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LITERATURE, 1490–1700 (PROSE AND POETRY)

CARMEN PERAITA, *Villanova University*

1. GENERAL

Isabelle Poutrin, *Convertir les musulmans. Espagne, 1491–1609*, Paris, PUF, 363 pp., examines the forced conversion of Muslims (following the medieval model of coerced conversion of Jews) which was perceived at the time as a failure, and the policies of evangelization, the first time that forced conversions that followed canon law had failed. Investigating the consequences raised by baptism under threat, the study brings to light a variety of issues such as the problematic dealings of the Church with non-Christians, and the contested debate over the superiority of canon law over royal law, considered by noblemen as breaking the king's relationship with his vassals. The sophisticated analysis of coercive politics, which includes an exhaustive bibliography, further explores the resistance of *morisco* communities, forms of violence and uses of fear, and their legal implications, and analyses voices in both sides of the process of eradicating Islam: *moriscos*, inquisitors, theologians such as Vitoria and Soto, who at the same time were debating the conversion of Indians, as well as the critical voices of royal counsellors and noblemen.

Manuel Cortés, *El proceso de expulsión de los moriscos de España (1609–1614)*, Valencia U.P.–Granada U.P. — Zaragoza U.P., 2011, 582 pp., examines at the local level the configurations and stages of the process of expelling the *moriscos*: the Valencia expulsion, the rebellion and embankment; the Castilian process, the banning of *moriscos* from Andalusia, and their departure from Castile; and, the expulsion from Aragon and Cataluña. The study concludes by examining how the centralized process was progressively perfected, as well as the tensions from the expulsion of the last *morisco* communities from Murcia.

Antonio Terrasa Lozano, *La casa de Silva y los duques de Pastrana: linaje, contingencia y pleito en el siglo XVII*, Madrid, Centro de Estudios Europa Hispánica — Marcial Pons, 440 pp., examines the 17th-c. legal conflicts of the Silva dynasty, paying attention to the biography of its key noblemen. This study of the important but unexplored issue of intra-family litigation, emphasizes the competition of the nobility for the scarce patrimonial resources, the glorification of lineage as a crucial identity element, as well as the contradictions within the structure, and composition of the Spanish nobility and the conception of the monarchy.

Ruth MacKay, *The Baker who Pretended to be King of Portugal*, Chicago U.P., 300 pp., examines a fascinating episode of the legend of King Sebastian's return: a convoluted case of royal imposture, conspiracy and false visions. M. focuses on Gabriel de Espinosa, a baker who in the 1560s convinced Juan de Austria's illegitimate daughter, the nun Ana de Austria, that he was King Sebastian. Ana's Portuguese confessor facilitated the fraud for his own ends. The Augustinian vicar fray Miguel de los Santos and a network of accomplices tried to arrange a marriage between Ana and the baker, with the secret intention of killing him and bringing don António de Portugal, Prior of Crato, to the throne of Portugal. M. offers crucial insights into a variety of issues such as the elusive nature of historical truth, the belief in God's providence, how people managed to live among forces they might not understand, but also Philip II's concern for controlling the circulation of information.

Poiesis and Modernity on the Old and New Worlds, ed. Anthony J. Cascardi and Leah