ence close to the church of a spring enclosed by masonry of the same period. It is likely that the site was part of a royal estate.

ROGER COLLINS

Bibliography


RECEMUND

Bishop of Elvira and caliphal secretary (mid-tenth century). Known to the Arabs as Rabí ibn Sid al-Uṣqf, the Christian Recemund served as a secretary under the caliph ʿAbd al-Rahmān III (929–961). In 953 he was sent by the caliph as an ambassador to Otto I of Germany (936–973), where he managed to defuse a potentially volatile situation caused by a previous exchange of letters that were apparently less than sensitive to the religious inclinations of their recipients. The caliph rewarded Recemund for his services with the recently vacated see of Elvira. While in Germany, Recemund met Liutprand of Cremona, who subsequently dedicated his Antapodosis to him. Even as bishop, Recemund continued to serve as an ambassador for the caliph, traveling to Constantinople and Jerusalem. With the accession of Al-Ḥakam II in 961, Recemund dedicated to him a calendar written in Arabic which, interestingly enough, included references to Christian holy days, even some that commemorated a few of the martyrs of Córdoba. Recemund was a contemporary of Hasdai ibn Shaprut, the Jewish physician and intellectual who also served ʿAbd al-Rahmān III as ambassador.

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Bibliography


RECONQUEST AND REPOPULATION

The Reconquest and the concomitant task of repopulation are the essential threads running through the history of medieval Spain. Spaniards have long believed that their forebears waged nearly continuous warfare over seven hundred years to expel the Muslim invaders from North Africa who overthrew the Visigothic kingdom in 711. Modern historians have questioned the validity of this traditional concept, but Derek Lomax pointed out that the Reconquest was “an ideal invented by Spanish Christians soon after 711” and developed in the ninth-century kingdom of Asturias.

Given the failure of the Muslims to occupy the entire Iberian Peninsula, several tiny, independent kingdoms and counties emerged in the foothills of the Cantabrian and Pyrenees mountains, namely, Asturias, León, Castile, Navarre, Aragón, and Catalonia. The idea of reconquest originated in Asturias, where King Pelayo (718–737), the leader of a hardy band of mountaineers, proclaimed his intention to achieve the salus Spaniae—the “salvation of Spain”—and the restoration of the Gothic people. His victory over the Muslims at Covadonga in 722 is traditionally taken as the beginning of the Reconquest. A ninth-century chronicler affirmed that the Christians would wage war against the Muslims by day and night “until divine predestination commands that they be driven cruelly thence. Amen!” Two ideas were linked here. First there was the determination to expel the Muslims considered as unlawful intruders who had seized land belonging by right to the Christians. Secondly, the task of restoring the Visigothic monarchy to its fullest extent was attributed to the kings of Asturias and their later successors in León and Castile who were hailed as heirs of the Visigoths. The reconquest was a war to recover territory, but it also had a religious character because of the fundamental opposition between two mutually exclusive societies.

Despite the bravado of the chroniclers, the Christian rulers were in no position to offer serious opposition to Muslim ascendancy during the three hundred years following the initial invasion. Almost every year the emirs and caliphs of Córdoba sent their armies to ravage Christian lands, though never to conquer them. A no-man’s-land extending along the Duero river from the Atlantic Ocean to the borders of Aragón separated Christian and Muslim territory, but many years elapsed before the Christians were emboldened to settle that region. Until the late eleventh century, Islamic rule in the northeast reached as far north as the foothills of the Pyrenees. In these circumstances one could hardly speak of reconquest.

Nevertheless, the breakup of the Caliphate of Córdoba early in the eleventh century and the emergence of the petty Muslim kingdoms known as ṭaʿlifas enabled the Christian princes to make significant progress in the Reconquest. Alfonso VI of León-Castile (1065–1109) captured Toledo in 1085 and won control of a long stretch of the Tagus River. However, the Almoravids, a Muslim sect from Morocco, defeated
him at the battle of Sagrajas in 1086 and unified Islamic Spain by swallowing the ta'ifas. Christians once again found themselves on the defensive. As Almoravid power waned the Christians again achieved important gains when Alfonso I of Aragon (1104–1134) conquered Zaragoza on the Ebro River in 1118 and Alfonso I of Portugal (1128–1185), with the aid of a fleet of northern crusaders on their way to the Holy Land, seized Lisbon at the mouth of the Tagus River in 1147. From this point onward the Reconquest assumed the character of a crusade as numerous papal bulls equated the struggle against Islam in Spain with the wars in the Holy Land. The conflict intensified in the second half of the twelfth century when the Almohads, another Muslim sect from Morocco, halted the Christian advance and ravaged Christian territory. In 1195 the Almohads gained an extraordinary triumph at Alarcos over Alfonso VIII of Castile (1158–1214), but in 1212, with the help of a papal bull of crusade, he redeemed himself and routed the Muslims at Las Navas de Tolosa. As a consequence the southern frontier of the kingdom of Toledo was secure and the road to Andalusia was opened. Moreover, the balance of power had now been tipped once and for all in favor of the Christians.

Pressing forward from the Guadiana to the Guadalquivir Rivers, Fernando III of Castile-León (1217–1252) captured Córdoba (1236), Jaén (1246), and Seville (1248) and also received the submission of the Muslim kingdom of Murcia. At the same time the Portuguese occupied the Alentejo and the Algarve thereby completing the territorial expansion of their kingdom. In the east Jaime I of Aragon (1213–1276) subjugated the Balearic Islands and conquered the kingdom of Valencia (1238). In that way the Crown of Aragón consisting of Aragón proper, Catalonia, and...
Valencia reached its fullest extent within the peninsula. Thus by the middle of the thirteenth century all of Islamic Spain, with the exception of the kingdom of Granada, was ruled by the Christians. The kings of Granada were forced to pay tribute as vassals of the kings of Castile-León.

Only Castile-León had a frontier contiguous to the kingdom of Granada and so had a realistic chance for further peninsular acquisitions. In the late thirteenth and fourteenth centuries the principal concern of the Castilian kings was to seize control of the ports on the Strait of Gibraltar in order to prevent further incursions from Morocco. In preparation for an African crusade, Alfonso X (1252–1284) developed the ports of Cádiz and El Puerto de Santa María, but his plans were thwarted by the revolt of the Muslims subject to his rule in 1264. Another wave of Moroccan invaders, the Banū Marin or Benimerines, put the Christians on the defensive once again. Sancho IV (1284–1295) captured the port of Tarifa in 1292 and his son Fernando IV (1295–1312) seized Gibraltar in 1309, though it was lost in 1333. Alfonso XI (1312–1340) stemmed the final Moroccan invasion at Salado in 1340 and gained Algeciras in 1344, but died during the siege of Gibraltar. For the next century and a half the reconquest was left in abeyance as the kingdom of Granada was not considered a serious threat and no further intrusions from Morocco took place.

As the Muslims withdrew before the Christian advance, reconquered territory had to be repopulated or colonized. The earliest stage in the process occurred when pioneers willing to take the risk of living on an exposed frontier began to settle in the unoccupied lands of the Duero River valley. In the eleventh and twelfth centuries while the Leonese, Castilians, and Portuguese crossed into Extremadura and then into the Tagus Valley, the Aragónese and Catalans moved south of the Ebro River. Fortified urban settlements...
RECONQUEST AND REPOPULATION


were established directly dependent upon the king and royal charters assuring personal freedom and other liberties were issued to attract settlers. The military orders founded in the twelfth century received lordships in the frontier region stretching from below the Tagus to the borders of Andalusia. When Andalusia, Valencia, Murcia, and the Algarve were occupied in the thirteenth century, the Muslims were usually evacuated from the principal cities and towns. Books of distribution or Libros de repartimiento drawn up on the king’s orders distributed houses and lands among the victors. The repartimientos for Valencia and Seville are among the most comprehensive of these documents. A substantial Muslim population, known as Mudéjars, remained in the rural areas and were not fully incorporated into Christian society until the seventeenth century.

Fernando of Aragon (1479–1516) and Isabel of Castile (1474–1504) conquered Granada and brought the Reconquest to an end. Stating their expectation that “these infidels . . . will be ejected and expelled from Spain,” they asked the pope in 1485 for crusading indulgences. Then in 1492, they announced that “this kingdom of Granada, which was occupied for over seven hundred and eight years by the infidels . . . has been conquered.”

Medieval Spanish Christians, a people always living on a frontier, developed a pioneer psychology through the Reconquest and seemed prepared at any time to move from the more peaceful and settled areas of the north in the expectation of finding a better life in the south. After the conquest of Granada some tried to press Spanish interests in Morocco in accordance with the notion that the Visigoths had once ruled there, but the opening of the New World diverted Spanish energy from that enterprise. Overseas exploration and colonization in the sixteenth and seventeenth centuries in some measure continued the process of reconquest and repopulation within the peninsula.

Although the Christians now dominated all of Spain and Portugal, the continued presence of large numbers of Muslims and Jews, who hitherto had enjoyed religious freedom and juridical autonomy, was seen by many as an impediment to national unity. On that account, the Jews in 1492 and the Muslims of Granada in 1502 were compelled to accept Christianity or to go into exile. In that way a façade of political, juridical, and religious unity was imposed.

In conclusion, though the ideal of reconquest found expression in the ninth-century chroniclers, the Reconquest itself did not really begin until the late eleventh century. Thereafter it was frequently interrupted by truces and sometimes neglected entirely, but it remained the ultimate goal of the Christian rulers of Spain.

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Bibliography

REGIDOR See towns

RELIGIOUS ORDERS
A religious order is a community of individuals, either male or female, who make a public vow and a religious consecration. It is an institute of perfection whose members subject themselves to the discipline of a rule recognized and approved by ecclesiastical authorities. Through their corporate life and service to the larger community of the church, these individuals seek spiritual growth and ultimately the attainment of salvation. The religious orders of medieval Europe, first appearing during the twelfth century, were an outgrowth of the Gregorian Reform Movement. They were less rural and contemplative than the older monastic communities and generally subscribed to some version of the Augustinian Rule. Their works tended to be evangelistic or caritative, well suited to the needs of emerging urban communities, from which they drew their re-