

one of territorial conquest and lordship arising out of the *Reconquista*. It was the merging of these two traditions, with the Mediterranean one dominant initially, which established the “maritime bridge,” to use Johnson’s phrase, allowing for the transfer of Iberian institutions and values to this side of the Atlantic. Once the bridge was established, however, the Catholic Monarchs abandoned the Mediterranean or “trading-station” approach to empire and began to organize their Caribbean holdings along the lines of the traditional Iberian pattern of conquest and lordship. The Portuguese clung to the Mediterranean tradition until the threat of losing their American stations forced them to revert to the Iberian tradition of settlement. Johnson’s discussion of the genesis of the two approaches to empire and the reasons for their merger, together with the views of Claudio Sánchez Albornoz and Charles Verlinden on the two traditions, provides a valuable contribution to the “European background” of Latin American history.

The second section, “Elements of Conquest and Settlement,” focuses on the institutional contributions of the Iberian kingdoms. It contains six selections, dealing with peninsular ranching, Madeira sugar plantations, slavery in Seville, the *encomienda* in Castile, as well as with the urban tradition and the contribution of the mendicant orders to the formation of Latin America.

“The Ethos of Medieval Iberia,” the third section, deals with the attitudes and values the Iberians carried across the Atlantic. Sketches of “national character” seldom are fully satisfying, but the selections used here, one by Américo Castro and the other by Jaime Cortesão, give us the views of two articulate and highly respected scholars.

This work is forcing me to re-examine my long-standing belief that anthologies such as the Borzoi series are of little use in an introductory survey of Latin American history.

University of South Carolina

S. F. EDWARDS

Orígenes de la burguesía en la España medieval. By LUIS G. DE VAL-DEAVELLANO. Madrid, 1969. Espasa-Calpe. Pp. 217. Paper.

The origin of towns in medieval Europe and the role of commerce therein has been one of the dominant themes of European social, institutional and economic history. As an intellectual problem it has been extremely challenging, and the ingenuous conundrum of whether incipient urbanism provided a spur to commercial revival or whether commercial revival galvanized the formation of cities has underlain much of the significant work in these fields during the past quarter-century.

General themes of European social history have been synthesized in Spain somewhat later than in other countries. What Valdeavellano does in this book (a popularly-priced re-edition of his discourse of reception into the Royal Academy of History, *Sobre los burgos y los burgueses de la España medieval*, Madrid, 1960) is to apply the main lines of the discussion, as formulated by Pirenne and modified by later institutional historians, to the Spanish case—an enterprise exactly parallel to the same author's treatment of feudalism, published as an annex to his own Spanish translation of F. L. Ganshof's classic *Feudalism (El feudalismo)*, Barcelona, 1963). Much of the secondary literature cited was written in the 1920s and 1930s, suggesting that the Spanish Civil War impeded a more contemporaneous synthesis.

Valdeavellano's lucid exposition begins with a survey of the literature which is highly dependent on Pirenne, who believed that commercial revival preceded and to a great extent determined the development of West European cities. Valdeavellano accepts this view for some Spanish towns only. The typical *burgo*, which developed as a commercial suburb outside the walls of a castle or monastery, seems to have been a French importation and is only found, therefore, in Catalonia where French influence was strong, and along the road to Compostela where extramural settlements of French merchants grew up in the late eleventh and twelfth centuries at Jaca, Pamplona, Estella, Logroño, Nájera, Burgos, Sahagún, León, and Compostela itself. The documentation of all of these early urban agglomerations occupies much of Valdeavellano's narrative.

It will be noted that, with the exception of Burgos, this type of urban form, common to most of Western Europe, is entirely lacking in Castile. Here the typical towns (e.g. Salamanca, Avila, Valladolid, Segovia) were military in character, supported by a pastoral economy and by booty gained from frontier warfare, and were noteworthy for their relative lack of commercial organization. Because of this, Castilian town life was undernourished; there was a notable lack of bourgeois consciousness or class pride, and Castilian burghers concentrated most of their energies on gaining the rungs of the lower nobility.

Valdeavellano's approach may strike American urban historians as excessively legalistic and institutional. Great emphasis is placed on terminology (when and where does the term *burgum* first appear? How is the use of *burgum* differentiated from that of *oppidum*? etc.) Nevertheless, combining this work with Valdeavellano's study of feudalism, the historian discovers a Castilian society with a highly idiosyncratic constellation of institutions, which set it apart from northern Portugal, Galicia, Navarre, Alto Aragón, and Catalonia, all of whose

institutions have a markedly Frankish cast. This book should be read by all who seek to understand the origins of Castile's institutional and social uniqueness.

The University of Texas,
Austin

THOMAS F. GLICK

The Council of the Santa Hermandad. A Study of the Pacification Forces of Ferdinand and Isabella. By MARVIN LUNENFELD. Coral Gables, Florida, 1970. University of Miami Press. Illustrations. Bibliography. Index. Pp. 134. Cloth. \$5.95.

For centuries Castile possessed local *Hermandades* to police the highways and the countryside. In an attempt at coordination Ferdinand and Isabella in 1476 formed a council to manage the brotherhoods, and staffed it with loyal servitors. This experiment at strict royal control, which lasted twenty-two years, is the subject of Marvin Lunenfeld's book.

The *Hermandades* quickly received wider powers from the council, gaining authority over rebels and the right to operate in populated areas. The council raised a militia which performed with credit in crushing those cities and nobles who supported the disputed candidacy of Enrique IV's daughter Juana. The militia units helped repel the invasions of Afonso V of Portugal (Juana's foreign champion) and participated in the war against Granada. Tax assessing and collecting duties also fell within the council's purview. As a final task the council drew up plans for a Castilian army based on universal conscription. With foreign and domestic enemies quelled, in 1498 the Catholic monarchs acceded to pleas from the cities that the expensive central organization be disbanded, although local brotherhoods long endured.

Using archival sources to good effect, Lunenfeld has presented a history of the *Santa Hermandad* in the recently developed revisionist tradition which is dispelling many myths about the Spain of Ferdinand and Isabella. On the basis of Lunenfeld's information, we must reject the concept of the crown and the towns united against the nobility. The council was not the result of a popular outpouring of urban affection for the monarchy against the nobility. In the beginning only a minority of the Castilian cities cooperated, and the first targets were the cities and nobles who supported Juana against Ferdinand and Isabella. The organization was widely unpopular, and the crown only maintained it by a clever combination of force and propaganda. Council members did have great authority and latitude for action, but