

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

their control over the local units was incomplete and sporadic. The attempts at rigid centralization failed.

In this slim book Lunenfeld has contributed to the changing history of Castile in the fifteenth century. Far too many errors, mainly misspellings, mar the work; a careful editor should have caught them. But in the interpretations and in the lines of further research indicated, *The Council of the Santa Hermandad* will be of great interest to the student of early modern Spain.

San Diego State College

WILLIAM DAVID PHILLIPS, JR.

Inquisição e Cristãos-novos. By ANTÓNIO JOSÉ SARAIVA. Porto, 1969. Editorial Inova. Coleção Civilização Portuguesa, 2. Notes. Pp. 319. Paper.

In modern times, the much argued Black Legend, which still casts a shadow on the reputation of Spain and Spanish culture, does not seem to have much affected the general image of Portugal. The smaller Iberian state, nonetheless, shared with Spain an institution which was a major component of the Black Legend—namely, the Holy Office of the Inquisition.

There are apologists, in Spain and elsewhere, who maintain that, within the context of the times, the Inquisition was a legitimate weapon in the struggle to achieve religious and national unity. Modern scholars, priding themselves on their objectivity, also often tend to minimize the Inquisition's sinister aspects, on the grounds that heresy hunting and witch crazes in northern Europe took more lives in less time, and that the particular disesteem felt toward the Holy Office in some measure reflected a variety of Protestant bigotry.

António José Saraiva, one of contemporary Portugal's most eminent literary and cultural historians, approaches this emotionally charged topic from a different angle. His research on the Inquisition, as it operated in Portugal, makes a plausible case for the sometime popular view that the Holy Office was an unmitigated atrocity. It should be emphasized that, despite a polemic edge and a place on the Portuguese best-seller list, the work in question is an important addition to the scholarly literature. The author's conjectures and assertions are reasonable interpretations of the source documents which he cites.

Saraiva properly points out that the term New Christian should not be taken as synonymous with Jew or crypto-Jew. It is his belief that the genuinely Jewish population quickly declined in Portugal during the sixteenth century due to the seizure in 1496 of the Jewish children under fourteen, the continual flight of Jews and New Christians from