

AHSPS 2019 Conference Barcelona Panel Proposal (asphs2019.submissions@upf.edu)

Title: Catalonia, the Crown of Aragon and the Pre-Modern Mediterranean: Politics, Language, Culture

Sponsors:

The Mediterranean Seminar (www.mediterraneanseminar.org)

The CU Mediterranean Studies Group (www.cumediterranean.info)

Organizers

Brian A. Catlos – Professor: Religious Studies, CU Boulder

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Núria Silleras-Fernández – Associate Professor: Spanish and Portuguese, CU Boulder

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Chair: Brian A. Catlos

Comment: Núria Silleras-Fernández & the audience

Papers:

• “Mediterranean Eschatological Spirituality in Ramon Llull’s *Llibre contra anticrist/Liber contra Antichristum*”

Pamela Beattie – Associate Professor: Comparative Humanities, University of Louisville

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• “Arnau de Vilanova’s Alphabetum Catholicorum: Apocalyptic Medicine for the Soul”

Noel Blanco Mourelle – Assistant Professor: Modern Languages and Literatures, The College of William & Mary nblancomourell@wm.edu

• “A School in Huesca and Ceremony in Naples: Quintus Sertorius within Aragonese Cultural Production, ca 1375–1490”

Keith Budner – Phd Candidate: Comparative Literature, UC Berkeley keith.budner@berkeley.edu

Language: English (questions can be asked in Spanish)

Scheduling:

Please schedule on the 12th or 13th if possible (due to travel restrictions for one of our speakers)

Membership:

All speakers have committed to attend in person and speak for 20 minutes. Two speakers are members of AHSPS, the third is a graduate student who will apply for one-time free membership on confirmation of our acceptance.

Overview:

The Crown of Aragon has been characterized controversially as a “Mediterranean Empire.” Whether it was or not, the Crown’s territories and vectors of interaction across the region certainly served as a conduit for both the dissemination of Catalan culture and the reciprocal influence of outside cultures on that of Catalonia. The three papers in this panel examine the cultural ties and influences between Catalonia and the Crown of Aragon (including Mallorca) and the Mediterranean, including the south of France, Italy and the Islamic world, focusing on translation, *translatio studii*, and patronage in fields as diverse as theology, polemic, mysticism, and education to show how Catalan and Aragonese culture were influence by wider Mediterranean connections. The three papers complement each other well and we are confident that they will generate a lively debate.

Paper 1

Presenter: Pamela Beattie – Associate Professor: Comparative Humanities, University of Louisville (pamela.beattie@louisville.edu)

Title: Mediterranean Eschatological Spirituality in Ramon Llull's *Llibre contra anticrist/Liber contra Antichristum*

Abstract:

The trajectory of Ramon Llull's career both as a layman and scholar/missionary mirrors the political and cultural vicissitudes of the Crown of Aragon, particularly the Kingdom of Mallorca, during his lifetime. "Neither fish nor fowl," Llull himself straddled social, linguistic, political and cultural boundaries throughout his post-conversion life, serving as a point of intersection between Catalan/Mediterranean culture and that of the rest of western Europe, particularly France and Italy. This paper argues that Llull's role as cultural mediator is especially evident in his *Llibre contra anticrist* (c. 1274) which he had translated from Catalan to Latin some fifteen years later as the *Liber contra Antichristum* (c. 1291). Not only do Llull's linguistic strategies change in the later version, so do the nuances of his ideas about eschatology, the Antichrist, and even the crusades, reflecting the influence of Occitan and Italian Franciscan movements. The reciprocal relationship between Catalan and broader western European culture is especially apparent when the *Llibre contra anticrist/Liber contra Antichristum* texts are read against Llull's (quasi)autobiography, the *Vita Coetanea*, which we have in three versions: Latin, Catalan, and pictorial—the striking miniatures of the *Breviculum*, a short anthology of Llull's works presented around 1325 to the Queen of France.

Short CV attached

Paper 2

Presenter: Noel Blanco Mourelle – Assistant Professor: Modern Languages and Literatures, The College of William & Mary (nblancomourell@wm.edu)

Title: Arnau de Vilanova's *Alphabetum Catholicorum*: Apocalyptic Medicine for the Soul

Abstract:

This paper focuses on the spiritual treatise *Alphabetum Catholicorum*, written by Aragonese physician and religious thinker Arnau de Vilanova in Montpellier around 1295. This small Latin text was one of the first catechisms produced in Western Europe for the moral education of future scholars and missionaries. My thesis is that the appearance of this text is linked to the emergence of a new pedagogical culture responding to a burgeoning demand for knowledge in communities of laypeople in Aragon around 1300. Two circumstances deeply influenced Arnau de Vilanova's new approach to the primary teaching of Christian doctrine and differentiate his text from other models such as Hugh of Saint Victor's *Septenarium*. The first is the impact of the writings of apocalyptic figures such as Joachim de Fiore, and the second is the importance of his own training as a physician that set him apart from the conventions of theological discourse of the time. These circumstances made him, not unlike Ramon Llull himself, the voice of a new upwardly mobile social class in the Crown Aragon that was willing to refashion the teaching of doctrine to fit its new political agency.

Short CV attached

Paper 3

Presenter: Keith Budner – Phd Candidate: Comparative Literature, UC Berkeley
(keith.budner@berkeley.edu)

Title: A School in Huesca and Ceremony in Naples: Quintus Sertorius within Aragonese Cultural Production, ca 1375–1490

Abstract:

My paper will examine two moments when the medieval Kingdom of Aragon channels the energies of its Mediterranean cultural networks back onto the Iberian Peninsula, and in particular the emerging interest in writing proto-national historiographies of ‘España.’ I shall begin with the nobleman Juan Fernández de Heredia who returned from his military campaigns in Byzantine Rhodes with various classical texts that he had translated into Aragonese. In both his ca. 1375 version of Plutarch’s *Vidas semblantes* and his *Grant Crónica de Espanya*, Heredia displays a marked interest in the figure of Quintus Sertorius, a Roman general who defects to provincial Hispania where in Osca/Huesca he establishes a grammar school for the children of the Celtiberian elite and eventually rebels against Rome with an army of Romans and Celtiberians. Sertorius again re-emerges in the Neapolitan court culture of Alfonso V of Aragon and his son ‘El Ferrante,’ within the early humanist writings of authors both Italian (Giovanni Pontano) and Spanish (Juan de Lucena, Alfonso de Palencia). Sertorius’ own crossing of Mediterranean geographies and cultures (Rome to Hispania, Roman to Celtiberian) serves, I argue, as a way for Aragon to understand its own cultural position as simultaneously Mediterranean and Iberian.

Short CV attached