS meeting in Miami, please contact Professor D'Emilio at: Professor James D'Emilio demilio@shell.cas.usf.edu

Please also remember to pay your dues. We have tried to keep our expenses to a minimum, but there are always unexpected outlays. We hope, once again, to have a table at the AHA general meeting and that requires hiring a graduate student for several hours.

Dues for the year are \$10.00 (the equivalent of barely two cappuccinos), payable to:
Professor Helen Nader
Department of History SSB 215
University of Arizona
Tucson AZ 85721- 0027

Cordially,
Teo Ruiz

3. Book Reviews

Editor: Simon Doubleday • History, Hofstra University

- a) Albert, Pere. *The Customs of Catalonia between Lords and Vassals*. Donald J. Kagay, trans. and ed.. *Medieval and Renaissance Texts and Studies*, volume 243. Tempe, Arizona: Arizona Center for Medieval and Renaissance Studies, 2002. xlix; 87 pp. ISBN: 086698285X

Reviewed by Marie A. Kelleher, California State University, Long Beach

In 1994, Donald Kagay published the first annotated English translation of the *Usatges*, a twelfth-century collection of feudal custom known to scholars of medieval Catalonia as the foundational document of medieval Catalan law. Eight years later, he has published what may be regarded as a companion piece, a highly readable and carefully annotated translation of and commentary on thirteenth-century jurist Pere Albert's *Customs of Catalonia* (also known as the *Commemoracions*). While the Customs are not as well-known as the *Usatges*, it is fitting that Professor Kagay has turned to this work so soon after the *Usatges*, as the two texts were conceptually (and, by the end of the Middle Ages, sometimes literally) bound together as important sources for mediating the tension between local and regnal claims to authority.

In the standard chronology of European legal development, the thirteenth century is most often characterized as the time when the *ius commune* – the combination of Roman and canon law taught in the medieval law faculties – was growing in influence under the sponsorship of centralizing monarchs throughout continental western Europe. But in Catalonia at least, the centralizing tendencies of the high medieval monarchs were balanced against the interests of local authorities and castellans. The work of the canonist Pere Albert (fl. 1233–1263) is illustrative of this tension. The *Customs of Catalonia*, probably completed sometime between 1238 and 1244, take the form of a handbook for the adjudication of feudal conflicts both vertical and horizontal. The *Customs* are divided into separate articles, each dealing with a specific set of legal problems: the extent of royal authority; the nature of homage agreements; sale, transfer, and division of fiefs and castle tenancies; and the nature and jurisdiction of castellans' tenancies. Pere Albert's work seems to have been only in limited circulation during his lifetime, but gained wider currency during the reigns of Jaume II (1291–1327) and Pere III (1336–1387). Later, reacting to what they saw as encroachments of “foreign” (that is, Castilian) law, fifteenth-century Catalans began to insist on traditional law. The two major sources of this territorial law were the *Usatges* and the *Constitucions* of Catalonia, and the latter of these two by then included the *Customs*. Thus, Pere Albert's work became one of the core pieces of Catalan law, and fell out of use only in the early eighteenth century, with the suppression of Catalan law in favor of the Castilian-Bourbon *Decreto de la nueva planta*.

Kagay's introduction to the *Customs* carefully places them in a number of contexts. First, the Customs were a product of their times: the expansionist and centralizing reign of Jaume I (1213–76). Professor Kagay highlights Jaume's preoccupation with his role as the principal source of law and justice in his lands, but simultaneously reminds us that the King's regalian legal moves were tempered by the compromises he had to make with

those of his subjects who were equally adamant about maintaining baronial sovereignty. As a document that defines spheres of influence for both castellans and kings, Pere Albert's *Customs* exemplify the conflict and compromise that marked political relations in this period.

Kagay also contextualizes this work in terms of another document with which he is well-acquainted: the *Usatges* of Barcelona. Kagay sees similarities between the two documents: neither one, he argues, sought to assert royal dominance so much as to define separate spheres of influence for royal and local authorities. The closest that the Customs come to a statement of royal sovereignty is in article 39, which asserts that, in times of crisis, "public utility" demanded that any vassal's primary allegiance was to be to the sovereign, rather than to his feudal lord.

This brings us to the core of Kagay's argument: the *Customs* in the context of the question of feudal relations in Catalonia, and the relations between independent-minded castellans and a centralizing king. At the beginning of the tenth century, the authority of the counts of Barcelona was little more than nominal, especially at the local level, where castellans were the dominant force. Professor Kagay points out that not even the *Usatges* attempted to articulate anything like a "feudal system," nor did they attempt to place the counts of Barcelona at the head of a "feudal pyramid"; rather, they interpreted the rights and obligations of castellans within a broader regalian framework. While the territory here is well-worn ground (indeed, most of the secondary works that Professor Kagay references in this section date from the two decades between 1965 and 1985 – what might be considered a historiographic "golden age" for studies of feudalism), it is hard to argue with Kagay's overall assessment of the situation when he points out that the *Usatges* and the "feudal" relations they articulated were repurposed over the years to cover situations having little to do with any traditional narrative of a "feudal system." Catalan jurists of Pere Albert's day had to deal with a diversity of feudal litigation that might include, for example, ecclesiastical lords and vassals, or public servants whose "fiefs" were in fact salaried positions. According to Kagay, Pere Albert's *Customs* must be viewed as the next logical step in this process; as part of a high medieval royal program to "smooth away the complicated anomalies of a Catalan feudalism growing ever more complex." [xxxv]

Any review of this book would be incomplete without reference to Professor Kagay's meticulous annotations of his translated text, clarifying textual references to persons and concepts with which Pere Albert expected his noble and royal audience to be intimately familiar. These annotations range from the basic (e.g., the definition of a "gloss" at n. 24 on p. 19) more esoteric (see, for example, the bibliographic discussion of the history of a legal maxim on the superiority of public to private utility, p. 40, n. 57), but almost all the notes are as interesting as the text they explicate. Kagay also includes a translation of the much briefer *Consuetudo Barchinone*, a shorter and more narrowly-focused work often attributed to Pere Albert, which provides an interesting text for comparison. While specialist scholars will likely wish to consult editions of the Customs in the original Latin (for which Professor Kagay provides a handy reference list), this volume will be a valuable addition to the reference bookshelf of anyone interested, not only in the development of Catalan law, but also more generally in the larger questions of the nature of feudal

relations (even in the absence of an overarching “feudal system”) and centralizing regnal power.

b) Catlos, Brian A. *The Victors and the Vanquished. Christians and Muslims of Catalonia and Aragón, 1050–1300*. Cambridge: Cambridge University Press, 2004, reprinted 2005, pp. xxiv + 449. ISBN 0521822343.

Reviewed by Jill Webster, St. Michael's College, University of Toronto

The Victors and the Vanquished is a comprehensive study of Christians and Muslims in Catalonia and Aragón, both before and after the Reconquest. For many, Muslim/Christian relations in the Middle Ages are irrevocably connected with the story of the Cid, whose exploits have been narrated in heroic terms by the anonymous author of the *Poema de Mio Cid*, but Catlos's study makes it quite clear that the conquered and the conquerors were not so clearly defined as the *Poema* might have us believe. The main thrust of the present study is to show, by means of a thorough examination of the relations between the two communities, that cooperation between them did occur, and that the Muslims and Christians in the Ebro valley interacted quite peacefully when circumstances so warranted.

Catlos began to work on this topic for his doctoral thesis but the present analysis of Muslim/Christian relations includes a great deal of additional material and reflects the extensive hours spent reading and deciphering archival documents, many of which had to be consulted in microfilm, as access to the originals is now extremely limited. The author's use of both Latin and Arabic sources enabled him to reach conclusions which dispute and revise some of the views propounded by earlier scholars whom he cites throughout the work.

It is however, the broad nature of his research which makes this book unusual. Catlos profited greatly from the considerable amount of time he spent in Barcelona and from the constant contact with scholars in the area, especially Maria Teresa Ferrer i Mallol and her associates at the Institució Milà i Fontanals. The conclusions which he draws derive from the new material he consulted and bring a different perspective to our understanding of social life before 1300. It is an impossible task to write an adequate review of such a detailed study of the Muslim/Christian sources consulted, the terminology employed and the multitude of information contained in each chapter. As a result, I have limited my comments to specific areas, and no doubt scholars of the period will probe further and discover for themselves just how significant these new insights are for our understanding of the mosaic of Medieval Spain.

The study is divided into three parts, all of which include copious footnotes to archival and secondary sources. The first part is an informative introduction to the period prior to 1200, with an explanation of the terms used to denote Muslim institutions, communities, social structure, and agricultural practices. Here, it is pertinent to observe that Arabic was still the language used by most Muslims even after the Christian reconquest of the Ebro valley region, and contrary to popular belief, there was no attempt by the conquerors to impose linguistic, cultural or political views on them. In fact they treated the Muslims

with a degree of tolerance and to a limited extent both Muslims and Christians cooperated in many aspects of daily life. This seems to challenge the view held by many scholars that the two communities remained clearly defined and separate with very little contact between them.

Part two deals with Muslims under Christian rule, and discusses in further detail the interaction between the Muslims and Christians, emphasizing that relations between them tended to be motivated by expediency; or expressed in other words, cooperation occurred when it was to their mutual advantage and were not confined to isolated instances but occurred on a more or less regular basis. In this part Catlos also mentions financial and judicial administration, *mudéjar* and Islamic taxation under Christian rule, and shows that the *aljama* was subject to domination by the Crown. Here too, he discusses the economics of the Christian Ebro and the extent to which the Muslims were involved, how their presence impacted on irrigation and agricultural practices, and what their role was in regards to trading. He concludes that the integration of the Muslims in the economy of the Crown led to their adopting numerous and diverse Christian practices, not all of them of a positive nature, as the issue of forged documents suggests, a practice not uncommon in medieval Christian documents. I found the sections in Part two dealing with slavery and conversion of Muslims to Christianity of particular interest. Catlos refers in some detail to the large slave population and the black market which traded slaves across the internal borders formed by the different kingdoms. He states that some of the slaves managed to escape, while others were eventually freed, usually after payment of a ransom. Conversion was another means of escaping from slavery but some of those converted by the mendicant friars might have accepted Christianity out of religious conviction.

Part three contains six individual case studies of Muslims and Christians which are in themselves a unique feature, and it is evident that Catlos has selected them with great care, ensuring that they represent different aspects of medieval Catalonia and Aragon, both good and bad. They exemplify Muslim life under royal protection; fiscal and confessional identity; *franquitas* and factionalism; litigation and competition; administrative corruption and royal complicity.

Finally, Catlos concludes that the military conquest, rather than denoting the domination of the Christians in the Ebro valley and the surrender of the Muslims, was really the beginning of a social and cultural evolution which lasted well into the seventeenth century. To illustrate this, he includes a number of tables, and maps, and appends an explanation of the currency used in the thirteenth-century Ebro region, the toponymical variants in archival documents, and a family tree of the rulers of the Crown of Aragon from 1050 to 1300. A select bibliography and a useful index complete the volume.

There is no doubt that this complex and intricate study of Muslim Christian relations, based on archival sources and a vast bibliography, is not only unusually well written, but it adds significantly to our understanding of the years 1050 to 1300 in Catalonia and Aragon. Furthermore, it is probably the most comprehensive account available of the social dynamics which made up medieval Spain before 1300, a society in which Muslims, Jews and Christians co-existed in relative harmony, during the period under review.

Catlos has chosen a difficult subject and has produced an outstanding contribution to the field, a volume which will long remain the standard reference for students of Muslim/Christian relations prior to 1300.

c) Melammed, Renée Levine. *A Question of Identity: Iberian Conversos in Historical Perspective*. Oxford: Oxford University Press, 2004. ix + 240 pp. ISBN 0-19-517071-7.

Reviewed by Dwayne Eugène Carpenter, Boston College

Notwithstanding the current hyphenated character of many segments of modern society—e.g., Italian-American, African-American, Jewish-American—problems of identity, whether personal or collective, are hardly confined to the multicultural realities of contemporary North American life. The subject of Renée Levine Melammed’s most recent book is the veritable identity crisis suffered by the conversos or New Christians, that is, those late-medieval Iberian Jews who converted to Christianity, and who appear unflatteringly labeled in historical sources and polemical literature as, inter alia, *cristianos nuevos*, *marranos*, *alboraycos* and *confesos*. One of the author’s primary objectives in this chronologically and geographically wide-ranging work is to trace the development of the converso identity from its medieval origins in the Iberian Peninsula to alleged modern-day manifestations in the Southwest United States.

Melammed lays the historical groundwork for her analysis with a succinct Introduction (3-13) devoted to the Reconquest in general and, more specifically, to the evolving climate of religious (in)tolerance and checkered political events that culminated in the pogroms of 1391, the resultant mass conversions to Christianity, and the expulsion of Spanish Jewry in 1492. These conversions created a fourth religious group in Spanish society, whereas before there had existed only Jews, Catholics, and Muslims (nothing is said of the morisco phenomenon). The tumultuous happenings of the latter half of the fifteenth century—above all the proclamation of the “Estatutos de limpieza de sangre,” which introduced a new set of rules into the deadly serious game of “Who’s Who?”—indicate that in its determined efforts to create religious homogeneity through conversion, the Church instead engendered widespread and enduring confusion.

The opening three chapters detail the historical origins of these conversions and the religious, sociological, and psychological consequences of the Expulsion, both in Spain and Portugal. Notably, the author asserts unequivocally that the vast majority of the conversions to Christianity were forced, implicitly rejecting the posture advanced by various scholars, notably Norman Roth and Benzion Netanyahu, that nearly all of the conversos were sincere in their adopted faith. Acceptance of the historical reality of crypto-Judaism, then, is an essential part of Melammed’s understanding of converso identity. The author weaves an intricate narrative thread of historical events during the fateful century between 1391 to 1492, but, thankfully, enlivens her tapestry with frequent allusions to individual cases culled, for the most part, from Inquisitorial records. Indeed, this humanizing of the converso experience through the incorporation of personal accounts constitutes one of the most successful features of this extremely readable volume.

Chapters four through seven examine the conversos in four diaspora sites: Amsterdam, France, England, and Italy. Once again, Melammed presents an impressive array of historical data to buttress her overarching, if not astonishing, conclusion that, regardless of whether the country was Protestant or Catholic, “[t]he converso identity was multifaceted, multicolored, and, at times, amorphous; yet at other times, commitment and decision accompanied a more clear-cut choice” (133). Although throughout the book Melammed’s treatment of the relationship between converso identity and belles-lettres is generally cursory, she does discuss, in the section devoted to France (87–88), three intriguing poets whose works (*soit dit en passant*, choice of spouse) reflect a struggle with their Jewish identity.

Since the subtitle of the book declares its focus to be historical, a more pressing issue than the inclusion of purely literary works has to do with the historical sources Melammed employs in her analysis, especially in the first three chapters. As indicated above, these are largely Inquisitorial documents. Melammed intimates that these texts must be used with caution; yet, this reader finds a largely tacit acceptance of their reliability on the part of the author. A nuanced reading of these sources, or at least a more emphatic declaration of the difficulties inherent in their use, would do much to bolster confidence in the book’s conclusions.

The eighth and final chapter is perhaps the most interesting, and doubtless the most problematic, in that it takes a huge chronological leap, from the Middle Ages to the present day, and focuses on relatively small communities of conversos in Majorca; Belmonte, Portugal; and the Southwest United States. While Melammed’s examination of the Majorcan Chuetas or the crypto-Jews of Belmonte is informative and well documented, her study of the putative conversos of the Southwest remains frustratingly indecisive. By her own admission, research on this last group is often incomplete and tendentious. No matter how tantalizing the experience of the “descendants of the Southwest” may appear, it is premature to link it to that of the fifteenth-century Iberian conversos.

The handsomely produced volume provides a thoughtful Conclusion; a bibliography somewhat vitiated by the orthographic errors in many of the foreign titles, and which would have been more helpful had it been divided into primary and secondary sources (rather than between books and articles/essays); and an index.

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

4. Upcoming AARHMS & SSHPS Panels

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

The American Academy of Research Historians of Medieval Spain (AARHMS) will be sponsoring three sessions at the International Congress of Medieval Studies at Kalamazoo (Western Michigan University, May 10-13, 2007) and the Society for Spanish and Portuguese Historical Studies (SSPHS) will be sponsoring four sessions.

I'd like to thank all of those who agreed to participate, and all of you who helped the organizers complete sessions and recruit participants. Because of all of your help, we can look forward to another fine set of sessions from SSPHS and AARHMS.

42nd International Congress on Medieval Studies, Western Michigan University, Kalamazoo, Michigan (May 10-13, 2007)

Sessions sponsored by the American Academy of Research Historians of Medieval Spain (AARHMS) and the Society for Spanish and Portuguese Historical Studies (SSPHS)

AARHMS Session no. 1

Beyond Powerful: New Approaches to Iberian Monarchy in the Middle Ages I

Organizer: Theresa Earenfight (Seattle University)

Presider: Miriam Shadis (Ohio University)

1. "Architectural Patronage and the Asturian Monarchy: Alfonso II and San Julián de los Prados", Flora Ward (University of Toronto)
2. "Dynastic Propaganda and the Consolidation of States in Twelfth-Century Aragon", Eileen McKiernan González (Berea College)
3. "Constructing Power: the Mudejar Residences of Isabel I of Castile", Danya Crites (University of Iowa)

AARHMS Session no. 2

Beyond Powerful: New Approaches to Iberian Monarchy in the Middle Ages II

Organizer: Theresa Earenfight (Seattle University)

Presider: Theresa Earenfight (Seattle University)

1. "Two Queens of León: Teresa of Portugal and Berenguela of Castile", Janna Wasilewski (Harvard University)
2. "Mothers, Virgins, and Queens: Making Monarchy in Early Portugal", Miriam Shadis (Ohio University)
3. "The Queen's "privada" in Late 14th-Century Iberia: A Woman's Path to Privilege and Power", Dawn Bratsch-Prince (Iowa State University)

AARHMS Session no. 3**Reading and Writing Medieval Charters**

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

Presider: Jeffrey A. Bowman (Kenyon College)

1. "Forgery and Ideology in Eleventh-Century Palencia", Liam Moore (Columbia University)
2. "The Jew in the Text: What Christian Charters tell us about Medieval Jewish Society", Jonathan Ray (Georgetown University)
3. "A Monopoly on Writing? Clerical Notaries in the Rural Market Towns of Medieval Catalonia", Gregory Milton (University of South Florida, Tampa)

SSPHS Session no. 1**The Papacy and Medieval Iberia**

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

Presider: Jonathan Ray (Georgetown University)

1. "Martin of Braga, De trina mersione, and Petrine Primacy in the Suevic Kingdom of Gallaecia", Alberto Ferreiro (Seattle Pacific University)
2. "The Papacy and Church Reform in Late Twelfth-Century León and Castile" James D'Emilio (University of South Florida, Tampa)
3. "Papal Reform and the Jews in Thirteenth-Century Castile", Maya K. Soifer (Princeton University)

SSPHS Session no. 2**Peacemaking, Mediation, and the Idea of Peace in Medieval Iberia**

Organizer: Anne Marie Wolf (University of Portland)

Presider: Anne Marie Wolf (University of Portland)

1. "Alfonso X and the Pragmatic Idea of 'Convivencia'", H. Salvador Martínez (New York University)
2. "Strategies of Litigation and Mediation in Thirteenth-Century Tortosa", Thomas Barton (Oberlin College)
3. "Negotiating Cultures: Interludes of Peace on Both Sides of the Mediterranean", Yvonne Friedman (Bar-Ilan University, Israel)

SSPHS Session no. 3**Mendicants in Spain: Religion and Reform**

Organizer: Jessica A. Boon (Perkins School of Theology)

Presider: Jessica A. Boon (Perkins School of Theology)

- 1: "Poverty and the Passion: Arnau de Vilanova's Spiritual Antidote for the Poisonous Doctrine of Religious Mendicants", Lori Woods (University of Toronto)
2. "'De vita spirituali': St. Vincent Ferrer, Cardinal Cisneros, and Fifteenth-Century Devotional Practices in Spain", Taryn E. L. Chubb (Cornell University)
3. "Sts. Francis and Dominic in Renaissance Spain", Adam G. Beaver (Harvard University)

SSPHS Session no. 4**Women's Religious Life in Medieval Portugal**

Organizer: Maria de Lurdes Rosa (Universidade Nova de Lisboa)

Presider: Miriam Shadis (Ohio University)

1. "Current Portuguese Research on Religious Beliefs and Practices of Medieval Women (Portugal, 10th-15th Centuries)", Maria de Lurdes Rosa (Universidade Nova de Lisboa)
2. "Princess 'Saint' Joana (1452-1490): Biography and Hagiography", Gilberto Moiteiro (Universidade Nova de Lisboa)
3. "Beguines and Anchorites in Late Medieval Portugal", João Luis Fontes (Universidade Nova de Lisboa)

James D'Emilio is seeking proposals for sessions sponsored by AARHMS or SSPHS for the **43rd International Congress on Medieval Studies ("Kalamazoo")** (May, 2008). For more information, contact him (demilio@shell.cas.usf.edu) or consult the call for session proposals at: <http://www.ku.edu/~iberia/ssphs/kzoo2008.htm>

5. Libro Update

From James Brodman, University of Central Arkansas

LIBRO is seeking suggestions for titles to add to its online collection of full-text digital versions of works on Iberian history. Particularly suitable are suggestions from authors who have or who can obtain the requisite permissions. LIBRO is now moving from html format to a user-friendly and economical pdf format.

Contact Jim at jimb@uca.edu

6. SSHPS Conference Call for Papers & Prize Entries

From Constance Mathers, SSHPS Membership Secretary

The **Society for Spanish and Portuguese Historical Studies'** 38th Annual International Conference will be held on April 19-22, 2007 at Park Central Hotel in Miami Beach. Papers and sessions on all subjects relating to the Spanish and Portuguese cultures around the world from all periods are encouraged.

The Conference will open with a small reception on the evening of Thursday, April 19. Over the course of the next days we anticipate that over 100 papers will be delivered before an international audience of about 150 scholars, academics, and experts in a wide range of fields. Held in the historic city Miami Beach district, the official languages of the Congress are Spanish, Portuguese, and English.

Proposals for papers and sessions are now being solicited.

Proposals for roundtable discussions of a topical work or theme are also welcome. The typical panel will include three papers, each lasting twenty minutes, a chair, and commentator.

Panel Proposals should include a 200-word abstract for each paper and a one-page curriculum vitae for each participant, including chairs and commentators. Each participant's name, e-mail and regular address, and phone number should also be listed. Proposals for individual papers not yet linked to a panel are now being solicited for consideration. Submissions are accepted on a rolling basis as they are received. You are encouraged to submit no later than **December 15, 2006**.

You are encouraged to submit proposals by email as this is the quickest and most secure method. Please send these (with any attachments) via e-mail to Professor Aurora Morcillo morcillo@fiu.edu or to Professor George Esenwein gesenwei@history.ufl.edu

*The Congress is sponsored by the SSPHS, Florida International University, and The University of Florida. Program Co-Chairs: Aurora Morcillo (FIU) and George Esenwein (UF) Local arrangements: Aurora Morcillo (FIU) .

The Society for Spanish and Portuguese Historical Studies will award two **prizes** at its meeting in Miami Beach (April 19–22, 2007):

- 1) The 2006 Bishko Memorial Prize for the best article by a North American scholar published in 2006 in the field of medieval Iberian history. **Deadline:** Dec. 15, 2006 (Dec. 31 for books published between Dec. 15 and Dec. 31);
- 2) The SSPHS First Book Award for the best first book on any aspect of Iberian history published in 2004, 2005, or 2006. **Deadline:** Jan. 15, 2007.

Instructions for submitting entries for consideration are available at: www.ssphs.org

7. Other Medieval Hispanist News

Submitted by Members

Jim Brodman (History, U Central Arkansas) announces the publication of “Community, Identity and the Redemption of Captives: Comparative Perspectives Across the Mediterranean,” *Anuario de estudios medievales* 36(1) (2006): 241-52; “Unequal in Charity? Women and Hospitals in Medieval Catalonia,” *Medieval Encounters* 12 (2006); 26-36; and “Religion and Discipline in the Hospitals of Medieval France,” in *The Medieval Hospital and Medical Practice*, ed. Barbara Bowers (Aldershot, England: Ashgate Publishing, 2007): 123–32.

Congratulations!

Brian A. Catlos (History, UC Santa Cruz) announces that *The Victors and the Vanquished* (reviewed above) was awarded the “John E. Fagg Prize” of 2005 for the best publication in Spanish, Portuguese and Latin American History and the “Premio del Rey” of 2006 for the best publication on pre-1516 Spanish history of mid-2004 to mid-2006, both from the American Historical Association. In Fall 2007 he and Sharon Kinoshita (Literature, UCSC) will convene “*The Emergence of “the West”*: *Shifting Hegemonies in the Medieval Mediterranean*, a 10-week Residential Research Group, at the University of California Humanities Research Institute, UC Irvine. UC Faculty can find application information at www.uchri.org. The application deadline is December 10, 2006.

Thanks to Father Robert I. Burns for his generous endowment of the Premio del Rey!

Remie Constable (History, Notre Dame) announces The Premodern Spanish History Association of the Midwest (PSHAM) will be meeting in South Bend, Indiana, at Indiana University South Bend, on March 18, 2007. Participants at this day-long conference present and discuss work in progress. For more information please contact Isabel O’Connor (isocoanno@iusb.edu) or Remie Constable (Constable.1@nd.edu).

James d’Emilio (Humanities, U South Florida) was awarded the 2005 Bishko Prize by SSHPS for his “The Royal Convent of Las Huelgas: Dynastic Politics, Religious Reform and Artistic Change in Medieval Castile”, *Studies in Cistercian Art and Architecture*, ed. M. P. Lillich (Collegeville MN: Cistercian Studies, 2005), VI: 189–280.

Congratulations and thanks for all of your work with AAHRMS and SSHPS!

Alberto Ferreiro announces the publication of two books *The Visigoths in Gaul and Iberia: (A Supplemental Bibliography, 1984- 2003)* (Leiden: Brill, 2006) and *Simon Magus in Patristic, Medieval, and Early Modern Traditions* (Leiden: Brill, 2005), and “Sacred Scripture, Sacred Tradition, and Auctoritas at the Second Council of Seville (619),” *Annuario Historiae Conciliorum* 35 (2003) 247–272.

Congratulations on a productive year! Reviewers?

Therese Martin (History, U Arizona) published *Queen as King: Politics and Architectural Propaganda in Twelfth-century Spain* (Brill, 2006), which traces the origins of San Isidoro in León as a royal monastic complex, following its progress as the site changed from a small eleventh-century palatine chapel housed in a double monastery to a great twelfth-century pilgrimage church served by Augustinian canons.

Congratulations! Reviewer?

Salvador Martínez (Spanish & Portuguese, New York U) has published *La convivencia en la España del siglo XIII. Perspectivas alfonsines* (Madrid: Ediciones Polifemo, 2006). In 2005 his *Alfonso X, el Sabio. Una biografía* (Madrid: Ediciones Polifemo, 2003) received the 2005 “La Corónica” International Book Award and was the subject of special session at the 41st International Medieval Congress at Kalamazoo in May 2006.

Congratulations on both counts!

Helen Nader announces her retirement in July 2006 from the University of Arizona after 47 years of teaching history at high schools and post-secondary institutions, and her receipt of the Bodo Nischan Award for Scholarship, Civility, and Service from the Society for Reformation History at the end of October 2006.

Congratulations on both counts!

Jack Owens announces the publication of his book, “*By My Absolute Royal Authority*” *Justice and the Castilian Commonwealth at the Beginning of the First Global Age* (Rochester NY: University of Rochester: 2005).

Congratulations! Review anyone?

William Philips, Jr. (History/Center for Early Modern History, U Minnesota) announces that he was elected a Corresponding Member of the *Real Academia de Historia* (Spain).

Congratulations on this great honor!

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

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

Please send address **corrections** (especially updated e-mail addresses) to Brian A. Catlos, newsletter editor, at bcatl@ucsc.edu (please put AARHMS in the subject line).

DR. ELKA KLEIN MEMORIAL TRAVEL GRANT

Dr. Elka Klein (1965-2005) was passionate about her profession as a historian and a teacher. Her untimely death in the spring of 2005 was a great loss to all who knew her, whether personally or professionally. In her memory, we who were her friends and professional colleagues in the fields of History and Jewish Studies wish to create a fitting memorial to honor her dedication to and her achievements in her academic life. We are thus seeking to establish the Dr. Elka Klein Memorial Travel Grant, which will provide a cash grant to support the work of a doctoral student traveling abroad in order to conduct historical research. Award recipient(s) will be selected by a panel of scholars based on relevance and potential contribution of the proposed work to the fields and concerns important to Elka, such as Sephardic culture, medieval history, and Jewish studies.

The Association for Jewish Studies, of which Elka was a dedicated member throughout her career, has graciously agreed to provide a home for this fund. We now hope that all those who were touched by Elka and her work will contribute to make this grant a reality.

MAY HER MEMORY BE FOR A BLESSING

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Please mail donations to:
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 15 W. 16th Street
 New York, NY 10011-6301

Checks should be made out to The Association for Jewish Studies, with the words "Elka Klein memorial" in the memo line (if you do not put this somewhere on the check, it will not go to the right account!).

For more information, please contact Dr. Gail Labovitz, glabovitz@uj.edu