PREFACE

At Western Michigan University in Kalamazoo, May 7–10, 1992, as part of the twenty-seventh International Congress of Medieval Studies, one of the largest gatherings to date of North American historians of medieval Iberia assembled to pay tribute to the Rev. Dr. Robert I. Burns, S.J. Somewhat unnerved by the Congress coordinators’ request that I introduce, in five minutes or less, Burns and his plenary session address, “Latinate Jewish Wills in Medieval Spain,” I could not help but recall the story of T.S. Eliot’s introduction by Paul Horgan, professor emeritus of English at Wesleyan University and Pulitzer Prize-winning historian of the American Southwest. After travelling a great distance at the invitation of the president of Southern Methodist University, Horgan walked to the front of the stage, and quickly uttered his entire introduction: “Mr. President, Ladies and Gentlemen, Mr. Eliot.”1 Historians of medieval Spain and the Mediterranean in May of 1992 needed no introduction to Burns and his work. On the likely chance, however, that non-historians, or historians of northern Europe—what those of us in Mediterranean studies, I noted, occasionally “consider the marginal periphery of our field”—were in attendance, I presented a brief overview of Burns’s life and major works. The task, even with more space now than I had time then, and for a volume in a “Medieval Mediterranean” series, has not grown appreciably easier.

Robert Burns was born in San Francisco in 1921; he received his Ph.D. in medieval history from Johns Hopkins University in 1958, followed by a second doctorate in modern ethno-history from the Anthropos Institut of the University of Fribourg in 1961. Two doctorates would certainly be considered sufficient by most people, if not excessive by some, but Burns, apart from additional and incidental studies at Florence, Oxford, and elsewhere, actually holds a total of eight earned graduate degrees. Several of these relate to his studies for ordination as a Roman Catholic priest, and most were pursued at colleges and universities run by the religious order, the Society of

1 The full story is recounted in Paul Horgan, “To Meet Mr. Eliot: Three Glimpses,” The American Scholar, 60, no. 3 (Summer 1991), 407–13 (409).
Jesus, of which he is a member. Burns taught at the University of San Francisco and the Gregorian University in Rome before receiving his Ph.D., then again at U.S.F. for a long stint, before replacing the late Lynn White, Jr. at the University of California, Los Angeles in 1976, where he has remained until his recent semi-retirement in the year of his seventieth birthday. He has trained seven Ph.D. students at UCLA, assisted innumerable others elsewhere, and has approximately a dozen doctoral students currently working with him.

Burns has published in Annales E.S.C., Comparative Studies in Society and History, Anuario de Estudios Medievales; and numerous times in various proceedings of the Congressos d’Història de la Corona d’Aragó, the American Historical Review, Viator, and Speculum, including once in the latter before receiving his doctorate; as well as in a wide variety of other journals. An overview of his major monographs, however, will have to suffice for conveying the range of his work. Harvard University Press in 1967 published his two-volume ecclesiastical history entitled The Crusader Kingdom of Valencia: Reconstruction on a Thirteenth-Century Frontier. Based on years of archival research, it was a massive, almost encyclopedic compilation of material on bishops and cathedral chapters; parish life and the school system; pastors and tithes; military and mendicant religious orders; monasteries and hospitals; ecclesiastical properties; and the ideological foundations of the Kingdom of Valencia in the years 1238 to c.1280. Not the least of the volume’s several virtues, according to James Brodman, was that it “drew the connection between the successful introduction of an ecclesiastical infrastructure and the planting of a permanent Christian settlement”; helped to professionalize a Spanish ecclesiastical history occasionally dominated by amateurs, antiquarians, and archivists with local interests and perspectives; and sought to produce a “more modern, comprehensive definition of church.”

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Burns’s complete current bibliography is being compiled and will appear in the companion volume, discussed below, also being published by Brill. There is an ample listing in Mikel de Epalza, M. Jesus Paternina, and Antonio Couto, Moros y Moriscos en el Levante Peninsular: Introducción Bibliográfica (Alicante, 1983), 38–41, nos. 213–45; this is updated in the journal appearing annually Sharq al-Andalus, 1– (1984–).

James W. Brodman, “Burns and Spanish Ecclesiastical Studies,” unpublished address at 27th Congress of Medieval Studies. Brodman quotes from Crusader Kingdom as Burns refers to an institution that “is not monolithic and hierarchic” but “in its overall pattern organic,” a “whole little world of independent energy sources at work, a plurality of separate thrusts, combining with apparent fortuity to the same end” (1:301), representing “all the inspirations, applied values, familiar customs, disciplines, and consolations” (1:304) that formed Christian society in Valencia.
What astonished many colleagues at the time *Crusader Kingdom* appeared was that Yale University Press had in 1966—the previous year—published Burns’s 512-page *The Jesuits and the Indian Wars of the Northwest*, based on archival materials from the Pacific Northwest and Europe. The American Association of State and Local History, and the American Historical Association, Pacific Coast Branch both awarded book prizes to Burns for *The Jesuits and the Indian Wars*; the American Catholic Historical Association honored Burns with its John Gilmary Shea Book Award in successive years for works in two different historical fields.

In 1973 Princeton University Press published his *Islam Under the Crusaders: Colonial Survival in the Thirteenth-Century Kingdom of Valencia*, a work which, in the author’s own words, was “essentially an archival study resting upon many thousands of documents examined during the past nearly twenty years,” and which inaugurated an entirely new scholarly era in the study of Mudejars, Muslims living under Christian rule. In three broad sections covering the physical-historical, juridical-religious, and political-military milieux, Burns marshalled an enormous amount of data to complete a detailed and sympathetic portrait of Valencian Mudejars, their social structure, and almost every aspect of their existence. One of the points made by Mark Meyerson in his address at the Congress was that Burns was perhaps the first historian of the Mudejars to view them, as they were and as they viewed themselves, as truly Muslims.

Princeton University Press also published, two years later in 1975, a work entitled *Medieval Colonialism: Postcrusade Exploitation of Islamic Valencia*. Originally planned as a chapter on taxes for the earlier *Islam Under the Crusaders*, the work grew to 394 pages and became its own monograph; Burns wrote that it could be read “for any of several reasons: as a freestanding socioeconomic monograph or as one contribution to a continuing larger project, as the first study in depth of Mudejar taxation, as an unusual approach to crusade history, as an essay in medieval revenues over the spectrum of feudal, royal, royal,
and seignorial, as a rare glimpse into the obscure subject of late Almohad society, or finally as a crossroads for examining the converging societies of Christendom and Islam.  

Readers of both of Burns's Mudejar books, then and now, have often been struck, as was Charles Verlinden, "par la vivacité de l’exposé et la facilité brillante du style, ainsi que par l’abondance et l’information de l’annotation."  

In March of 1976 on the campus of Tulane University in New Orleans, Burns was awarded the Haskins Medal for *Islam Under the Crusaders* at the fifty-first annual meeting of the Mediaeval Academy of America; and in April of 1978 on the campus of Yale University he was inducted as a Fellow of the Mediaeval Academy. The Haskins citation referred to Burns as "the most prolific and dynamic Hispanist in the English-speaking world since the time of Henry C. Lea," adding that "when his project, which will include a series of volumes of unpublished texts he is systematically rescuing from obscurity, is completed, he will rank with the very most distinguished and productive medievalists of our times.... In *Islam Under the Crusaders*, as well as in other articles, books, and monographs, Burns has carved out a new domain for research, which he has carried out with extraordinary boldness, vigor, and originality."  

Soon thereafter, in 1978, Variorum Publishers reprinted a collection of his articles as *Moors and Crusaders in Valencia*; and in 1984 Cambridge University Press brought out a collection of his studies as *Muslims, Christians, and Jews in the crusader kingdom of Valencia: Societies in symbiosis*. The former contained a wide range of articles dating from 1954 to 1977, most of them archival in nature, but at least one of which contained a summary of Mudejar studies and Burns's own description of his Mudejar books. The latter work contained two of

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6 Burns, *Medieval Colonialism*, xii.
9 This is his "Mudejar History Today: New Directions," originally published in *Viator*, 8 (1977), 127-43, esp. 139-43, which describes his own Mudejar books, and summarizes his ponencia commissioned for the 1975 conference in Teruel and published as "Los mudejares de Valencia: temas y metodología," *I Simposio internacional de mudéjarismo* (Madrid, 1981), 453-97. An updating of Mudejar studies was the
Burns’s most often-cited works: “Christian-Muslim Confrontation: The Thirteenth-Century Dream of Conversion,” and a much expanded and revised “Muslim-Christian Conflict and Contact: Mudejar Methodology.”10 It also contained two chapters on the Jews, revised from an address to the tenth Congreso de Historia de la Corona de Aragón. The first of these, entitled “King Jaume’s Jews: problem and methodology,” is an evocative portrait of archival work and explains the methodology, much referred to by Burns in recent years, of “documentary archaeology.”11

Burns organized and hosted, under the auspices of UCLA’s Center for Medieval and Renaissance Studies, an international conference in Los Angeles on April 2–4, 1981. A collection of papers presented there was edited by him under the conference title *The Worlds of Alfonso the Learned and James the Conqueror: Intellect & Force in the Middle Ages* (Princeton University Press, 1985). A subsequent collection, including contributions by many scholars not present at the original gathering, was edited by Burns as *Emperor of Culture: Alfonso X the Learned of Castile and his thirteenth-century Renaissance* (University of Pennsylvania Press, 1990).

Early in his career Burns received a John Simon Guggenheim Memorial Foundation Fellowship, and he has enjoyed innumerable grants from the American Council of Learned Societies, U.S.F. and UCLA, and, since joining the faculty at UCLA, from the Del Amo Foundation. He was a visiting fellow in 1972 at the Institute of Advanced Studies in Princeton, New Jersey. A yearly series of grants

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10 Burns, “Muslim-Christian conflict and contact: Mudejar methodology” and “Christian-Muslim confrontation: the thirteenth-century dream of conversion,” in *Muslims, Christians, and Jews*, 1–51, notes on 307–8, and 80–108, notes on 310–12; the former was originally published as “Muslim-Christian Conflict and Contact in Medieval Spain: Context and Methodology,” in *Thought*, 54, no. 214 (September 1979), 238-52; the latter was published with an “in the West” added to the title in the *American Historical Review*, 76, no. 5 (December 1971), 1386–1434.

throughout the 1970s from the National Endowment for the Humanities—constituting one of the more remarkable episodes of federal largesse for an individual in medieval studies, perhaps in all of the humanities—enabled Burns to embark on his most ambitious project to date: an edition or Diplomatarium of the Crusader Kingdom of Valencia, The Registered Charters of its Conqueror, Jaume I, 1257–1276.

The Introduction or volume I of the Diplomatarium was published as Society and Documentation in Crusader Valencia by Princeton University Press in 1985. Topics covered in the thirty-eight mini-chapters of this work included the royal archives and chancery, registers and codicology, ink and script, malforms and abbreviations, authentication and chronology, and onomastics and metrology; several chapters were devoted to languages, several to paper and the paper revolution which made the royal registers possible, and eight chapters discussed the contents or subject matter of the documents. One chapter discussed the few catalogs available to guide researchers interested in the Aragonese royal registers; Valencia in the years 1257–1291, and the Jews under the Crown of Aragon 1257–1327 are two of the fortunate topic areas that possess catalogs. I was privileged to be sitting in Burns’s graduate seminars while he was writing this book, and I carried a typescript copy with me to Spain during my Fulbright year; how graduate students coped for the first time with the tantalizing but demanding registers of the thirteenth century before the appearance of Burns’s volume remains a mystery to me.¹²

Volume II: Documents 1–500 appeared with the added title Foundations of Crusader Valencia: Revolt and Recovery, 1257–1263 (Princeton University Press, 1991), and an additional four volumes are planned. Although the Diplomatarium is massive in scope and it is difficult to conceive of one individual with the energy and raw perseverance to see a project this demanding through to completion, it represents only a portion of the work which Burns, working virtually alone, with only minimal and irregular research support in Spain and in

¹² A partial answer is that many scholars elected not to, choosing the more manageable but in some cases artificial terminus ad quem for their books and articles of c.1250. A new problem has arisen: the Archives have now microfilmed the registers of Kings Jaume, Pere, and Alfons, covering the years 1257–1291, and make only the films available to researchers. The registers after 1291 are much better preserved, presenting far fewer palaeographical problems, though sheer quantity presents its own obstacles: there are some 260 registers for Jaume II (1291–1327) and approximately a thousand registers for Pere the Ceremonious (1336–87).
the United States, has done with the celebrated royal registers housed in Barcelona’s Arxiu de la Corona d’Aragó. Burns’s work continues, it might be added, even as the Archives are currently being relocated from their traditional site in a fifteenth-century palace, next to the Cathedral in the Gothic Quarter, to a more spacious and modern but less centrally located site. Jill Webster, in her address at the Congress, made reference to Burns’s “careful compilation of data, the meticulous deciphering of the undecipherable,” and the enormous erudition enabling Burns to “contend with lacunae, injudicious mending of the documents which has obscured or torn the most important letter or letters from a word, a plethora of difficulties regarding Muslim, Jewish, and Christian names, both personal and topographical, the over-abbreviation of formulae and many other related problems of transcription.”

In orthodox Jewish rabbinical circles, there is a unique and intriguing custom of referring to an individual by the title of his most famous book. Rabbi Israel Meir Hakohen is known as *He Who Loves Life*, a work on the evils of gossip, and Rabbi Abraham Isaiah Karelitz, known by his encyclopedic work on Jewish law, is universally referred to as the *Vision of Man*. If this tradition were to spread among academics of medieval history, Burns would undoubtedly be known as *Islam Under the Crusaders*. In the latter part of the twentieth century, with humanity evidently taking less and less delight in the joys of reading, the practice might shift from monographs to articles. Burns’s most famous article, several times reprinted, and which has served to attract far more graduate students to UCLA than any one of his many books, is his wry and witty presidential address to the American Catholic Historical Association. An exercise in psycho-

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14 This is referred to in the “Foreword” by Norman Lamm, President of Yeshiva University, to the reprint of Hayim Halevy Donin’s *To Be a Jew: A Guide to Jewish Observance in Contemporary Life* (New York, 1991).
15 Burns’s presidential address was read at a luncheon during the fifty-sixth annual meeting of the American Catholic Historical Association in Atlanta on December 28, 1975; it was originally published as “The Spiritual Life of James the Conqueror, King of Arago-Catalonia, 1208–1276: Portrait and Self-Portrait,” *Catholic Historical Review*, 62, no. 1 (January 1976), 1–35; and was first reprinted as the lead article in *Moors and Crusaders*. An expanded version was read at the X Congreso de Historia de la Corona de Aragón, and published in *Jaime y su época* (see note 11 above), 323–57. A Catalan version was published as “La vida espiritual de Jaume el Conquistador,” in *Jaume I i els Valencians del segle XIII* (València, 1981), 3–49.
history based on the first medieval autobiography by a king, this article would have Burns known as “The Spiritual Life of James the Conqueror.” Ultimately, though, doctoral candidates must have dissertations, and to write a dissertation one needs either insight or a run of fresh data. After its full appearance, and the many articles, books, and dissertations it will not merely inspire but make possible, Burns would certainly have to be known as *Diplomatarium of Jaume the Conqueror.*


The immediate occasion prompting the Kalamazoo sessions was Burns’s seventieth birthday and his then impending retirement from UCLA; both the sessions in 1992 and the appearance of this collection now find Burns at the height of his critical capacities, with his indefatigable energy continuing unabated. The papers from the session exploring his contributions to scholarship and medieval studies are not printed here; it is still too early, especially as Burns continues to produce at a prolific rate, to assess Burns’s lasting contributions.  

Nearing completion are not only future volumes of the *Diplomatarium,* but a monograph entitled “Jews in the Notarial Culture: Latinate Jewish Wills in the Crown of Aragon, 1250–1350”; an archival work, Burns’s defense of Jaume’s authorship of the *Libre dels f9ts,* and his novel proposal that it is based on Islamic models are also found reprinted in an appendix to *Muslims, Christians, and Jews,* 285–88, notes on 329.

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16 Preliminary assessments, published in Spain, which analyze or make extensive reference to Burns’s work include Felipe Mateu y Llopis, “La obra investigadora de Robert I. Burns, S.J.,” *Anales del Centro de Cultura Valenciana,* 37 (1977), 115–19; Ernest
long in the making, entitled “A Lost Mendicant Order: The Friars of the Sack in the Realms of Aragon”; and a joint work with Paul Chevedden and Mikel de Epalza tentatively entitled “Interlineate Bil­lingual Treaties on Spain’s Muslim-Christian Frontier: Játiva 1244/ Al-Azraq 1245.” Burns soon hopes to begin work with Jill Webster on producing a new translation of Jaume I’s Llibre dels fowts; he is at work on a project with an American publisher to bring out the English translation of Las Siete Partidas, first produced in 1931 for the American Bar Association, in a multi-volume paperback edition with comment­ary by several different individuals; he has been known to ponder the possibilities of writing Jaume’s biography or a more general work on the setting up of the kingdom of Valencia and the govern­ing of its cities; meanwhile his previously announced work on “The Crusader-Muslim Predicament: Colonial Confrontation in the Conquered Kingdom of Valencia” has been, temporarily at least, postponed.

Boston College, Fordham University, Georgetown University, Gonzaga University, Loyola University (Chicago), Marquette University, the University of San Francisco, and Spain’s University of Valencia have awarded Burns honorary doctorates. As more and more of his works are translated into both Castilian and Catalan, his reputation in Spain grows; recent awards and honors have included the Premi de la Crítica from the Serra d’Or in 1982, the Premi Catalànònia of the Institut d’Estudis Catalans in 1982, the Premi Internacional Llull from the Generalitat de Catalunya in 1988, and Creu de Sant Jordi from the Generalitat in 1989. With the funds from the Premi Internacional Llull, Burns endowed the biennial Premio del Rey book award offered by the American Historical Association. Burns is a founding member of the American Academy of Research Historians of Medieval Spain and was its first President, and he has served as President of not only the American Catholic Historical Association, as previously noted, but also the American Historical Association, Pacific Coast Branch. He is founder and director of the Institute of Medieval Mediterranean Spain, a research library collection, currently

housed in Playa del Rey, California. This collection has grown far beyond its modest origins, though from the beginning it has been a public effort at systematic collection, rather than merely the private collection of a working scholar.\textsuperscript{17}

Neither the publications nor the numerous awards and honors ultimately capture the essence of the man; in formal and informal discussions during the Congress, generous, kindly, approachable, helpful, unpretentious, brilliant, and visionary were among the adjectives most frequently recurring. Several individuals commented on the obvious delight Burns takes in his work, a delight which enables him to override obstacles and frustrations, and share with others his great enthusiasm for his chosen discipline. When asked why he composed, the response of Johann Sebastian Bach was said to have been: “For the greater glory of God—and because I enjoy it.” Though the story is perhaps apocryphal, the expressed sentiment might nevertheless be applied to shed light on the unusual energy and enthusiasm of Robert I. Burns, S.J.\textsuperscript{18} The sessions in 1992 and now this volume are designed to pay tribute to him: of course to his scholarship and awards, of course to acknowledge the debt our own careers and work may owe him, but also to recognize the individual and personal qualities which make him so worthy of the many honors and awards which he has won by virtue of his considerable academic talent.

Eight panels were offered at Kalamazoo under the title “Studies in Honor of Robert I. Burns, S.J.”; I organized seven of these under the auspices of the Society for Spanish and Portuguese Historical Studies, and co-organized with Jill Webster (University of Toronto) one under the auspices of the American Academy of Research Historians of Medieval Spain. An additional panel of graduate students


\textsuperscript{18} Since both are available through inter-library loan, and the second catalogued under Burns’s name on O.C.L.C., I might cite the following two articles by him, both of which were presented as talks to largely Jesuit audiences: “The Function of a Jesuit Scholar,” \textit{Proceedings of the Colloquium on Jesuit Education, August 16–17, 1962, Alma College, Los Gatos, California} (privately printed), 37–74; and “The Apostolate of Education and the Jesuits,” Position paper delivered at “Ignatian Spirituality and Reform: An International Symposium,” University of San Francisco, July 15–31, 1973 (photocopy reproduction), 1–50. Perhaps at some future date Burns will prepare all of his various educational and religious papers and talks for more formal presentation, and the edification of a wider audience.
from Fordham University, sponsored by the Texas Medieval Society, was organized by Theresa Vann (now of University of Minnesota, Duluth). Twenty-nine papers were presented in all, and most panels had presiders and respondents.

In addition to the individuals represented in this volume, others who participated in one official capacity or another in 1992 include Jeremy duQuesnay Adams (Southern Methodist University), James A. Brundage (University of Kansas), Anthony J. Cárdenas (University of New Mexico), Olivia Remie Constable (Columbia University), Jerry R. Craddock (University of California, Berkeley), Theresa Earenfight (Fordham University), Alberto Ferreira (Seattle Pacific University), Paul Freedman (Vanderbilt University), Zaida I. Giraldo (University of Michigan), Lawrence McCrank (Ferris State University), James Muldoon (Rutgers University at Camden), Joseph O'Callaghan (Fordham University), Glenn Olsen (University of Utah), James F. Powers (Holy Cross College), Bernard F. Reilly (Villanova University), Roger E. Reynolds (Pontifical Institute of Mediaeval Studies, University of Toronto), and Theresa Vann.

This volume contains contributions from presiders and commentators, as well as a selection of the presented papers; eleven of the eighteen articles in the volume were presented in preliminary form at the original Kalamazoo gathering. Alberto Ferreiro's excellent article on "Simon Magus and Priscillian in the Commonitorium of Vincent of Lérins," as the sole Visigothic contribution, unfortunately could not be included; I am pleased to report that it is forthcoming in the Brill journal Vigiliae Christianae: A Review of Early Christian Life and Language. My own contribution was first presented at the eighteenth annual meeting of the Southeastern Medieval Association, held September 25–26, 1992, at the College of William and Mary.

This volume has been of necessity organized into three parts, though the distinctions that led one article to be placed in a certain section rather than another are somewhat arbitrary, and the walls separating the parts are porous ones. Six articles are found in "Muslims, Christians and Jews in Iberia," though my own contribution and those of Melechen, Todesca, and Powell could just as easily fit under this rubric. Five articles are contained in "Economy and Society in Iberia and the Mediterranean," though readers may find that other contributions could have found a place here. Seven articles comprise "Personalities and Institutions of the Medieval World"; though the two articles devoted exclusively to Ramon Llull are not found here,
readers may well ask who, among medieval people, was more of a personality than Ramon Llull?

Three important elements or themes are not denoted by the section rubrics. The first is the emphasis upon Catalan society and culture: three articles (Johnston, Bollweg, and Beattie) in the first section, one article (Bensch) in the second, and five articles (Brodman, Chamberlin, Rogers, Webster, and Simon) in the third section have a decidedly Catalan bent. The article by Meyerson specifically draws attention to the diversity of medieval Iberia to advance its arguments. Three articles focus on Italy; the Mediterranean is prominent in two of these, and the third is principally devoted to a Spanish ecclesiastic in Italy. While Aragon and Castile appear in several articles, they receive exclusive treatment in only one article each. The second element is that within that collection of articles emphasizing Catalan society and culture, there is an important sub-category of articles—Johnston and Beattie on Ramon Llull, Bollweg on Arnau de Vilanova, and Rogers on Eiximenis—that mark this volume as contributing mightily to the study of medieval Catalan prose writing. A third element, certainly one that would be expected in a volume published in honor of an authority on medieval ecclesiastical history and the history of Muslim-Christian-Jewish relations, is that both religious and ecclesiastical history figure prominently in many of the studies.

In Part I, Mark Johnston’s article on Llull’s evangelization of Muslims and Jews sweeps away much accumulated detritus in the current Lullian and non-Lullian bibliography, revisits a lengthy list of primary texts and documents, and makes several valuable points while carefully situating Llull in his immediate social context. In a similar fashion, Pamela Beattie’s study of Llull’s ideas on crusade and mission is a careful reading of Llull’s crusade corpus in the context of his wider thought and vision of Christendom. One of several virtues shared by both works is that they advance particular points of view while nevertheless serving as important introductions to anyone interested in these aspects of Llull’s life and work.

Thomas Burman’s concise and strikingly original article examines two twelfth-century apologetic treatises written in Arabic by Mozarab Christians to demonstrate Islamic influence on Christian apologetic tradition. The treatises perhaps also provide evidence for more intellectual vitality among twelfth-century Mozarabs than previously realized. John Bollweg’s revisionist article argues that Arnau de Vilanova was less concerned with conversion and mission (does “sins of omis-
sion" lurk, as an implied pun of sorts, behind his title?) than he was with a defense of his Jewish-influenced exegetical technique, and his overall concern for the reform of Christian society. Steven McMichael, OFM Conv., explores models which Alfonso de Espina may have appropriated for his life and various activities, and examines in detail the sources for Alfonso’s messianic argument against the Jews in his influential *Fortalitium Fidei*, concluding that originality was not the hallmark of the work.

Mark Meyerson’s article is the only one in this collection directly related to studies fostered in 1992 by the celebration of the Columbus Quincentenary. Sensitive to the regionalism and divisions of medieval Iberia, in part because of his own major study of the Muslims of Valencia during Fernando’s reign, and accepting several of Maurice Kriegel’s ideas on the expulsion of the Jews in 1492, Meyerson offers a comprehensive reading of a vast amount of secondary literature and boldly stakes out a position which should force many to reconsider their ideas on Spain, 1492, and the Decline of Convivencia.

Part II begins with Stephen Bensch’s study of Barcelona and early (pre-14th century) Catalan contact with Byzantium; this well-designed study marshalls documentary evidence not only from published collections but several archives as well. Nina Melechen’s case-study of an incident near Toledo in the 1350s is completely reconstructed from archival data, and sheds light on credit and relations between Jews and Christians in fourteenth-century Castile, but with important implications for other times and places. William Stalls’ provocative study of published primary sources forces him to challenge not only a staple of Aragonese historiography—that conquest and settlement in the early twelfth century were closely related enterprises in the Ebro River valley of Alfonso I—but also more contemporary demographic explanations denying this closeness. Silvia Orvietani Busch’s study of Tuscan ports utilizes evidence not only from published sources, but especially from recent archaeological and geological investigations. Likewise, James Todesca’s study, complemented by illustrations, explores cultural interpenetration and borrowing, as well as the developing economies of the medieval Spains, by combining historical and numismatic evidence.

Part III opens with James Powell’s article advancing the current Frederick II revisionism which increasingly sees the “Stupor Mundi” as a man of his times; Powell sees less of Voltaire and more of Jaume the Conqueror in Frederick II’s ideas and policies, and attempts to
reconstruct some of the reasons for earlier historiography on Frederick. Thomas Izbicki’s study of Dominican papalism and the Roman revival of the fifteenth century focuses on the Spanish Cardinal Juan de Torquemada, O.P., his library, and his patronage of the arts in a Rome where, in some Renaissance circles at least, Thomas Aquinas remained very highly regarded.

James Brodman’s article is a valuable summary of the growth of the hospital movement which spread through Catalonia, as indeed it did throughout most of Europe, in the thirteenth century. Cynthia Chamberlin utilizes a wide range of published documents, including some from and others forthcoming in Burns’s Diplomatarium, for her interesting and instructive article on two of the women in Jaume the Conqueror’s life. Donna Rogers’ article, based on her forthcoming edition of part of Francesc Eiximenis’s Dotzè del Crestià, provides a stemma codicum, with implications for the critical edition currently being edited in Girona, of this massive and important late fourteenth-century text. Jill Webster details the financial and other difficulties encountered by the mendicant orders in late medieval Puigcerdà in her article, and, in the volume’s final article, I explore the relationship between the Church and slavery in thirteenth-century Majorca. The most important element in both of these final studies is the use of new data from the archives.

Space constraints preclude any attempt to detail all of the personal, professional, and/or coincidental relationships between authors and the volume honoree; some of the scholarly connections between Burns’s work and the articles here are made clear in the footnotes. Several of the authors are among Burns’s colleagues of longest standing in the profession; two authors received their doctorates under Burns’s direction, and another two authors are Ph.D. candidates currently working with him. For a few of the authors the Kalamazoo Congress in 1992 represented their first opportunity to meet a man who had long inspired and influenced their own work.

There will be a second volume accompanying this present work. In Los Angeles on October 25–26, 1991, UCLA’s Center for Medieval and Renaissance Studies sponsored a smaller, more international, gathering entitled “Medieval Spain in the Western Mediterranean” to honor Burns. Several roundtable discussions with Burns’s current graduate students were held; England, Israel, and especially Spain were represented on the program; and a number of very fine papers were read. The proceedings of this gathering, including a compre-
hensive, current Burns bibliography, are being edited by Paul Chevedden, Donald Kagay, and Paul Padilla. James Brodman, Mark Meyerson, Joseph O’Callaghan, Jill Webster, and I were all privileged to read papers at both gatherings.

The enjoyable task remains of acknowledging accumulated debts. First, I would like to thank David Abulafia, Reader in Mediterranean History at the University of Cambridge and Fellow of Gonville and Caius College, who is one of the series editors. Dr. Abulafia first suggested the Medieval Mediterranean Series to me in April of 1992, an occasion when he, his wife Dr. Anna Sapir Abulafia, and their children also welcomed me into their home for Passover seder. Almost all of the manuscripts published here have benefited from his critical eye, and his encouragement kept me on the task of editorial work despite my academic itinerancy. Second, Mark Meyerson, now of the Pontifical Institute of Mediaeval Studies, University of Toronto, also a series editor, read all of the manuscripts here, and aided in several crucial decisions. Third, a debt is owed to a number of volume contributors and non-contributors who took time from their busy schedules to anonymously read one or more articles. Fourth, I would like to thank Julian Deahl, Senior Editor (in-house) for E.J. Brill, for his work on this volume.

I was not a member of the faculty at Western Michigan University when the 27th Congress met. Dr. Otto Gründler, Director of the Medieval Institute, however, quickly offered his approval of the project when I first wrote him in May of 1989; he and his assistant Ms. Constance Klemm graciously accommodated all of our requests in 1992. Since joining Western Michigan’s faculty in the fall of 1993, my editorial work has benefited from an Assigned-Time-to-Research course reduction granted me by my colleagues in the History Department and specifically by the departmental chairman, Dr. Ronald Davis. A grant from my university’s Office of Research PPPE Fund has allowed for the inclusion of the illustrative material, and miscellaneous funds from my New Faculty Research Grant helped defray expenses for the map, drawn by UCLA Staff Cartographer Chase Langford, of Pisa and its coastline included in the Orvietani Busch article.

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