

Abstracts

Annabel Rowntree, University of Oxford:

Privanza, the body politic and Castilian identity in Lope de Vega's *La corona merecida*

Lope de Vega's 1603 play *La corona merecida* tells the story of a young Alfonso VIII, who is so overcome by lust for the sister of one of his favourites, the beautiful doña Sol, that he forces her into a position where she must burn her own flesh to repel his advances. In recognition for her bravery, Sol is symbolically presented with the crown of Spain. Crucially, Alfonso is helped by a cast of favourites, all of whom fail to prevent the king's outlandish behaviour. The play places an emphasis on a specifically Spanish monarchical identity: its very title places the crown—both that which is symbolically presented to Sol at the play's conclusion, and the institution it metonymically represents—at the centre of our understanding of the work. This paper will explore how Sol's remarkable self-sacrifice is integrated into a Castilian catalogue of extraordinary feats, with ramifications for seventeenth century Spanish political identity. It will demonstrate how Lope manipulates his historical sources to carefully tie together allusion to his contemporary political context. Exploring the offices of the king and of the *privado*, Lope crafts a *comedia* which uses a notion of Castilian identity to offer startling political ramifications.

Jonathan Bradbury, University of Exeter:

The drawbacks of women bathing in rivers in early-modern Spain

The Bodleian Library has among its early-modern manuscript holdings a short treatise in Castilian, likely datable to the first half of the seventeenth century and with Madrid as a probable place of composition, entitled *De los inconvenientes que tiene el bañarse las mujeres en los ríos*. To the best of my knowledge, this piece has not received any critical attention, yet it potentially reveals a great deal about the way in which an increasingly popular leisure activity incurred censure. I shall situate the text in its sociohistorical and geographical contexts, summarise the varied arguments—moral and practical—advanced by the anonymous author, and examine some of the authorities to which he has recourse.

Edward Collins, University College Dublin:

Animales Navegantes: Navigation, Medicine, and Animal Bodies in the Spanish Golden Age

This paper examines the medical and biological impact of transporting animals in the sixteenth and seventeenth-century fleets of the *Carrera de Indias*. It presents the transatlantic ship as a 'lived space', which provides a unique opportunity to examine and reconstruct outlines of medical-related issues for both animals and humans in the early modern era, as well as assess any responses to these issues, on both a local and official level. The ship is a particularly suitable ecosystem for this investigation, given that health issues for humans and animals were greatly intensified and concentrated by severely limited living spaces, unsanitary conditions, poor diet, dehydration, long periods of monotony punctuated by episodes of high anxiety and distress, violence, illness and disease in close proximity, and frequent death. This paper also examines the impact of unwanted animals described as 'vermin'—rats, cockroaches, lice, etc.—and argues that their inclusion allows us to reassess our understanding of the role of animals in the history of science and medicine in Spain.

Katerina Garcia, Trinity College Dublin:

Morena me yaman: Imagery and intertextuality in a Sephardic wedding song

Sephardic song, in its variety of genres and themes, has for centuries been inextricably linked to the everyday life and culture of the Sephardic Jews, i.e. the descendants of the Jews exiled from Spain in 1492 and thereafter. Despite the current precarious situation of the Judeo-Spanish language, for centuries the principal vector of the Sephardic oral and written tradition, Sephardic songs still represent one of the fundamental markers of Sephardic identity. The Sephardic song heritage remains a timeless landscape wherein the Sephardim nurture their collective memory and imagination; it is the repository of their cultural history, and a space where Hispanic heritage and Jewish tradition are interwoven into a rich tapestry of symbols and textual references. Weddings songs represent a liminal genre within the Sephardic *cancionero*. Traditionally sung by women as part of the wedding celebrations in the Sephardic communities of the Eastern Mediterranean, they provided a musical framework to the wedding liturgy, which was performed by the men of the community. Found in many variants across the Sephardic diaspora, the song *Morena me yaman* (They call me the Dark One) is not only one of the most popular songs of the Sephardic repertory as a whole, but a remarkable example of Hispanic – Jewish intertextuality. Throughout its stanzas, East meets West, the Sacred meets the Profane, and the Judeo-Hispanic tradition meets the cultures of surrounding nations.

Adrian Masters, University of Tübingen:

The Two, the One, the Many, the None: Rethinking the Republics of Spaniards and Indians in the 1500s Indies

The historiography has enshrined the Two Republics model – by which the Spanish Empire sought to legally divide the Republic of Spaniards and Republic of Indians into two segregated and largely separate societies. This model suggests the control-hungry Empire sought to legally and spatially segregate Indians and Spaniards. However, this central historiographical construct is deeply flawed. It ignores the almost total theoretical and de-facto absence of these Two Republics in sixteenth century imperial decrees, distorts the era's understanding of the concept of the 'republic,' and vastly oversimplifies the reality of Indies legal categories concerning Indians. In this talk, I will briefly outline the sixteenth century history of the idea of the Two Republics, arguing that in reality the Empire and its Spanish and Indian vassals conceptualized countless overlapping republics, from the Republic of the Christians to municipal republics to republics of butchers and students. These many republics were almost always intangible conceptual constructs theorized for rhetorical purposes. This talk then gestures towards the dazzling complexity of real legal differences between Spaniards and Indians and among Indians themselves, and reflects upon the harm wrought by the historiography's vision of the Two Republics on our understanding of the Indies' rich past.

Diana Berruezo-Sánchez, University of Oxford:

Listening to Silent Voices: Black Music in the Golden Age

The black African presence in early modern Spain had an impact on musical, literary and pictorial productions. The musical heritage of enslaved black Africans has inspired the still alive Afro-Caribbean culture; however, the musical legacy in seventeenth-century Spain has gone mute with the exception being the stereotypical pictorial and literary representations of black Africans. This process of silencing should receive more scholarly attention. The purpose of this paper is to investigate the role of music in the African diaspora of the early modernity. Black musicians were trained and hired in Spanish courts --as well as on board of Spanish galleons-- to meet the European need of exoticism. This purpose mirrored the profitable owner-slave relationship of the time. Conversely, music

also channelled the need of the black African diaspora to express its inner will. As I will argue, African or creolized music was performed in early modern Spain, and these silent voices can be tracked down by reading records against the grain. This paper will explore the creation of black confraternities and the participation of black Africans in the festivities of various Spanish cities to acknowledge the importance and role of music in early modern African communities.

Brian Brewer, Trinity College Dublin:

Early Modern Spanish Political Economy and Cervantes's *Poetics of Prose Fiction*

One of the hoariest, yet longest-lived, clichés of the Black Legend was the assertion that Spaniards are naturally lazy and consigned to impoverishment by virtue of their stubborn aversion to productive labour and their obstinate adherence to ossified social structures. This defamatory accusation was untrue, of course, so it is surprising that reform-minded Spaniards of the early modern age, particularly the so-called *arbitristas* or political economists, often repeated these same slanders, deploying identical tropes of idleness and obsession with social hierarchies as rhetorical cudgels with which to flog their fellow countrymen as layabouts and beggars who caused Spain to lag behind the 'well ordered republics' of northern Europe. This widespread socio-economic discourse filtered into the literary fiction of the period, where it came into contact with long-established theories of genre and the nature of character. The resulting interaction of disparate discourses gave rise to a productive tension that contemporary authors were able to exploit for the purpose of both trenchant social commentary and experimental methods of character development. Miguel de Cervantes was particularly innovative in this regard. This paper will examine representations of merchants, investors and commercial activity in *Don Quijote* and the *Novelas ejemplares* in order to demonstrate how explicit engagement with the discourse of contemporary political economy plays a fundamental role in Cervantes's development of a new poetics of modern prose fiction.

D. W. Cruickshank, University College Dublin:

Calderón and the *Conclusión defendida*.

This paper deals with the *Conclusión defendida por un soldado del campo de Tarragona del ciego furor de Cataluña*, an anonymous pamphlet claiming to be printed in Pamplona in 1641, but which has been attributed to Pedro Calderón de la Barca. The paper finds more evidence for his authorship, and investigates the date and the place of printing; it also compares details of the content with other sources of information about the events described. Some of these details involve atrocities committed by both sides during the Reapers' War: the paper notes the similarities and discrepancies of the various sources, and comments briefly on Calderón plays which deal with similar situations.

Ben Hazard, University College Dublin:

Two Irish translations of religious works printed in the Iberian Peninsula, 1593-1616

A noticeable increase in organized religious instruction occurred in sixteenth-century Spain. While Spanish Catholicism shaped new pastoral initiatives from Mexico to the Philippines, this paper deals with two devotional texts published in the Iberian Peninsula and the influence they exerted on a theologian from Ireland. Flaithrí Ó Maolchonaire (Florence Conry) studied in Salamanca, joined the Santiago province of Franciscan friars and rose to prominence at the court of Philip III. Ó Maolchonaire drew inspiration from Castilian and Catalan writings respectively for his manuscript translation of a short catechism in 1593, followed by an allegorical tale published in the Spanish Netherlands in 1616. The paper takes account of the historical background to explore the different aims and objectives for these texts.

María Cruz de Carlos Varona, Universidad Autónoma de Madrid:

Circulation of Marian cult images in the Early Modern Spanish World

My paper focuses on the circulation of cult images between Andalusia and Spanish America during the seventeenth century, detailed in a manuscript in the Library of Trinity College Dublin which contains the working notes used by the official historian commissioned by king Philip IV to write the ecclesiastical history of the Indies. It will analyze the religious images whose history and miracles are narrated in the manuscript. These are principally images of the Virgin Mary which were venerated in Andalusia during the time of the colonization of America, such as the Virgin of the Consolation from Utrera (Seville) and the Virgin of Ica (Perú), among others. These examples would be analyzed taking into account the terms in which cultural circulation between Spain and the “New” World was produced. This would involve evaluating, where appropriate, the limits of the concept of the “global”, especially where differences are perceived between the image cults in Spain and those exported to the very different American world. Attention will be paid too to the manipulation of the “original” cults in response to questions of gender – the manuscript speaks almost exclusively of images of the Virgin Mary – and of identities, since the miracle stories give great importance to the involvement of the indigenous population.

Karl McLaughlin, Manchester Metropolitan University:

Influence and skullduggery: what the vetting of Inquisition officials in 17th-century Spain tells us about the family of Catalina Clara Ramírez de Guzmán (1618-c.1685)

Archives containing files on the processes of admission to positions in the Spanish Inquisition are a valuable source of information not just for expanding our historical knowledge of Golden Age Spain but also for constructing a fuller picture of the family antecedents of authors of the period. This is particularly important when relatively little biographical information exists on an author, as is the case of the little-known Extremaduran poet, Catalina Clara Ramírez de Guzmán (Llerena, 1618-c.1685), whose two brothers sought admission to the junior post of *familiars* of the Inquisition in the 1640s. The documentation relating to their application held in the Inquisition archives is all the more intriguing as, in addition to aiding our understanding of the detailed vetting involved for Inquisition posts, it helps uncover a number of controversies surrounding the Ramírez family and offers irrefutable proof of deep-running enmities and rivalries in the Llerena of the day.

Alexander Samson, University College London:

Being Spanish in the Early Modern World

This paper explores the limits and frontiers of *Hispanidad* in the sixteenth and early seventeenth centuries, from temporal, political and geographical perspectives. The global displacements and mobility of the peoples who came to be described as ‘Spanish’ across this period, their state of estrangement and motion as a structuring condition of identity was a crucial driver of the negotiations, political, cultural and linguistic which came to define ‘Spain’ and *Hispanidad*. From the racial politics of Latin America, to the states of the Hispanic Monarchy whose link to Spain was mediated by foreign Habsburg dynasts whose extraordinary fortune it was to inherit a global empire, the foreign/Other was always a fundamental part of the web of exchanges and interchangeability that made Spain different, an object of both envy and admiration from within and without. Somewhere in these translations and crosscurrents is to be found *Hispanidad*.

Alexandra Millón, Universidad Autónoma de Madrid:

La pintura de género de Murillo y los límites de la hispanidad

Murillo fue uno de los pintores del Siglo de Oro que mejor expresó el concepto de hispanidad a través de su pintura religiosa. Sus modelos iconográficos de la Inmaculada Concepción, la Santa Infancia o San Fernando, demuestran que su obra estaba estrechamente vinculada a una renovación devocional característicamente española. Su pintura profana, sin embargo, sobrepasó esos límites de la identidad nacional del "pintor del cielo" al mimetizarse con las obras de los grandes pintores neerlandeses.

El propósito de esta comunicación es analizar los factores que hicieron posible esa adaptación de una nueva cultura visual y sus consecuencias.

Miriam Cera, Universidad Autónoma de Madrid:

The Spanish Golden Age, an enlightened creation

In his *Orígenes de la poesía castellana* (1754) Luis José Velázquez mentioned for the first time the Spanish "Siglo de Oro", a term that he applied to the sixteenth-century poetry. Such concept would greatly evolve, although it would not be employed to refer to art until the late nineteenth century. However, during the Enlightenment, the moment of birth of artistic historiography, important steps were taken towards the shaping of which would represent the Golden Age of Spanish art. The main goal of the many histories written during these decades was to vindicate Spain and its culture from foreign critiques, which would lead to the emergence of the Spanish nation. Since art played an essential role in this process, this paper seeks to reflect about the consideration of Spanish Golden Age artists in the first histories of art, taking into account the political agenda of their authors. The principal aim will be to consider how artists such as Juan de Herrera, Velázquez or Murillo were able to represent a prestigious Spanish identity and to counteract the so-called later "decadence".

Carlos Fernández-Andrade Marín:

El Peso Duro Hispánico: una Aportación del Siglo de Oro de la Hispanidad a la Historia de la Humanidad.

Una de las más significativas y curiosas aportaciones a la historia del Mundo de la Hispanidad en su Siglo de oro vino a ser la de la moneda más valorada y venerada a nivel mundial durante siglos, y que se extendió por todo el planeta: el Real de a Ocho. Bajo diferentes denominaciones (Peso de plata, Duro, "Spanish dollar", "Piece of eight"), ésta moneda, que durante más de doscientos años dominó el mercado internacional, adquirió una gran fama y reconocimiento, siendo codiciada por gobernantes, banqueros, comerciantes, piratas y contrabandistas de todo el Mundo. Es esta la más famosa moneda que se transportó en las bodegas de las flotas de la plata de España, la famosa moneda repetida en "La isla del tesoro" de Robert Louis Stevenson; la moneda con la que las trece colonias norteamericanas consiguieron vencer a la todopoderosa Gran Bretaña en su guerra de independencia, o con la que ésa joven república adquirió la inmensa Luisiana en 1803. La moneda que a través del Galeón de Manila fue protagonista de la primera economía mundial globalizada, y que se convirtió en el primer dólar de los Estados Unidos de América. Esta presentación analizará la importancia de la moneda hispana, de relevancia mundial, así como su significado, como colofón de una plenitud cultural y económica de la Monarquía Hispánica, y su legado posterior.

**Miguel Ángel Pelayo Prieto, University College Dublin:
How Cuisine changed a Continent: Hispanic Gastronomy and its Effects on 16th-17th
century Spanish America**

When the Conquistadors reached the New World, they were amazed by the riches and land that could be obtained. However, as immigrants as they were to America, obtaining the resources for maintaining their Hispanic lifestyle in different ecosystems and terrains supposed a challenge that had to be overcome. Moreover, before their arrival, the soon to be conquered populations had already established their own production systems, trade routes and culinary culture that sustained them. So, the aim of the newcomers of preserving their food identity clashed with the land they had to inhabit and the people they had to rule, developing productive, commercial, administrative and cultural strategies for eating what they were used to. In the long run, it would mean the transformation of the continent through the introduction of new species- the so-called Columbian Exchange- and ideas- Hispanization. This paper will examine the food world of these newcomers to America, especially Spanish Caribbean, Central and North America: gastronomic ideology, production, trade, consumption and hybridisation. A holistic approach that includes primary sources and academic studies will be used to explain how food preferences changed America culturally and physically forever.