

TREVOR DADSON

Trevor John Dadson

7 October 1947 – 28 January 2020

elected Fellow of the British Academy 2008

by

JEREMY LAWRENCE

Fellow of the Academy

Trevor Dadson was a leading expert on the literature and history of the Spanish Golden Age. He is distinguished for his editions and studies of Baroque poets, in particular Bocángel and Salinas, and for broader contributions in bibliography, textual criticism, biography, and the history of books and reading, all based on the discovery and analysis of manuscript, early printed, and archival sources. The latter led to his equally influential work on the local history of Moriscos (forced converts to Christianity after the conquest of Muslim al-Andalus in 1492) in La Mancha up to their expulsion from Spain in 1609.



A. S. Zahn.

Trevor Dadson, Emeritus Professor of Hispanic Studies at Queen Mary University of London, died suddenly in the early hours of 28 January 2020 in Charlottesville, where he had just begun teaching for a semester as Distinguished Visiting Professor at the University of Virginia. Aged 72, he had taken ‘full’ retirement in 2017, but that led to no perceptible diminution of activity; in the ensuing two years he had published some fourteen articles and co-edited a volume of essays, as well as an extensive critical edition and two further book chapters still in press.

This reflected the character trait for which he was most renowned among his peers, single-minded determination; but also the unflagging energy and passion of his devotion to his subject, Spanish literature and history. In his entry in *Who's Who* he listed his recreations as ‘ski-ing, walking, tennis, reading’ (to which one might add playing the piano and a love of music he shared with his son Daniel, a gifted trumpet-player); but these hobbies can have occupied only a small portion of his time. He was a devoted family man, keen on decorating, gardening, and repairs, but even on holiday at the seaside or in the Aragonese Pyrenees the impetus to research never abated; a colleague recalls how he would recount his *après-ski* diversions in Astún (Huesca) ... writing up articles he had ‘written in his head’ on the slopes.¹ He published almost a page a day for every day of his 48-year career, roughly one book or article every three months; not to mention equally tireless dedication to teaching and—less usual among top-flight scholars—management, not just as Head of School at the University of Birmingham in 1993–97, Vice-Principal for the Humanities and Social Sciences at Queen Mary University of London in 2006–10, and member and then chairman of the UK Higher Education Funding Councils’ Research Assessment Exercise panel for Iberian and Latin American Languages in 1992, 1996, and 2001, but also on the editorial boards of various publishers and journals (notably as editor-in-chief of the *Hispanic Research Journal* and, from 2013, Trustee of the Modern Humanities Research Association and founding editor of *Legenda’s Studies in Hispanic and Lusophone Cultures*), as well as President of the Asociación Internacional del Siglo de Oro in 1999–2002, Vice-President of the Asociación Internacional de Hispanistas in 2004–2007 (during which he helped steer the XII Congress back to our shores, at Birmingham in 2005, for the only time since the first at Oxford in 1962), and President of the Association of Hispanists of Great Britain and Ireland in 2011–15 (involving four annual conferences). In all these walks of academic life, and at the many scholarly symposia at home and abroad where he delivered papers or was invited to speak, his presence was familiar and forceful. If Chris Martin is correct in declaring pogonotrophy ‘the signature of *gent* embossed on the heavy business card of his own legend’, the flamboyant Dadson moustache—of the horseshoe variety, but tending in

¹Elena Carrera, in a letter to me.

abundance to the walrus, and in defiant sweep to the Pancho Villa—declared that anything worth doing is worth doing ‘on a massive scale’: the hirsute hallmark of an irrepressible appetite for resolute action.²

Born in Tonbridge on 7 October 1947, Trevor took great pride in being a Man of Kent; he grew up in the rural hamlet of Newington on the outskirts of London, surrounded by cherry orchards and hop fields which he would fondly recall harvesting, an idyllic childhood making dens in the woods with his brother Peter and carrying little sister Christina all the way back up the hill from the village on his back.³ At the age of 11 he won a place at Borden Grammar School in nearby Sittingbourne, where a young Welsh teacher, Mr Davies, fired his lifelong interest in Spanish and his destiny as a ‘textbook Englishman’ who became a ‘virtuoso scholar with Spain in his heart’, a fate confirmed by his first visit to the country for a summer course in Jaca at the age of 17: love at first sight.⁴ He adopted as his own the school motto *Nitere porro* (‘Ever onwards’); after matriculating at the University of Leeds, where he was awarded a first-class degree in Spanish and Portuguese in 1970, he went on to gain a PhD at Emmanuel College, Cambridge in 1974. In Murcia Cathedral on Easter Sunday of 1975 he and María de los Ángeles Gimeno Santacruz, a student of English and German whom he met as a language assistant at Salamanca University two years before, were married. Then, after taking a PGCE at Durham in 1975–1976 and a stint teaching in a Bolton secondary school during which he published two articles on the subject of his thesis, he was appointed in 1978 to a lectureship at Queen’s University in Belfast. There he was to remain for twelve years. Despite the tense tribulations of the Troubles, which involved the intervention of the British Army and menacing partition of areas of the city, they were happy and productive: besides the births of two sons, Daniel and Christopher, they saw Dadson’s rise from Assistant Lecturer to Head of Department in 1985, Reader in 1986, and Professor of Hispanic Studies in 1988, and the publication of his first four books—a monograph and critical edition springing from his doctoral thesis on the poet Bocángel, and two further editions of Golden Age court poetry—and 27 articles. Nevertheless, when the Chair of Spanish at Birmingham University fell vacant following the retirement of mediaevalist Derek

²C. Martin, *A Gentleman’s Guide to Beard and Moustache Management* (Stroud: The History Press, 2011), Ch. 2 ‘A Guide to Beard & Moustache Styles’, pp. 31–81 (pp. 33, 38).

³I am grateful to Christina for these memories, and to Trevor’s wife Ángeles for passing them on.

⁴I. Peyró, ‘El sabio británico que amaba España’ (obituary), *ABC* (Madrid), 2 February 2020, p. 75 <<https://ignaciopeyro.es/obituario-de-trevor-dadson-en-abc/>> ‘un destino tan singular como hermoso: [...] nacido en Kent, llegó a ser un virtuoso del castellano [...]. Un británico de manual, sí, pero con España en el corazón.’ In a letter, Trevor’s colleague Rosa Vidal too comments that Trevor seemed ‘more Spanish than English’ in his lack of reserve, openness, and impatience with hierarchy: ‘he had no time for the British honour system’, she inferred, ‘but was extremely proud of his Spanish gong.’ Spanish friends all remark that his command of Spanish was exceptional, almost flawless.

Lomax in 1990, Dadson applied and was elected. There he spent fourteen even busier and more productive years, while Ange also taught Spanish in the Language Centre, before finally moving to the chair of Hispanic Studies at Queen Mary University in London's East End in 2004.

The following thirteen years crowned his career. Besides the prominent managerial posts listed above, he published eleven books, three co-edited volumes, and over fifty articles. His achievements were recognised by a Leverhulme Major Research Scholarship in 2012 (his second, the first in 2002), Fellowship of the British Academy in 2008, the award of a Commandership of the Order of Isabel la Católica by King Felipe VI in 2015, and nomination as *Académico correspondiente* in both the Real Academia Española and Real Academia de la Historia (Spanish Royal Academies of language and history) in June and December 2016, a double honour rarely bestowed on a single scholar. Trevor was almost as proud of these distinctions as he was of his childhood award of the Gardening Cup by Newington's Church of England Primary School, or having a street named after him in 2009 in Villarrubia de los Ojos in La Mancha (population 9,800, perhaps 2,500 in 1610) in honour of his *magnum opus* on the municipality's Moriscos. In short, he became one of the best-known scholars in his field, both in Spain and in this country.

The content and character of Dadson's scholarship were underpinned from start to finish by an avowedly positivist, empirical approach. He had no time for literary or cultural theory, of which (despite occasional terms such as 'intertext') he boasted no knowledge and for which he declared a disdain he considered self-explanatory.⁵ Not much space was devoted, either, to the niceties of literary critique; even in his work on contemporary Spanish and Portuguese poets and novelists he held fast to the material data of history, biography, sources (classical and Golden Age), and the plain explication of words, images, metre. There can be no doubt he was a genuine lover of poetry, which was the 'authentic matrix' of his academic career from the moment of his first enthusiastic contact with Baroque verse during his undergraduate days at Leeds in the late '60s through the 'inspirational' teaching (as he described it) of eminent scholars Colin Smith and Gareth Davies, and then with Edward M. Wilson at Cambridge, who pointed him in the direction of the obscure Madrid court poet and playwright Gabriel Bocángel y Unzueta (1603–58).⁶ On the latter Dadson would continue to publish for

⁵T.J. Dadson, *Breve esplendor de mal distinta lumbre: estudios sobre poesía española contemporánea* (Sevilla: Renacimiento, 2005), p. 11 'el protagonista es el poema, no el crítico y desde luego no la teoría crítica de moda (de la moda efímera que sea)' ('the subject is the poem, not the critic, and of course not fashionable critical theory, of whatever passing fashion it may be', my emphasis).

⁶The phrase 'authentic matrix' is from the editors' 'Introduction' in J. Letrán & I. Torres (eds), *Studies on Spanish Poetry in Honour of Trevor J. Dadson: Entre los Siglos de Oro y el siglo XXI* (Colección Tàmesis, A388; Woodbridge: Tamesis, 2019), pp. 1–13, at p. 9.

the rest of his career, from his first article in 1972 while still a student to one of his latest in 2018,⁷ including two lengthy monographs and two even lengthier critical editions—some 3000 pages in all.⁸ From Bocángel he was led to the equally little-studied poet and statesman Diego de Silva y Mendoza, count of Salinas, on whom he published almost 2000 pages between 1985 and 2020, with a second volume of his critical edition of the complete works—to judge by the first, a further 1000 pages—still to come. He also wrote five or six literary essays on major Golden Age poets (Garcilaso, Camões, Lope, Góngora) and, as mentioned above, eleven on modern poetry between 1997 and 2011, to the study of which he said he was drawn by attending a conference on Golden Age poetry in the mid-80s at which the presence of some living Spanish poets drew his attention to their often troubled ‘dialogue’ with their Baroque predecessors (*Breve esplendor de mal distinta lumbre*, pp. 9–10).

One thing leads to another. Yet, despite the passion that motivated this impressive output, only a small percentage of it was devoted, as I have said, to what we should call ‘poetic’ aspects. The vast majority was concerned with textual, bibliographical, and historical matters, and above all with Dadson’s deepest and most abiding interest, biography. This in turn led directly to the second ‘matrix’ of his scholarship, the turbulent history of the Morisco population of New Castile. At the start of his second book on the theme he began by stating that his aim was to ‘give voice’ to the Moriscos, ‘see them as real people, living real lives’.⁹ Any reader of his works can be left in no doubt that such microscopic interest in other people’s lives, the texture and detail of biographical experience, was the true fuse that drove his research, just as much in literature and the history of books and libraries as in social and political history. All the areas he studied naturally involve wide and complex theoretical debates, and Dadson was never backward in stating outright and undeviating conclusions. Nonetheless, the real focus was not grand theory or the bigger picture but the facts of individual lives; the element of Golden Age love poetry that most fascinated him, for instance, was the

⁷T.J. Dadson, ‘Poesías inéditas de Bocángel’, *Boletín de la Biblioteca de Menéndez Pelayo*, 48 (1972), 327–57; ‘El mecenazgo en el siglo XVII: la familia Bocángel y Unzueta y la casa ducal de Sessa’, in G. Laín Corona & R. Santiago Nogales (eds), *Cartografía literaria: en homenaje al profesor José Romera Castillo*, 3 vols (Madrid: Visor, 2018), I, 255–75.

⁸T.J. Dadson, *The Genoese in Spain: Gabriel Bocángel y Unzueta (1603–1658): A Biography* (Colección Tàmesis, A97; London: Tamesis Books, 1983); *La Casa bocangelina: una familia hispano-genovesa en la España del Siglo de Oro* (Anejos de RILCE, 7; Pamplona: EUNSA, 1991); (ed.), Gabriel Bocángel, *La lira de las Musas* (Letras Hispánicas, 226; Madrid: Cátedra, 1985); and (ed.), Gabriel Bocángel y Unzueta, *Obras completas*, pról. L. A. de Cuenca, 2 vols (Madrid: Iberoamericana, 2000).

⁹T.J. Dadson, *Tolerance and Coexistence in Early Modern Spain: Old Christians and Moriscos in the Campo de Calatrava* (Colección Tàmesis, A334; Woodbridge: Tamesis, 2014), p. 1.

poet's love life.¹⁰ His student Javier Letrán has written that what Dadson learned from his supervisor E.M. Wilson was 'scholarly rigour and precision [...] and the incalculable value of trawling original documents in all manner of libraries and archives'.¹¹ This is entirely true—though Wilson was also an accomplished literary critic—but the image of a dedicated book-worm may evoke a misleadingly dusty notion of the nature of that rigour. For Dadson, archives were first and foremost a source of the lively biographical anecdotes that fired his imagination.

In all he published 18 books (nine monographs, one reissued in an enlarged and revised Spanish translation, and nine critical editions), co-edited seven collections of articles, and wrote some 143 articles, as well as over a hundred reviews and columns for the Spanish and English press.¹² More remarkable than the number of these works is their weight: the books alone comprise almost 9,000 pages, an average of 500 each. As already hinted, this extensive output covers a kaleidoscope not just of topics, but of disciplines; it embraces a full spectrum of the cultural, social, and literary history of Baroque Spain, ranging from textual and critical editions and studies of political and literary figures (Bocángel, Salinas, and his mother the court schemer Ana de Mendoza y de la Cerda, princess of Eboli, the latter in collaboration with New York scholar Helen H. Reed)¹³ to bibliography, the history of books, printing, reading, and libraries, and the aforesaid microhistorical examinations of the Moriscos of the Campo de Calatrava (Ciudad Real) from their forced

¹⁰ For example, T. J. Dadson, 'La psicología del amor en los sonetos de Filis de Bocángel', in A. Vilanova (ed.), *Actas del X Congreso de la Asociación Internacional de Hispanistas: Barcelona 21–26 de agosto de 1989*, 3 vols (Barcelona: Universidad Central, 1992), I, 863–76; 'Un poeta del amor y los amores de un poeta: Diego de Silva y Mendoza, conde de Salinas (1564–1630)', in F. Cerdán (ed.), *Hommage à Robert Jammes*, 3 vols (Toulouse: Presses Universitaires du Mirail, 1994), I, 299–311; 'El conde de Salinas y Leonor Pimentel: cuando se juntan el amor y la poesía', in J. Andrews & I. Torres (eds), *Spanish Golden Age Poetry in Motion: The Dynamics of Creation and Conversation (Colección Tàmesis, A340)*, Woodbridge: Tamesis, 2014), pp. 185–212; 'The Count of Salinas and the Women in his Life', in A.L. Martín & M.C. Quintero (eds), *Perspectives on Early Modern Women in Iberia and the Americas: Studies in Law, Society, Art and Literature in Honor of Anne J. Cruz* (New York: Escibana Books, 2015), pp. 52–71.

¹¹ J. Letrán, 'Trevor J. Dadson (1947–2020)', *Bulletin of Spanish Studies*, 97:6 (2020), 1051–5 at 1053 (first publ. as 'Trevor J. Dadson, un jinete de luz en la hora oscura', *The Objective*, 8 February 2020 <<https://theobjective.com/elsubjetivo/trevor-j-dadson-un-jinete-de-luz-en-la-hora-oscura/>>).

¹² The fullest bibliography is Appendix A 'The Publications of Trevor J. Dadson', in Letrán & Torres, *Studies on Spanish Poetry*, pp. 213–26, but they do not list reviews. Three of the books, three co-edited volumes, and 35 articles are in English, two articles in Portuguese; the remainder—75 per cent—in Spanish.

¹³ T.J. Dadson & H.H. Reed (eds), *Epistolario e historia documental de Ana de Mendoza y de la Cerda, princesa de Éboli* (Madrid: Iberoamericana, 2013), and H.H. Reed & T.J. Dadson, *La princesa de Éboli, cautiva del rey: vida de Ana de Mendoza y de la Cerda (1540–1592)* (Madrid: Centro de Estudios Europa Hispánica, 2015), as well as five single-authored articles between 1986 and 2016, and one more in press.

conversion after the conquest of Muslim al-Andalus in 1492 up to and beyond the decrees ordering their expulsion from the Spanish empire in 1609–14. Alongside these are also the four collections of essays co-edited with Derek Flitter and eleven articles on 20th-century Spanish poets under Francoism and beyond (six republished, along with two new ones, in *Breve esplendor de mal distinta lumbre*); and, with his wife Ange and Birmingham colleague Antony Clarke, a Spanish translation and commentary of the diaries of two 19th-century English women travellers in Spain, Lady Holland and George Eliot.¹⁴

Despite this breadth, and Dadson's genial claim that his scholarly interests were guided not by design but by the whim of the moment,¹⁵ what strikes one is their single-mindedness. His early articles and books were on the autograph copies, manuscripts, early printed editions, and biographies of Bocángel and Salinas, on both of whom he was still at work at the end of his life. But before long his bibliographical and textual discoveries in these projects led him to consider the momentous Renaissance passage from script to print, and the bearing that the history of early printing had on the diffusion and reception of literature and ideas in that age,¹⁶ and hence its implications for modern critical and editorial practice.¹⁷ This in turn prompted a 600-page

¹⁴ A.H. Clarke & T.J. Dadson (eds), M. de los Á. Gimeno Santacruz (trans.), *La España del siglo XIX vista por dos viajeras inglesas: Elizabeth, Lady Holland (1802–04) y la novelista George Eliot (1867)* (Zaragoza: Institución Fernando el Católico, 2012).

¹⁵ Peyró, 'El sabio británico que amaba España': 'una vida doctoral, según confesión propia, sin más designio que sus inclinaciones'.

¹⁶ For example, T.J. Dadson, 'El autor, la imprenta, y la corrección de pruebas en el siglo XVII', *El Crotalón*, 1 (1984), 1053–68; 'The Dissemination of Poetry in Sixteenth-Century Spain', *Journal of the Institute of Romance Studies*, 8 (2000), 47–56; 'La imprenta manual y los textos poéticos', *Edad de Oro*, 28 (2009), 73–104; *Historia de la impresión de las 'Rimas' de Lupericio y Bartolomé Leonardo de Argensola* (Zaragoza: Institución Fernando el Católico, 2010); 'La difusión de la poesía española impresa en el siglo XVII', *Bulletin hispanique*, 113:1 (2011), 13–42; 'What the Preliminaries of Early Modern Spanish Books Can Tell Us', in G. Sánchez Espinosa (ed.), *Pruebas de imprenta: estudios sobre la cultura editorial del libro en la España moderna y contemporánea* (Madrid: Iberoamericana, 2013), pp. 21–42; "'Poesía que vive en variantes": Antonio Rodríguez-Moñino Revisited', in S. Boyd & T. O'Reilly (eds), *Artifice and Invention in the Spanish Golden Age (Studies in Hispanic and Lusophone Cultures, 3)* (Abingdon: Legenda, 2014), pp. 54–68; 'La publicación y diseminación de obras de entretenimiento en la España del siglo XVII', in M.J. Pedraza Gracia, Y. Clemente San Román & N. Bas Martín (eds), *Del autor al lector: el comercio y distribución del libro medieval y moderno* (Zaragoza: Universidad, 2017), pp. 69–95; and 'Books, Readers, Readings and Writings in *Don Quixote*', in S. Boyd, T. Darby & T. O'Reilly (eds), *The Art of Cervantes in 'Don Quixote': Critical Essays*, Studies in Hispanic and Lusophone Cultures 27 (Oxford: Legenda, 2019), pp. 11–34.

¹⁷ For example, T.J. Dadson, 'La corrección de pruebas (y un libro de poesía)', in F. Rico (ed.), *Imprenta y crítica textual en el Siglo de Oro* (Valladolid: Centro para la Edición de los Clásicos Españoles, 2000), pp. 97–128; 'La edición de textos poéticos españoles del Siglo de Oro', in J. M. de Bernardo Ares (ed.), *El Hispanismo angloamericano: aportaciones, problemas y perspectivas sobre historia, arte y literatura españolas (siglos XVI–XVIII)*, 2 vols (Córdoba: Cajasur, 2001), II, 1155–70; 'Editar o no editar: ésta es

volume embodying 10 preceding articles on the spread of literacy and reading based on his studies of inventories of private libraries and booksellers' lists,¹⁸ and succeeded by 13 more up to 2016, including fresh overviews and approaches.¹⁹ At the same time the archival sources drew his interest to Bocángel's family and Italian origins, and hence to the community of Genoese bankers and businessmen who played such a prominent role in the economy of the Philippine empire.²⁰ With the statesman Salinas the ramifications went deeper, extending beyond the poet's noble family to studies of the imperial court, its culture and politics,²¹ the administration of Portugal under

la cuestión, o cuando el olvido es el mejor regalo para ciertas obras y ciertos autores', in P. Botta (ed.), *Filologia dei testi a stampa (Area iberica)* (Modena: Mucchi, 2005), pp. 335–42; and 'Editing the Poetry of don Diego de Silva y Mendoza, Count of Salinas and Marquis of Alenquer', *Bulletin of Hispanic Studies* (Liverpool), 85:3 (2008), 285–332.

¹⁸ T.J. Dadson, *Libros, lectores y lecturas: estudios sobre bibliotecas particulares españolas del Siglo de Oro* (Madrid: Arco/Libros, 1998).

¹⁹ For example, T.J. Dadson, 'Las bibliotecas particulares en el Siglo de Oro', in V. Infantes, F. Lopez & J.-F. Botrel (eds), *Historia de la edición y de la lectura en España, 1475–1914* (Madrid: Fundación Germán Sánchez Ruipérez, 2003), pp. 123–32; 'Literacy and Education in Early Modern Rural Spain: The Case of Villarrubia de los Ojos', *Bulletin of Spanish Studies*, 81:7–8 (2004), 1011–38.

²⁰ T.J. Dadson, 'A Genoese Family in Sixteenth-Century Toledo', in C. A. Longhurst (ed.), *A Face Not Turned to the Wall: Essays on Hispanic Themes for Gareth Alban Davies* (Leeds: University of Leeds, 1987), pp. 27–49; 'Pedro Bocangelino: A Genoese Merchant in Sixteenth-Century Toledo', in *La storia dei genovesi*, XI: *Atti del Convegno di studi sui ceti dirigenti nelle istituzioni della Repubblica di Genova, Genova, 29-30-31 maggio–1 giugno 1990* ([Genova: Associazione nobiliare ligure], 1991), pp. 375–400; and see nn. 7–8, above.

²¹ T.J. Dadson (ed.), *Avisos a un cortesano: An Anthology of Seventeenth-Century Moral-Political Poetry* (Exeter: Exeter Hispanic Texts, 1985); (ed.), Alonso de Barros, *Filosofía cortesana (Madrid, 1587)*, 2 vols (Madrid: Comunidad de Madrid, 1987); 'La defensa de Aragón en 1625 y el papel desempeñado en su planificación por Diego de Silva y Mendoza, Conde de Salinas', *Revista de historia Jerónimo Zurita*, 55 (1987), 105–35; 'Un memorial inédito del Conde de Salinas en contra de la política del Conde-Duque de Olivares', *Hispania: Revista española de historia*, 47:165 (1987), 343–48; 'The Duke of Lerma and the Count of Salinas: Politics and Friendship in Early Seventeenth-Century Spain', *European History Quarterly*, 25:1 (1995), 5–38; 'Diego de Silva y Mendoza, Conde de Salinas (1564–1630), y el arte de la supervivencia política', in I. Arellano *et al.* (eds), *Studia aurea. Actas del III Congreso de la AISO (Toulouse, 1993)*, 3 vols (Toulouse: Presses Universitaires du Mirail, 1996), I, 309–17; 'El viejo y el nuevo régimen: los condes de Salinas y Olivares durante la década de 1620', in P. Bolaños Donoso, A. Domínguez Guzmán & M. de los Reyes Peña (eds), *'Geh hin und lerne': Homenaje al profesor Klaus Wagner*, 2 vols (Sevilla: Universidad, 2008), II, 583–99; "'Con haberme vos visto servir, me parece que os he dicho lo que habéis de hacer": la teoría y la práctica de ser noble, según los escritos y la experiencia de Diego de Silva y Mendoza, conde de Salinas', in F. Calvo & G.B. Chicote (eds), *Buenos Aires-Madrid-Buenos Aires: homenaje a Melchora Romanos* (Buenos Aires: Eudeba, 2017), pp. 197–206; "'Um viso-rei que faz trovas". El conde de Salinas, Diego Silva y Mendoza: mecenazgo poético y político entre Madrid y Lisboa', *Atalanta*, 7:1 (2019), 39–68; and with Laura Muñoz Pérez, 'Beyond the Boundaries of Private Spaces: Women and the Spanish Court', *Bulletin of Spanish Studies*, 93:7–8 (2016), 1371–86.

Spanish rule 1580–1640,²² and relations with England.²³ He also co-edited the papers of a conference held at the Spanish Embassy in London on the tercentenary of the Anglo-Spanish Treaty of Utrecht of 1713 by which Habsburg rule was ended and Gibraltar ceded to the British Crown.²⁴ This was hosted by his old friend the ambassador and ex-minister Federico Trillo-Figueroa, whom Dadson had taught English as a student language-teacher forty-five years before in Cáceres and given a copy of the works of Shakespeare on which Trillo would write his PhD thesis, published in 1998.

This last example underlines the point: that all these studies, varied as they were, grew from the single seed of his Cambridge days, and from the archival research that he first undertook for his PhD. The latter began with royal and court documents in the national repositories (Madrid, Archivo Histórico Nacional; Archivo General de Simancas) and spread to embrace, from the early 1980s, the Count of Salinas's papers in the extensive archive of his descendants, the dukes of Híjar, deposited in Zaragoza's Archivo Histórico Provincial, and finally local records in the townships of the count's demesnes in New Castile. It was among Salinas's estate papers that he discovered by chance in the late 1990s a bundle of documents about the count's refractory involvement in the expulsion—or rather, three separate expulsions and eventual return—of his 950 or so Morisco tenants in Villarrubia (38 per cent of the population). Struck by the connection with a famous passage in *Don Quixote*, Pt II, Ch. 54 in which Sancho Panza encounters and greets with affection the figure of Ricote, a former Morisco shopkeeper from his Manchegan village making his way back from exile in disguise, he put pen to paper on what he first envisaged as a 20-minute paper, then as a longer article, which soon became five.²⁵ But the 'problem', as he put it, was the quantity of

²² T.J. Dadson, 'Conflicting Views of the Last Spanish Viceroy of Portugal (1617–1621): Diego de Silva y Mendoza, Count of Salinas and Marquis of Alenquer', *Portuguese Studies*, 7 (1991), 28–60; 'A Spanish Landowner in Seventeenth-Century Portugal', in T.F. Earle & N. Griffin (eds), *Portuguese, Brazilian, and African Studies: Studies Presented to Clive Willis on his Retirement* (Warminster: Aris & Phillips, 1995), pp. 169–83; 'Portugal, España e Inglaterra en la década de 1620: las maniobras de los condes de Salinas y Gondomar', *Península: Revista de Estudios Ibéricos*, 4 (2007), 23–33.

²³ T.J. Dadson, 'La imagen de España en Inglaterra en los siglos XVI y XVII', in J.M. López de Abiada & A. López Bernasocchi (eds), *Imágenes de España en culturas y literaturas europeas (siglos XVI–XVII)* (Madrid: Verbum, 2004), pp. 127–75; 'Diego de Silva y Mendoza, conde de Salinas, e Inglaterra: una perspectiva desde Madrid y Lisboa', in R. M^a Alabrús *et al.* (eds), *Pasados y presente. Estudios para el profesor Ricardo García Cárcel* (Barcelona: Universitat Autònoma de Barcelona, 2020), pp. 339–51.

²⁴ T.J. Dadson & J.H. Elliott (eds), *Britain, Spain and the Treaty of Utrecht 1713–2013 (Studies in Hispanic and Lusophone Cultures)*, 8; Abingdon: Legenda, 2014).

²⁵ T.J. Dadson, 'Literacy and Education in Early Modern Rural Spain'; 'Convivencia y cooperación entre moriscos y cristianos del Campo de Calatrava: de nuevo con Cervantes y Ricote', in P. Civil (ed.), *Siglos dorados. Homenaje a Augustin Redondo*, 2 vols (Madrid: Castalia, 2004), I, 301–14; 'Un Ricote verdadero: el licenciado Alonso Herrador de Villarrubia de los Ojos del Guadiana —morisco que vuelve', in M.L. Lobato López & F. Domínguez Matito (eds), *Memoria de la palabra. Actas del VI Congreso de la Asociación Internacional Siglo de Oro, Burgos-La Rioja 15–19 de julio 2002*, 2 vols (Madrid:

documentation and the fact that, ‘as every researcher knows’, short works ‘inevitably’ turn into long ones; and so, like a persistent dog with a juicy bone and unaware, it would seem (he was incapable of irony), of how *unusual* this way of proceeding was, within three years he published his book of 1328 pages (530 of documents) on the Villarrubia expulsions.²⁶ A second followed in 2014, and a stream of further articles (I count sixteen between 2007 and 2019).

None of this interrupted his continuing work on earlier interests, as we have seen, but it was infused by a new element, absent from the others: a sense of crusade, a desire (as John Elliott wrote in his review of the first book in the columns of the newspaper *El País* on Friday, 21 December 2007) ‘not merely to challenge the conventional view’ of Christian-Morisco relations, but ‘to turn it head-over-heels’, or, as Dadson himself put it in the title of a later talk given in Tangier, to ‘rewrite history’.²⁷ He was, of course, in the first place excited by ‘the hidden side of the matter, [...] since it dealt with real people with names, jobs, and families, individuals I would soon get to know personally, as if they were still alive’ (*Tolerance and Coexistence*, p. 7); if his edition of the complete works of Bocángel had carried the dedication ‘For my family’,²⁸ this one was inscribed ‘For Villarrubia, and the descendants of the Moriscos who still live there’ (p. [v]). But he soon became convinced that his findings about how individual Moriscos of Villarrubia contested the original decree of expulsion in the royal courts and councils, and how, with the not so tacit connivance of their neighbours, they not only contrived to return but also after decades of legal petitioning recovered much of their original property and standing, proved on one hand that the ‘Black Legend’ of Spaniards as a nation driven by savage fanaticism and interconfessional hatred, subject to the heavy oppressions of Inquisition and state, was a lie; and on the other, that the view of Arabist scholars that many Muslims forcibly converted to Christianity

Iberoamericana, 2004), I, 601–12; ‘Cervantes y los moriscos de la Mancha’, in N. Martínez de Castilla Muñoz & R. Gil Benumeja Grimau (eds), *De Cervantes y el Islam* (Madrid: Sociedad Estatal de Conmemoraciones Culturales, 2006), pp. 135–50; ‘Official Rhetoric versus Local Reality: Propaganda and the Expulsion of the Moriscos’, in R.J. Pym (ed.), *Rhetoric and Reality in Early Modern Spain* (*Colección Tàmesis*, A227; London: Tamesis, 2006), pp. 1–24.

²⁶T.J. Dadson, *Los moriscos de Villarrubia de los Ojos (siglos XV–XVIII). Historia de una minoría asimilada, expulsada y reintegrada* (Madrid: Iberoamericana, 2007), p. 11 ‘Prefacio al lector’: ‘En un principio, este libro iba a ser una ponencia de unos veinte minutos [...] pasé de preparar una ponencia corta a pensar en un artículo más extenso. [...] Todo investigador sabe que lo que empieza siendo un trabajo corto inevitablemente se convierte en algo más sustancioso [...]. El problema [...] fue la cantidad de documentación.’

²⁷T.J. Dadson, ‘Reescribiendo la historia’, in A. Tahiri & F.-Z. Aitoutouhen Tamsamani (eds), المؤتمر الدولي أعقاب الأندلسيين المهجرين والمنصرين في المغرب وإسبانيا والبرتغال / *Los descendientes andalusies ‘moriscos’ en Marruecos, España y Portugal* ([Tanger]: Fundación al-Idrisi Hispano-Marroquí, 2014), pp. 71–86.

²⁸Bocángel, *Obras completas*, I, p. [5] ‘Para mi familia’.

after the conquest of Granada secretly retained their Islamic faith and allegiance was equally a lie. ‘Assimilation, coexistence, and tolerance between Old and New Christians in early modern Spain were not a fiction or a fantasy’, he stated, for the reality was that ‘thousands of ordinary individuals [...] lived in peace and harmony side by side for generations’; and this ‘rebalance’ of the picture would ‘hopefully’ place 16th- and 17th-century Spain in ‘a new, infinitely richer, and more rewarding light’ (*Tolerance and Coexistence*, pp. 11–12).

Historians have pointed out that such claims represent an unwarrantable projection of the evidence from Villarrubia onto the whole empire; to challenge the Black Legend is always a praiseworthy endeavour, but to deny that 17th-century absolutism was brutal—the expulsion of the Moriscos, which in interviews for the local press Dadson did not demur to call ‘ethnic cleansing’,²⁹ being a classic case in point—or that 17th-century society (not just Spanish) was cruel and intolerant, too exaggerated a response. That he had in certain respects been carried away was evident in a hasty *TLS* review of L.P. Harvey’s *Muslims in Spain, 1500 to 1614*, with the give-away title ‘Moors of La Mancha’ (possibly not his, but Harvey’s book is not about La Mancha),³⁰ in which he called its account of the persistence of crypto-Islam a ‘reductive view’, choosing to sideline the Arabic and *aljamiado* evidence on the tortuous grounds that, had such crypto-Muslims existed, it would have provided ‘a perfectly coherent justification for the expulsion of the Moriscos between 1609 and 1614’—an argument that provoked a condign response quietly suggesting that perhaps he might learn to read Arabic before venturing such generalisations.³¹ Yet, if his ‘extreme focus’ could sometimes lead him to overstate his case, Dadson always remained capable of debate and friendly engagement with scholars with different views; typically, he would set matters right in this case by co-editing a fine posthumous volume of Harvey’s essays on Islam in Spain up to 1614 for *Legenda’s Studies in Hispanic and Lusophone Cultures*.³² Meanwhile, his basic contention, first adumbrated in a brief essay by Domínguez

²⁹ ‘La expulsión de los moriscos fue una limpieza étnica’, *Noticias de Almería*, Wednesday, 23 April 2014 <<https://www.noticiasdealmeria.com/noticia/18652/>>.

³⁰ *Times Literary Supplement*, 5367 (Friday, 10 February 2006), 28.

³¹ L.P. Harvey, ‘Letters to the Editor: Fatwas in early modern Spain’, *Times Literary Supplement*, 5369 (Friday, 24 February 2006), 15.

³² L.P. Harvey, *Islamic Culture in Spain to 1614: Essays and Studies*, ed. T.J. Dadson & N. Martínez de Castilla Muñoz (*Studies in Hispanic and Lusophone Cultures*, 17; Cambridge: Legenda, 2019); the author had been a predecessor in the Chair of Spanish at Queen Mary (1967–73). The phrase ‘extreme focus’ is from Rosa Vidal, who goes on to speak of Dadson’s ‘immense time and respect for other scholars working from different angles’, including hiring herself (an expert on ethno-religious controversy in medieval Spain) at Queen Mary.

Ortiz,³³ then tossed to and fro by critics of the Cervantine passage on Ricote,³⁴ has provoked fruitful research, a significant measure of assent and corroboration, and fuller and more accurate comprehension of the facts about the expulsion. As for his massive history of Villarrubia's Moriscos, it seems doubtful that another word remains to be said.

This account of Dadson's academic trajectory has sought to explain and put flesh on the bones of my opening remarks about his energy and devotion to his subject. In quantity and quality his research was notable: firmly anchored on the bedrock of unrivalled familiarity with and indefatigable exploration of original sources and archives, but also flashing out vigorous opinions and ideas, and expressed with uncompromising trenchancy and conviction. His critical editions are, to the extent that such a term is meaningful, definitive; the poets and texts he chose are not, perhaps, in the first rank of literary fame and only likely to attract the attention of experts, but it is difficult to imagine anyone in the foreseeable future doing a more complete or reliable job of discovering and editing their poems. One may say the same of his huge compilations of documents on Bocángel, Salinas, the princess of Eboli, and Morisco Villarrubia; they are, in the Thucydidean phrase, κτήματα ἐξ αἰεί, *faits acquis à la science* for any expert who wants them. Where I think his works will find a broader, more continuous readership is in the fields of cultural studies: first on court society, where he shed new light on various facets of the complex historical reality such as the role of patronage or the meaning of 'friendship' in court politics, the place of libraries in shaping the self-image of nobility, or of poetry in the mentality of 'courtliness'; and second on the history of books and reading and the strangely anomalous and complicated chronology of the substitution of manuscript by print culture, on which he not only proposed correctives to older views that poetry persisted in being transmitted chiefly in oral or handwritten form, or speculated on the reasons for the scarcity of what we should consider works of literary entertainment in wills and inventories when we know they were a mainstay of the commercial book-trade, but also discussed the implications of the history of their transmission for our critical reading of the texts.

Dadson's personality fully mirrored the brisk energy and character of his scholarship; it was, as many who have written about him recall, a remarkable mixture of life-affirming joviality and steely determination, liveliness and erudition. He did not

³³ Antonio Domínguez Ortiz, 'Felipe IV y los moriscos', *Miscelánea de estudios árabes y hebraicos. Sección Árabe-Islam*, 8 (1959), 55–65.

³⁴ The Cervantine connexion was, as mentioned above, the link that perhaps fired the 'crusade'. Elena Carrera observes that 'Trevor not only loved teaching Cervantes to undergraduates', but 'made a point' of drawing the attention of colleagues from other disciplines to him at seminars. But of his six published essays on him, five were on Moriscos, the other on 'Books, Readers, Readings and Writings in *Don Quixote*' (2019, n. 16 above).

willingly brook procrastination or opposition, but was unfailingly optimistic and positive, dedicated to the success and greater good of the institutions he served, and a staunch friend and mentor. Letrán describes his teaching as ‘inspirational [...], quite frankly irresistible’, a ‘unique recipe’ of enthusiasm, knowledge, and intelligence ‘blended with just the right amount of sensitivity and good humour’, recalling that on one occasion the class, ‘even to Trevor’s surprise, spontaneously erupted into thunderous applause’.³⁵ He and Isabel Torres also praise him as a ‘loyal’ supervisor of postgraduate students, a fact borne out by the number of them who have gone on to academic careers of their own.³⁶ Colleagues likewise recall his supportiveness and sense of fun.³⁷ It was characteristic that in the acknowledgements of his English book on the Moriscos he gave pride of place to María Gabriela López Menchi for translating into English ‘a number of chapters originally written in Spanish’ (we might be forgiven for supposing he could have done this himself) and ‘my son Christopher, who read through and edited the whole text for me, improving substantially the English’.³⁸ He enjoyed company, conviviality, and a laugh; his presence and contributions, in all the many walks of academic life in which he participated, will be much missed.

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Note on the author: Jeremy Lawrance is Emeritus Professor of Golden Age Studies, University of Nottingham, and Honorary Research Fellow, Faculty of Medieval and Modern Languages, University of Oxford; he was elected a Fellow of the British Academy in 2011.

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³⁵ Letrán, ‘Trevor J. Dadson’, 1052.

³⁶ Letrán & Torres, *Studies on Spanish Poetry*, p. 13.

³⁷ Rosa Vidal notes that he ‘always had time to read my work, no matter how pressing my deadline or busy his schedule’, and the ‘great fun’ they had teaching together.

³⁸ Dadson, *Tolerance and Coexistence*, p. ix. Chris, after degrees in English and Latin-American Studies, is a poet, author of *Twenty-First Century Renderings* (London: Austin Macauley, 2019).