

meaning is activated by different noun classes. Belén López Meirama in 'Between Reality and Plausibility: *aparente, supuesto, pretendido, presunto y presumible*' studies five intensional adjectives whose main characteristic is determining the adequacy of a noun to denote a specific entity. She argues that their modal nature comes from their scope. She offers a semantic-functional description of each adjective from a diachronic point of view and uncovers shared semantic features among them. She argues that there is a shared meaning component in these five adjectives, anchored in speculation, and ranging from the unreal to the plausible, with intermediate areas for what is either not proved, potential or likely. This is a consequence from the conceptual proximity of these adjectives to the cognitive verbs from which they are derived.

María-José Rodríguez-Espiñeira's chapter, 'Modality, Grammar and Discourse: *posible, probable* and Their Antonyms', examines the grammatical properties of four modal adjectives and their epistemic and deontic meanings. The feasibility content of these adjectives clearly contributes to showing the grammatical features of deontic modals. The epistemic meaning establishes a link between the modal expression and a metapositional operator. Several connections with discourse strategies are also established.

The articles are consistently uniform in style, clarity and research focus and together they offer a comprehensive picture of the state of the art on this topic from a cognitive-functionalist perspective. The study of the grammar of Spanish adjectives has drawn the attention of illustrious researchers in recent decades: Marta Luján, Ignacio Bosque and Violeta Demonte, among others (*cf.* also the very detailed chapters in Ignacio Bosque and Violeta Demonte, *Gramática descriptiva de la lengua española* [Madrid: Espasa-Calpe, 1999]). A majority of these studies have adopted a formal or generative point of view, so this volume offers a different perspective with important insights that could bring several empirical properties to the attention of the general research community. Overall, the volume nicely supplements the compilation volume on adjectives edited by Gerd Wotjak (*En torno al sustantivo y adjetivo en el español actual* [Madrid: Iberoamericana/Frankfurt am Main: Vervuert, 2000]), and an increasing body of literature in international outlets, for example the recent volume edited by Chris Kennedy and Louise McNally (*Adjectives and Adverbs. Syntax, Semantics and Discourse* [Oxford: Oxford U. P., 2008]).

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BRIAN A. CATLOS, *Vencedores y vencidos. Cristianos y musulmanes de Cataluña y Aragón, 1050–1300*. Traducción de Juan Pérez Moreno. València: Universitat de València. 2010. 494 pp.

Brian Catlos' *Vencedores y vencidos*, a translation of his award-winning *The Victors and the Vanquished* (Cambridge: Cambridge U. P., 2004) examines the Mudejar Communities of the Ebro River valley in the Crown of Aragón after their conquest by Christian forces; a conquest that began in the mid eleventh century and was mostly completed by the early thirteenth. Catlos' objective is not only to study Mudejar society and the interaction between Muslims and Christians, 'sino también contribuir a una metodología que amplíe el contexto de los estudios mudéjares, que ponga en duda algunos tópicos y que explore nuevas avenidas de comparación y analogía' (34). The book also raises several questions. How did Muslim society react to the conquest? Did it adapt to the changes in a healthy fashion or did it plunge into a decline? Were Mudejars forced to live as an alienated minority or did they become integrated into the Crown of Aragón? (28–29).

Catlos divides the book into three parts of unequal length each with its own methodology. The first section describes the Muslim society that existed in the Ebro River valley before the conquest, when Islam still largely held sway over the region. This part uses existing historical

and archaeological works and looks at institutions such as family and social structure, culture, government, economy and language. Catlos uses this section as a baseline against which to measure the changes that occurred over the course of the thirteenth century after the Muslims had been subjugated. The second part, comprised of four chapters, is the heart of the book and one which describes the transformation undergone by the Mudejars as the reality of Christian dominion set in. Here the methodology relies on impressive archival research with chapters dedicated to the institutional base of Mudejar society, the role of Mudejars in the local Christian economy, including its demographic implications, the development of a Mudejar ethnicity, and finally, in a chapter dedicated to coexistence, the interaction between Christian and Mudejar societies. The reconstruction that emerges is one of a Mudejar community that had survived and was thriving in the face of conquest and domination, moderated by the understanding that this was not due as much to tolerance as it was to 'la necesidad mutua, la confianza social y la familiaridad' (357) of the two communities. The last section includes a series of brief micro-historical studies that highlight the changes that Catlos has been charting throughout the book and a conclusion which brings some closure to the questions raised in the Introduction.

The Mudejar society that Catlos finds in the thirteenth-century Crown of Aragón is one that maintained much of its identity and institutional framework in the face of subjugation, but which had undoubtedly been forced to change. As he notes, 'las costumbres, el idioma y la religion—el sello de la etnia—sobrevivieron, incluso a medida que los musulmanes del Ebro llegaban a considerarse súbditos de la corona cristiana' (359). The Ebro River valley was a world of adaptation, integration, and porous boundaries where limits were permeable and individuals could not be reduced to basic identifiers such as Arab/Muslim or Latin Christian, a carryover from the time when Islam predominated (107). For example, Catlos describes the real legal power of the Muslim *aljama* which allowed for the survival of Islamic law, yet it did so only with the support and oversight of the Crown, 'pero paradójicamente subvertiéndola al presentar una jurisdicción superior y alternativa' (208). Likewise, in the economic arena Catlos finds the Mudejars well integrated and deeply engaged with the Christian and Jewish subjects of the Crown of Aragón. In fact, he argues, 'el paradigma del mudéjar oprimido en el ámbito económico [. . .] no puede aplicarse a los musulmanes de la región del Ebro' (241). Catlos only finds two markers that served to identify definitively the Mudejars and these were the Arabic language and the Islamic faith (272), but even in these cases, there was crossover and adaptation as, in the case of language, Muslims adopted Latin and Romances. Catlos views this as a sign of the strength of the Mudejar community which not only preserved its own language, but also was confident enough to co-opt aspects of the dominant group (293). In the case of religion, the situation may have been more complex as the conversions to Christianity were few. However, as most of the discussion centres on conversion and whether individuals were identified as Christian or Muslim, Catlos may have missed an opportunity to question the rigidity and impermeability of religious boundaries. Indeed, applying the same set of questions as he successfully does to other aspects of Mudejar life, could have raised questions on Mudejar religiosity and the changes it may have undergone due to exposure to and pressure from Christianity and its customs.

Ultimately, this is a highly successful and accessible book, even to non-specialists, thanks in part to the excellent historical and historiographical introduction the author provides, but also to his precise and inviting writing style. It will have a lasting influence on our understanding of Muslim/Christian relations in the Crown of Aragón and is worthy of the awards and merits it has earned.

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