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THE MARTYRED MATERNAL BODY IN
PEDRO DE FUENTES' "DOÑA FRANCISCA LA CAUTIVA"
Stacey Parker Aronson: University of Minnesota, Morris

In *La Perfecta Casada* (1583) Fray Luis de León exhorted wives to redeem their fallen husbands through their exemplary behavior. While he does not directly address the problem of spousal abuse, he does suggest that even infidelity must be endured as part of the perfect wife's duty to exert her good, Christian influence on her husband.

Y quanto a lo del marido, cierto es, lo primero, que el Apóstol dize, que muchas vezes la muger cristiana y fiel, al marido que es infiel le gana y haze su semejante. Y así no hay de pensar que pedirles esta virtud es pedirles lo que no pueden hazer, porque, si alguno puede con el marido, es la muger sola. Y si la caridad christiana obliga al bien del extraño, ¿cómo puede pensar la muger que no está obligada a ganar y a mejorar su marido? ,... Pues la razón y la palabra de la muger discreta es más eficaz que otra ninguna en los oydos del hombre, porque su aviso es aviso dulce. (XVII 184)

In Pedro de Fuentes' nineteenth-century romance "Doña Francisca la cautiva," the Virgin likewise persuades a Christian woman to use her physical body as the instrument to bring about the redemption of a fallen man. On her way from Naples to Rome Doña Francisca ("una noble señora de sangre calificada") and her three young children ("Ángeles en forma humana") are kidnapped by Turkish pirates and are sold into slavery to El Renegado, a renegade Christian convert to Islam.

While Moors under the rule of thirteenth-century Spanish king Alfonso X's *Las siete partidas* warranted protections against forcible conversions to Christianity (Law II, 1438), a Christian convert to Islam—a renegade—merited the forfeiture of his property and death as a heretic, "... guilty of very great wickedness and treason..." (Law IV, 1439-1440). Ordóñez de Ceballos in his *Viaje del Mundo* addresses the character of the Christian converts to Islam within his own country.

Los renegados son gente por extremo mala, porque ni creen en Cristo ni en Mahona; en lo público son moros y en lo secreto demonios; son blasfemos, jugadores, ladrones, inconstantes, amigos de mujeres, y fuera del pecado nefando, no hay vicio que no tengan en fin, como gente traidora a su Dios. (544-545; VII. N.B.A.E., II, 286-b)

Even a repentant convert who renounced Islam and embraced his previous Christian faith must necessarily undergo the psychologically demanding and at times physically tortuous Inquisitorial proceedings but suffer life-long infamy as well.

... his testimony could never be taken, nor he hold office or any honorable position, nor make a will, nor be appointed an heir of others in any way whatsoever.... a penalty of this kind inflicted upon such a person is more severe than if he were put to death; for a dishonorable life will be worse to him than death itself, since he will not be able to make use of the honors and advantages which he sees others enjoy. (Law V, 1440)

Why would a captured Christian like El Renegado of the romance elect to convert to Islam? It has been estimated that one quarter to one third of captured Christian slaves actually did convert to Islam (García Arenal 244). Historical evidence seeks to explain numerous reasons for which a captured Christian slave might convert to Islam and therefore become a "renegado" or a "turco de profesión." A Christian slave might convert to Islam out of fear or desperation (Bennassar 392-393), especially if he did not possess sufficient socio-economic standing or the economic wherewithal to be rescued. In fact, he might not be permitted to be ransomed at all (García Arenal 241) if he possessed a talent deemed to be particularly beneficial to their Muslims captors. He might convert under threat of violence, particularly if he were young (Bennassar 392-393). He might convert in order to integrate into Islamic society in exchange for freedom, economic advantage or affection. Islam also provided a convenient refuge for criminals fleeing prosecution from civil or ecclesiastical authorities (García Arenal 241). He might convert because of the attractiveness of some of Islam's tenets, namely its sexual practices (García Arenal 249), such as the practice of polygamy (up to four wives) and concubinage; self-purification, thereby eliminating the need for confession; and salvation in Allah's paradise (Bennassar 392-393). He might convert willingly or be persuaded to do so in order to marry within Islam (Bennassar 392-393; García Arenal 249). Ellen G. Friedman recounts the situation of one young female slave who, like Doña Francisca, was severely abused by her master when she rebuked his offer to marry him and convert to Islam (89).

Spain shared European fears related to the military threat posed by the expanding Ottoman Empire combined with Spain's concern over its own military security and vulnerability. Muslim corsairs based on the coasts of North Africa threatened Christian shipping interests with piracy and enslavement (Clark 105-129). In fact, by the end of the sixteenth century, more than 25,000 Christians were purportedly enslaved in the city of Algiers alone (Fernández 53; García Arenal 212). While Friedman's study focused on the 9,500

captives rescued (3), the exact number of slaves is difficult to ascertain. Spain itself did not have the military strength to execute full-scale invasions for the purpose of rescuing enslaved Christian citizens. Therefore, the problem of ransoming slaves was primarily left to the devices of individual families (Fernández 53-54). Naturally, the treatment of enslaved Christian captives of the state or of individuals varied greatly depending upon the temperament of masters and the work the slaves were obliged to do (Friedman 59). However, stories of abuse fueled an already active imagination. Not only did slaves expect to suffer abuse but "... for women and young children there would be sexual abuse, and for all captives constant pressure to apostatize and become Muslims" (55). Once Christians were ransomed, their bodies were subjected to another procedure to determine the veracity of their claims, an Inquisitorial tribunal.

Pero el cuerpo del cautivo no sólo era un pergamino sobre el que estaba inscrito su cautiverio. Si la declaración del cautivo y el testimonio de sus cicatrices o satisfacían a los jueces, su cuerpo pasaba a funcionar como último recurso de veracidad en la sala de torturas a la que se trasladaba el interrogatorio, ... (Fernández 57)

Despite popular conceptions to the contrary, research has shown that North Africans did not usually encourage religious conversion on the part of their Christian slaves. Although the Islamic law prohibited forced conversions to Islam (García Arenal 245), economic factors played a role because religious conversion tended to decrease the slaves' monetary value. Philanthropic Christian redemptionist organizations, such as the Trinitarians and the Mercedarians (Friedman 106-107) whose mission was to redeem as many captives as possible whose families lacked the economic wherewithal to secure their release (Clark 106-107; Fernández 53-54; Friedman 106-107), refused to rescue renegades. In addition, as converted Muslims, slaves became exempt from certain labors, such as rowing in the galley ships (Friedman 90).

Both Enrique Fernández and Donald Riddle demonstrate that the slave narratives share characteristics with the martyrologies and appear to adhere to what they term the martyrological model. According to this model in which the Christian slave is represented as a martyr, there are a series of recognizable steps. First, the martyr is denounced to the authorities by a traitor from his own community. These authorities offer to pardon him in exchange for his conversion to Islam. The martyr rejects this offer and often mocks authorities' Islamic faith. The martyr is necessarily tortured and in the midst of torture declares his faith. The martyr dies, and his body is secretly buried (Fernández 61; Riddle 108). The slave's torture and resulting death are necessary for him to be considered a martyr. Naturally, first person slave accounts do not follow all of these steps because obviously the narrators must be alive in order to tell their stories.

Pedro de Fuente's romance follows closely this martyrological model, although with some striking differences, based on the fact that Doña Francisca is a mother, a maternal martyr. Doña Francisca is denounced by El Renegado. As a previous Christian, he is, therefore, a traitor to his own faith-based community of Christians. El Renegado offers her love, wealth and marriage if she converts to Islam. She resists his offer and denounces his Islamic faith. She and her children are subsequently tortured. It is at this point in the romance that Doña Francisca's poetic story differs substantially from traditional martyrological models as evidenced in many of the slave narratives. Although Doña Francisca initially declares her Christian faith, she threatens to renounce it and embrace Islam in order to save her children.

What was the purpose of this romance for the reading public of the time? It was likely intended to read by Spanish Christians for the purpose of inspiring those individuals whose family members had been enslaved and for whom rescue was not imminent as well as for those future slave martyrs who might find themselves in a similar situation. It might have served to encourage them to remain steadfast in their Christian faith and to not succumb to the temptation to renounce their faith. It might have also functioned to entice good Christians to support local efforts at fundraising for the purpose of ransoming Christian slaves. It also served to exemplify the belief that all, even renegades, were redeemable through God. A consideration of its purpose necessitates a consideration of the purpose of martyrologies. In his sociological study of early Christian martyrs and of the narratives documenting their martyrdom, Donald Riddle notes that martyrologies were important step in the control of the early Christians by inducing in them a fervor for their own torture: "The willingness to undergo suffering is a social attitude which was present as the result of control" (2).

For the martyrs, as the unfortunate victims of persecution, were involved in a situation in which one of the essential elements was the task of control. Indeed it may be stated that any situation of persecution involves as its two primary aspects conflict and control. The persecuting group [i.e. the Roman state] attempts to enforce its demands upon the persecuted [Christians]; while the persecuted, unless, as sometimes happens, they submit to the demands of the persecutors, are under the necessity of controlling those of their number who are faced with the personal decision of the matters at issue. The persecutors attempt to control the persecuted, while the persecuted must control those who are or may become the victims of untoward activity. (Riddle 2)

In the narratives known as martyrologies Christian martyrs serve as exempla for other potential Christian martyrs as to how they should behave in the face of adversity, suffering and even torture and "to induce in the prospective martyr a willingness to undertake the experience, even though he knew it to be unpleasant" (Riddle 28).

While not actively encouraging Christians to voluntarily assume the yoke of slavery, slave narratives have much in common with martyrologies in that they also stipulate modes of behavior. Antonio de Sosa's *Diálogo de los mártires de Argel*, for example, documents in agonizingly bloody detail the sufferings and executions of 30 individuals in Northern Africa between 1529-1580. A derivative of martyrologies and slave narratives is what John Beverly has defined as Latin American testimonial literature. Even though this romance "*Doña Francisca la Cautiva*" does not fit the category of traditional testimonial literature as defined by John Beverly, Beverly himself admits that "because testimonial is by nature a protean and demotic form not yet subject to legislation by a normative literary establishment, any attempt to specify a generic definition for it, as I do here, should be considered at best provisional, at worst repressive" (25). Unlike the traditional martyrologies and slave narratives, it cannot provide eyewitness testimony of the abuses suffered by Christian slaves at the hands of their captors because it is not narrated in the first-person nor is it recounted by someone who witnessed the incidents described therein. It is narrated by an omnipresent poetic voice for whom the

Virgin serves as both inspirational muse as well as a literary device, a *deus ex machina* to extricate the protagonist from her fate and provide a happy, albeit artificially contrived, ending.

What this romance does have in common with much testimonial literature is the manner in which it evokes both personal and collective elements. In his study of tortured bodies as evidenced in slave narratives and Inquisitorial proceedings, Enrique Fernández notes that testimonial texts contain both personal and collective components (51). The personal is evoked by way of the pathos of the story of a mother who witnesses the brutal torture of her children and murder of her infant son. Pathos is coupled with and augmented by a miraculous subtext of divine intervention as Doña Francisca's murdered infant is restored to life, her children are spirited away to safety and she herself survives multiple execution attempts through the intervention of the Virgin.

The collective nature of this *romance* is achieved through its similarity to other martyriologies and slave narratives. Memoirs of Christian enslavement provide corroborating evidence of Muslim brutality. Octavio Sapiencia, enslaved in Turkey for five years, describes a heart-wrenching scene in a slave market in which a pregnant mother of three watches in agony as her husband and two oldest children are sold away from her, apparently an all too common practice (García Arenal 224).

... entre los cuales había marido y mujer, que estaba preñada, y con tres hijos de hasta diez años el mayor. Compró un turco al marido, el cual al dividirse de su mujer y hijos, quebraba el corazón de una pena. Ya dividido, llegó otro Turco que compró el hijo mayor, el cual abrazado de su madre, y la madre de él, enternecían la dureza de los mismos Turcos presentes a aquella crueldad, que efectuada, llegó un Moro, y compró al hijo Segundo, que con gritos esforçaba los clamores de la infeliz madre, que se enlazó con su hijo tan entreñablemente, que hasta con los dientes le aprehendía, para resistir que se le quitasse la violencia del comprador. En fin cruelmente se le quitaron. Últimamente la miserable con el más tierno niño fue comprada a poder de otro Moro, quedando los circunstantes como abortos de tan lastimosos trances. Yo lo quedé de manera que todo aquel tiempo olvidé mi cautiverio, sintiendo la fiereza con que el barbarismo trató aquellos desdichados. (Chapter I, 2)

In another example, sixteenth-century German Johannes Brenz chronicles the story of a woman who resorts to killing her own children.

... I will not relate the vile deeds committed by the diabolical [Turkish] people, involving all kinds of unchastity. At Rhodes there was an honorable woman who had two sons; when she saw that the city was about to be conquered by the Turks, she stabbed the two boys to death, so that they would not fall into Turkish hands; ... let everyone consider what reason there must be for a mother to perpetrate such a terrible deed against her own flesh and blood. She must have known how the Turks abuse the young [Christian captives]. Therefore all honorable men, to preserve their families from shame, should risk body and life in resisting the murderous Turk. (Bohnstedt 47)

Doña Francisca's children are not sold away from her nor does she murder them herself to save them from their fate. Yet, the brutality of her and their treatment at the hands of their captor, shocking though it would have been, would not have surprised a reader familiar with martyriologies and the slave narratives of the time.

When El Renegado tries to persuade doña Francisca to renounce her Christianity and marry him, she refuses, even under torture. Doña Francisca is subjected to a type of martyriological and Inquisitorial torture during which she must declare her faith unconditionally. Interestingly enough, her inquisitors are not representatives of the Inquisition. Unbeknownst to Doña Francisca, the Virgin, along with the poetic voice and readers, witnesses her torture at the hands of El Renegado.

... Renegar de Dios no quiero,
que Mahoma es un canalla,
que metido en los Infiernos,
tiene millones de almas,
y yo creo en Jesucristo,
en su Madre Soberana,
y en el divino Misterio
de la Trinidad Sagrada,
un Dios solo, y tres personas,
que así la Iglesia lo canta:
no mas de una vida tengo,
y la doy de buena gana,
solo por no quebrantar
lo que la Iglesia me manda.

When her children are brutally beaten, she renounces her Christian faith.

Reniego de Jesucristo,
también de la Virgen Santa,
y del Divino Misterio
de la Trinidad Sagrada.

It is at that moment when the Virgin intercedes indirectly: her ten-month-old baby miraculously assumes the power of speech and persuades her that it is better to die rather than convert to Islam.

Madre, qué es eso que dices?
Mira bien lo que te hablas,
que aunque eso es de cumplimiento
mucho le daña a tu alma,

que para morir por Dios,
no se han de tapar la cara.
Vivan los Santos Misterios
de nuestra Iglesia Romana,
que mis hermanos y yo
morimos de buena gana,
solo porque nos defiendas
con la vida, y con el alma.

In a scene reminiscent of the Ovidian myth of Philomel and Procne, El Renegado murders the infant and threatens to cook him and serve him up to his mother: "Yo os lo freiré en aceite, / y os lo comeréis mañana." He also plans to execute her the following day. Doña Francisca, contemplating her fate, commends her children to the Virgin. Her children respond by reminding her that the Virgin will not forget them: "Madre mía de mi alma, / no desconfies, Señora; / que la Virgen nos ampara." After they pray for her divine intercession, the Virgin del Carmen restores the dead baby is restored to life, and spirits the other children to safety. The Virgin calls upon Doña Francisca to become the instrument of El Renegado's redemption.

Has de saber que este hombre,
que tanto a ti te maltrata
era muy devoto mío,
y no quiero, que su alma
se pierda, y de su rescate
tú sola has de ser la causa. (My emphasis)

Incensed at her explanation for the children's disappearance, El Renegado beats her and tries to execute her in increasingly more torturous ways: burning, hanging, dragging her through the streets. However, once he realizes that Doña Francisca's faith is so strong that he is unable to carry out his heinous plan, he predictably sees the error of his ways and embraces his former Christianity. He escapes with forty other Turks and eighty-seven Christian slaves.

Initially, Doña Francisca's body is not sexualized. She is presented as having no husband, and, therefore, it could be assumed that she is a widow. While literary references to a woman's breasts in romances are often coded to imply sexual violence, exposed breasts being a euphemism for rape, for example, references to Doña Francisca's breasts highlight their maternal and nutritive, and therefore non-sexual function in the care of her infant son.

... á sus pechos lo criaba, ...

... al pecho se lo arrimaba.

... al pecho estaba, ...

It is only when her children are safely absent that Doña Francisca's body become sexualized as a literary device to emphasize her shame and her vulnerability to being raped.

... su ropa le desnudaban,
y dándole recios golpes
á la vergüenza la sacan, ...

But, is Doña Francisca raped? Riddle reminds us that in the situation of female martyrs "the persecution of women often involved shameful treatment, ranging from indecent exposure to enforced prostitution, suggest[ing] the relation of the sexual feature" (Riddle 69). For female slaves, rape certainly would have figured within the realm of reasonable possibility.

Las Siete Partidas codified legislation concerning Christians who found themselves enslaved by Moors (Amt 69-70). It attempted to dissuade forcefully against sexual violence or even miscegenation by prescribing the punishment of execution for any Moor who has sexual relations with a Christian virgin—"If a Moor should lie with a Christian virgin, he should be stoned to death for it; ..." (70). Naturally, such legislation could only be enforced in Spain, and not in Muslim countries. Its framers were obviously conscious of the conviviality of both Christians and Moors within Spain itself and of the trafficking of both Christian as well as Moorish slaves due to the battles of the Reconquest (García Arenal 218). Not surprisingly, a Moor could expect a more seriously penalty than that imposed against a Christian guilty of a similar offense. Penalties for the raping of virgins generally ran the gamut from monetary compensation to public flogging to imprisonment to castration to execution. In some cases marriage to one's rapist was offered and even solicited as a means by which to restore familial honor, particularly if victim and rapist pertained to the same socio-economic class. A Moor, however, regardless of socio-economic status, could expect only death. Naturally, it might have been in a woman's best interest to frame even consensual sexual relations as rape to avoid accusations of complicity. Complicity could result in the forfeiture of all of her property as well her own execution if it were a second offense (70).

In a real, extra-textual scenario, Doña Francisca would most certainly have been raped. Popular conceptions about Muslims intensified fear of sexual abuse by Muslim captors: "... for women and young children there would be sexual abuse, ..." (Friedman 55). Octavio Sapiencia describes an incident he purportedly witnessed in which a husband chooses to stab his own wife to death rather than see her enslaved and raped by the marauding Turkish pirates, so palpable is the threat of sexual violence.

Y va en mi barca un hombre casado, y su mujer honesta en extremo, como en extremo hermosa. El marido reconocido el baxel contrario que era de Turcos, y que la defensa como la huida era imposible: vuelto a su mujer le dijo con suma determinación que

pidiese a Dios misericordia de sus pecados, porque tenía por menos terrible quitarle la vida, que verla con manifiesto peligro del honor en poder de bárbaros tan fieros. Inmediatamente le dio una puñalada en el corazón, de que la infeliz hermosa espiró al mismo punto lastimosamente, y al mismo tiempo fue preciso echarla a la mar. (I, 1-2)

However, because Doña Francisca is presented as the Virgin's instrument on earth to redeem a fallen Christian, she must necessarily be asexual, sexually inviolate. Like the Virgin mother of Christ, born without benefit of an earthly father, Doña Francisca is mother to a veritable trinity of fatherless children. El Renegado does not actually rape her, although the threat is omnipresent. Once her children are safe, she is able to withstand torture and repeated murder attempts while serving as his exemplar.

Pedro de Fuente's romance, a fictitious slave narrative rendered poetically, functions doubly as martyrology and testimonial. It exemplifies not only the torment endured by Christian slaves but the Christian preference for martyrdom as a means to exemplify the faith as well. It cannot be overlooked, however, that the male poet utilizes the body (of Doña Francisca and that of her children), more specifically the female maternal body, as the site for woman's expected sacrifice and ultimately man's redemption.

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In Remembrance of FLARR's Past President, Good Colleague, and Friend: Ted Schaum

I knew Ted mostly on a professional basis through FLARR. I had just arrived back in Moorhead from sabbatical leave and was invited to the area meeting of Foreign Language teachers at NDSU where FLARR would become a reality. Ted and several other teachers had already been diligently working on this project for a year. It was evident even then that Ted was a dedicated and talented teacher of languages with excellent leadership and organizational skills. Throughout the many years of FLARR involvement, Ted would make innovative and interesting presentations based on his practical experience and meticulous organization. Ever the humorist, Ted always made the serious a fun and rewarding project. Ted was not afraid to tackle the powers that be also and was a solid advocate for language teachers of the area. We shall all miss his special laugh and warm personality which was solely his alone.

•David E. Gilchrist, retired teacher, Moorhead Senior High

I will miss Ted's enthusiasm for life and learning. Every time he stopped by my office, he was excited to tell me about his latest project, the books he was reading, or interesting thoughts and observations about life. He exemplified the trait of being a life-long learner. He particularly loved language and languages. His conversation was sprinkled with comments about the meaning and origin of words and he would have a twinkle in his eye as he spun his puns.

He was also a kind, thoughtful, and generous person. When I first arrived at MSUM, he went out of his way to help me get off to a good start here. He was a constant friend and mentor.

I am grateful to have known him. My life and the lives of many have been enriched because of our association with him.

•John Hall, Minnesota State University, Moorhead

I first became acquainted with Ted Schaum in 1985 when I was completing the credits for a teaching degree in Spanish. I took a required methods class in an independent study with Dr. Schaum. At that time I was on a leave of absence from my school district where I had taught English and speech/theatre, so a methods class was not unfamiliar to me. As we all know, Ted was a professor of merit; so the class was both instructive and interesting. Among the many useful ideas I learned from him in that class was an excellent one that I never forgot. He told me that I must *never* tell my students that they had to cover so many pages or chapters or lessons in Spanish. *Covering* material was not a goal. He stated emphatically that one *worked to master* the material!

Does this tell you something about Dr. Ted Schaum?

•Georgine Lutz, Retired Teacher, Karlstad and Mexico

Ted's funeral was held in the First Lutheran Church in Detroit Lakes. The funeral was well attended, a tribute to all the connections that Ted had forged in that community. There were two picture boards in the vestibule, both testifying to happy recent and some distant memories. I was struck, but not surprised, by what a wonderful host he was at his cabin there near Rochert. Family, guests, cooking, reading sessions, etc. The cabin started out as an 8 X 10 tent, which was solidified to a log cabin, with the help of neighbors, and then expanded over time to a modest but comfortable lake home. Ted was a knowledgeable and avid fisherman, concerned about the environment and active in his lake association. The two boards were a testament to his enjoyment of life, especially in retirement.

There were three eulogies at the service, one from a community member active in Ted's Great Mind Discussion Circle, a lake neighbor, and the Congregational minister Mark Kuether. The first focused upon his family's involvement with Ted, first at MSU in an evening course, and then at Detroit Lakes in the Discussion Circle. In these comments you could see the professional Ted as we knew him, his great curiosity, his love of teaching which was second only to his love of learning. The speaker said, "He was trying to make intellectuals out of us, with various degrees of success." The speaker also praised the positive nature of Ted's personality, always smiling, always passionate,... always talking! His love of words was a common theme through the three speakers and later I heard a story about a passionate debate between Ted and another MSU colleague over the distinction between "clandestine," and "surreptitious" (Ted had had his picture taken and used without his knowledge).

The second speaker lived on the lake close to Ted and described the building of the cabin, the family visits. He talked about Ted paddling a canoe slowly in front of his cabin for kids who were fishing walleye, while classical music blasted from the shore. In the bulletin it states, "Ted loved his grandchildren, classical music, German music, fishing, snow shoeing, cross country skiing, canoeing, and artistic painting. Such a Renaissance man!

The minister based his comments on the very short scripture, "Jesus wept." He said that there was no other way to describe Ted's death than a "senseless tragedy," and that God had no part in it, but rather wept with us at his passing. He went on with comments that celebrated the time that we had with Ted. He mentioned Ted's participation in the bible study group at the Congregational Church, his first meeting with Ted at the "cabin." He had kind words for both Margie, former wife, and Kirsti, special friend, and mentioned as well the recent European trip that Ted so enjoyed (we saw a description in the last FLARR Newsletter). He ended with sentences, long sentences, from Ted's epistles at Christmas and other times, extolling his passionate life and his talent for rhetorical flourish. Ted has to have the last word, he said.

The funeral was well done and gave a real sense of the wonderful qualities that Ted had, which we had seen in our more professional association with him. Ups and downs, yes, but in general consistently enthusiastic, curious, gregarious, articulate, loving... an activist intellectual, a mover and a shaker... one who lived passionately and caringly.

•Tom Turner, University of Minnesota, Morris