



ROBERT BRIAN TATE

Robert Brian Tate

1921–2011

Life

BRIAN TATE WAS A MAJOR FIGURE IN Hispanic studies, as much at home in Catalan and Latin as in Spanish. He was born in Belfast on 27 December 1921 and died on 21 February 2011. He was educated at the Royal Belfast Academical Institution: the school was unusual in offering Spanish at this period, and produced a number of eminent Hispanists (among them F. W. Pierce). In 1939 he began studies at Queen's University, and in his second year left for war service in India, Nepal and Burma; while out east he began learning Arabic. In the company of General Slim he was one of the first to enter Rangoon in 1945. On graduation in 1948 with a first in French and Spanish, his teacher Ignasi González i Llubera (1893–1962) encouraged him to go to Barcelona and Girona (in Catalonia) to do research. (This was early in the Franco regime, when Catalan politics and Catalan studies in general were suppressed.) His MA thesis at Queen's University was 'The Life, Works and Ideas of Cardinal Margarit' (1949), and his PhD (also Queen's University, 1955) was 'The Influence of Italian Humanism on the Historiography of Castile and Aragon during the Fifteenth Century'. After teaching at Manchester (assistant lecturer, 1949–52) and Queen's (lecturer, 1952–6) he was appointed reader at Nottingham in 1956 and was professor (indeed, the first professor of Spanish at Nottingham) from 1958 to 1983; dean of the faculty of arts 1976–9; professor emeritus in 1991. In the late 1970s Tate was also a great supporter of the development of Portuguese studies at Nottingham, a discipline which is still going strong at the University. He married Beth

(Elizabeth Ida Lewis) in 1952. Tate was a founder member of the Association of Hispanists of Great Britain and Ireland and with Geoffrey Stagg hosted the first conference of the Association at Nottingham; he was president 1983–5: for his presidential address at Leeds in 1985 his only visual aid was ‘Narrationem expellas furca, tamen usque recurret’ written on a blackboard, this appropriation of Horace’s ‘Naturam . . .’ (Ep. I, 10, 24) pointing to the literary qualities of historiography. He was a founder member and later president of the Anglo-Catalan Society, a committee member of the Asociación Internacional de Hispanistas, corresponding fellow of the Secció Històrico-Arqueològica of the Institut d’Estudis Catalans (1964), Real Academia de la Historia (1974) and Reial Acadèmia de Bones Lletres (1980) and honorary fellow of the Asociación Hispánica de Literatura Medieval. He was elected Fellow of the British Academy in 1980. He also founded and edited the Pergamon Hispanic Series and was founding committee member and honorary president of the Association of Teachers of Spanish and Portuguese (East Midlands Branch).

He was the recipient of two Festschriften: one from his Nottingham colleagues and pupils, edited by Richard A. Cardwell (*Essays in Honour of Robert Brian Tate from his Colleagues and Pupils*, Nottingham, 1984) and a more wide-ranging volume, edited by Ian Michael and Richard A. Cardwell (*Medieval and Renaissance Studies in Honour of Robert Brian Tate*, Oxford, 1986). The publisher of the latter was Joan Gili (1907–98), Catalan exile and man of letters.¹ The Tate Lectures at Nottingham were founded in his honour: the fourteenth, ‘White Faces/Black Masks: Gender and the Zombie Gothic in Pedro Costa’s *Down to Earth*’, was given in 2017 by Professor Hilary Owen (University of Manchester), a Tate alumna.

Historiography

Although Brian Tate was a highly accomplished expert in Hispanic studies in their broadest sense, he was especially interested in Spanish history as well as in medieval and early modern Spanish historiography. One of his major contributions to the field is to have shown how the history of the late Middle Ages and the early Renaissance in Spain entailed complex processes

¹ Correspondence relating to the volume is in Senate House Library University of London, Joan Gili / The Dolphin Book Company papers, MS. 1197/27/5.

of transition and dissemination. Indeed, Tate's doctoral dissertation (submitted in 1955) already assessed the extent to which late medieval historical writing in Spain reflected the penetration of the new humanistic ideas emerging from Italy. A movement based on the recovery, interpretation and imitation of ancient Greek and Roman texts originating in Italy towards the middle of the fourteenth century, humanism has long been recognised to have spread to the farthest recesses of Europe within the period of a century and a half. Enquiries into the impact of Italian humanism in Western Europe have not, however, been immune to critical preconceptions. If this is true of the dissemination of the humanist movement in Northern Europe, the nature of the penetration of humanist interests into Catalonia has also very often been subjected not only to the preconceptions of the critics who studied it but also to previous scholarly practice. Particularly controversial has been the question of the date and true extent of such penetration.

Traditionally, research into the spread of Italian humanism in Catalonia has been marked by a tendency to overemphasise the humanist credentials of early followers of the intellectual trends pioneered by Italian humanists. This is best exemplified by the figure of Bernat Metge (c.1350–1413), the creator of a rich and cultivated prose in Catalan. In the first four decades of the twentieth century—when a series of distinguished scholars coined the term ‘Humanisme català’ (‘Catalan humanism’) to denote an alleged early vernacular humanism at the heart of late medieval Catalan literature—Metge was heralded as a fully fledged humanist. Later, more nuanced accounts of the advent of humanism in Catalonia have pointed out the highly problematic nature of the ‘Humanisme català’ cultural construct. As Brian Tate's mentor Jordi Rubió i Balaguer emphasised, the term ‘humanism’, when applied to the Catalan-speaking lands, should be reserved for the activity of a group of Latin authors writing in the last quarter of the fifteenth century. Among these belongs the historian Joan Margarit i Pau (c.1421–84), on whom Tate published his seminal *El Cardenal Joan Margarit i Pau: vida i obra* (Barcelona, 1976). Tate continued to work on Margarit until the last years of his life: in 2006 he contributed a paper on the subject to a conference on ‘El Cardenal Margarit i l'Europa quatecentista’ organised at the University of Girona.

Tate's 1976 monograph attends both to Margarit's intellectual background and to his key Latin historiographical tract, the ten books of the *Paralipomenon Hispaniae*, lengthy passages from which were made available here for the first time. Educated at the Spanish College in Bologna, Margarit travelled to the Congress of Mantua (1459–61) as a representative

of John II of Aragon. The Congress, which had been summoned by Pope Pius II in response to the fall of Constantinople, allowed Margarit to make the acquaintance of several Italian scholars who inspired him to undertake the study of the antiquities of the Iberian Peninsula. To that end, Margarit wrote the *Paralipomenon Hispaniae* ('Lost Chronicles of Hispania', begun in the 1460s), devoted to the history of Hispania up to the time of Augustus. An outspoken critic of the merely 'bearable' ('tolerabilis') Rodrigo Jiménez de Rada, who, in his *De rebus Hispaniae*, had appropriated the Gothic theory, Margarit focused his research on the distant past of the country, a period which he labelled as the 'forgotten' age. As Tate showed, underlying Margarit's interest in the Ibero-Roman period is the concept of a Hispanic ethnicity antedating the Visigothic kingdom. Margarit approached his subject in a scholarly way: for instance, in his researches into the ancient geography and anthropology of the Iberian Peninsula, he drew on reliable sources and visited the ancient sites and ruins himself. Taking pride in having immersed himself 'in the histories and geographies of the ancient world', Margarit consulted the latest (Latin) translations of Greek authors such as Strabo, Appian and Plutarch, as well as Roman geographers like Pomponius Mela.

As well as the sources, contents and ideology of the *Paralipomenon*, Tate was also interested in the circulation of the text after Margarit's death. In his essay 'The rewriting of the historical past: *Hispania et Europa*' (1996), Tate examined Sancho de Nebrija's collective edition of four fifteenth-century partial historical narratives in Latin crucial for a knowledge of Spanish history, which also included the *Paralipomenon*. As Tate brilliantly demonstrated, the compilation—dedicated to the future Philip II in 1545—was a clear attempt to put into the public domain a cluster of basic texts of the history of Spain written in the previous century. Aimed, through the choice of Latin, both at a local and international readership, it also served a very political function. Tate concluded that the primary theme of the authors included was Spain's cultural and political precedence over other European nations. This was an old aspiration of the Spanish monarchy since the reign of Ferdinand and Isabella. The issue of who should be appointed to write the history of Spain and how the deeds of the Spaniards should be made known abroad had long preoccupied the Spanish royal house. It became crucial on the threshold of the Spanish domination of European politics. Tate's examination—first in his *Ensayos sobre la historiografía peninsular del siglo XV* of 1970, and subsequently in several papers published in the 1980s and 1990s—of the controversies surrounding the choice of the official chronicler by the Catholic Monarchs

is informed by his deep understanding of the ideologies and narrative strategies of late medieval Spanish historiographers. As he showed, the role of royal historian became increasingly coveted, and several candidates—Antonio de Nebrija, Alfonso de Palencia and Lucius Marineus Siculus (all of whom merited in-depth studies by Tate)—presented their credentials for the job. The position was finally awarded to the Andalusian Nebrija, who was regarded by Ferdinand as more to be trusted than his Italian counterparts to put across the political message of the monarchy resulting from the unification of Aragon and Castile in 1492.

Don Juan Manuel and other Spanish editions

Tate produced three editions of Old Spanish texts alone, and the *Libro de los estados* in collaboration. Although all these works have been studied as examples of literary prose written in accord with contemporary rhetorical ideas, their interest for Tate was clearly historiographical. As he wrote in the Introduction to *Claros varones* (p. x), ‘The principal aim of the historiographical study is not far distant from that of the literary critic: to approach the text in question as a product of the historical and cultural situation of the times, to set forth the conditions in which it was written, to extract the political, social, and moral lessons, and to study the means by which the author intended to persuade his audience.’ He began in 1965 with the *Generaciones y semblanzas* of Fernán Pérez de Guzmán (c.1377–c.1460). This was an early contribution to the Tamesis series, founded by John E. Varey, which had published its first volume only a year before. In the early years contributors were largely based in British universities.

The *Generaciones y semblanzas* is a collection of brief sketches (Tate himself thought it debatable whether they were character sketches) of Castilian magnates of the reigns of John II and Henry IV (1406–74). Tate based his text on Escorial MS Z-III-2, collated against other manuscripts and the *editio princeps* of 1512. So influential was Tate’s edition that a review of a subsequent edition by José Antonio Barrio Sánchez (Madrid, 1998) proclaimed: ‘This must be considered an ancillary edition to Tate’s. It does not know any manuscript or early print which he did not know, and does not cite any bibliography since 1965.’²

²*Boletín bibliográfico de la Asociación Hispánica de Literatura Medieval* (www.ahlmboletin.es), 13.2 ficha 793.

His second edition was of the *Claros varones de Castilla* of Fernando del Pulgar (c.1436–c.1492). It appeared in 1971, with a revised Spanish edition in 1985. This too is a series of sketches of great men. Tate took as his base text the incunable (Toledo: Juan Vázquez, 24 December 1486), collated against other early editions; the existing manuscripts seem to derive from the incunable. Tate was insistent that times had changed between the two works and that the authors differed in politics if not in technique. Pulgar took the form of his work from Pérez de Guzmán and the title is derived from the earlier author's verse *Loores de claros varones*. Pérez de Guzmán was a nobleman, Pulgar a commoner; the period of conflict of the reign of Henry IV had by Pulgar's time given way to greater stability under Ferdinand and Isabella; 'The *Generaciones*, written in a period of unresolved tensions, ends on an anguished note. The *Claros varones*, a work completed after a civil war and in the middle of the Granada campaign, aims to fortify the spirit and reconcile all factions' (translated and summarised from Pulgar 1985, p. 62).

The common element to these two works is that they were biographical sketches of ultimately Suetonian inspiration. In contrast to the Catalan historians whom Tate studied, critics have not been quick to discern humanistic elements in these works.

A third edition was of the text known in the single manuscript—New York, Hispanic Society of America, MS HC: 371/164—as *Directorio de príncipes* (1977). This, a mirror of princes, addressed to the Catholic Monarchs, is now known to be a section of the *Espejo de corregidores y jueces* of Alonso Ramírez de Villaescusa. The Exeter Hispanic Texts series in which it appeared was founded by Keith Whinnom as an outlet for critical editions of early texts that were not attractive to commercial publishers.

Tate also wrote extensively on the works of the aristocrat and author Don Juan Manuel (1282–1348), who was a major political figure of the time. The nephew of Alfonso X and much influenced by him, he wrote chiefly on statecraft. The old critical judgement of Marcelino Menéndez y Pelayo (1856–1912) was that he was 'el primer escritor de nuestra Edad Media que tuvo *estilo* en prosa' ['the first writer of our Middle Ages to have *style* in prose'; his emphasis]. He was a classic from the earliest days of Spanish literary history, although Ian Macpherson commented in about 1987 on 'the boom in Juan Manuel studies which has taken place since the early 1970s'. His most famous work, read in schools in Spain and a staple of the university curriculum in Spain and Britain, was *El conde Lucanor*, fifty exemplary tales framed by the dialogue of Count Lucanor and his counsellor Patronio. In a later article of 1986/7, Tate identified the

name Lucanor in a French romance. However, his especial interest was in the political-historical element in the author's work. An article of 1972 showed how three apparently traditional stories in *El conde Lucanor* on the tensions between the *vita activa* of the statesman and the *vita contemplativa* of the religious were informed by recent historical cases of noblemen who retreated into the monastic life. His review article of Daniel Devoto's bibliography of Don Juan Manuel occupied five tightly printed pages of the *Modern Language Review*. Another article which was typical of Tate's interests was a study of the relationship between Don Juan Manuel and his brother-in-law, Don Juan de Aragón, archbishop of Toledo: Don Juan Manuel dedicates the *Libro del caballero e del escudero* to him, as he knows he is a bad sleeper and will appreciate a trifling book to beguile the hours of insomnia; and he asks him to translate a work of his into Latin, as Don Juan Manuel as a knight pretends to have no Latin (an obvious pose): here we may note the close relationship between literature and history, and the relations between Castile and Aragon.

His monument however is the edition of the *Libro de los estados*, edited with introduction and notes by R. B. Tate and I. R. Macpherson (1974; revised edition in Spanish in 1991). This is a survey of the three estates (those who pray, those who fight and those who labour) and their obligations. The frame derives from *Barlaam and Joasaph*, but as so often with Don Juan Manuel it is not known which version or versions he knew. Macpherson (1934–2011) was professor of Spanish at Durham: this was their only collaboration.

The edition, beautifully printed and bound in a sober dark blue, was uniform with various other editions of Spanish texts which were published by the Clarendon Press around this time, although they appear not to have been considered a series: Calderón, *El médico de su honra* edited by C. A. Jones (Oxford, 1961), the *Poema de Mio Cid* edited by Colin Smith (Oxford, 1972) and of course Tate's own edition of Pulgar. These editions had their critical matter in English; in the case of *Estados* even the interior headings supplied by the editors were in English. The introduction gave an account of the author's life and works, and of the nature of the text and its transmission (there is in fact only one manuscript (Madrid, Biblioteca Nacional, MS 6376, mid-fifteenth century); it is quite common for Old Spanish texts to be preserved in few witnesses, and these considerably later than the date of composition). The volume closes with a vocabulary of hard words. Tate and Macpherson's edition stood head and shoulders above those of previous editors from Gayangos and Benavides (both 1860) to Castro y Calvo (1968), of whom they comment:

‘The text displays such an unusual quantity of transcriptional and printers’ errors as to make it useless to the philologist and at times incomprehensible to the general reader’ (p. lxiii).

The philological study was almost certainly by Macpherson (although as we have seen Tate was an expert editor of medieval texts in his own right) and the extensive annotations a collaboration: the frequent citation of Old Catalan texts for the purpose of comparison (Arnau de Vilanova, Ramon Llull et al.) was certainly attributable to Tate. The editors acknowledge that they have benefited from the draft edition which Ignasi González i Llubera had left unfinished at his death: another indubitably Tatian contribution. (The typescript of González i Llubera’s edition is in the Special Collections of Queen’s University Library.) (Incidentally, like Tate himself, Don Juan Manuel was culturally as Aragonese as Castilian: he was for instance the first Castilian imitator of Ramon Llull’s *Llibre de l’orde de cavalleria*, which he cites as ‘algunas cosas que fallé en un libro’ [‘some things which I found in a book’].)

Estados was reissued in revised form in the Clásicos Castalia series, to be found in all Spanish bookshops and schools. This time Macpherson’s name appeared first; the critical matter was naturally in Spanish; the biographical section was expanded, the treatments of the language of the manuscript and the debt of *Estados* to the Barlaam legend were abbreviated.

Alfonso de Palencia

Another of Tate’s long-term interests was the figure of Alfonso de Palencia, Italian-educated humanist and Hellenist (1423–92), and—most importantly for Tate—chronicler. Tate’s first publication on him in 1975 was focused on his historiography. In 1984 he edited his Latin epistles with Rafael Alemany Ferrer. He also studied the *Batalla campal de los perros contra los lobos*—a political allegory on the battle of the dogs and the wolves—written by Palencia in Latin (now lost) and translated by him into Spanish. Palencia was outspoken as an historian, and his attitude to the faction of Isabella the Catholic in the civil wars of 1475–9 was hostile. Accordingly, the publication of his Decads (more properly *Gesta Hispaniensia ex annalibus suorum dierum collecta*) was troubled. A great step forward was the publication by Tate, again with a collaborator, this time Jeremy Lawrance. Two volumes came out to great acclaim, but the project seems once more to have stalled. Although Tate continued to write on Palencia until the end of his life (his last study was

published posthumously in 2013), this edition was the culmination of decades of interest.

Palencia was indubitably a humanist: probably educated by Alonso de Cartagena, by 1450 he was in the service of Cardinal Bessarion; in Rome he studied under George Trapezuntius. His humanist training is apparent in the fine *littera antiqua* he wrote: ten of his holograph manuscripts are extant, probably the earliest autographs of any Spanish author. As royal chronicler and Latin secretary he was an eye-witness to the turbulent political events of his day. His work is one of the most important sources for our image of his age. Secretary and chronicler to Henry IV of Castile in 1465, in the nobles' revolt Palencia defected to the camp of 'Alfonso XII', and after Alfonso's death in 1468 backed Isabella, becoming official chronicler to the Catholic Monarchs. Palencia grew suspicious of Isabella's ambitions for full royal power and the Queen sacked him in 1480 in favour of Fernando del Pulgar; he ended his life as a cleric.

Palencia's schema for his history of Spain developed over time, but the final plan was for eight decads (groups of ten books, not years). Decad I covered the Pre-Roman period: this is extant. Decad II, on the Roman to Moorish periods, is lost. Decad III was to cover the Christian Reconquest but seems never to have been written. Decads IV–VI are extant and cover the years 1440–74. Decad VII, extant, concerns the beginning of the reign of the Catholic Monarchs and the Portuguese war. Decad VIII, on the War of Granada, was left unfinished. Tate and Lawrance's project was to edit the three decads devoted to 1440–74, which they term 'Decads I–III'. The two volumes which have appeared, cited by the editors as 'Dec. I', occupy the place in Palencia's final scheme of Decad IV (years 1440–68). This is the first and only published edition of the text. Only the *Cuarta década* had been published in Latin and Spanish, by José López de Toro, in two volumes (Madrid, 1970–4). The edition of the Real Academia de la Historia, prepared in 1835–7, proved abortive, as Tate studied in 1989. Historians have commonly relied on Antonio Paz y Melia's translation of 1904–9.

The text is preserved in eighteen manuscripts and one fragment (Madrid, Biblioteca Nacional 19439 (M) is an autograph first draft of Dec. 1 Prologue to Dec. 1.ix.8, with interlinear and marginal corrections and additions). Sixteenth-century scholars record the existence of an authorial revision (*minuta*) from which, the editors convincingly argue, all other witnesses descend. They conclude that the extant witness closest to this *minuta* is A-P, divided between Leon, Centro Don Bosco (formerly Astudillo, Residencia Salesiana), unnumbered MS, and Paris, Bibliothèque

nationale, MS nouv. acq. lat. 2058. The editors chose M as their base text. The editors respect Palencia's *usus scribendi*. Palencia's orthography is very correct by humanistic standards, using the *e caudata* for *ae*. The text is presented with a facing modern Spanish translation, exhaustive philological and historical notes and a comprehensive index. It is to be regretted that the edition of the remaining text has run into the sands: Tate himself was anxious to find younger colleagues to bring the project to completion.

Catalonia

In his speech to acknowledge the award of the doctorate *honoris causa* from the University of Girona in October 2004, Brian Tate recalled how the teaching of Spanish and Hispanic culture had been introduced in Belfast in 1918. The university's governing body had set their mind originally on a Chair of Russian, but the Revolution had thrown them into a mild panic and they decided that Ignasi González i Llubera, the first holder of the Chair of Spanish in the university, would run a less dangerous department. An eminent linguist and a scholar of medieval Arabic and Hebrew texts who also venerated the classics, González i Llubera was convinced that the history and the culture of the Iberian Peninsula were multilingual and that the products of the interweaving of traditions between Castilian, Portuguese and Catalan could not be properly understood without reference to them. These perceptions shape, for example, Tate's extraordinary study on the medieval kingdoms in the Iberian Peninsula published in Peter Russell's *A Companion to Spanish Studies* (London, 1973).

González i Llubera was to leave a deep mark on Tate, who completed his degree in French and Spanish at Queen's in 1948. It was González i Llubera—together with another Catalan exile, Josep M. Batista i Roca—who persuaded Tate to pursue postgraduate study in Catalonia and to concentrate on the work and ideas of the diplomat, historian and cardinal-bishop of Girona Joan Margarit (c.1421–84). Tate's researches in the archives of Barcelona and Girona, where, on his own admission, he was the only foreign scholar and where he was to learn Catalan ('my first second language', as he once described it), formed the centre of his Master's thesis submitted in 1949. Tate's dissertation, entitled 'The Life, Works and Ideas of Cardinal Margarit', was the first major work on this Catalan figure and was later published by the Institut d'Estudis Catalans,

Barcelona, as *El manuscrit i les fonts del 'Paralipomenon Hispaniae'*; it won him the Francesc Cambó Prize from that institution in 1954. Girona was to remain Tate's Hispanic university. He was regularly invited to lecture there and in 2002, on the occasion of a colloquium on Joan Margarit, he bequeathed his collection of 1,000 books and working papers, chiefly on Catalan humanism, to the Institut de Llengua i Cultura Catalanes of the University of Girona. Fittingly, arrangements for the relocation of Tate's research and archival material—which was undertaken by Tate's Catalan friends, who drove between Catalonia and Nottingham—were made by one of Tate's closest collaborators at Girona, Professor Mariàngela Vilallonga, a leading scholar of Latin humanism in Catalonia, who also pronounced Tate's *laudatio* at the close of the conference. Currently held at the university library, Tate's volumes and research documents (not to mention his abundant correspondence with prominent scholars since the 1950s) have already inspired a wave of essays by post-graduate students which will shed light on the history of British Hispanism in the second half of the twentieth century. This constitutes a fair tribute to Tate's close connection with the University of Girona and the city itself. As Tate stated in his doctoral acceptance speech, 'here in Girona I began my work, and here I end it'. He regarded the doctorate *honoris causa* conferred upon him by the university as his most favoured of all his awards.

During his time in Catalonia in the late 1940s Tate came under the spell of the eminent bibliographer and cultural historian Jordi Rubió i Balaguer (1887–1982), whose commitment to Catalanism had led to his ban from a university position by the Francoist authorities after the end of the Spanish Civil War. Alongside other prominent Catalan scholars such as Ferran Soldevila (1894–1971), Rubió i Balaguer filled the gap left by the official Spanish university system by providing clandestine tuition in his own apartment to groups of interested students on the literature and historical institutions of medieval and Renaissance Catalonia. In private conversations Tate often referred to the spirit of camaraderie shared by all the students who attended Soldevila and Rubió i Balaguer's classes. 'Jordi Rubió i Balaguer,' he once orally recalled, 'was a kind and soft-spoken man, whose ironic remarks however could sometimes be rather sharp. He once reprimanded me for arriving a few minutes late by pointing out that "here tuition begins on time". We were all aware that Rubió i Balaguer's mischievous use of the adverb "here" was meant as a strong rebuke of the stagnated and centralized Spanish university system, from which he had been separated and which we were all eager to forget even if it was only from time to time.'

Equipped with a modest grant provided by Rubió i Balaguer, Tate started to build a broad network of contacts with Catalan historians of the time such as Ramon Aramon i Serra and Santiago Sobrequés, senior, some of whom were to remain good friends until his death. Throughout the years Tate's relations with Catalan intellectuals and Catalan institutions grew. He was elected Corresponding Fellow of the Institut d'Estudis Catalans (1965) and of the Reial Acadèmia de Bones Lletres de Barcelona (1988). In 1995 he was awarded the Premi Internacional Catalònia de l'Institut d'Estudis Catalans 'for his studies on Catalan humanism, and for his contribution to cultural relations between Catalonia and Britain'. The committee's decision was no doubt informed by Tate's efforts to promote knowledge of Catalan culture abroad. He was invited to lecture on Catalan topics at a number of American universities. He published articles on the Valencian Vicent Climent and Joanot Martorell, and he contributed reviews of modern editions of several of the Catalan classics to British journals. Having helped to found it, he served as president of the Anglo-Catalan Society for a number of years. Alongside Alan Yates, he organised the Third International Colloquium on Catalan Language and Literature held at Fitzwilliam College, Cambridge, in 1973. The last gathering of this kind taking place before Franco's death in November 1975, the event brought together Tate's old friends and collaborators such as the above-mentioned Batista i Roca as well as Joan Gili, one of the co-founders of the Anglo-Catalan Society, under whose auspices the proceedings of the conference were published in a handsome volume by The Dolphin Book Co. in 1976.

Until his retirement in August 1983 and beyond, when he was still connected as Professor Emeritus to the Department of Hispanic Studies at Nottingham, Tate always strove to share his love of Catalan language and culture among colleagues and students. He was known to speak with authority on the *modernista* architects Lluís Domènech i Muntaner and Antoni Gaudí, and he delighted departmental and school gatherings with subjects as diverse as the fifteenth-century Valencian poet Ausiàs March, the Catalan revolt of 1640 and George Orwell's *Homage to Catalonia*.

The International Brigades

Orwell and the fate of those British soldiers who participated in the Spanish Civil War were a long-standing preoccupation of Tate. In the summer of 1996 he single-handedly organised a colloquium in Nottingham

to mark the sixtieth anniversary of the outbreak of the conflict. The event proved a stimulating gathering, plentiful in ideas, discussions and enthusiasm. It was meticulously planned by Tate, who invited local undergraduate and postgraduate students, British academics and Catalan scholars alike. The concluding plenary lecture was given by his old friend Joaquim Nadal, historian and former mayor of Girona, and it examined the aftermath of the Civil War in Catalonia. A group of former British members of the International Brigades, the paramilitary units set up by the Communist International to assist the Second Spanish Republic in 1936, was also invited. Though not directly involved in the conflict, Tate always took an interest in the role played by the International Brigades during the Spanish Civil War. In the autumn of 1996 he joined in the various tributes organised to mark the crucial and bloody Battle of the Ebro in Gandesa, southern Catalonia, and he accompanied some of the former members of the International Brigades to Barcelona and Madrid, where they were granted Spanish citizenship at a public ceremony. At home in Beeston, near Nottingham, Tate owned a large selection of visual material of Spanish Civil War-related subjects, including interviews with several British Brigaders and films of the meetings in Madrid and Gandesa which had taken place in 1996. All this rich documentation has been preserved by the International Brigade Memorial Trust³ and is now available to scholars and members of the public for research. It constitutes yet further proof of Tate's enduring love of Catalonia and of its history.

Pilgrimage

Another area of interest to Tate, on which he began to publish quite late in his career, was the pilgrimage to Santiago de Compostela. He was a member of the Confraternity of Saint James from its early days, served on the Confraternity's Research Working Party—which met twice a year at Birmingham University—and represented it on the Xunta de Galicia's Committee of Experts. His publications on pilgrimage were solidly historical rather than personal. His first book on the subject recorded the journey which he undertook with his son Marcus, *The Pilgrim Route to Santiago* (1987), sumptuously illustrated with photographs by Pablo Keller. He loved to describe how they would leave their rooms before dawn to drive by jeep to some scenic spot to capture the atmospheric morning light, and

³See www.international-brigades.org.uk/ (accessed 27 January 2017).

then drove hard to the next location to wait for the evening light; the Tates themselves do not figure in any of the pictures. There followed an edition of Constance Mary Storrs, *Jacobean Pilgrims from England to St. James of Compostella: from the Early Twelfth to the Late Fifteenth Century* (1994). Constance Storrs died in 1990, and her MA thesis of 1964 formed the basis for the book, which Tate persuaded the Xunta de Galicia to publish. Tate also edited, with Thorlac Turville-Petre, *Two Pilgrim Itineraries of the Later Middle Ages* (1995), one in verse originally published in *Purchas His Pilgrimes* in 1625 and that of 'Master Robert Langton Clerke (1470–1524)'. Shorter contributions were an article of 1993 and a lecture, 'Pilgrimages to St James of Compostella from the British Isles during the Middle Ages'. This last was published by the Confraternity of Saint James, to whose *Bulletin* Tate also contributed reviews of Spanish books. The pilgrimage of life grew more meaningful and gave him strength as he grew older and his health declined. At his funeral the pilgrim hat rested on his coffin and scallop shells were cremated with him. His ashes were buried beneath a stone inscribed 'Soldier, Scholar, Pilgrim'.

Tate's personality did not extend into his academic writing. He is remembered as an active conference-goer, open to the work of younger scholars and eager to participate in debate. He liked the theatre and wine and was a skilful sportsman. Dr Fiona Maguire recalls an incident that demonstrated Tate's indomitable spirit. The 2005 conference of the Association of Hispanists was held in Valencia and included a day trip to Peñíscola. Despite being in his eighties, Brian scaled the ramparts of the medieval castle. As Fiona climbed the stone steps of the castle and emerged onto the open flat roof area, nobody else was around and she suddenly spotted Brian lying on the floor, surrounded by the ramparts. She did not see him fall but found him on the ground. He was conscious and keen to get up and she helped him; other people from the group started arriving on the roof then and also helped. He made a complete recovery.

He was elected Fellow of the British Academy in 1980. One of his last publications was a paper on the academies of Great Britain and Ireland, delivered at a conference on 'The world of the academies, yesterday and today'. An informative survey of the role played by learned societies in Great Britain and Ireland since 1645, Tate's essay should partly also be read as a personal account of his life as a scholar. In the preliminary remarks to his paper—before referring to his long connection with the city

of Seville, the conference location and the birthplace of Alfonso de Palencia—Tate exhibited his characteristic humour. By virtue of his name, he stated, he was bound to devote himself to the study of Hispanic history and letters. This was revealed to him by the illustrious Argentine literary historian María Rosa Lida de Malkiel in the first letter she sent him in the 1950s. To Tate's astonishment, Lida de Malkiel explained that he was the only Hispanist whose name ever occurred in *Don Quixote*. Indeed, towards the end of the novel, the following words are written by Cide Hamete, the fictional author created by Cervantes as the chronicler of the adventures of his hero:

Tate, tate, folloncos
De ninguno sea tocada;
porque esta impresa, buen rey,
para mí estaba guardada.

[Beware, beware, you scoundrels,
I may be touched by none:
This is a deed, my worthy king,
Reserved for me alone].⁴

A fitting tribute to Tate's outstanding contribution to Hispanic studies.

BARRY TAYLOR
The British Library

ALEJANDRO COROLEU
ICREA—Universitat Autònoma de Barcelona

Bibliography

Although his publications to date were listed in *Medieval and Renaissance Studies in Honour of Robert Brian Tate*, ed. Ian Michael and Richard A. Cardwell (Oxford, 1986), pp. xi–xiii, the following bibliography is intended to be exhaustive.

Books and critical editions

Joan Margarit i Pau: a Biographical Study (Manchester, 1954).
Fernán Pérez de Guzmán, *Generaciones y semblanzas*, ed. R. B. Tate (London, 1965).
Pierre Vilar, *Spain: a Brief History*, tr. R. B. Tate (Oxford, 1967; 2nd edn., 1977).

⁴Miguel de Cervantes, *The Adventures of Don Quixote*, translated by J. M. Cohen (Harmondsworth, 1950), II, lxxiv, p. 939.

- Ensayos sobre la historiografía peninsular del siglo XV* (Madrid, 1970).
- Fernando del Pulgar, *Claros varones de Castilla*, ed. R. B. Tate (Oxford, 1971; revised Spanish edn, Madrid, 1985).
- R. B. Tate and I. R. Macpherson (eds.), Don Juan Manuel, *Libro de los estados* (Oxford, 1974; revised Spanish edn, Madrid, 1986).
- El cardenal Joan Margarit, vida i obra* (Barcelona, 1976).
- Directorio de príncipes: (HSA MS HC: 371/164)*, ed. R. B. Tate, Exeter Hispanic Texts, 16 (Exeter, 1977).
- Alfonso de Palencia, *Epistolas latinas*, ed. R. B. Tate and R. Alemany Ferrer (Bellaterra, 1982 [1984]).
- [with M. Tate], *The Pilgrim Route to Santiago*, photographed by P. Keller (Oxford, 1987).
- Pilgrimages to St James of Compostella from the British Isles during the Middle Ages*, E. Allison Peers Publications; Lectures, 4 (Liverpool, 1990).
- Constance Mary Storrs, *Jacobean Pilgrims from England to St. James of Compostella: from the Early Twelfth to the Late Fifteenth Century*, ed. R. B. Tate (Santiago de Compostela, 1994).
- Two Pilgrim Itineraries of the Later Middle Ages*, ed. R. B. Tate and T. Turville-Petre; photographs by M. Tate ([Santiago de Compostela?], [1995]).
- Alfonso de Palencia, *Gesta hispaniensi: ex annalibus suorum dierum collecta*, ed. R. B. Tate and J. Lawrance, 2 vols (Madrid, 1998–9).
- Pilgrimages to St James of Compostella from the British Isles during the Middle Ages* (London, 2003).

Articles

- ‘Joan Margarit, Bishop of Gerona’, *Speculum*, 27 (1952), 28–52.
- [with A. Fernández Torregrosa], ‘Vicent Climent, un valenciano en Inglaterra’, *Estudios de Historia Moderna*, 6 (1956–9), 3–56.
- ‘Italian humanism and Spanish historiography of the Fifteenth Century’, *Bulletin of the John Rylands Library*, 34 (1951/2), 137–65.
- ‘Spanish medieval literature’, *The Year’s Work in Modern Language Studies*, 14 (1953), 124–9.
- ‘El manuscrit i les fonts del *Paralipomenon Hispaniae*’, *Estudis Romànics*, 4 (1953/4), 107–36.
- ‘Nebrija the historian’, *Bulletin of Hispanic Studies*, 34 (1957), 125–47.
- ‘The literary persona from Díez de Games to Santa Teresa’, *Romance Philology*, 13 (1959–60), 283–304.
- ‘Rodrigo Sánchez de Arévalo (1404–1470) and his *Compendiosa Historia Hispanica*’, *Nottingham Medieval Studies*, 4 (1960), 58–80.
- ‘An apology for monarchy: a study of an unpublished fifteenth-century Castilian historical pamphlet’, *Romance Philology*, 15 (1961/2), 111–23.
- ‘A humanistic biography of John II of Aragón’, *Bulletin of Hispanic Studies*, 39 (1962), 1–15.
- ‘Four notes on Gonzalo García de Santa María’, *Romance Philology*, 17 (1963/4), 362–72.

- 'A humanistic biography of John II of Aragon', in *Homenaje a Jaime Vicens Vives* (Barcelona, 1965), I, pp. 665–74.
- 'Introduction' to T. S. Eliot, *Quatre Quartets*, versió catalana de Lluís M. Aragó (Palma de Mallorca, 1965).
- 'Joanot Martorell in England', *Estudis Romànics*, 10 (1967), 277–81.
- 'Adventures in the Sierra', in G. B. Gybbon-Monypenny (ed.) '*Libro de buen amor*' *Studies* (London, 1970), pp. 219–29.
- 'Don Juan Manuel and his sources: Ejemplos 48, 28, 1', in *Studia Hispanica in honorem R. Lapesa*, 3 vols (Madrid, 1972), I, pp. 549–61.
- 'The Medieval Kingdoms of the Iberian Peninsula', in P. E. Russell (ed.) *Spain: a Companion to Spanish Studies* (London, 1973), pp. 65–105; revised Spanish edn, *Introducción a la cultura hispánica, I. Historia, arte, música* (Barcelona, 1982), pp. 83–130.
- [with A. M. Mundó], 'The *Compendiolum* of Alfonso de Palencia: a humanist treatise on the geography of the Iberian Peninsula', *Journal of Medieval and Renaissance Studies*, 5 (1975), 5–12.
- 'Daniel Devoto, *Introducción al estudio de don Juan Manuel y en particular de "El conde Lucanor"* (Valencia, 1972)', review article, *Modern Language Review*, 71 (1976), 671–5.
- 'La obra literaria de don Juan Manuel y el infante don Juan de Aragón', in *Actas del quinto Congreso Internacional de hispanistas* (Bordeaux, 1977), II, pp. 819–28.
- 'Who wrote *Don Quixote*?', *Vida Hispánica*, 25 (1977), 5–12.
- 'The Infante Don Juan of Aragon and Don Juan Manuel', in I. Macpherson (ed.), *Juan Manuel Studies* (London, 1977), pp. 169–79.
- 'Political allegory in fifteenth-century Spain: a study of the *Batalla campal de los perros contra los lobos* by Alfonso de Palencia', *Journal of Hispanic Philology*, 1 (1977), 169–86.
- 'Ottavio di Camillo, *El humanismo castellano del siglo XV* (Valencia, 1976)', review article, *Modern Language Review*, 73 (1978), 444–7.
- 'La geografía humanística y los historiadores españoles del siglo XV', in P. S. N. Russell-Gebbett (ed.), *Belfast Papers in Spanish and Portuguese* (Belfast, 1979), pp. 237–42.
- 'The civic humanism of Alfonso de Palencia', *Renaissance and Modern Studies*, 23 (1979), 25–44.
- 'Roger Boase, *The Troubadour Revival: a Study of Social Change and Traditionalism in Late Medieval Spain* (London, 1978)', review article, *Modern Language Review*, 75 (1980), 211–14.
- 'Margarit i el tema dels gots', in *Actes del Cinquè Colloqui Internacional de Llengua i Literatura Catalanes* (Barcelona, 1980), pp. 151–68.
- 'Descripción de un Ms. perdido de las Crónicas del canciller Ayala', *Incipient*, 1 (1981), 81–4.
- 'El *Tratado de la perfección del triunfo militar* de Alfonso de Palencia (1459): La villa de discreción y la arquitectura humanista', in R. B. Tate (ed.), *Essays on Narrative Fiction in the Iberian Peninsula in Honour of Frank Pierce* (Oxford, 1982), pp. 163–76.
- 'Alfonso de Palencia y los preceptos de la historiografía', in *Nebrija y la introducción del Renacimiento en España: Actas de la III Academia Literaria Renacentista* (Salamanca, 1983), pp. 37–52.

- 'Las *Décadas* de Alfonso de Palencia: un análisis historiográfico', in J. M. Ruiz Veintemilla (ed.), *Estudios dedicados a James Leslie Brooks* (Barcelona, 1984), pp. 223–41.
- 'La sociedad castellana en la obra de Alfonso de Palencia', in *Actas del III Coloquio de Historia Medieval Andaluza* (Jaén, 1984), pp. 5–23.
- 'El cronista real castellano durante el siglo quince', in *Homenaje a Pedro Sáinz Rodríguez* (Madrid, 1986), III, pp. 659–68.
- 'The *Lusiads* of Camoens and the legacy of Virgil', in R. A. Cardwell and J. Hamilton (eds.), *Virgil in a Cultural Tradition: Essays to Celebrate the Bimillennium* (Nottingham, 1986), pp. 77–85.
- '*El conde Lucanor*: the name', *La Corónica*, 15 (1986–7), 247–51.
- 'The relic and the icon', *Confraternity of Saint James Bulletin*, 25 (January 1988), 20–3; 26 (March 1988), 8–10.
- 'Spanish literature: biography', in J. R. Strayer (ed.), *Dictionary of the Middle Ages*, XI (New York, 1988), 432–5.
- 'Spanish literature: lost works', in J. R. Strayer (ed.), *Dictionary of the Middle Ages*, XI (New York, 1988), 442–5.
- 'Alfonso de Palencia and his *Antigüedades de España*', in A. Deyermond and I. Macpherson (eds.), *The Age of the Catholic Monarchs, 1474–1516: Literary Studies in Memory of Keith Whinnom* (Liverpool, 1989), pp. 193–6.
- 'Las *Décadas* de Alfonso de Palencia: del manuscrito a la página impresa', in M. C. Carbonell (ed.), *Homenaje al profesor Antonio Vilanova* (Barcelona, 1989), I, pp. 689–98.
- Joanne Land, *English Pilgrim Routes to Santiago de Compostela, I: Droitwich to Bristol*, with a general introduction by Brian Tate (London, 1989).
- 'Guidelines for a critical edition of the *Decades* of Alfonso de Palencia', *La Corónica*, 18, 1 (1989), 5–18.
- 'El Humanismo en Andalucía en el siglo XV', in A. Collantes de Terán Sánchez and A. García-Baquero González (eds.), *Andalucía 1492. Razones de un protagonismo* (Seville, 1992), pp. 213–41.
- 'Alfonso de Palencia: an interim biography', in A. Deyermond and J. Lawrance (eds.), *Letters and Society in Fifteenth-Century Spain. Studies Presented to P. E. Russell on his Eightieth Birthday* (Llangrannog, 1993), pp. 175–91.
- 'Las peregrinaciones marítimas medievales desde las Islas Británicas a Compostela', in Fernando López Alsina and Serafín Moralejo Álvarez (eds.), *Santiago, camino de Europa. Culto y cultura en la peregrinación a Compostela* (Santiago, 1993), pp. 161–79.
- 'Robert Langton, pilgrim', *Confraternity of Saint James Bulletin*, 45 (January 1993), 19–32.
- 'La historiografía del reinado de los Reyes Católicos', in C. Codoñer and J. A. González Iglesias (eds.), *Antonio de Nebrija: Edad Media y Renacimiento* (Salamanca, 1995), pp. 17–28.
- 'The rewriting of the historical past: *Hispania et Europa*', in A. D. Deyermond (ed.), *Historical Literature in Medieval Iberia*, Papers of the Medieval Hispanic Research Seminar, 2 (London, 1996), pp. 85–103.
- 'The rewriting of the historical past. *Hispania et Europa*', in J.-P. Genet (ed.), *L'Histoire et les Nouveaux Publics dans l'Europe Médiévale (XIIIe-XVe siècles). Actes du*

colloque international organisé par la Fondation Européenne de la Science à la Casa de Velásquez, Madrid, 23–24 avril 1993, Collection Histoire ancienne et médiévale, 41 (Paris, 1997), pp. 241–57.

- 'The official chronicler in the fifteenth century: a brief survey of Western Europe', *Nottingham Medieval Studies*, 41 (1997), 157–85.
- 'Poles apart – two official historians of the Catholic Monarchs – Alfonso de Palencia and Fernando del Pulgar', in J. M^a. Soto Rábanos (ed.), *Pensamiento medieval hispano. Homenaje a Horacio Santiago-Otero* (Madrid, 1998), I, pp. 439–63.
- 'Camões, Luíz Vaz de', in P. F. Grendler (ed.), *Encyclopedia of the Renaissance* (New York, 1999), I, pp. 336–7.
- '"Laus urbium": praise of two Andalusian cities in the mid-Fifteenth Century', in R. Collins and A. Goodman (eds.), *Medieval Spain: Culture, Conflict, and Coexistence: Studies in Honour of Angus MacKay* (Basingstoke, 2002), pp. 148–59.
- 'Las Academias en el Reino Unido e Irlanda', in E. Vila Vilar and R. Reyes Cano (eds.), *El mundo de las Academias, del ayer al hoy* (Seville, 2003), pp. 69–78.
- 'Biography', pp. 173–5; 'Carbonell, Miquel', p. 200; 'Galíndez de Carvajal, Lorenzo', pp. 351–2; 'García de Santa María, Alvar', pp. 354–5; 'Gersonides', pp. 360–1; '*Gesta Comitum Barcinonensium*', p. 361; 'Historiography: annals and chronicles, Fifteenth Century', pp. 395–8; 'Margarit i Pau, Joan', pp. 542–3; 'Marineo Sículo, Lucio', pp. 543–4; 'Palencia, Alfonso de', pp. 630–1; 'Pedro Mártir', pp. 638–9; 'Pulgar, Fernando del', pp. 684–5, in E. M. Gerli (ed.), *Medieval Iberia. An Encyclopedia* (New York, 2003).
- 'Una "década" de Alfonso de Palencia recobrada: la segunda parte de las *Antigüedades de España*', *Boletín de la Real Academia de la Historia*, 93: 307 (2013), 5–25.

