

Medieval Spain and the Idea of *Convivencia*

PO HIST 118

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Description

It is widely appreciated that Christians, Muslims, and Jews lived together (that is, experienced *convivencia*) for significant portions of medieval Spanish history and benefited materially and culturally from such proximity. Of late *convivencia* has become the focus of increased attention, as people in the "post-9/11" world turn to history for signs of hope that Christians, Muslims, and Jews really can get along. In this course we will take a critical and nuanced look at the idea of *convivencia* and how it relates to the historical realities of medieval Spain.

Units

1. *Convivencia* as an Idea

- María Rosa Menocal, *The Ornament of the World: How Muslims, Jews and Christians Created a Culture of Tolerance in Medieval Spain* (Little, Brown, & Co., 2003), 5-146.
- Claudio Sánchez Albornoz, "Spain and Islam," [a translation of "España y el Islam," *Revista de Occidente* 7 (1929), pp. 1-30]
- Américo Castro, "The Spanish People," tr. Edmond King, in Ramón Martínez-López, ed., *The Image of Spain [The Texas Quarterly]* (1961), reprinted in *An Idea of History: Selected Essays of Américo Castro*, ed. Gilman and King (Ohio State, 1977), pp. 185-204.
- Thomas Glick and Oriol Pi-Sunyer, "Acculturation as an Explanatory Concept in Spanish History," *Comparative Studies in Society and History* 11 (1969), 136-54.
- Mark Cohen, "The Neo-Lachrymose Conception of Jewish-Arab History," in *Tikkun* 6 (1991), pp. 55-60.
- Kenneth B. Wolf, "*Convivencia* and the *Ornament of the World*," in *Revisiting Convivencia in Medieval and Early Modern Iberia*, edited by Connie L. Scarborough (Juan de la Cuesta, 2014), pp. 41-60.

2. The Visigoths and the Jews

- Isidore of Seville, *History of the Kings of the Goths*, in Wolf, *Conquerors and Chroniclers of Early Medieval Spain* (Liverpool, 1999), pp. 79-109.
- *Forum Iudicum* 12.2 (pp. 1-9) and 12.3 (pp. 1-15), tr. S. P. Scott (Boston, 1910).
- Bernard Bachrach, "A Reassessment of Visigothic Jewish Policy, 589-711," *American Historical Review* 78, no. 1 (1973), pp. 11-34.

3. The Muslim Conquest of Spain

- Ibn Abd-Al-Hakam, *History of the Conquest of Spain* (Williams and Norgate, 1858), pp. 1-5, 18-43
- Irfan Shahid, "King Solomon's Table" [unpublished manuscript], pp. 1-29.
- Kenneth B. Wolf, *Conquerors and Chroniclers of Early Medieval Spain*, Rev. Ed. (Liverpool, 1999), pp. 23-37, 91-128.
- Roger Collins, *The Arab Conquest of Spain, 710-797* (Blackwell, 1989), pp. 23-51.
- Thomas Glick, "Ethnic Relations," in *Islamic and Christian Spain in the Early Middle Ages: Comparative Perspectives on Social and Cultural Formation* (Princeton, 1979), pp. 165-193.

4. The Martyrs of Córdoba

- Kenneth B. Wolf, *Christian Martyrs in Muslim Spain* (Cambridge, 1988), pp. 1-119.
- Janina Safran, "Identity and Differentiation in Ninth-Century al-Andalus," *Speculum* 76 (2001), 573-598.

5. The View from the North: Asturias and Germany

- Wolf, *Conquerors and Chroniclers of Early Medieval Spain*, pp. 10-22, 38-49, 129-143.
- James Monroe, "The Historical Arjuza of Ibn 'Abd Rabbihi: A Tenth-Century Hispano-Arabic Epic Poem," *Journal of the American Oriental Society* 91 (1971), pp. 67-95.
- *Chronica prophetica*, pp. 1-6.
- John of St. Arnulph, *Life of John of Görz*, pp. 62-75 (alternate pages).
- Hroswitha of Gandersheim, *The Martyrdom of Pelagius*, pp. 129-153 (alternate pages).

6. The Taifa Kingdom of Granada

- Abd Allah, *Tibyan*, pp. 1-86 [Amin T. Tibi, tr., *The Tibyan: Memoirs of Abd Allah b. Buluggin*, last Zirid Amir of Granada (Brill, 1986)].
- Samuel Ha-Nagid poetry in *The Jewish Poets of Spain*, tr. David Goldstein (Penguin, 1971), pp. 45-74; and *The Dream of the Poem*, tr. Peter Cole (Princeton, 2007), pp. 37-69.
- Ross Brann, "Force of Character: Three Eleventh-Century Andalusī-Muslim Views of Isma'il ibn Naghrila (Samuel the Nagid), in *Power in the Portrayal: Representations of Jews and Muslims in Eleventh- and Twelfth-Century Islamic Spain* (Princeton, 2010), pp. 24-53.
- Abd Allah, *Tibyan*, pp. 87-98, 113-135, 150-173.

7. "The Cid" and the Taifas

- *Historia Roderici*, in Barton and Fletcher, *The World of the Cid: Chronicles of the Spanish Reconquest* (Manchester, 2001), pp. 90-147.
- *Carmen Campi Doctoris*, ed. Roger Wright, *Papers of the Liverpool Latin Seminar* (Liverpool, 1979), pp. 213-217.
- *The Poem of the Cid*, tr. Hamilton (Penguin, 1975) pp. 23-117.
- Simon Barton, "Traitors to the Faith? Christian Mercenaries in al-Andalus and the Maghreb, c 1100-1300', in *Medieval Spain: Culture, Conflict and Coexistence. Studies in Honour of Angus MacKay*, ed R Collins and A Goodman (2002), 23-45.
- Mark Jancovich, "'The Purest Knight of All': Nation, History, and Representation in El Cid (1960)," *Cinema Journal* 40 (2000), 79-103.

8. Roland, Charlemagne, and St. James

- Papal documents: Alexander II and Gregory VII (handouts).
- Manuela Marin, "Crusaders in the Muslim West: the View of Arab Writers," *The Maghrib Review* 17 (1992), pp. 95-102.
- Hanna Kassis, "Muslim Revival in Spain in the Fifth/Eleventh Century: Causes and Ramifications," *Islam*, 67 (1990), pp. 78-110.
- Joseph O'Callaghan, *Reconquest and Crusade in Medieval Spain*, pp. 1-49.
- *The Song of Roland*, tr. Sayers (Penguin, 1957), pp. 51-203.
- Pseudo-Turpin, *History of Charles the Great*, pp. 1-21.
- Thomas F. Coffey, *The Miracles of Saint James* (Itálica, 1996), pp. xxi-xxx, xxxiv-xxxv, xxxix-xlvii, 8-96.

- Américo Castro, "The Beginnings of the Christian and European Reaction: St. James of Galicia," in *The Spaniards: An Introduction to their History* (University of California, 1971), pp. 380-419.
- Miguel Gómez, "Las Navas de Tolosa and the Culture of Crusade in the Kingdom of Castile," *Journal of Medieval Iberian Studies* 4 (2012), 53-57.
- Las Navas de Tolosa: Contemporary accounts, pp. 1-12
- Richard Fletcher, *St. James' Catapult: The Life and Times of Diego Gelmírez of Santiago de Compostela* (Oxford, 1984)

9. The "Great Reconquest:" Muslims and Jews under Christian Rule

- Derek Lomax, *The Reconquest of Spain*, pp. 112-159.
- *The Book of Deeds of James I of Aragon*, tr. Smith and Buffery (Ashgate, 2003), pp. 1-10, 137-233.
- Robert Burns, "Muslims in the Thirteenth-Century Realms of Aragon: Interaction and Reaction," in James Powell, *Muslims under Latin Rule, 1100-1300* (Princeton, 1990), pp. 57-102.
- Brian Catlos, "'Mahomet Abenadalill:' A Muslim Mercenary in the Service of the Kings of Aragon (1290-1291), in *Jews, Muslims and Christians in and around the Crown of Aragon*, ed. Harvey James (Brill, 2004), pp. 257-302.
- Jonathan Ray, *The Sephardic Frontier: The Reconquista and the Jewish Community in Medieval Iberia* (Cornell, 2006).

10. Beyond "Tolerance"

- David Nirenberg, *Communities of Violence: Persecution of Minorities in the Middle Ages* (Princeton, 1998), pp. 3-40, 127-230.
- Charles Halperin, "The Ideology of Silence: Prejudice and Pragmatism on the Medieval Religious Frontier," *Comparative Studies in Society and History* 26 (1984), pp. 442-466.
- Jonathan Ray, "Beyond Tolerance and Persecution: Reassessing our Approach to Medieval Convivencia," *Jewish Social Studies* 11 (2005), 1-18.
- Alex Novikoff, "Between Tolerance and Intolerance in Medieval Spain: A Historiographic Enigma," in *Medieval Encounters: Jewish, Christian, and Muslim Culture in Confluence and Dialogue* 11 (2005), pp. 7-36.

11. Convivencia in Modern Spain

- Hishaam Aidi, "The Interference of al-Andalus: Spain, Islam, and the West," *Social Text* 87 (2006), pp. 67-85.
- Lisa Abend, "Spain's New Muslims: A Historical Romance," *In the Light of Islamic Spain: Islam, the West, and the Relevance of the Past* (Palgrave, 2008), pp.133-154.
- David Coleman, "The Persistence of the Past in the Albaicín: Granada's New Mosque and the Question of Historical Relevance," in Doubleday and Coleman, *In the Light of Islamic Spain: Islam, the West, and the Relevance of the Past* (Palgrave, 2008), pp. 167-183.
- Marta Dominguez Diaz, "The Islam of 'Our' Ancestors: An 'Imagined' Morisco Past Evoked in Today's Andalusian Conversion Narratives," *Journal of Muslims in Europe* 2 (2013), pp. 137-164.