

Constructing the Other and the Self  
Representations of identity and otherness in the Middle Ages

# ABSTRACTS' BOOK

# LIVRO DE RESUMOS



13<sup>th</sup> - 14<sup>th</sup> October 2022

LISBON (Campus de Campolide - NOVA University of Lisbon)

ORGANISATION: Institute for Medieval Studies (NOVA University of Lisbon /  
School of Social Sciences and Humanities)

SCIENTIFIC COORDINATION: Paulo Catarino Lopes (IEM - NOVA FCSH)

Zoom: <https://videoconf-colibri.zoom.us/j/94182492593?pwd=ODV2VFhSUHNBODZKbHpXOWg2MnNUZz09>  
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## 13 Outubro (5ª feira) / 13th October (Thursday)

9:00 > Recepção dos participantes / Reception of participants

9:20 > Abertura e apresentação / Opening and presentation (Maria de Lurdes Rosa, Diretora do IEM / Director of IEM; Paulo Catarino Lopes, Coordenador / Coordinator)

### SESSÃO I - Moderação / SESSION I - Moderation:

**Fábio Barberini (Institut de Llengua i Cultura Catalanes – Universitat de Girona)**

9:30 > Conferência inaugural (1º dia) / Opening Conference (Day 1) - Keynote Speaker: Roser Salicrú i Lluch (CSIC. Barcelona, Espanha)

Rechazo, apropiación, ambigüedad. Estrategias medievales de representación del Otro y de afirmación identitária / Rejection, appropriation, ambiguity. Medieval strategies for the representation of the Other and the assessment of the Self

10:10 > Mário Farelo (IEM – Instituto de Estudos Medievais; NOVA FCSH – Faculdade de Ciências Sociais e Humanas da Universidade Nova de Lisboa, Portugal)

L'Autre comme foyer de conflitualité(s)? Le cas des nations universitaires médiévales / O Outro como fonte de conflitualidade(s)? O caso das nações universitárias medievais

10:30 > Debate / Discussion

11:00 > Pausa para café / Coffee break

### SESSÃO II - Moderação / SESSION II - Moderation:

**Diogo Gomes (IEM – NOVA FCSH)**

11:30 > Fabio Barberini (Institut de Llengua i Cultura Catalanes – Universitat de Girona, Espanha)

... de cortz anar. Viajes, invasiones y otros (des)encuentros en el mundo de los trovadores. / ... de cortz anar. Travels, invasions and other (dis)agreements in the world of the Troubadours

11:50 > Paulo Catarino Lopes (IEM – Instituto de Estudos Medievais; NOVA FCSH – Faculdade de Ciências Sociais e Humanas da Universidade Nova de Lisboa, Portugal)

Construção ou desconstrução identitária? Os Estados da Igreja sob o olhar de um viajante português no final da Idade Média / Identity construction or deconstruction? The Papal States through the glance of a Portuguese traveller in the late Middle Ages

12:10 > Debate / Discussion

12:25 > Almoço / Lunch break

**SESSÃO III - Moderação / SESSION III - Moderation:  
Miguel Metelo de Seixas (IEM – NOVA FCSH)**

14:00 > José Guillén Berrendero (Universidad Rey Juan Carlos – URJC, España)  
Individuo vs linaje en la heráldica de la Edad Moderna. Cuando el blasón es el Otro.  
/ Individual vs lineage in the heraldry of the Modern Age. When the coat of arms  
is the *Other*.

14:20 > Diana Martins (IEM – Instituto de Estudos Medievais; NOVA FCSH – Faculdade de  
Ciências Sociais e Humanas da Universidade Nova de Lisboa, Portugal)  
Tudo homens honestos? A percepção do outro na diplomacia de Dinis de Portugal  
(1279-1325) / All honest men? The perception of the other in Dinis of Portugal's  
diplomacy (1279-1325)

14:40 > Rafael Afonso Gonçalves (Universidade Estadual Paulista "Júlio de Mesquita  
Filho" - UNESP/campus Franca, Brasil)  
Feitos humanos e feitos animais: relações a partir de relatos de viagens medievais  
/ Human deeds and animal traits: connections in medieval travel literature

15:00 > Debate / Discussion

15:30 > Pausa para café / Coffee break

**SESSÃO IV - Moderação / SESSION IV - Moderation:  
Tiago Viúla Faria (IEM – NOVA FCSH)**

16:00 > Irene Malfatto (Independent researcher, Italia)  
*Sine fide, sanctissimae vitae*. Representing Ritual in Medieval Franciscan  
Travelogues

16:20 > Conferência de encerramento (1º dia) / Closing Conference (Day 1) – Keynote  
Speaker: Jana Valtrová (Masaryk University, Brno, Czech Republic)  
Encountering the Self in the Eyes of the Other: Singing and Drinking in the Context  
of Franciscan-Mongol Encounter

17:00 > Debate / Discussion

17:30 > Encerramento do primeiro dia de trabalhos / Remarks on the first day

## 14 Outubro (6ª feira) / 14 October (Friday)

9:20 > Recepção dos participantes / Reception of participants

### **SESSÃO V - Moderação / SESSION V - Moderation: Maria João Branco (IEM – NOVA FCSH)**

9:30 > Conferência inaugural (2º dia) / Opening Conference (Day 2) - Keynote Speaker:  
Kim M. Phillips (University of Auckland, New Zealand)  
Layered Selves, Diverse Others: The Example of Ma Huan

10:10 > Susana Torres Prieto (IE University – Segovia, España)  
Convirtiéndose en el otro: peregrinos de la Rus' a los Santos Lugares / Becoming  
the other: Rus' pilgrims in Holy sites

10:30 > Debate / Discussion

11:00 > Pausa para café / Coffee break

### **SESSÃO VI - Moderação / SESSION VI - Moderation: João Luís Fontes (IEM – NOVA FCSH)**

11:30 > Emir O. Filipović (University of Sarajevo, Bosnia and Herzegovina)  
The Visits of Bosnian Envoys to Mediterranean Courts during the Fifteenth  
Century

11:50 > Miguel Metelo de Seixas (IEM – Instituto de Estudos Medievais; NOVA FCSH –  
Faculdade de Ciências Sociais e Humanas da Universidade Nova de Lisboa, Portugal)  
Alteridades simbólicas: evocações islâmicas na heráldica da nobreza portuguesa /  
Symbolic alterities: Islamic evocations in the heraldry of the Portuguese nobility

12.10 > Debate / Discussion

12:25 > Almoço / Lunch break

### **SESSÃO VII - Moderação / SESSION VII - Moderation: Diana Martins (IEM – NOVA FCSH)**

14:00 > Vânia Leite Fróes (Universidade Federal Fluminense, Niterói, Rio de Janeiro,  
Brasil)

Os "Japões" e os Portugueses num Diálogo Civilizacional de Luís Fróis (século XVI)  
/ The "Jap" and the Portuguese in a Civilizational Dialogue by Luís Fróis (16th  
century)

14:20 > Edite Martins Alberto (CHAM – Centro de Humanidades; NOVA FCSH – Faculdade de Ciências Sociais e Humanas da Universidade Nova de Lisboa, Portugal)

*Sair de cativo asy per rendiçom como per resgate de huuns por outros... – os alfaqueques nas fronteiras entre cristãos e muçulmanos / To leave captivity so for redemption as by ransom of one another ... – the alfaqueques on the borders between Christians and Muslims*

14:40 > Vera Cruz Miranda (Universidad Rey Juan Carlos – URJC, España)

La construcción de una identidad: san Carlos de Aragón, entre la santidad y la leyenda / The construction of an identity: San Carlos de Aragón, between holiness and legend

15:00 > Debate / Discussion

15:30 > Pausa para café / Coffee break

**SESSÃO VIII - Moderação / SESSION VIII - Moderation:  
Paulo Catarino Lopes (IEM – NOVA FCSH)**

16:00 > Natália Maria Lopes Nunes (IELT – Instituto de Estudos de Literatura e Tradição; NOVA FCSH – Faculdade de Ciências Sociais e Humanas da Universidade Nova de Lisboa, Portugal)

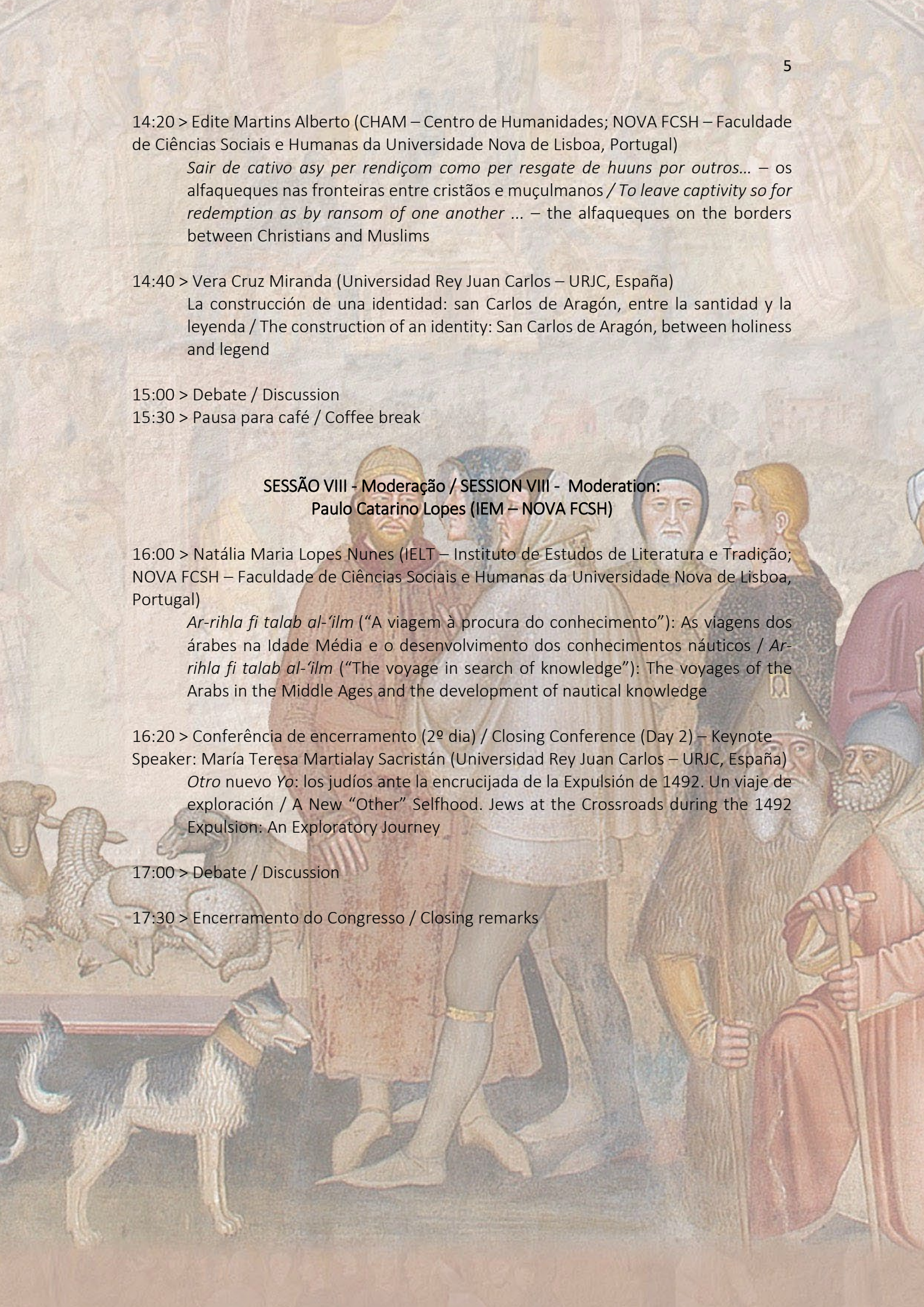
*Ar-rihla fi talab al-'ilm* (“A viagem à procura do conhecimento”): As viagens dos árabes na Idade Média e o desenvolvimento dos conhecimentos náuticos / *Ar-rihla fi talab al-'ilm* (“The voyage in search of knowledge”): The voyages of the Arabs in the Middle Ages and the development of nautical knowledge

16:20 > Conferência de encerramento (2º dia) / Closing Conference (Day 2) – Keynote Speaker: María Teresa Martialay Sacristán (Universidad Rey Juan Carlos – URJC, España)

*Otro nuevo Yo: los judíos ante la encrucijada de la Expulsión de 1492. Un viaje de exploración / A New “Other” Selfhood. Jews at the Crossroads during the 1492 Expulsion: An Exploratory Journey*

17:00 > Debate / Discussion

17:30 > Encerramento do Congresso / Closing remarks



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## Rechazo, apropiación, ambigüedad. Estrategias medievales de representación del Otro y de afirmación identitaria

### Rejection, appropriation, ambiguity. Medieval strategies for the representation of the Other and the assessment of the Self

Roser Salicrú i Lluch

(CSIC. Barcelona, España)

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#### Resumo:

El rechazo y denigración de la Otredad es una estrategia o mecanismo de reacción a la defensiva que se produce de forma inconsciente ante el miedo a lo desconocido, que es percibido como una amenaza cuando no se está intelectualmente preparado para asumir la diferencia. Supone una autoafirmación para neutralizar el miedo. Pero es también una de las primeras vías para encuadrar el (re)conocimiento del Otro. El conocimiento y necesidad de representación del Otro desactiva la estrategia del miedo, y conlleva a menudo su humanización. Despierta la curiosidad y puede trasladarse al terreno de lo extraordinario y prodigioso, pudiéndose interpretar, entonces, como una apropiación adaptada del Otro: la alteridad se representa con los propios esquemas mentales y por medio de las propias categorías explicativas y códigos culturales. En cualquier caso, y casi sin excepción, en la relación con los Otros medievales casi siempre acabamos enfrentándonos a ambivalencias, dualidades y ambigüedades. Tendremos ocasión de reflexionar sobre todo ello a partir de ejemplos extraídos de fuentes documentales y narrativas bajomedievales.

#### Palavras-chave:

Alteridad; Identidad; Cristiandad; Islam; Fuentes Medievales.

#### Nota biográfica:

Roser Salicrú i Lluch es Investigadora Científica (Senior Researcher) en Estudios Medievales en el Departamento de Ciencias Históricas de la Institución Milà i Fontanals de Investigación en Humanidades del CSIC en Barcelona. Dirigió la revista Anuario de Estudios Medievales entre 2010 y 2019. Es coordinadora del grupo de investigación consolidado por la Generalitat de Catalunya CAIMMed ("La Corona de Aragón, el Islam y el mundo mediterráneo") desde 2009. Especialista en historia mediterránea, se ha interesado sobre todo por los contactos entre Cristiandad e Islam en el entorno ibérico y el occidente mediterráneo en la Baja Edad Media, prestando especial atención a la antigua Corona de Aragón; por el estudio del comercio, la navegación y la construcción naval en el Mediterráneo medieval; por los viajes y viajeros en la Edad Media; y por la esclavitud y el cautiverio en el Mediterráneo medieval.



**Abstract:**

The rejection and denigration of Otherness is a strategy or mechanism of defensive reaction that occurs unconsciously in the face of fear of the unknown, which is perceived as a threat when one is not intellectually prepared to assume difference. It is a self-assertion to neutralise fear. But it is also one of the first ways to frame the (re)knowledge of the Other. The knowledge and need for representation of the Other deactivates the strategy of fear, and often leads to its humanisation. It awakens curiosity and can move into the realm of the extraordinary and prodigious, and can then be interpreted as an adapted appropriation of the Other: otherness is represented with one's own mental schemas and by means of one's own explanatory categories and cultural codes. In any case, and almost without exception, in the relationship with medieval Others we almost always end up facing ambivalences, dualities and ambiguities. We will have the opportunity to reflect on all this on the basis of examples drawn from late medieval documentary and narrative sources.

**Keywords:**

Otherness; Identity; Christianity; Islam; Medieval Sources.

**Biographical note:**

Roser Salicrú i Lluç is Senior Researcher (Investigadora Científica) of Medieval Studies at the Department for Historical Sciences at the Milà i Fontanals Institution of Research in Humanities (IMF) of the Spanish National Research Council (CSIC) in Barcelona. She has been Editor-in-Chief of the journal *Anuario de Estudios Medievales* (2010-19). She is the Group Manager of the research group consolidated by the Generalitat de Catalunya CAIMMed (The Crown of Aragon, Islam and the Medieval Mediterranean) since 2009. A Mediterranean history specialist, her research interests include the relations between Christianity and Islam in the Iberian Peninsula and the Western Mediterranean in the Late Middle Ages, with specific attention to Granada and the former Crown of Aragon; trade, navigation, shipbuilding in the Medieval Mediterranean; travel and travelers in the Middle Ages; and medieval Mediterranean captivity and slavery.

## L'Autre comme foyer de conflitualité(s)? Le cas des nations universitaires médiévales

### O Outro como fonte de conflitualidade(s)? O caso das nações universitárias medievais

Mário Farelo

(IEM – Instituto de Estudos Medievais; NOVA FCSH – Faculdade de Ciências Sociais e Humanas da Universidade Nova de Lisboa. Portugal)

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#### Sommaire:

Les nations se sont constituées en institutions d'organisation des étudiants dans les universités à fort recrutement international, comme dans le cas de celles créées au XII<sup>e</sup> siècle à Paris et à Bologne, et plus tard dans certaines universités d'Italie et d'Allemagne. Organisées selon des régions géographiques spécifiques (théoriquement l'origine des étudiants), leur développement reflétait les tensions sociales, administratives et politiques qui affectèrent les communautés des universités de la fin du Moyen Âge, surtout lorsque, à partir des XIV<sup>e</sup>-XV<sup>e</sup> siècles, les nations universitaires se sont projetées en tant que des instruments de propagande politique et de polémique envers l'Autre.

En ce sens, l'histoire des nations universitaires médiévales est généralement perçue comme une histoire de conflits entre des individus et des groupes qui se distinguent par leur caractère naturel. Dans ce cadre, quelle place pour la solidarité, quelle place pour la nation comme structure d'encadrement pour les personnes déracinées? En examinant la portée géographique et chronologique de ce phénomène à la fin de la période médiévale, cette présentation vise à mettre en évidence cette double dimension de la nation universitaire, entre polariseur de conflit et de sociabilité.

#### Mots-clé:

Nations universitaires ; Conflitualité ; Sociabilité ; *Peregrinatio Academica* ; Universités médiévales.

#### Note biographique :

Mário Farelo est maître-ès-Arts par la Faculté des arts et sciences de l'Université de Montréal (1999), maître et docteur en histoire médiévale par l'Université de Lisbonne (2004 ; 2009), ayant développé un postdoctorat avec un projet intitulé *Le Royaume du Portugal et l'interventionnisme de la papauté d'Avignon (1305-1377)* accueilli par l'Institut d'études médiévales, le Centre d'études d'histoire religieuse et le LAMOP (2009-2014).

Professeur assistant invité au département d'histoire de NOVA FCSH (2008-2009, 2015-2016, 2021-2022) et coordinateur du groupe de recherche *Territoires et Pouvoirs* de l'IEM (2014-2019), Mário Farelo est actuellement chercheur senior sous contrat à la

Universidade Nova de Lisboa dans le cadre du projet ERC VINCULUM : *Entailing Perpetuity : Family, Power, Identity. L'agence sociale d'une personne morale (Europe du Sud, 14e-17e siècles)*.

Ses domaines de spécialisation portent sur l'histoire de la Lisbonne médiévale et sur les relations entre le Portugal et la papauté à la fin de la période médiévale. Il mène également des recherches sur l'histoire ecclésiastique, urbaine, diplomatique et culturelle du royaume du Portugal à l'époque médiévale, à savoir sur l'université de Lisbonne-Coimbra et la peregrinatio academica portugaise à l'époque médiévale et à la Renaissance.

### Resumo:

As nações constituíram-se enquanto instituições de organização estudantil em universidades dotadas de um grande recrutamento internacional, como no caso das criadas no séc. XII em Paris e Bolonha, e depois em certas universidades no espaço italiano e germânico. Organizadas em função de regiões geográficas específicas (teoricamente a origem dos estudantes), o seu devir plasmou as tensões sociais, administrativas e políticas que afetavam as comunidades das universidades tardomedievais, sobretudo quando, a partir dos sécs. XIV-XV, as nações universitárias se projetaram como instrumentos de propaganda política e de polémica face ao Outro.

Nesse sentido, a história das nações universitárias medievais é geralmente percebida como uma história de conflito entre indivíduos e grupos que se distinguem pela naturalidade. Neste quadro, que lugar para a solidariedade, que lugar para a nação enquanto estrutura de enquadramento de desenraizados? Perspetivando a amplitude geográfica e cronológico deste fenómeno no período tardomedieval, esta intervenção pretende destacar esta dupla dimensão da nação universidade, entre polarizadora de conflito e de sociabilidade.

### Palavras-chave:

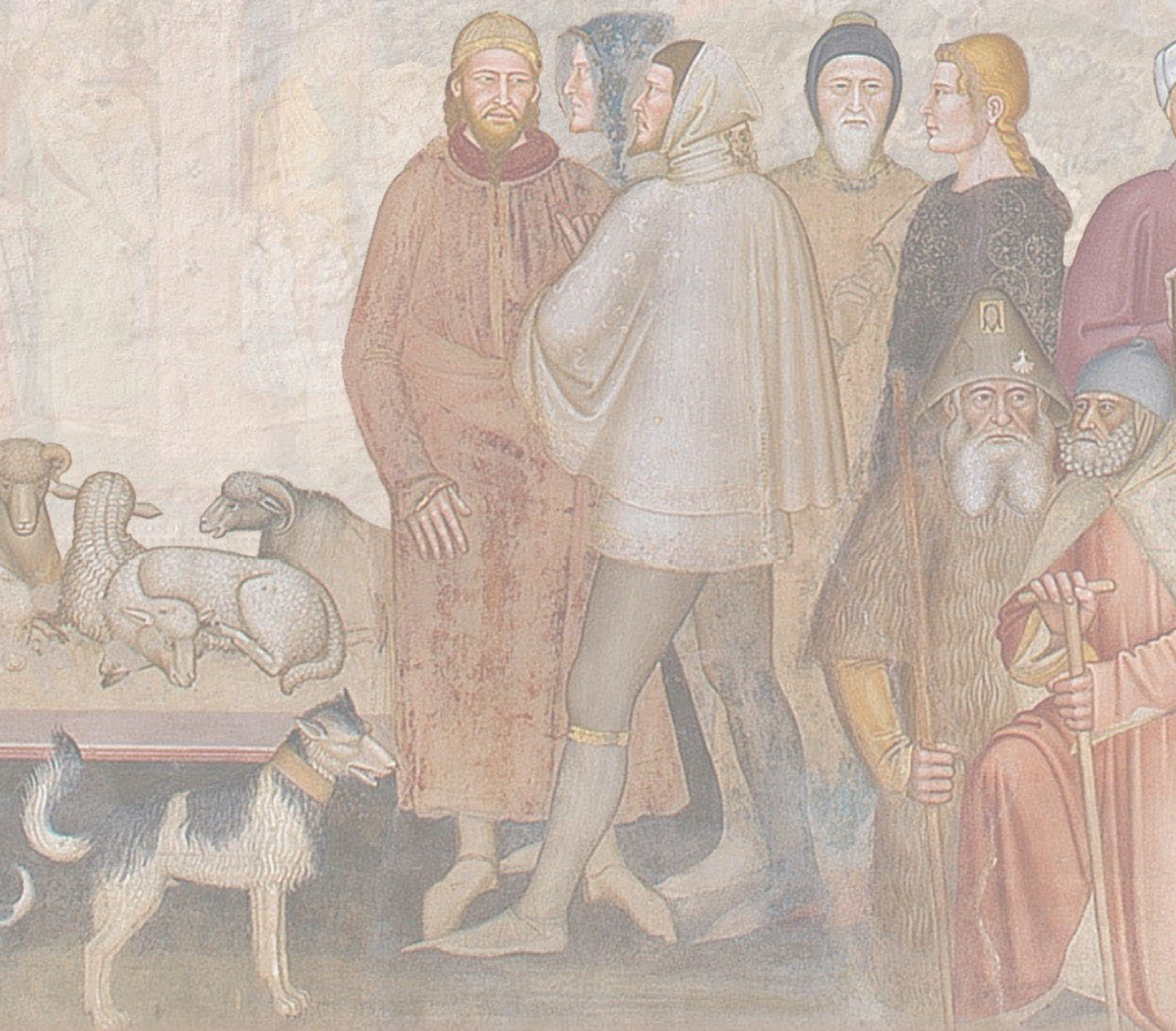
Nações Universitárias; Conflitualidade; Sociabilidade; *Peregrinatio Academica*; Universidades Medievais.

### Nota biográfica

Mestre pela Faculté des arts et sciences da Universidade de Montreal (1999); mestre e doutor em História Medieval pela Universidade de Lisboa (2004; 2009) e Pós-doutorado com um projeto intitulado *O Reino de Portugal e o intervencionismo do Papado de Avinhão (1305-1377)* acolhido pelo IEM, CEHR e LaMOP (2009-2014).

Professor auxiliar convidado pelo Departamento de História da NOVA FCSH (2008-2009, 2015-2016, 2021-2022) e coordenador do Grupo de Investigação *Territórios e Poderes* do IEM (2014-2019), Mário Farelo é presentemente investigador sénior contratado pela Universidade Nova de Lisboa no âmbito do projeto ERC VINCULUM: *Entailing Perpetuity: Family, Power, Identity. The Social Agency of a Corporate Body (Southern Europe, 14th-17th Centuries)*.

As suas áreas de especialização incidem sobre a história da Lisboa medieval e sobre as relações entre Portugal e o Papado na tardomedievalidade. Investiga igualmente a história eclesiástica, urbana, diplomática e cultural do reino de Portugal no período medieval, nomeadamente a Universidade de Lisboa-Coimbra e a *peregrinatio academica* portuguesa nos períodos medieval e renascentista.



“... de cortz anar”. Viajes, invasiones y otros (des)encuentros en el mundo de los Trovadores

“... de cortz anar”. Travels, invasions and other (dis)agreements in the world of the Troubadours

Fabio Barberini

(Institut de Llengua i Cultura Catalanes - Universitat de Girona)

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### Resumen:

La historia de la poesía de los trovadores provenzales – primera forma de «éducation sentimentale de l’Europe» de acuerdo con la célebre definición de Aurelio Roncaglia – es también la historia de unas cuantas generaciones de profesionales de la palabra, que en sus viajes llegaron a tocar casi todo el mundo hasta entonces conocido: de las cortes ibéricas (incluido el más lejano Reino de Portugal) hasta la Tierra-Santa. Las múltiples ocasiones de viajes – búsqueda de mejores mecenas, destierros, embajadas, peregrinaciones, cruzadas etc. – han dejados múltiples huellas en los textos en versos, alegando una visión personal y peculiar de las distintas realidades políticas y culturales con las que los trovadores entraron en contacto. Sin olvidar los casos– como en las cortes peninsulares de Alfonso X de Castilla y de D. Denis de Portugal – en que la poesía en lenga d’oc fue ella misma elemento de alteridad, recibido como modelo venerable de imitación y, al mismo tiempo, objeto de varias parodias. Esta intervención propone un recorrido comentado de los episodios más relevantes de los contactos de los trovadores con la ‘alteridad’ fuera y dentro del Midi francés desde el más antiguo encuentro de las primeras generaciones poéticas con el mundo ibérico de la ‘Renconquista’, hasta las últimas generaciones y sus inquieto tránsito entre la Corona de Aragón y la Corona de Castilla, importante crisol de relaciones, todavía no exploradas por completo, entre trovadors occitanos y trovadores ibéricos.

### Palabras-llave:

Trovadores provenzales; Lírica gallego-portuguesa; Literatura medieval; historia medieval ibérica; historia cultural.

### Nota biográfica:

Doctor en Filología Románica por la Università di Messina (2014), ha sido investigador postdoctoral en la Universidade Nova de Lisboa (Faculdade de Ciências Sociais e Humanas / Instituto de Estudos Medievais) entre 2019 y 2021, en la Universitat de Girona en 2018 y en el Centre National de la Recherche Scientifique (Université de Toulouse 2 “Jean Jaurès”) entre 2016 y 2017. Actualmente es investigador contratado en la Universitat de Girona, donde forma parte del Institut de Llengua i Cultura Catalanes. Desde 2013 integra el Comité de Redacción de Cultura Neolatina. Su investigación se ha centrado en varios aspectos de la lírica románica medieval, sobre todo provenzal y gallego-portuguesa, como cuestiones relativas a la tradición

manuscrita (el cancionero provençal f; el cancionero portugués Colocci-Brancuti), la análisis y edición de textos (el trovador Rostainh Berenguier de Marseilha; Pero da Ponte; Alfonso X; las cantigas anónimas del cancionero de Ajuda entre otros), las anotaciones de Angelo Colocci a los cancioneros portugués B (Colocci-Brancuti) y provençal M. Asimismo, se ha ocupado de literatura anglo-normanda (épica y traducciones bíblicas) y de poesía portuguesa contemporánea (Eugénio de Andrade y sus relaciones con la poesía española de la Generación del '27).

**Abstract:**

The history of the poetry of the Provençal troubadours – the first form of the «éducation sentimentale de l'Europe» according to the well-known definition by Aurelio Roncaglia – is also the history of a few generations of professionals of the word who, in their travels, came to touch approximately the whole world known until then: from the Iberian courts (including the most distant Kingdom of Portugal) to the Holy Land. The multiple occasions of travel – search for better patrons, exiles, embassies, pilgrimages, crusades, etc. – have left multiple traces in the texts in verse which draft a personal and peculiar vision of the different political and cultural realities approached by the troubadours. Without forgetting the cases – as in the peninsular courts of Alfonso X of Castile and D. Denis of Portugal – in which Occitan poetry was itself an element of alterity, received as a venerable model of imitation and, at the same time, an object of several parodies. This intervention proposes a commented journey in the most relevant episodes of the contacts of the troubadours with 'otherness' outside and within the French Midi from the oldest meeting of the first poetic generations with the Iberian world of the Reconquista, until the last generations and their restless journeys between the Crown of Aragon and the Crown of Castile, relevant melting pot of relationships between Occitan trobadors and Iberian trovadores.

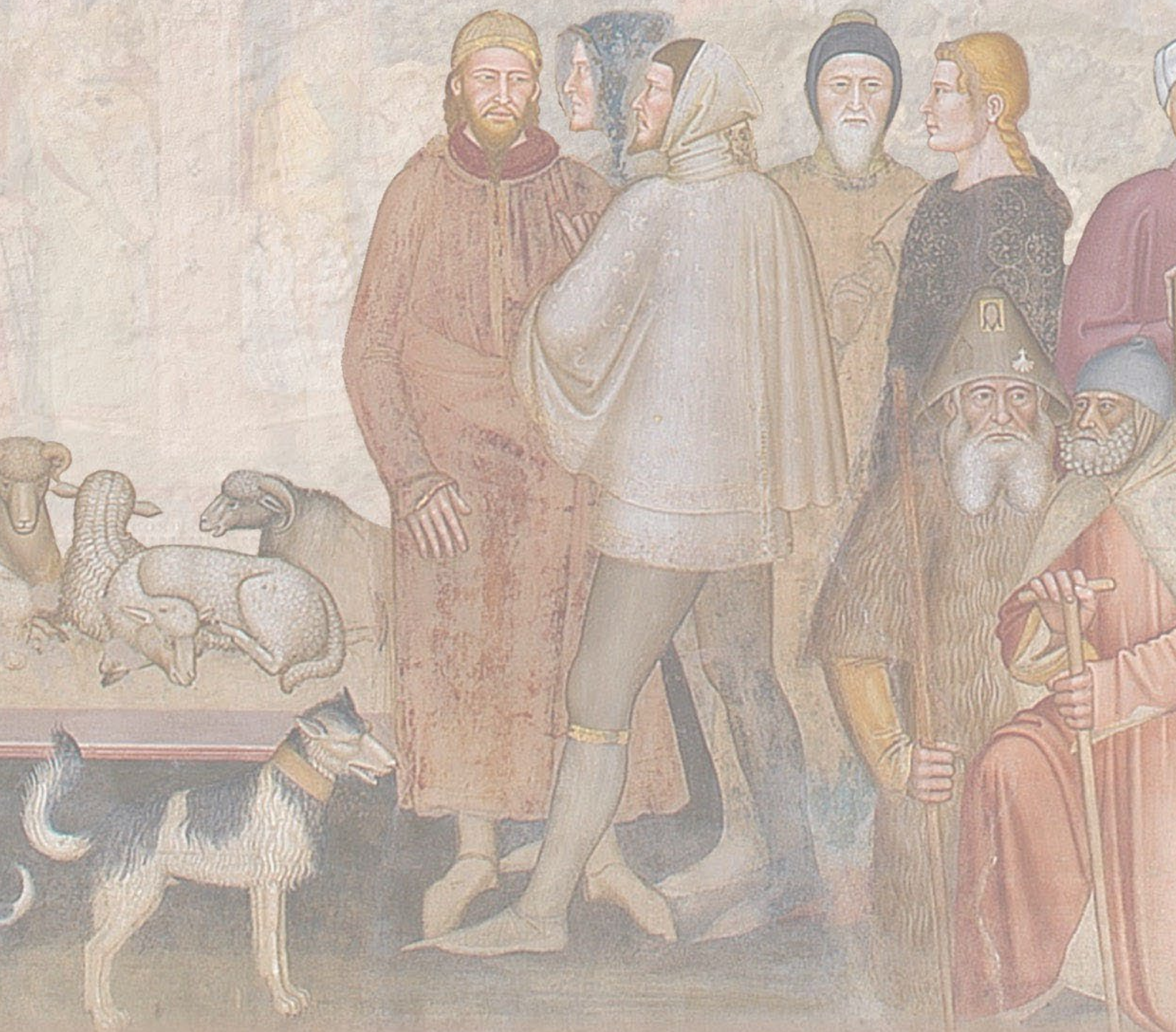
**Keywords:**

Occitan Troubadours; Galician-Portuguese Poetry; Medieval Literature; Medieval Iberian History; Cultural History.

**Biographical note:**

Fabio Barberini obtained his PhD in Romance Philology (curriculum Old French and Provençal Languages and Literatures) in 2014 from the University of Messina. He is currently a research fellow at University of Girona, where he carries out his research activity at the ILCC (Institute for Catalan Language and Culture). Previously he was a research fellow at the NOVA School of Social Sciences and Humanities in Lisbon and an associate member of the IEM (Institute for Medieval Studies), between 2019 and 2021; at the University of Girona in 2018 and at the French CNRS (National Center for Scientific Research) and at University of Toulouse 2 "Jean Jaurès" between 2016 and 2017. Since 2013 he has been a member of the Editorial Board of *Cultura Neolatina* (international journal of Romance Philology). His studies have been mainly devoted to several aspects of medieval Romance poetry, specially Old Provençal and Galician-Portuguese Lyric, like relevant problems of textual transmission (Provençal Chansonier f; Portuguese Chansonier Colocci-Brancuti); exegetical studies and critical editions of texts (the

troubadour Rostainh Berenguier de Marselha; Pero da Ponte; Alfonso X; anonymous poems of Portuguese Cancioneiro da Ajuda, among others); Angelo Colocci's notes in the Portuguese Chansonier B (Colocci-Brancuti) and Provençal Chansonier M. Moreover, he has also dealt with Anglo-Norman literature (epic and biblical translations) and contemporary Portuguese poetry (Eugénio de Andrade and his relations with the Spanish poetry of the Generation of 1927).



*Construção ou desconstrução identitária? Os Estados da Igreja sob o olhar de um viajante português no final da Idade Média*

*Identity construction or deconstruction? The Papal States through the glance of a Portuguese traveller in the late Middle Ages*

Paulo Catarino Lopes

(IEM – Instituto de Estudos Medievais; NOVA FCSH – Faculdade de Ciências Sociais e Humanas da Universidade Nova de Lisboa. Portugal)

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**Resumo:**

Na aurora do século XVI, Roma é uma cidade cosmopolita e internacional. A sua centralidade estende-se, sobretudo, aos campos da religião, da cultura e da política. É no seu seio que a diplomacia vai ganhar novos e importantes contornos, elevando a política internacional europeia a um novo patamar. Ao mesmo tempo, tendo como protagonistas as grandes potências coevas, onde sobressaem a Espanha e a França, o solo itálico torna-se o palco privilegiado para a disputa pela hegemonia no Velho Continente. A tudo isto assiste um viajante português, ao serviço da Casa de Bragança, que rumará à capital da Cristandade na qualidade de agente não oficial do seu senhor, o 4º duque de Bragança. Durante os sete anos que vai permanecer em Itália, sobretudo em Roma, o viajante luso viverá com choque, mas também deslumbramento, a experiência do contacto directo com a realidade da Igreja católica coeva, muito em particular a sua cúpula: papas e cardeais. A diferença entre *o que é* e *o que deveria ser* deixam nele uma marca impressiva, que resulta num escrito de viagem único no panorama literário português do entardecer medieval.

**Palavras-chave:**

Identidade; Alteridade; Viagem; Diplomacia; Estados da Igreja; Baixa Idade Média.

**Nota biográfica:**

Paulo Catarino Lopes é Investigador Integrado do *Instituto de Estudos Medievais (IEM)* e Investigador Associado do *CHAM – Centro de Humanidades*, ambas Unidades de Investigação da Faculdade de Ciências Sociais e Humanas da Universidade Nova de Lisboa (NOVA FCSH), instituição na qual obteve os graus de Mestre e Doutor em História após licenciar-se no mesmo domínio científico pela Faculdade de Letras da Universidade de Lisboa (FLUL).

Tendo como domínio de especialização a História Medieval (Cultura e Mentalidades), os seus interesses de investigação debruçam-se sobre os seguintes temas: Viagens e viajantes; Diplomacia e Relações Internacionais; Peregrinação; Representações mentais; Construções identitárias.



Actualmente desempenha as funções de investigador doutorado contratado na NOVA FCSH, desenvolvendo nesta qualidade um projecto intitulado «Portugal e os estrangeiros na Baixa Idade Média. Estudo comparado das representações mentais e construções identitárias que se podem encontrar nas relações diplomáticas/internacionais». Este trabalho é financiado por fundos nacionais através da FCT – Fundação para a Ciência e a Tecnologia, I.P., no âmbito da Norma Transitória – DL 57/2016/CP1453/CT0015 e do Projeto Estratégico do Instituto de Estudos Medievais – financiamento UIDB/00749/2020.

**Abstract:**

At the dawn of the 16th century, Rome is a cosmopolitan and international city. Its centrality extends, above all, to the fields of religion, culture and politics. It was here that diplomacy took on new and important features, raising European international politics to a new level. At the same time, with greater co-evolving powers, in particular Spain and France, as protagonists, Italic soil became the privileged stage of the dispute for hegemony in the Old Continent. All this was witnessed by a Portuguese traveller in the service of the House of Braganza, who went to the capital of Christendom as an unofficial agent of his master, the 4th Duke of Braganza. During the seven years he will stay in Italy, especially in Rome, the Portuguese traveller will experience with shock, but also amazement, the direct contact with the reality of the contemporary Catholic Church, especially its dome: popes and cardinals. The difference between *what is* and *what should be* leaves an impressive mark on him, which results in a unique travel writing in the Portuguese literary panorama of the medieval twilight.

**Keywords:**

Identity; Otherness; Travel; Diplomacy; Church States; Late Middle Ages.

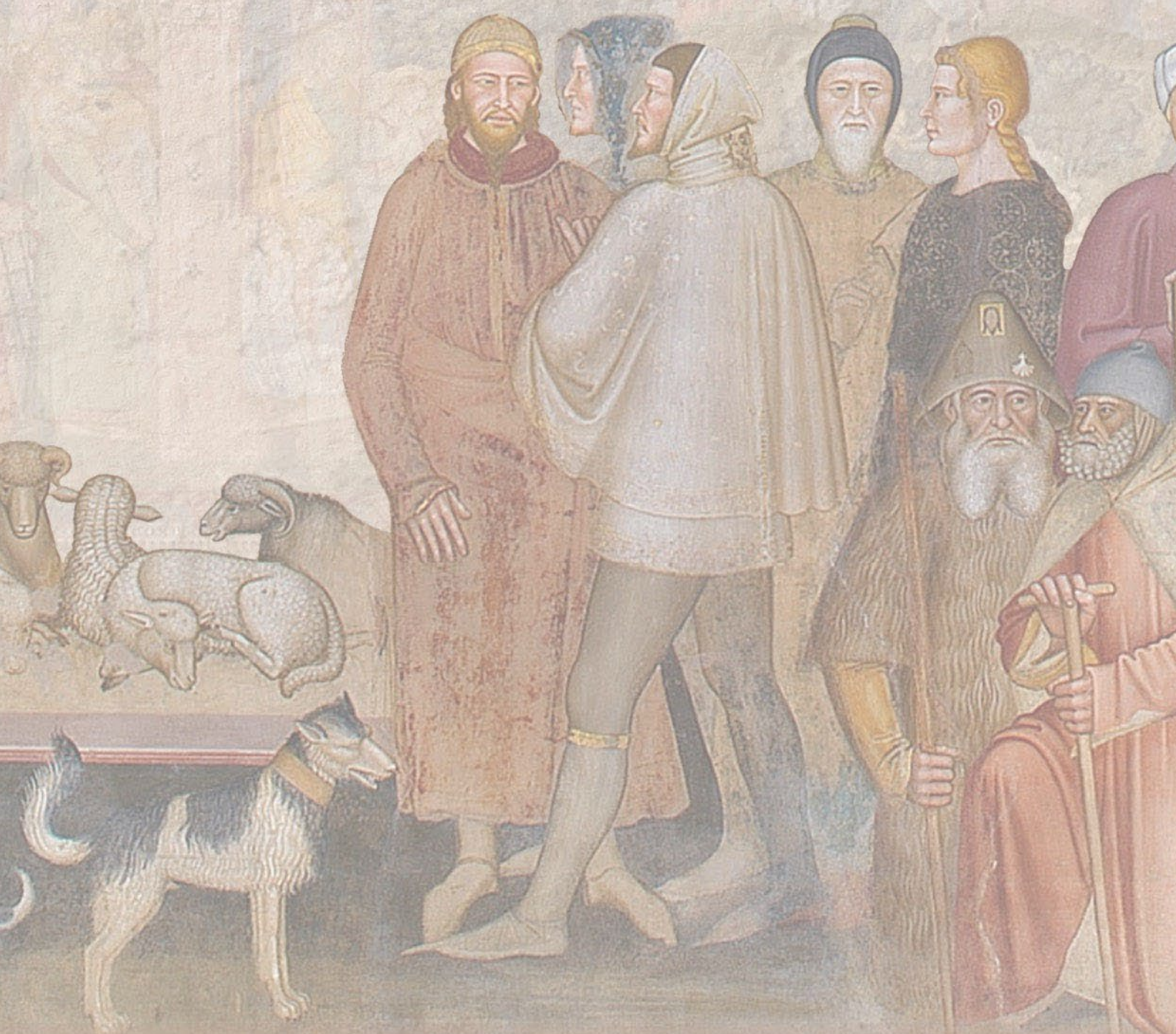
**Biographical note:**

Integrated Researcher at the *Institute of Medieval Studies* (IEM), Paulo Catarino Lopes is also Associate Researcher at *CHAM – Humanities Center*, both Research Units of the Faculty of Social Sciences and Humanities (Faculdade de Ciências Sociais e Humanas) of Universidade NOVA de Lisboa (NOVA FCSH), academic institution in which he obtained the degrees of Master and PhD in History after graduating in the same scientific domain at the School of Arts and Humanities (Faculdade de Letras) of Universidade de Lisboa (FLUL).

Having as field of specialization Medieval History (Culture and Mentalities), his research interests focus on the following subjects: Travel and travellers; Diplomacy and International Relations; Pilgrimage; Mental representations; Identity constructions.

Currently, he works as a PhD researcher hired by NOVA FCSH, developing in this context a project entitled «Portugal and the foreigners in the Late Middle Ages. Comparative study of mental representations and identity constructions that can be found in diplomatic/international relations». This work is funded by national funds through the FCT – Fundação para a Ciência

e a Tecnologia, I.P., under the Norma Transitória – DL 57/2016/CP1453/CT0015 and the Strategic Project of the Institute of Medieval Studies – financing UIDB/00749/2020.



Individuo vs linaje en la heráldica de la Edad Moderna. Cuando el blasón es el Otro.

Individual vs lineage in the heraldry of the Modern Age. When the coat of arms is the *Other*.

José Antonio Guillén Berrendero

(Universidad Rey Juan Carlos)

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### Resumen:

Nuestro objetivo es ofrecer una visión de cómo el lenguaje heráldico conforma un artefacto interpretativo de la tensión entre el individuo noble y el linaje. Formas de tensión discursiva que fue ganando peso a medida que el acceso al estamento nobiliario fue más permeable a situaciones de diversa nobleza. En este sentido, la heráldica concita los elementos más nucleares de esa tensión al ser, al mismo tiempo, el reconocimiento de unas cualidades personales y colectivas. Durante todo el siglo XVI y el XVII, el debate sobre la nobleza buscó responder a esta circunstancia. Del mismo modo, el análisis de la heráldica y su relación con la nobleza, permite una forma de aproximación al fenómeno de los estudios sobre la alteridad y la otredad que aún no han recorrido el camino que deben en la historiografía sobre la nobleza.

### Palabras clave:

Nobleza; Heráldica; Reyes de Armas; Alteridade.

### Nota biográfica:

Profesor Titular de Universidad, José Antonio Guillén Berrendero es Doctor en Historia Moderna con mención de doctor Europeus por la Universidad Complutense de Madrid (2008). Ha sido Asistente de Investigación como becario doctoral Marie Curie en el Instituto de Ciencias Sociales de la Universidad de Lisboa. Investigador Pos-doctoral Contratado (Portugal) en la Universidad de Évora (CIDEHUS). Profesor Investigador- Juan de la Cierva en Facultad de Filosofía y Letras, Universidad Autónoma de Madrid. Colaborador honorífico del departamento de Historia Moderna de la UCM, Profesor Honorífico del Dpto. de Historia Moderna de la UAM (2015).

### Abstract:

Our objective is to offer a vision of how heraldic language forms an interpretive artifact of the tension between the noble individual and the lineage. These forms of discursive tension gained weight as access to the noble estate became more permeable to diverse conditions of nobility. In this sense, heraldry brings together the most nuclear elements of this tension as it is, at the same time, the recognition of personal and collective qualities. Throughout the 16th and 17th centuries, the debate on the nobility sought to

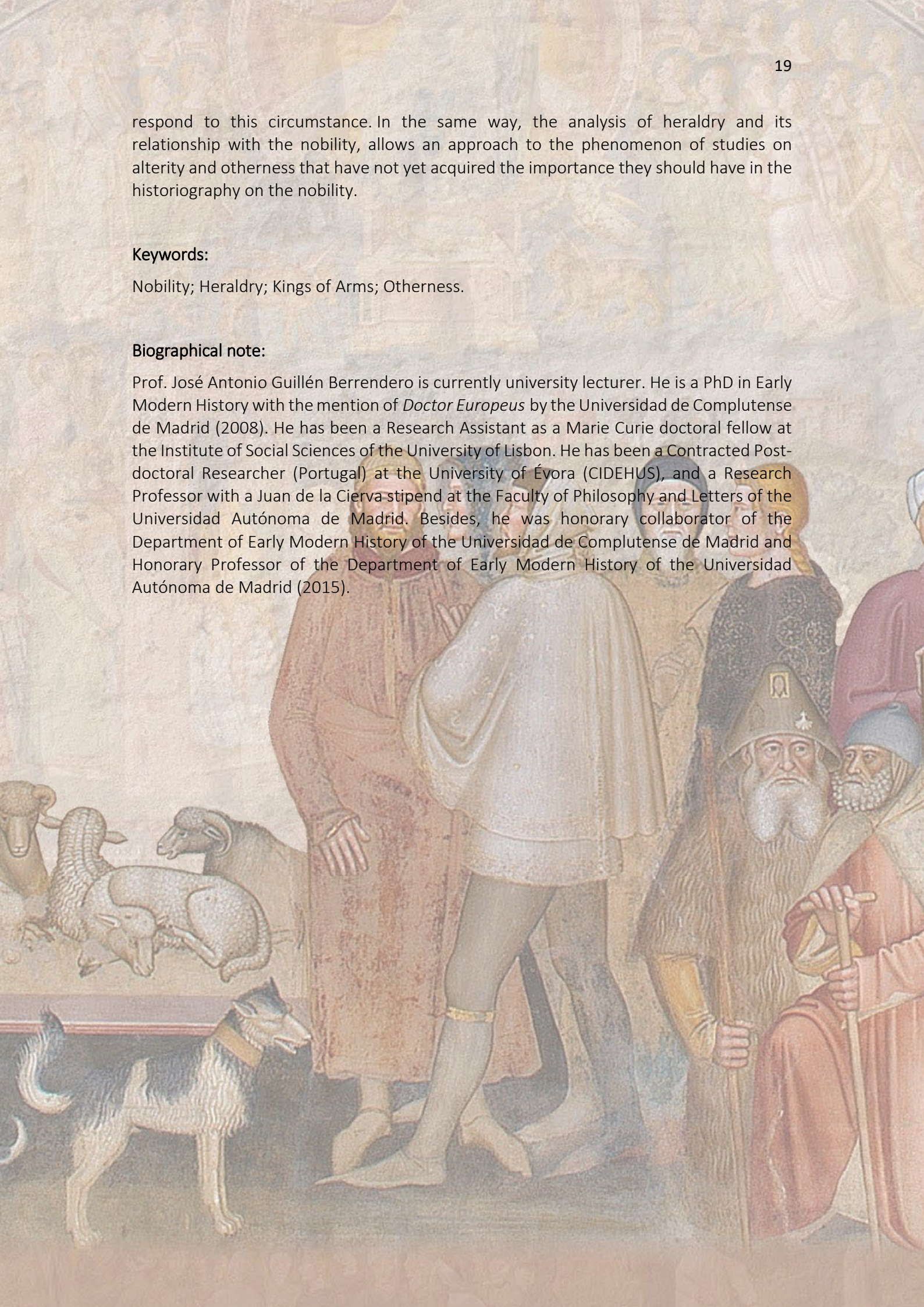
respond to this circumstance. In the same way, the analysis of heraldry and its relationship with the nobility, allows an approach to the phenomenon of studies on alterity and otherness that have not yet acquired the importance they should have in the historiography on the nobility.

**Keywords:**

Nobility; Heraldry; Kings of Arms; Otherness.

**Biographical note:**

Prof. José Antonio Guillén Berrendero is currently university lecturer. He is a PhD in Early Modern History with the mention of *Doctor Europeus* by the Universidad de Complutense de Madrid (2008). He has been a Research Assistant as a Marie Curie doctoral fellow at the Institute of Social Sciences of the University of Lisbon. He has been a Contracted Post-doctoral Researcher (Portugal) at the University of Évora (CIDEHUS), and a Research Professor with a Juan de la Cierva stipend at the Faculty of Philosophy and Letters of the Universidad Autónoma de Madrid. Besides, he was honorary collaborator of the Department of Early Modern History of the Universidad de Complutense de Madrid and Honorary Professor of the Department of Early Modern History of the Universidad Autónoma de Madrid (2015).



## Feitos humanos e feitos animais: relações a partir de relatos de viagens medievais

### Human deeds and animal traits: connections in medieval travel literature

Rafael Afonso Gonçalves

(Universidade Estadual Paulista "Júlio de Mesquita Filho" - UNESP/campus Franca)

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#### Resumo:

Nos relatos que descrevem as viagens ao Oriente distante realizadas por cristãos entre os séculos XIII e XIV, os animais figuram como um assunto frequente. Desejando ressaltar sua estranheza, ou, ao contrário, pela semelhança com aqueles mais familiares, os autores dos relatos de viagem medievais nos legaram rico material sobre a fauna oriental. Os bichos descritos nesses documentos, de modo geral, não se encontram isolados dos lugares em que supostamente haviam sido avistados, estabelecendo interações diversas, inclusive, com as pessoas ao seu redor. Esta apresentação pretende investigar as formas como foram concebidas, nessa época, as relações entre os animais e o comportamento humano, tomando como objeto as descrições presentes nos relatos de viagem sobre diferentes “nações” orientais. Seria possível, assim, identificar a existência de lógicas de entendimento do papel exercido pelos humanos sobre o mundo natural que estabelecem correspondências entre a fauna de uma região e a condução moral das pessoas que a habitavam. Considera-se, nesse sentido, que os animais, com seus diferentes tipos físicos, hábitos, formas de aproveitamento, eram tomados pelos viajantes como veículos de informação para decodificarem esse Outro e para reafirmar concepções sobre sua própria identidade.

#### Palavras-chave:

Viagens; animais; Oriente; Idade Média.

#### Nota biográfica:

Rafael Afonso Gonçalves é doutor em História (2016) pela Universidade Estadual Paulista "Júlio de Mesquita Filho" - UNESP/campus Franca, onde obteve os títulos de mestre (2011), bacharel e licenciado (2008) em História. Realizou pós-doutoramento na Universidade de São Paulo (USP) financiado pela Fundação de Amparo à Pesquisa do Estado de São Paulo (FAPESP) e dois estágios de pesquisa na Université de Rouen (França). Atualmente, atua como professor no Departamento de História da UNICENTRO (Paraná, Brasil) e consultor contratado pela Organização das Nações Unidas para a Educação, a Ciência e a Cultura (UNESCO) no âmbito do Projeto Resgate - Fundação Biblioteca Nacional. É autor de diversos estudos, entre eles, dos livros *Cristãos nas terras do Cã: As viagens dos frades mendicantes nos séculos XIII e XIV* (Editora Unesp, 2013) e *Animais e homens de um Oriente distante (séculos XII-XIV)* (Edufba, 2020).

**Abstract:**

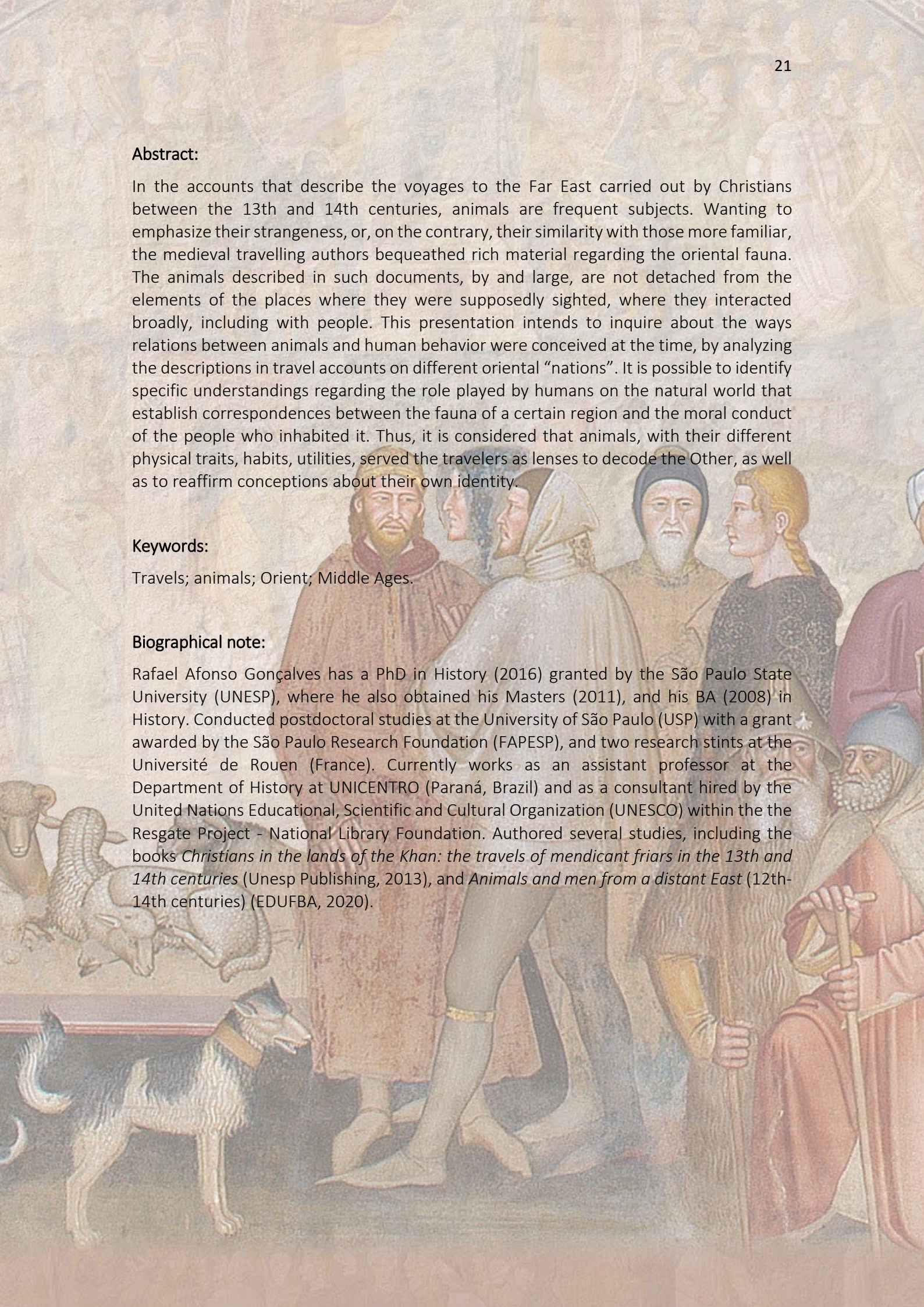
In the accounts that describe the voyages to the Far East carried out by Christians between the 13th and 14th centuries, animals are frequent subjects. Wanting to emphasize their strangeness, or, on the contrary, their similarity with those more familiar, the medieval travelling authors bequeathed rich material regarding the oriental fauna. The animals described in such documents, by and large, are not detached from the elements of the places where they were supposedly sighted, where they interacted broadly, including with people. This presentation intends to inquire about the ways relations between animals and human behavior were conceived at the time, by analyzing the descriptions in travel accounts on different oriental “nations”. It is possible to identify specific understandings regarding the role played by humans on the natural world that establish correspondences between the fauna of a certain region and the moral conduct of the people who inhabited it. Thus, it is considered that animals, with their different physical traits, habits, utilities, served the travelers as lenses to decode the Other, as well as to reaffirm conceptions about their own identity.

**Keywords:**

Travels; animals; Orient; Middle Ages.

**Biographical note:**

Rafael Afonso Gonçalves has a PhD in History (2016) granted by the São Paulo State University (UNESP), where he also obtained his Masters (2011), and his BA (2008) in History. Conducted postdoctoral studies at the University of São Paulo (USP) with a grant awarded by the São Paulo Research Foundation (FAPESP), and two research stints at the Université de Rouen (France). Currently works as an assistant professor at the Department of History at UNICENTRO (Paraná, Brazil) and as a consultant hired by the United Nations Educational, Scientific and Cultural Organization (UNESCO) within the the Resgate Project - National Library Foundation. Authored several studies, including the books *Christians in the lands of the Khan: the travels of mendicant friars in the 13th and 14th centuries* (Unesp Publishing, 2013), and *Animals and men from a distant East* (12th-14th centuries) (EDUFBA, 2020).



*Sine fide, sanctissimae vitae.* Representing Ritual in Medieval Franciscan Travelogues.

Irene Malfatto

(Independent researcher, Italia)

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**Abstract:**

From mid-13th through mid-14th century, the Franciscans established a missionary activity in the territories of the Mongol Empire and traveled extensively across China, India and Southeast Asia. The missionaries' accounts include many references to Eastern religions and rituals, generally viewed and described through the lens of Christianity. Contrary to their biased view of Islam or Judaism, the Franciscans' approach to religions such as Buddhism or Hinduism is free from superstructures. Often, the travelers describe their genuine admiration of the sense of sacrality conveyed by certain ritual practices, which occasionally led them to consider Eastern religious men as more "spiritual" than the average Western monk. Eventually, the comparison of Asian and European forms of devotion led some Franciscan missionaries to postulate the existence of a common universe of values behind Christianity and Eastern cults—a kind of "universal religion" expressed through shared rituals and devotional practices that developed in different ways across time and space, combining with different customs and environments. In this talk, I will focus on descriptions of Eastern religions left by the Franciscan missionaries William of Rubruk and John of Marignolli, examining the process of the friars' understanding of Eastern spirituality based on the recognition of a common ground of shared values.

**Keywords:**

Franciscans; Asia; Travel; Religion; Missions.

**Biographical note:**

Irene Malfatto is an Independent Scholar based in Philadelphia, USA, where she works as Manuscript Specialist for an antiquarian book dealer. She defended her PhD in 2017 in Florence, Italy, with a dissertation on Franciscan missionaries to the Mongol Empire. Her MA, defended in 2012 in Milan, Italy, led to the publication of a critical edition of John of Marignolli's travel account and to several articles and conference presentations on the subject. Most recently, Irene has taught Development of Western Civilization at Providence College (Providence, USA) and has explored the influence of medieval travel literature on early modern transatlantic voyages, while Invited Research Scholar at Brown University.

## Encountering the Self in the Eyes of the Other: Singing and Drinking in the Context of Franciscan-Mongol Encounter

Jana Valtrová

(Masaryk University, Brno, Czech Republic)

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### Abstract:

Encounters between people from distant cultures always bring about the risk of miscommunication not only because of the often-existing language barrier but also because whole symbolic systems of cultures meet, intertwine or clash. The identity of the Self is challenged when its attributes are no more self-evident but may be ignored or misunderstood by the Other. This is the adventure of travelling and the challenge of learning the Other, which requires navigating the communication between the diverse symbolic worlds of the Self and the Other.

Medieval European experience with travels to Asia represents one of the milestones in the process of development of European strategies of dealing with the Other. Unlike the contact with Islam, which was equally important for the medieval European culture, the contact with Asian Others involved the aspect of plurality – a plurality of symbolic worlds, which were to a certain degree coexisting under one rule. Although the Mongol tolerance to the diversity of worldviews and behaviours certainly wasn't unlimited, it enabled to include a variety of beliefs and ritual practices. Under the new circumstances, aspects of the Self were submitted to unexpected interpretations or were regulated. The talk will address one of the common grounds of a mutual contact – that is the social practice and significance of singing and drinking.

Music and drinking were essential parts of life at the medieval Mongol court, as testified by many witnesses. While drinking certain beverages was considered problematic by some friars, music established an important communication channel. Franciscan liking of music as a tool for mission, fitted the Mongol culture very well, although not always with a mutual understanding of its meaning and content. The talk addresses the complexity of culturally embedded meanings associated with singing and drinking on both sides of the encounter with the aim to explore mutual misunderstandings and their significance for the development of the relationship between the Self and the Other, and the self-understanding of the Self after meeting the Other.

### Keywords:

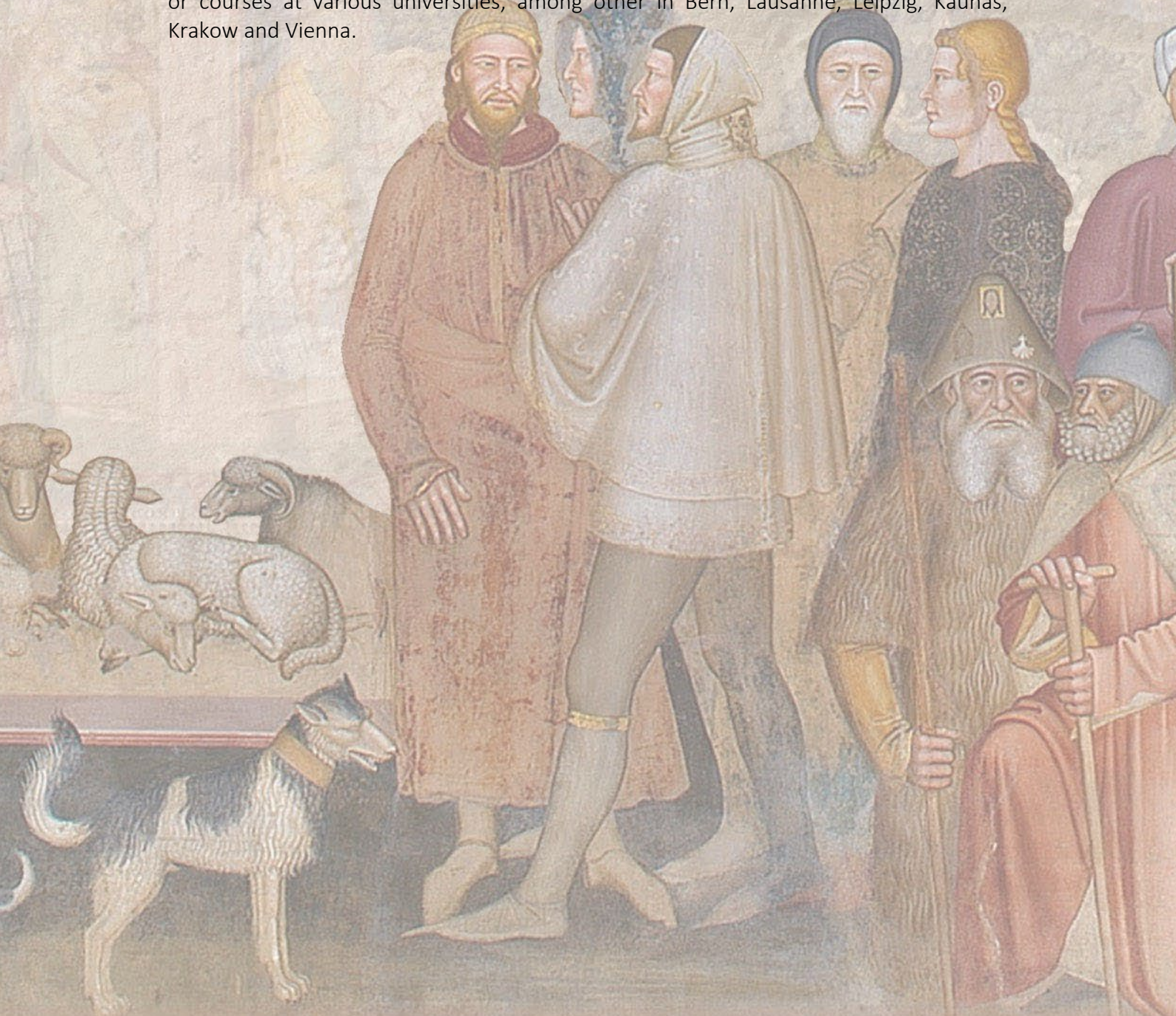
Christian Missions; Asia; Mongol empire; Franciscans; intercultural encounter; entangled histories.

### Biographical note:



Ph.D., Jana Valtrová is an assistant professor at the Department for the Study of Religions at Masaryk University (Brno, Czech Republic). She holds an M.A. in History and Religious Studies, and a Ph.D. in Religious Studies, both from Masaryk University. In her research she focuses on the questions related to the histories of Euro-Asian encounter, namely within the context of Latin Christian missions in Asia. Following up the approaches of postcolonial and connected histories her research is focused both on the conceptual as well as practical aspects of intercultural encounters and their reflection in European cultures.

She is the author of a monograph *Středověká setkání s 'jinými'. Modloslužebníci, židé, saracéni a heretici v misionářských zprávách o Asii*, Praha: Argo 2011 [*Medieval Encounters with the Other. Idolaters, Jews, Saracens and Heretics in Missionary Reports About Asia*]. She has published in number of journals including *Numen: International Review for the History of Religions*, *Studi e Materiali di Storia delle Religioni*, *Journal of Religion in Europe*, *Religio*, or *Eurasian Studies*. As a visiting scholar she delivered lectures or courses at various universities, among other in Bern, Lausanne, Leipzig, Kaunas, Krakow and Vienna.



## Layered Selves, Diverse Others: The Example of Ma Huan

Kim M. Phillips

(University of Auckland, New Zealand)

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### Abstract:

The purpose of this paper is twofold. First is to return to reflections on constructions of self and other in medieval travel writing, a topic I have previously explored in relation to medieval European travellers. The second is to add a global medieval dimension through considering travel writing from outside Europe, in this case the book of the Muslim Chinese author Ma Huan who composed an account of countries from Champa (central Vietnam) to Mecca following his ocean voyages as interpreter with Zheng He, commander of the Treasure Fleets, from 1413 to 1431. Most official records of Zheng He's expeditions from southeast Asia to eastern Africa were destroyed soon after the final voyage of 1433, which makes the preservation of Ma Huan's text still more precious. In his book, *Ying-yai Sheng-lan*, Ma Huan provided descriptions of the peoples, geography, climate, economy, social customs, legal systems, and trade products of the countries visited. While one might expect him to take a superior tone, given the Treasure Fleet's purpose to project the power and majesty of Ming China over its tribute nations and to secure trading relationships advantageous to itself, Ma Huan's record is, with a few exceptions, dispassionate and at times admiring of the foreign places observed. As a Muslim, he was particularly inclined to commend the many Islamic nations visited, while also reflecting Ming imperial interests in trade and expanding the tributary system. I will suggest a method for reading travellers' records that adopts conceptions of selfhood and otherness appropriate to the 'social logic' of medieval travel literature and is also applicable to texts by European authors. Not only the layered selves and multiple motivations of individual writers such as Ma Huan must be considered but also circumstances of authorial collaboration and textual production, as must the contextual motivations guiding specific constructions of otherness. Self and other emerge as elaborate assemblages that blend together to constitute identity.

### Keywords:

Travel writing; China; Islam; Medieval; Identity.

### Biographical note:

Kim M. Phillips is Professor of History at the University of Auckland, New Zealand. Her research explores medieval European and other cultures in their global contexts (c. 1100-1550). She has written extensively on medieval travel writing, cross-cultural encounters, and ethnicities, as well as on women, gender, sexuality and the body. Her publications include *Before Orientalism: Asian Peoples and Cultures in European Travel Writing, 1245-1510* (Philadelphia: University of Pennsylvania Press, 2014); (with Barry Reay) *Sex Before*

*Sexuality: A Premodern History* (Cambridge: Polity, 2011); and *Medieval Maidens: Young Women and Gender in England, 1270-1540* (Manchester: Manchester University Press, 2003). Her current research covers a range of interests from exploration literature in the global Middle Ages to social and cultural histories of women's bodies.



**Becoming the other: Rus' pilgrims in Holy sites****Convirtiéndose en el otro: peregrinos de la Rus' a los Santos Lugares**

Susana Torres Prieto

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**Abstract:**

After the late conversion of Kyivan Rus' in 988, the Church was undoubtedly the most relevant cultural institution in the newly Christian polity, since they were in complete control of literary and artistic transmission. From the pre-Mongol period, we have in Kyivan Rus' the accounts of pilgrimages to Jerusalem and Constantinople by two prominent churchmen, Daniel the Hegumen and Anthony of Novgorod, respectively. The appropriation of Byzantine Christian culture and heritage was key in the self-definition of the Rus' as a Christian people. In this process, Kyivan letters also inherited a Christian geography and cosmogony that was previously unknown to them in their religious dimension. The analysis of these two texts should help us understand how did their authors understand the role of Kyivan Rus' within the topography of Christian oikoumene.

**Keywords:**

Medieval pilgrimage; Jerusalem; Kyivan Rus'; Byzantine Orthodoxy; Christian topography.

**Biographical note:**

Susana Torres Prieto is Associate Professor of Humanities at IE University (Segovia). She is also Associate Researcher at Harvard University as scientific director of the digital humanities project "The Golden Age of Kyivan Rus". She has published extensively on medieval Slavic history and culture. Her two latest monographs, *The Early Slavs: The First Centuries of Eastern Europe* (Routledge) and *The Slavic Alexanders* (Cambridge University Press) are due to appear early in 2023.

**Resumen:**

Tras la conversión tardía de la Rus' de Kyiv al cristianismo en el año 988, la Iglesia se convirtió sin duda en la institución cultural más importante de nuevo estado cristiano, dado que ejercían un control absoluto sobre el proceso de transmisión literaria y artística. De la época anterior a la invasión mongola, conservamos en Kyivan Rus' dos relatos de peregrinaciones a Jerusalén y Constantinopla por parte de dos figuras relevantes de la iglesia kievita, Daniel el Hegúmeno y Antonio de Nóvgorod, respectivamente. La

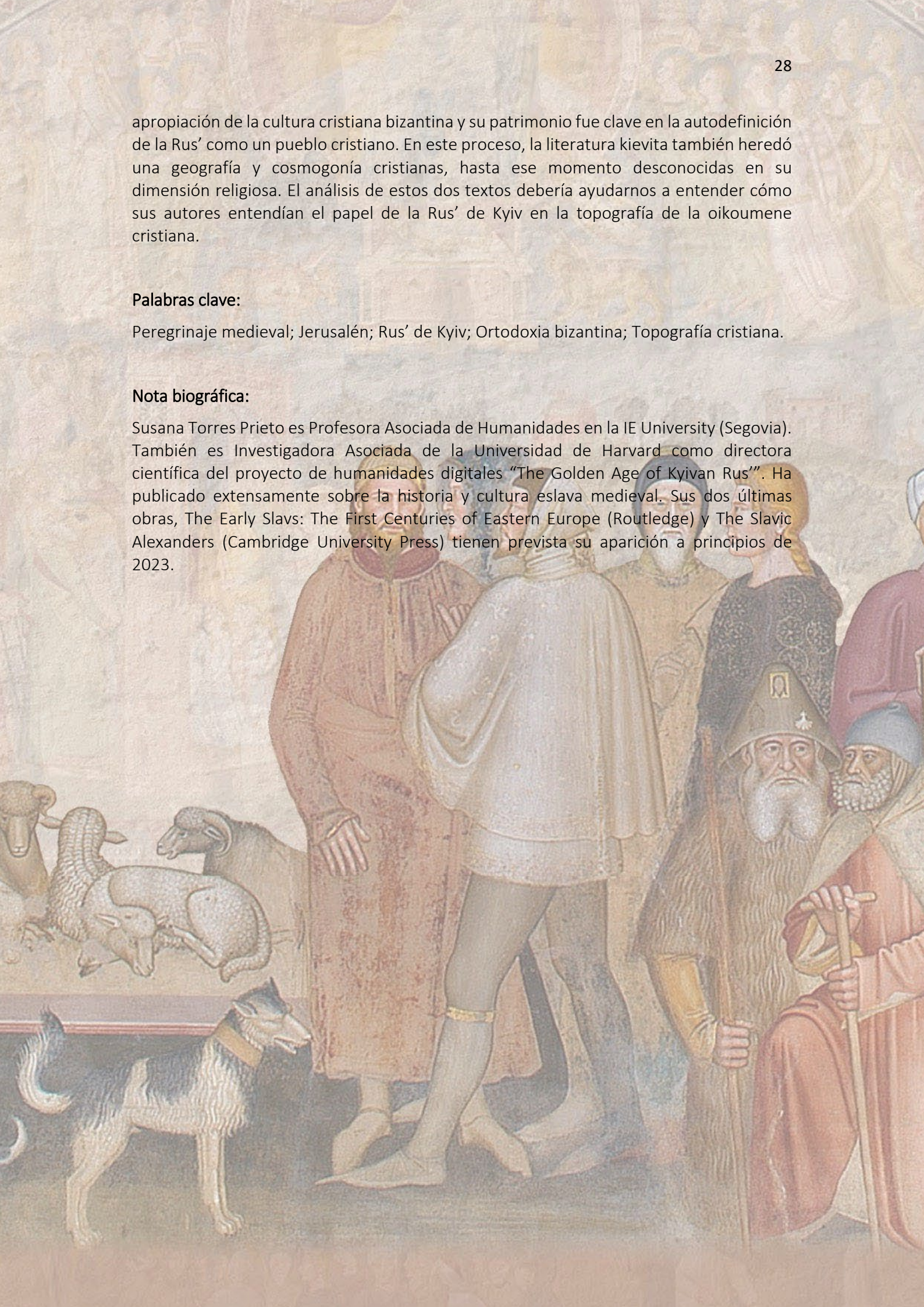
apropiación de la cultura cristiana bizantina y su patrimonio fue clave en la autodefinición de la Rus' como un pueblo cristiano. En este proceso, la literatura kievita también heredó una geografía y cosmogonía cristianas, hasta ese momento desconocidas en su dimensión religiosa. El análisis de estos dos textos debería ayudarnos a entender cómo sus autores entendían el papel de la Rus' de Kyiv en la topografía de la oikoumene cristiana.

**Palabras clave:**

Peregrinaje medieval; Jerusalén; Rus' de Kyiv; Ortodoxia bizantina; Topografía cristiana.

**Nota biográfica:**

Susana Torres Prieto es Profesora Asociada de Humanidades en la IE University (Segovia). También es Investigadora Asociada de la Universidad de Harvard como directora científica del proyecto de humanidades digitales "The Golden Age of Kyivan Rus'". Ha publicado extensamente sobre la historia y cultura eslava medieval. Sus dos últimas obras, *The Early Slavs: The First Centuries of Eastern Europe* (Routledge) y *The Slavic Alexanders* (Cambridge University Press) tienen prevista su aparición a principios de 2023.



## The Visits of Bosnian Envoys to Mediterranean Courts during the Fifteenth Century

Emir O. Filipović

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### Abstract:

During the fifteenth century the Kingdom of Bosnia was subjected to relentless military, political and economic pressure from the ever expanding Ottoman Empire. The Bosnian ruling elites understood very early on that they could not withstand this advance without external assistance so they turned towards neighbouring Christian powers for help. In order to conduct negotiations with their potential allies in the Mediterranean, Bosnian kings and nobles sent their envoys and messengers to the Kingdom of Naples, the Venetian Republic and various other states on the Apennine Peninsula. These envoys acted as representatives of their lords and of the land of Bosnia in general, meaning that they had a great impact on how Bosnia was perceived by their contemporaries. On the other hand, their visits naturally implied a lot of cultural exchange and they brought back home many interesting objects and ideas. One such phenomenon was the spreading of chivalry and chivalric orders through international diplomacy. This paper will briefly present those instances when envoys were sent from Bosnia to the courts of the Mediterranean lands, and will particularly concentrate on the occasions when these messengers were accepted into various orders of chivalry.

### Keywords:

Bosnia; Mediterranean; Diplomacy; Messengers; Chivalry.

### Biographical note:

Emir O. Filipović is Associate Professor in Medieval history and Head of the Doctoral Studies Programme in History at the University of Sarajevo, Bosnia and Herzegovina.

**Alteridades simbólicas: evocações islâmicas na heráldica da nobreza portuguesa****Symbolic alterities: Islamic evocations in the heraldry of the Portuguese nobility**

Miguel Metelo de Seixas

(IEM – Instituto de Estudos Medievais)

[miguelmeteloseixas@fcsb.unl.pt](mailto:miguelmeteloseixas@fcsb.unl.pt)**Resumo:**

As origens da heráldica da nobreza medieval portuguesa permanecem obscuras, dada a inexistência de um inventário geral das suas manifestações sigilares e líricas. Contudo, partindo dos exemplares conhecidos e estudados, e da teoria das “famílias heráldicas” emitida por António Machado de Faria, é possível descortinar alguma coerência nos usos heráldicos das linhagens portuguesas dos séculos XIII e XIV. Entre os factores visuais comuns desta heráldica, contam-se as figuras apropriadas à simbólica islâmica, dispostas de forma que atesta a vitória alcançada sobre elas. Esta será uma chave importante para compreender a formação da heráldica da nobreza portuguesa. Nos séculos XV e XVI, tal chave será reactivada no contexto da expansão ultramarina para o Norte de África, pela qual novos sinais de alteridade acabarão por integrar a expressão visual desta camada social, evocando repetidamente a vitória sobre as forças islâmicas mas caldeando-a com a presença de elementos considerados exóticos.

**Palavras-chave:**

Heráldica; Nobreza; Portugal; Islão; Alteridade.

**Nota biográfica:**

Doutor em História (2010), é investigador integrado do Instituto de Estudos Medievais/Faculdade de Ciências Sociais e Humanas/Universidade Nova de Lisboa (desde 2011), onde coordenou o grupo de investigação “Imagens, Textos e Representações” (2019-2021). Lecciona actualmente diversas disciplinas de 1.º, 2.º e 3.º ciclo da FCSH-NOVA. Coordenou o projecto “In the Service of the Crown. The use of heraldry in royal political communication in Late Medieval Portugal” (IEM e Universität Münster, financiado por Volkswagen Stiftung). Participou ou participa em numerosos projectos de investigação, entre os quais “BAHIA 16-19. Salvador da Bahia: American, European and African forging of a colonial capital city” (2012-2016), “Public Rituals in the Portuguese Empire (1498-1822)” (2018-2022), “A casa Senhorial em Portugal, Brasil & Goa” (2018-2022), “A Casa Senhorial em Lisboa e no Rio de Janeiro (séculos XVII, XVIII e XIX). Anatomia dos Interiores” (2011-2014). Foi bolseiro de pós-doutoramento (2011-2017) e de doutoramento (2007-2010) FCT, e professor convidado nas seguintes universidades: École Pratique des Hautes Études, Universidade Federal da Bahia, Università degli Studi di Firenze, Université de Poitiers, Università degli Studi di Viterbo e Università degli Studi di Roma III. Na área da heráldica e da história, conta com cerca de uma centena de publicações (livros próprios e coordenados,

capítulos de livros, artigos, catálogos de exposições, recensões críticas) editadas em Portugal, Brasil, França, Espanha, Alemanha, Grã-Bretanha e Itália, com destaque para: *Heráldica, representação do poder e memória da nação* (2011), *Estudos de heráldica medieval* (coordenação com Maria de Lurdes Rosa, 2012), *Quinas e castelos, sinais de Portugal* (2019) e *Heraldry in Medieval and Early Modern State-Rooms - towards a typology of heraldic programmes in spaces of self-representation* (coordenação com Torsten Hiltmann, 2020). Foi presidente do Instituto Português de Heráldica e director da revista *Armas e Troféus* (2010-2021).

**Abstract:**

The origins of the heraldry of the medieval Portuguese nobility remain obscure, given the non-existence of a general inventory of its sigillar and lithic manifestations. However, based on the known and studied specimens, and on the theory of the "heraldic families" issued by António Machado de Faria, it is possible to discern some coherence in the heraldic uses of the Portuguese lineages of the 13th and 14th centuries. Among the common visual elements of this heraldry are the figures appropriate to Islamic symbolism, arranged in a way that attests to the victory achieved over them. This is an important key for understanding the formation of the heraldry of the Portuguese nobility. In the 15th and 16th centuries, this key will be reactivated in the context of the overseas expansion to North Africa, by which new signs of alterity will end up integrating the visual expression of this social stratum, repeatedly evoking the victory over the Islamic forces, but mixing it with the presence of elements considered exotic.

**Keywords:**

Heraldry; Nobility; Portugal; Islam; Otherness.

**Biographical notice:**

History Ph.D. (2010), is since 2011 researcher at the Institute for Medieval Studies / NOVA-FCSH. Has coordinated the project "In the Service of the Crown. The use of heraldry in royal political communication in Late Medieval Portugal" (IEM and Universität Münster, funded by Volkswagen Foundation, 2015-2018). Visiting professor at the École Pratique des Hautes Études and at the universities Federal da Bahia, Poitiers, Firenze, Viterbo and Roma III. Has published nearly one hundred works (including books, edited books, book chapters, articles, catalogues, and reviews), among which *Heráldica, Representação do Poder e Memória da Nação* (2011); *Estudos de heráldica medieval* (with Maria de Lurdes Rosa, 2012); *Quinas e Castelos, Sinais de Portugal* (2019); *Heraldry in Medieval and Early Modern State-Rooms - towards a typology of heraldic programmes in spaces of self-representation* (with Torsten Hiltmann, 2021); and *Devises, lettres, chiffres et couleurs : un code emblématique, 1350-1550* (with Laurent Hablot and Matteo Ferrari, 2022). He has been president of the Portuguese Heraldry Institute and director of the heraldic journal *Armas e Troféus* from 2010 to 2021.



## The "Jap"and the Portuguese in a Civilizational Dialogue by Luís Fróis (16th century)

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### Resumo:

A expansão e a ocupação portuguesas nas terras do Oriente constituíram um tempo-espaço privilegiado para a construção do outro e dos mecanismos identitários relativos ao universo cristão europeu. O binômio alteridade/ identidade não deve ser concebido apenas como forma antagônica de entender, explicar e dominar o encontro com o diferente, mas também de comparar, hierarquizar, ordenar, classificar, incluir ou excluir padrões culturais desconhecidos. Muitos textos quinhentistas demonstram estas ações, explicitando categorias diversas de equiparação aos costumes já conhecidos ou explicitando as diversas distâncias entre os grupos dominados/dominantes. Neste sentido, ao compreender e detectar a diferença, impõe-se quase sempre um “modelo superior” que servirá para a evangelização dos novos gentios. *O TRATADO EM QUE SE CONTEM MUITO SUCINTA E ABREVIADAMENTE ALGUMAS CONTRADIÇÕES E DIFERENÇAS DE COSTUMES ENTRE A GENTE DE EUROPA E EM ESTA PROVÍNCIA DE JAPÃO*, escrito pelo jesuíta Luís Frois por volta de 1585 é um rico exemplo disto. Conhecido como um diálogo civilizacional, este texto é dos mais ricos escritos para informação de parte dos leitores ibéricos que se deleitavam com as narrativas chegadas até a Europa. Lia-se cartas, tratados e até histórias ou contava-se oralmente com um certo exagero ou fantasia sobre o exotismo “destas gentes.”

### Palavras-chave:

Evangelização; Identidade/Alteridade; Narrativa; Tratado Quinhentista; Diálogo civilizacional.

### Nota biográfica:

Professora catedrática em História Medieval na Universidade Federal Fluminense, Niterói. Rio de Janeiro. Brasil (UFF). Membro ativo e pesquisadora na Pós-Graduação em História Medieval, onde leciona cursos e orienta teses de doutorado e dissertações de mestrado em História Medieval. Coordenadora do *Scriptorium-Laboratório de Estudos Medievais e Ibéricos*.

### Abstract:

The Portuguese expansion and occupation in the lands of the East constituted a privileged time-space for the construction of the other and of the identity mechanisms related to the European Christian universe. The binomial alterity/identity should not only be

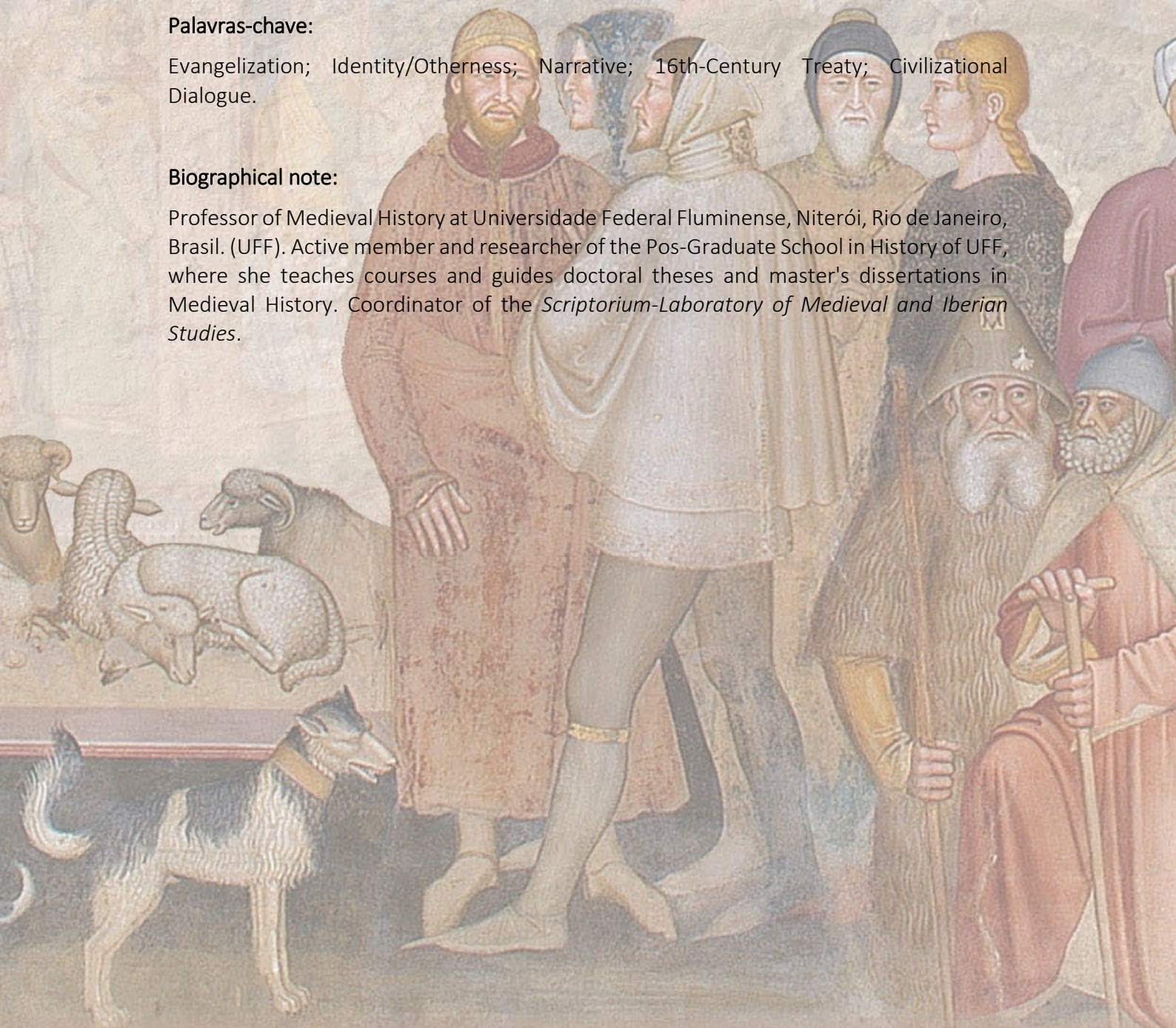
conceived as an antagonistic way of understanding, explaining and dominating the encounter with the different, but also of comparing, hierarizing, ordering, classifying, including or excluding unknown cultural patterns. Many 16th century texts demonstrate these actions, explaining different categories of equating to already known customs or explaining the various distances between the dominated/dominant groups. In this sense, in understanding and detecting the difference, a "superior model" is almost always needed to serve for the evangelization of the new Gentiles. The Treaty in which there is very succinct and abbreviated some contradictions and differences of customs between the people of Europe and this province of Japan, written by the Jesuit Luís Frois around 1585 is a rich example of this. Known as a civilizational dialogue, this text is one of the richest written for information from Iberian readers who dewed themselves with the narratives that arrived in Europe. Letters, treatises and even stories were read or told orally with a certain exaggeration or fantasy about the exoticism "of these peoples."

**Palavras-chave:**

Evangelization; Identity/Otherness; Narrative; 16th-Century Treaty; Civilizational Dialogue.

**Biographical note:**

Professor of Medieval History at Universidade Federal Fluminense, Niterói, Rio de Janeiro, Brasil. (UFF). Active member and researcher of the Pos-Graduate School in History of UFF, where she teaches courses and guides doctoral theses and master's dissertations in Medieval History. Coordinator of the *Scriptorium-Laboratory of Medieval and Iberian Studies*.



“Sair de cativo asy per rendiçom como per resgate de huuns por outros...” - os alfaqueques nas fronteiras entre cristãos e muçulmanos

"To leave captivity so for redemption as by ransom of one another ..." - the *alfaqueques* on the borders between Christians and Muslims

Edite Martins Alberto

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### Resumo:

As primeiras referências à apreensão de cativos resultantes de conflitos militares entre cristãos e muçulmanos aparecem mencionados nas crónicas referentes à conquista territorial inerente à formação do reino de Portugal. Estes conflitos, com consequente troca de prisioneiros entre ambos os campos beligerantes, foram uma constante ao longo da época medieval, agravando-se com a conquista de Ceuta em 1415. A presença de portugueses no Norte de África incrementa os resgates, fruto da política de constantes investidas militares, com consequente aumento do número de cativos.

A fim de resgatar os cativos, tanto por bens como pela troca entre prisioneiros, surgiu o ofício de alfaqueque. Sob a garantia de um salvo-conduto, exerciam a sua função, após os conflitos militares, tanto do lado dos reis cristãos como dos governadores muçulmanos. Este ofício semimilitar de origem árabe, surgiu em Portugal durante o tempo da formação do reino e tornou-se uma dignidade de relevo de nomeação régia com a conquista das praças norte africanas.

Nesta apresentação pretendemos abordar a origem e as competências do cargo de alfaqueque e explorar como os detentores deste ofício, funcionavam como portadores de notícias, mensageiros de cartas e ordens, constituindo importantes intermediários entre as sociedades cristãs e muçulmanas.

### Palavras-chave:

Resgate de cativos; Alfaqueque; Cristãos; Muçulmanos; Mediador.

### Nota biográfica:

Edite Martins Alberto é doutorada em História Moderna (Universidade do Minho, Portugal, 2011) e mestre em Descobertas e História Moderna Portuguesa (NOVA FCSH, Portugal, 1994). Investigadora integrada desde 2012 no CHAM - Centro para as Humanidades, unidade de investigação da NOVA FCSH e Universidade dos Açores. Atualmente, é coordenadora e investigadora principal do projeto *MOVING CITY - Cidades feitas para a guerra: um exército europeu no final do século XVI Marrocos* (EXPL/HAR-

HIS/1521/2021), apoiado pela Fundação Portuguesa para a Ciência e a Tecnologia. Colaborou em projetos de investigação relacionados com o estudo da presença portuguesa em Marrocos nos séculos XVI a XVIII (NOVA FCSH e UMinho), história dos jogos de tabuleiro em Portugal (FC ULisboa), marcas de ciência e tecnologia na cidade de Lisboa (FC ULisboa) e, ultimamente, no projeto *LxConventos – Casas religiosas de Lisboa: Da cidade sagrada à cidade laica* (IHA, IHA, NEW FCSH, ANTT e CMLisboa).

Atualmente, trabalha no Departamento Cultural do Património Cultural da Câmara Municipal de Lisboa onde é uma das coordenadoras do projeto *Hospital Real de Todos-os-Santos: A cidade e a saúde pública na época moderna* e, nos últimos tempos tem desenvolvido estudos sobre as epidemias na história de Lisboa. Tem experiência como investigadora em património cultural, divulgação cultural e na história de Lisboa e Portugal, com diversas publicações e apresentações em conferências científicas nacionais e internacionais.

#### **Abstract:**

The first references to the seizure of captives resulting from military conflicts between Christians and Muslims appear mentioned in the chronicles referring to the territorial conquest inherent to the formation of the kingdom of Portugal. These conflicts, with consequent exchange of prisoners between both belligerent camps, were a constant throughout medieval times, worsening with the conquest of Ceuta in 1415. The presence of Portuguese in North Africa increases the ransoms, as the result of the policy of constant military attacks, with consequent increase in the number of captives.

To ransom the captives, both for goods and for the exchange between prisoners, the profession of *alfaqeeque* emerges. Under the guarantee of a safe conduct, they exercised their function after the military conflicts, in both sides of Christian kings and Muslim governors. This semi-military office of Arab origin is established in Portugal during the time of the formation of the kingdom and became a dignity of royal appointment given the occupation of the North African military cities.

In this presentation we intend to address the origin and competencies of the position of *alfaqeeque* and explore how the holders of this office, functioned as carriers of news, messengers of letters and orders, constituting important intermediaries between Christian and Muslim societies.

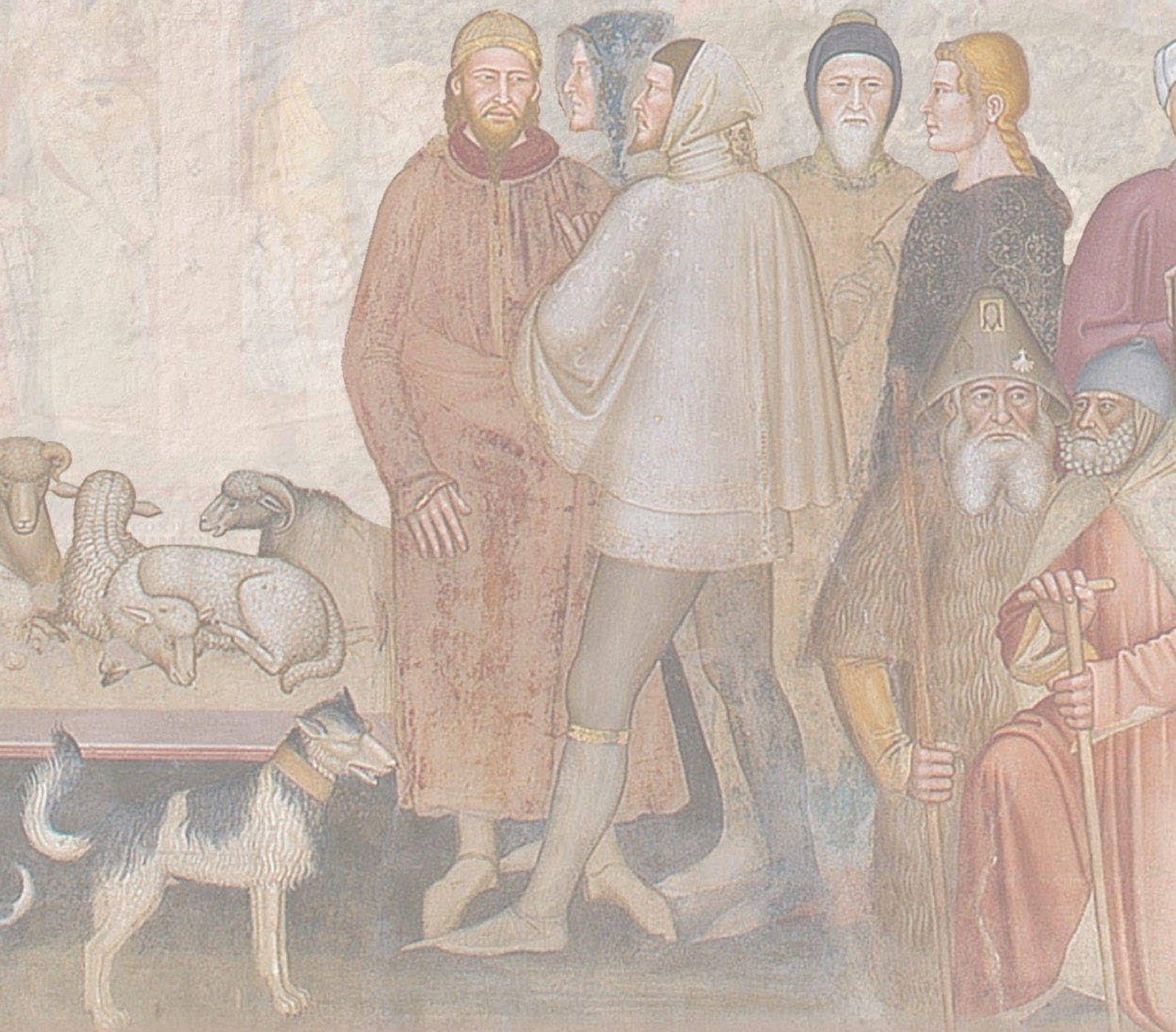
#### **Keywords:**

Ransoming of captives, *Alfaqeeque*, Christians, Muslims, Mediator.

#### **Biographical note:**

Edite Martins Alberto holds a PhD degree in Early Modern History (Universidade do Minho, Portugal, 2011) and a master's degree in Discoveries and Modern Portuguese History (NOVA FCSH, Portugal, 1994). Integrated researcher since 2012 at the CHAM - Centre for the Humanities, a research unit of the NOVA FCSH and Universidade dos Açores. Currently, coordinator and principal investigator of the project *MOVING CITY* -

*Cities made for war: a European army in late Sixteenth-Century Morocco* (EXPL/HAR-HIS/1521/2021), supported by Portuguese FCT - Fundação para a Ciência e Tecnologia. Collaborated in research projects related to the study of the Portuguese presence in Morocco in the XVI to XVIII centuries (NOVA FCSH and UMinho), history of board games in Portugal (FC ULisboa), marks of science and technology in Lisbon city (FC ULisboa) and, lately, in the project *LxConventos - Lisbon Religious Houses: From the sacred city to secular city* (IHA, NOVA FCSH, ANTT and CMLisboa). Currently, works at the Cultural Heritage Studies in Lisbon Municipality's Cultural Department where is one of the coordinators of the project *All Saints Royal Hospital: The city and the public health in Early Modern times* and, in recent times, has developed studies on plague outbreaks in the history of Lisbon. She has experience as a researcher in cultural heritage, cultural dissemination and in the history of Lisbon and Portugal, with various publications and presentations in national and international scientific conferences.



## La construcción de una identidad: san Carlos de Aragón, entre la santidad y la leyenda

### The construction of an identity: San Carlos de Aragón, between holiness and legend

Vera Cruz Miranda Menacho

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#### Resumen:

Las identidades pueden construirse por medios de diversos discursos, como en el caso de la construcción de la santidad del príncipe de Viana, san Carlos de Aragón. El príncipe taumaturgo, tras su muerte, ocurrida en 1461, se convierte en el representante de los intereses del Principado de Cataluña y de la defensa de sus libertades, a pesar de que se trataba de un príncipe navarro que nunca había pisado suelo catalán, un extranjero, a ojos de los catalanes, como símbolo de la defensa de las leyes de Cataluña. Una utilización política que no terminó tras la guerra civil catalana sino que volvió a recordarse durante el siglo XIX, en el contexto del nacionalismo identitario catalán.

#### Palabras clave:

Príncipe de Viana; Santidad; Guerra Civil; Cataluña.

#### Nota biográfica:

Vera-Cruz Miranda Menacho se doctoró en Historia por la Universidad de Barcelona en el año 2012 y actualmente profesora del Área de Historia Medieval de la Universidad Rey Juan Carlos.

Ha dedicado la mayor parte de su investigación a la figura de Carlos de Aragón y Navarra, príncipe de Viana, especialmente sus últimos años de vida, aquellos que corresponden con su estancia por tierras de la Corona de Aragón, dedicándose especialmente a su trayectoria política, así como la cortesana y la cultural. Sus investigaciones han ido dirigidas también al estudio de la corte del príncipe, tanto la del reino de Navarra como la de la Corona de Aragón y otros aspectos derivados de las prácticas áulicas. Es autora de diversos artículos académicos sobre la corte del príncipe de Viana, sus finanzas y otras cuestiones políticas de la Baja Edad Media, así como autora de una monografía sobre el Príncipe de Viana que abarca el contexto político e histórico de parte del siglo XV y, por tanto, de los reinos de Castilla, Navarra y Aragón.

#### Abstract:

Identities can be constructed by means of various discourses, as in the case of the construction of the sanctity of the Prince of Viana, Saint Charles of Aragon. The

Thaumaturgical prince, after his death, which occurred in 1461, becomes the representative of the interests of the Principality of Catalonia and the defense of its freedoms, even though he was a Navarrese prince who had never set foot on Catalan soil, a foreigner, in the eyes of the Catalans, as a symbol of the defense of the laws of Catalonia. A political use that did not end after the Catalan civil war but was remembered again during the nineteenth century, in the context of Catalan identity nationalism.

**Keywords:**

Prince of Viana; Holiness; Civil War; Catalonia.

**Biographical note:**

Vera-Cruz Miranda Menacho received her PhD in History from the University of Barcelona in 2012 and is currently a professor in the Area of Medieval History at the Rey Juan Carlos University. He has dedicated most of his research to the figure of Charles of Aragon and Navarre, Prince of Viana, especially his last years of life, those that correspond to his stay in the lands of the Crown of Aragon, dedicating himself especially to his political career, as well as the courtesan and cultural. His research has also been directed to the study of the prince's court, both that of the kingdom of Navarre and that of the Crown of Aragon and other aspects derived from aulic practices. She is the author of several academic articles on the court of the Prince of Viana, his finances, his funerals and other political issues of the Late Middle Ages, as well as the author of a monograph on the Prince of Viana that covers the political and historical context of part of the fifteenth century and, therefore, of the kingdoms of Castile, Navarre and Aragon.



*Ar-rihla fi talab al-'ilm* (“A viagem à procura do conhecimento”): As viagens dos árabes na Idade Média e o desenvolvimento dos conhecimentos náuticos

*Ar-rihla fi talab al-'ilm* (“The voyage in search of knowledge”): The voyages of the Arabs in the Middle Ages and the development of nautical knowledge

Natália Maria Lopes Nunes

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**Resumo:**

Os árabes dominavam os mares e tinham conhecimentos de navegação que lhes permitiam desenvolver relações comerciais entre vários povos. Esses conhecimentos da ciência náutica, da astronomia e cartografia foram trazidos pelos árabes para o Ocidente. Eles desenvolviam as suas navegações essencialmente no Mar Vermelho e as suas rotas marítimas ligavam o Mediterrâneo à costa de Marrocos. Além disso, a Índia era para eles uma escala, sobretudo para as ligações marítimas entre a China e a Indochina.

Os relatos dos geógrafos árabes contribuíram muito para a divulgação das narrativas sobre as viagens marítimas. Al-Idrisī, com a história d’ “Os Aventureiros de Lisboa”, demonstra bem o carácter maravilhoso desses relatos. Posteriormente, todos esses aspectos contribuíram para que Portugal fosse pioneiro nas navegações dos séculos XV e XVI.

**Palavras-chave:**

Aventureiros; al-Lixbūnā; Viagem, Mar, Árabes.

**Nota Biográfica:**

Natália Maria Lopes Nunes, professora, doutorada em Literatura Portuguesa Medieval. Pós-Doutorada na área da Literatura Profana e Mística do Gharb al-Andalus. Autora de vários artigos, no âmbito da literatura medieval e do al-Andalus e tradicional/oral, assim como do legado árabe e islâmico.

Na FCSH-UNL (Faculdade de Ciências Sociais e Humanas - Universidade Nova de Lisboa), tem lecionado os cursos livres sobre “A Poesia do Gharb al-Andalus”, “A herança árabe e islâmica do al-Andalus”, “Introdução à Literatura Árabe do al-Andalus”, “História e Cultura do al-Andalus”. É ainda investigadora integrada do IELT (Instituto de Estudos de Literatura Tradicional - patrimónios, artes e culturas) e colaboradora do IEM (Instituto de Estudos Medievais). Na FLUL (Faculdade de Letras de Lisboa), colaboradora do CH (Centro de História).



No seu projeto sobre as Rotas do Gharb al-Andalus, faz o passeio Lisboa Árabe para a empresa turística Lisboa Autêntica.

**Abstract:**

The Arabs dominated the seas and had knowledge of navigation that allowed them to develop commercial relations between several peoples. This knowledge of nautical science, astronomy and cartography was brought by the Arabs to the West. They developed their navigations mainly in the Red Sea and their maritime routes connected the Mediterranean to the coast of Morocco. In addition, India was a stopover for them, especially for the maritime links between China and Indochina.

The reports Arab geographers contributed a lot to the dissemination of narratives about sea travel. Al-Idrīsī, with a history of 'The Adventurers of Lisbon', demonstrates the marvelous character of these stories. Subsequently, all these aspects contributed to Portugal pioneering navigations of the fifteenth and sixteenth centuries.

**Keywords:**

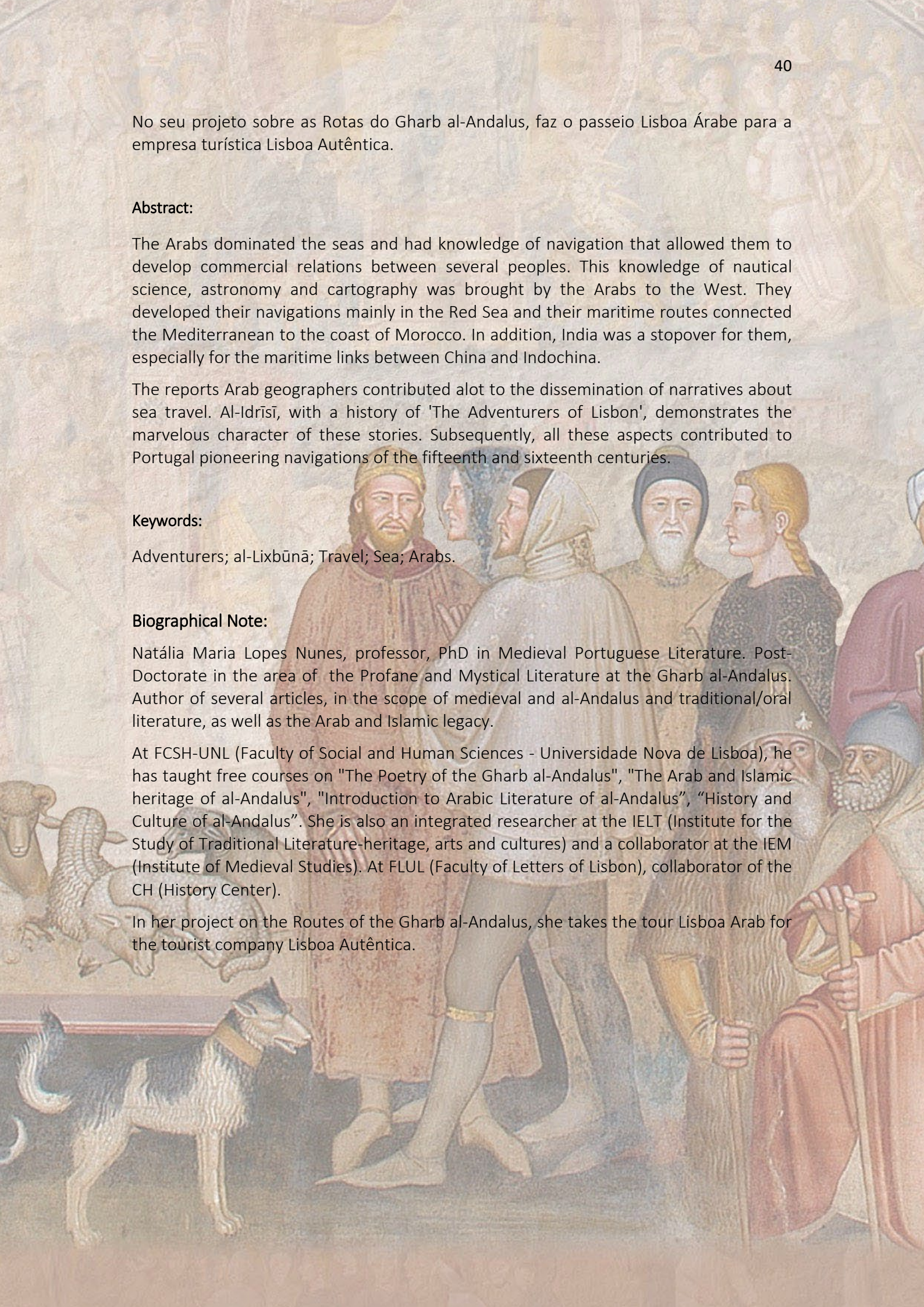
Adventurers; al-Lixbūnā; Travel; Sea; Arabs.

**Biographical Note:**

Natália Maria Lopes Nunes, professor, PhD in Medieval Portuguese Literature. Post-Doctorate in the area of the Profane and Mystical Literature at the Gharb al-Andalus. Author of several articles, in the scope of medieval and al-Andalus and traditional/oral literature, as well as the Arab and Islamic legacy.

At FCSH-UNL (Faculty of Social and Human Sciences - Universidade Nova de Lisboa), he has taught free courses on "The Poetry of the Gharb al-Andalus", "The Arab and Islamic heritage of al-Andalus", "Introduction to Arabic Literature of al-Andalus", "History and Culture of al-Andalus". She is also an integrated researcher at the IELT (Institute for the Study of Traditional Literature-heritage, arts and cultures) and a collaborator at the IEM (Institute of Medieval Studies). At FLUL (Faculty of Letters of Lisbon), collaborator of the CH (History Center).

In her project on the Routes of the Gharb al-Andalus, she takes the tour Lisboa Arab for the tourist company Lisboa Autêntica.



*Otro nuevo Yo: los judíos ante la encrucijada de la Expulsión de 1492. Un viaje de exploración.*

**A New “Other” Selfhood. Jews at the Crossroads during the 1492 Expulsion: An Exploratory Journey**

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**Resumen:**

Las comunidades judía y cristiana se observaron a lo largo de su larga coexistencia en territorio castellano, como partes diferenciadas de un mismo conjunto poblacional. Ello no implicaba necesariamente un trato amigable entre esos dos grupos sociales, pero ambos se fueron nutriendo de señas de identidad que les ligaban al discurrir cotidiano económico, político, militar, etc. Dos *otredades* relacionadas y configuradas no siempre a través de la asimilación de aspiraciones, características o empatía cultural, que terminaron dando, como consecuencia, dos realidades distintas perfectamente identificadas y diferenciadas a través de la religión.

Los miembros de la comunidad judía, veían a los cristianos como una entidad paralela enemiga, debieron de suplir las diferencias entre ellos, con la ocultación por el subconsciente de aquellos elementos que más les enfrentaban. Su trato con ese *otro* era necesario para sobrevivir. Sin embargo en 1492, todo lo oculto, aquello que tanto les diferenciaba, quedó de manifiesto y por fin se les hizo ver la enorme diferencia que había entre ellos y el *otro* cristiano.

El trabajo que expongo, intenta un acercamiento al viaje interior que debió vivirse dentro de la comunidad judía que vio por un lado como se marcaba su alteridad y por otro cómo algunos sujetos tuvieron que reconvertirse en un alter ego anteriormente distinto y nuevamente rechazado.

**Palabras clave:**

Judíos; 1492; Expulsión; Identidad; Alteridad; Viaje.

**Nota biográfica:**

Licenciada en Geografía e Historia y Doctora en Comunicación, realiza su actividad docente e investigadora en la URJC desde el año 2005. Sus principales líneas de investigación son la minoría judía castellana a finales de la Edad Media y la historia cultural. Miembro de Grupo de Investigación de la Universidad Rey Juan Carlos ITEM, y componente de distintos proyectos de investigación financiados. Entre sus recientes publicaciones destacan “Reflexiones sobre la alteridad en la edad media: el caso judío”,

en Pedro Martínez García (Coord.) *Alteridad Ibérica: el otro en la Edad Media*; “Ascenso al honor por el envilecimiento. La sátira como arma anti conversa”, en José Antonio Guillén Berrendero, etc. Atl. (eds) *De señal y prerrogativa de nobleza. Heráldica, honor y virtud, siglos XIV-XIX*.

#### **Abstract:**

As different subdivisions of the same population, the Jewish and Christian communities scrutinised each other throughout their long co-existence in Castilian lands. This fact need not imply a friendly rapport between the two social groups. Yet both assumed distinguishing marks linked to economic, political and military experiences defining their shared everyday existence. As two related “others” not always shaped by the alignment of aspirations, common traits or cultural empathy, Jews and Christians consequently became two distinct realities readily identifiable on account of religion.

Jews viewed their Christian neighbours as a parallel and hostile entity, albeit subconsciously editing out those differences that antagonised them the most. Survival required dealing with that “other”. Yet in 1492 it all came to a head: what had secretly set them worlds apart now surfaced. They were finally confronted with the profound divide separating them from the “other” Christian.

This paper aims at shedding light on the inner journey the Jewish community must have undertaken. On the one hand, its alterity was now highlighted. On the other, some of its members were compelled to recast themselves into a formerly different alter ego, only to be rejected anew.

#### **Keywords:**

Jews; 1492; Expulsion; Identity; Alterity; Journey.

#### **Biographical note:**

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