

## Abstracts

### **FABIO ZINELLI, *The Reception of French Stories about Troy and Alexander in Catalonia and Outremer***

This article examines some tangible evidence of the great success French literature enjoyed in the Crown of Aragon during the Middle Ages: the copies of French texts by Catalan scribes (specifically a fragment of the *Roman de Troie* in the troubadour chansonnier Sg, and possibly a *Roman d'Alexandre* now kept in Stokholm), as well as the ownership of French texts by Catalans (the *Histoire ancienne jusqu'à César* in MSS BnF fr. 20125 and Dijon BM, 562, and one of the witnesses of Brunetto Latini's *Trésor*).

### **XAVIER RENEDO, *Josep Maria Pujol, King James and the «Book of Deeds»***

This article evokes the personality of Josep M. Pujol as an exceptional medievalist while highlighting his eclectic, even heterodox, training, which allowed him to propose a completely new way of reading and interpreting King James I's *Book of deeds*. By focusing on the oral character of the king's narrative, Pujol was able to determine its structure and its composing method, which led him to discard 'chronicle' as an adequate label and also to solve some of the editing problems posed by the *Book of deeds*.

### **PEP VILA, *A Fragment of Catalan Moral Distichs***

This article offers an annotated edition of a leaf from an unidentified codex, kept in the Arxiu Municipal de Girona but currently lost. It contains thirty-nine lines of a previously unknown sapiential work copied by a cursive Gothic hand from the turn of the 15th century, and related in tone and edifying purpose to the rich tradition of proverbial and didactic works in the medieval Crown of Aragon.

### **DOLORS BRAMON, *Socio-religious Relationships in the Middle Ages***

After surveying the main doctrinal points of Judaism, Christianity and Islam, and the main similarities and contrasts between these three monotheisms, this

article describes the code of behaviour expected from the faithful of all three religions, as well as the relationship between these three communities in Al-Andalus and the medieval Crown of Aragon. It discusses whether this could be defined as living together or merely coexisting, and concludes the myth of a 'Three-Cultured Spain' should be called into question.

### **MERITXELL BLASCO, *Jewish Women in Medieval Medicine***

Hebrew medicine books (*sifré-refu'ot*) contain a great range of remedies concerning women's topics, from illness and gynaecological problems to beauty, body care, love magic, sexuality, health and wellbeing. They were all probably written by men but undeniably influenced by women's vision about themselves. Other than surveying this variety of issues, this article underlines how these documents shed light into women's self-perception, and their role at the origin of many therapeutic procedures and knowledge, and even as active subjects in medical and obstetrical practice.

### **SÍLVIA PLANAS MARCÉ, *Women's Goods, Love Legacies: The Second Dowry of Constance, a Converted Jewish Woman from Girona (1391–94)***

In November 1391, in Castelló d'Empúries, a Christian notary registered the claim by a converted Jewish woman named Constance to his Jewish husband, presented by his solicitor Pere Benet de Rexach, a wealthy converted Jew from Girona. Six months later, a Jewish woman called Astruga asked a Christian judge to have her *ketubah* translated to use it in a lawsuit. A year and a half later she made a donation *inter vivos* to her daughter, identified with the converted Constance, who would then give the money to her new husband, Pere Benet de Rexach. Traditional historical research may account for these two women's pragmatic motivations, but a fresh look at these documents provides also an insight into the human and emotional networks that have built our past.