



Seminar

ANTHONY LAPPIN

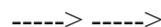
Professor of Spanish, National University of Ireland, Maynooth

*The Early Eighth-Century Fall of Hispania:
Close Reading of a Corrupt Textual Tradition*

Thursday, 20 February, 4:15 p.m.

In the Thunberg Lecture Hall
SCAS, Linneanum, Thunbergsvägen 2, Uppsala
www.swedishcollegium.se

S W E D I S H
C O L L E G I U M
for ADVANCED STUDY



ABOUT ANTHONY LAPPIN

Anthony Lappin studied at Magdalen College, University of Oxford, where he gained his D.Phil. After a Junior Research Fellowship and a Temporary Lectureship at the Queen's College, University of Oxford, he was employed as a lecturer in the Department of Spanish and Portuguese at the University of Manchester. In January 2014, he took office as Professor of Spanish, National University of Ireland, Maynooth. Lappin is currently President of the Society for the Study of Medieval Languages and Literature.

Lappin's research has focused upon medieval religious history and literature, with a particular interest in hagiography, monasticism, and Christian–Muslim relations.

A recent Leverhulme Trust Award allowed him to begin work on the earliest Latin translation of the *Qur'an*, the *Alchoran latinus* from 1143, carried out by Robert of Ketton and Herman of Dalmatia at the behest of Peter the Venerable, abbot of Cluny. The translation was enormously popular in the middle ages and early-modern period, and two editions of different states of the text have been published: *Alchoran Latinus*, I: *Paris, Bibliothèque de l' Arsenal ms. 1142* and III: *Editiones Theodori Bibliandri* (Rome: Aracne, 2012–2013). Whilst at SCAS in the autumn of 2013, Lappin worked towards an edition of the numerous marginal annotations to the text, particularly those created in the fourteenth and fifteenth centuries.

Previous publications include studies of hagiography (*Berceo's 'Vida de Santa Oria'* [Legenda, 2000] and *The Medieval Cult of Saint Dominic of Silos* [Maney Publishing, MHRA Texts and Dissertations, 2002]), of medieval poetry (*Gonzalo de Berceo: the Poet and his Verses* [Tamesis, 2008]), and articles on the development of monasticism and on various authors (e.g. Gil Vicente, Cervantes, Sor Juana Inés de la Cruz) between the medieval and the Baroque.

ABSTRACT

The narratives that surround the Fall of Hispania to a Muslim-Berber army, the death of the last Visigothic king, and the establishment of an Islamic polity on the Iberian peninsula that lasted throughout the middle ages have, of course, been infused with moral implications, twisted for fiscal benefit, and – I will argue – consistently misunderstood. Using the earliest written source that we possess, the Chronicle of 754, I will consider how the text has been transmitted and very possibly bowdlerized, but also establish the narrative that it does tell about the loss of a large part of Hispania in the early part of the eighth century and about subsequent Islamic presence on the Peninsula. I will thus use this written source, with due awareness of its fallibility, as a point of departure for comparison with the Islamic tradition relating to the same conquest; and so, in another light, I shall use this early written source as a test case for the affidability of the Islamic historical tradition, explicitly based upon an oral tradition stretching back to the events themselves.