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Abstracts & Keywords

A. Monogràfic I. Arts of Finding Truth: Approaching Ramon Llull, 700 Years Later, Henry Berlin Coord.

Josep E. Rubio, **Les morts de Ramon Llull.**

Abstract: Death is an outstanding topic in the cultural history of the Middle Ages. It is tackled by Ramon Llull from several perspectives. The study of the variety of references to this theme in a broad selection of Llull's works demonstrates that he followed the guidelines of the moral and pastoral treatment of the topic of death at the time, although offering a somewhat idiosyncratic approach.
Resum: La mort és un tema important en la història cultural de l'edat mitjana. Ramon Llull l'aborda des de diverses perspectives. L'estudi de les múltiples i variades referències a la qüestió en una àmplia selecció de les seues obres mostra que segueix les línies mestres del tractament moral i pastoral de la mort al seu temps, tot i oferir-ne algun enfocament idiosincràtic.
Keywords: Ramon Llull, Death, Cultural History, Preaching.
Mots clau: Ramon Llull, Mort, Història cultural, Predicació.

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Dominique de Courcelles, **De Ramon Llull à Josep Maria Subirachs: comment donner à voir l'invisible**

Abstract: In Llull's works, *l'Escala de l'enteniment* constitutes a major motif, very well represented in the *Breviculum* manuscript of the 1320s or in the 1512 Valencian edition of *De nova Logica*. In the Montserrat of earth, stone, and sky, twentieth-century sculptor Subirachs's *Monument a Roman Llull* reflects precisely, through both its distribution of stone blocks and its verticality, the flight of understanding suggested by Ramon Llull centuries before toward the heavenly and divine invisible city. The

material and immaterial are thus combined to reveal the threshold of the visibility of the invisible, intelligible on the basis of perceivable matter.

Resumen: En la obra luliana *l'Escala de l'enteniment* constituye un motivo mayor, muy bien representado en el *Breviculum* manuscrito de los años 1320 o en la edición valenciana de 1512 del *De nova Logica*. En la Montserrat de tierra, piedra y cielo, el *Monument a Ramon Llull* del escultor Subirachs del siglo XX refleja precisamente, tanto por la repartición de los bloques de piedra como por su verticalidad, el vuelo del entendimiento sugerido por Ramon Llull siglos antes hasta la ciudad invisible, celestial y divina. Así se conjugan lo material y lo inmaterial para enseñar el umbral de la visibilidad de lo invisible inteligible a partir de la materia sensible.

Keywords: *Escala de l'Enteniment*, Subirachs, *Breviculum*, *De nova Logica*, Invisible, Vision.

Palabras clave: *Escala de l'Enteniment*, Subirachs, *Breviculum*, *De nova Logica*, Invisible, Visión.

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Ricardo da Costa, **La *Retórica Nueva* (1301) de Ramón Llull: la *Belleza* a servicio de la conversión**

Abstract: This article analyzes the concept of *Beauty* in the *Retòrica Nova* (1301) and the *Llibre de contemplació* (1271-1274) by philosopher Ramon Llull (1232-1316). We study this rhetorical idea, fundamental for the conversion of the world to Christianity, and thei *topoi*, examples and proverbs associated to it.

Resumen: La propuesta de ese trabajo es presentar el concepto de *Belleza* en las obras *Retòrica Nova* (1301) y el *Llibre de contemplació* (1271-1274) del filósofo Ramón Llull (1232-1316), idea central retórica para convertir el mundo al cristianismo, y mostrar sus respectivos temas, ejemplos y proverbios.

Keywords: Retòrica Nova, Ramón Llull, Beauty.

Palabras clave: Retórica Nueva, Ramón Llull, Belleza.

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Julia Butiñá, **Llull y la filosofía laica medieval**

Abstract: This article is based on two previous analyses about Ramon Llull and the laity in the history of medieval philosophy by Fernando Domínguez Reboiras and Catherine Köning-Pralong respectively. Here we prologue the connection among Llull-Dante-Petrarca with the humanist Bernat Metge, author of the classical dialogue *Lo somni* (1399) which is strongly influenced by Llull and also by Dante and Petrarch.

Resumen: Se fundamenta este trabajo en dos anteriores, de Fernando Domínguez Reboiras y Catherine König-Pralong, respectivamente sobre Ramón Llull y sobre los laicos en la historia de la filosofía medieval. Y se plantea aquí prolongar esta última línea, compuesta por Llull-Dante-Petrarca, con el humanista Bernat Metge, autor del

diálogo clasicista *Lo somni* (1399), que está fuertemente influido por Llull y asimismo por Dante y Petrarca.

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Josep Maria Ruiz Simon, **Les "metàfores morals" de l'ermità Blaquerna. A propòsit de la manera i la matèria del *Llibre d'amic e amat***

Abstract: According to the literary fiction, the *Llibre d'amic e amat* is a work that Blaquerna, the chief protagonist of the *Romanç d'Evast e Blaquerna*, wrote for the spiritual guidance of Rome's hermits. This article proposes a reading of this brief work that springs from the novel's description of how it was conceived while also taking into account the way in which, in line with its cultural context, it could be *utilized*.

Resum: Segons la ficció literària, el *Llibre d'amic e amat* és una obra que Blaquerna, el principal protagonista del *Romanç d'Evast e Blaquerna*, va escriure per a la direcció espiritual dels ermitans de Roma. En aquest article es proposa una lectura d'aquest opuscle que parteix de la descripció que la novel·la realitza de com va ser concebut i de la presa en consideració de la manera en què, d'acord amb el context cultural, es podia concebre el seu ús.

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Amy M. Austin, **Love of Language as the Language of Love: Image, Reading and *Translatio Studii et Imperii* in Ramon Llull's (1232-1316) *Arbre de filosofia d'amor* (1298)**

Abstract: This article examines the ways in which Ramon Llull's (1232-1316) *Arbre de filosofia d'amor* (1298) reflects and informs broader reading and writing protocols in the thirteenth and fourteenth centuries. Drawing on post-colonial theories of *translatio studii et imperii,* this article reveals the ways in which Llull promotes knowledge formation and pushes the limits of religious, linguistic, cultural, and geographical contact.

Resumen: Este artículo examina las maneras en que el *Arbre de filosofia d'amor* de Ramon Llull (1232-1316) refleja e informa los protocolos más amplios de lectura y escritura en los siglos trece y catorce. Basándose en las teorías poscoloniales de *translatio studii et imperii*, este artículo revela las maneras en que Llull promueve la formación de la sabiduría y expande los límites del contacto religioso, lingüístico, cultural y geográfico.

Palabras clave: *Translatio Studii*, Prácticas de Lectura y Escritura Medieval, Ramon Llull, Catalán, Religión.

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Roger Friedlein, **Figuracions del jo en Jaume I d'Aragó i en Ramon Llull**
Submitted on 02/10/2015; Accepted on 06/11/2015

Abstract: James the Conqueror (1208-1276) and Ramon Llull (1234-1316) contributed to the scarce autobiographic literature of the Middle Ages with exceptional texts. *The Book of Deeds* of the King of Aragón is the first European autobiography in a vernacular language, and Llull, even beyond his *Vita coaetanea*, develops a kind of ego-literature around the figure of Ramon / Raimundus. Although they were contemporaries, the aesthetic principles of the two authors diverge in the fundamental point of their treatment of contingency.
Resum: Jaume I d'Aragó el Conqueridor (1208-1276) i Ramon Llull (1234-1316) contribuïren a l'escassa literatura autobiogràfica de l'Edat mitjana amb textos excepcionals. El *Llibre dels fets* del rei d'Aragó és la primera autobiografia europea en llengua vulgar. Ramon Llull, a més de la *Vita coaetanea*, desenvolupa tota una literatura del jo al voltant del personatge de Ramon / Raimundus. Tot i essent coetanis, els principis estètics dels dos autors divergeixen en el punt fonamental del tractament de la contingència..
Keywords: Autobiography, Middle Ages, Catalan Literature, Medieval Historiography, Raimundus Lullus, James I of Aragón.
Mots clau: Autobiografia, Edat Mitjana, Literatura Catalana, Historiografia Medieval, Ramon Llull, Jaume I d'Aragó.

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Gabriel Ensenyat, **Ramon Llull i les arts mecàniques**
Submitted on 24/08/2015; Accepted on 25/09/2015

Abstract: Ramon Llull gave to mechanical arts a more relevant role compared to other contemporary authors. While they considered manual work to be degrading, on the contrary Blessed Llull considered it a decent activity and gave it its own identity in the social pyramid of the time. Overtime, this innovative concept would finally be widely accepted.

Resum: Ramon Llull atorga a les arts mecàniques un rol més rellevant que el que concedien al treball manual els autors del seu temps, que el consideraven degradant. Per contra, per al Beat es tracta d'una activitat digna. Per això li concedeix una entitat pròpia dins dels esquemes socials del seu temps. Aquesta concepció lul·liana innovadora és la que, amb el pas del temps, acabarà per imposar-se.
Keywords: Ramon Llull, Mechanical Arts, Innovation, Manual Work.
Mots clau: Ramon Llull, Arts Mecàniques, Innovació, Treball Manual.

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Antonio Ortega Villoslada, **Ramon Llull y el universo marítimo**
Submitted on 02/10/2015; Accepted on 13/11/2015

Abstract: A more than versatile author, Ramon Llull is still the great stranger. One of his more peculiar facets is that of his relation with the sea. His multiple trips and his birth on the island of Majorca led to a deep familiarity with the world of the sea, which he applied in his missionary zeal.
Resumen: Autor más que polifacético, Ramón Llull es todavía el gran desconocido. Una de sus facetas más peculiares es la relativa a su relación con el mar. Sus múltiples viajes y su nacimiento en la isla de Mallorca le llevó a conocer en profundidad el mundo del mar y a aplicarlo en su afán misionero.
Keywords: Llull, Majorca, Trade, Navigation.
Palabras clave: Llull, Mallorca, Comercio, Navegación.

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Maribel Ripoll Perelló, **Les edicions catalanes del *Llibre d'intenció*. Antecedents, història i caracterització**
Submitted on 23/07/2015; Accepted on 04/09/2015

Abstract: The The *Llibre d'intenció* by Ramon Llull was a work copied and spread widely in the Middle Ages, which contrasts with the fact that until the late nineteenth century there was no edition of the Catalan version. This article discusses how the two editions (1901 and 1935) were produced and the shortcomings that justified the critical edition of 2013.
Resum: El *Llibre d'intenció* de Ramon Llull va ser una obra àmpliament difosa i copiada durant l'edat mitjana, difusió que contrasta amb el fet que fins a finals del segle XIX no se'n fes una edició de la versió catalana. En l'article s'analitza com es dugueren a terme les dues edicions (1901 i 1935) i les mancances que s'hi observen, que justifiquen l'edició crítica de 2013.
Keywords: Ramon Llull, *Llibre d'intenció*, Edition Processes.
Mots clau: Ramon Llull, *Llibre d'intenció*, Processos d'Edició.

B. Monogràfic II. Traduzioni e riscritture del periodo aragonese. Anna Maria Compagna & Núria Puigdevall Bafaluy Coords.

Antonio Prudenzano, **Ali, becchi artigli, rapimenti. Avventure e seduzioni dell'aria nel *Jaufre***
Submitted on 13/10/2015; Accepted on 20/11/2015

Abstract: Flying and singing birds have probably left their trace in every cultural tradition. Within the literary space of the Crown of Aragon, an Arthurian text accords great importance to this class of animals: namely, the 13th-century *Jaufre*. In order to measure the semantic density of the various winged creatures that appear in the romance, as well as to ascertain their peculiar traits (despite their often traditional identity and folkloric origins), I have utilized some semiotic concepts developed by Greimas and Lotman respectively. I have thus identified within the *Jaufre* an acoustic

isotopy based on the polarity between moments of silence and loud vocal articulations, and a spatial architecture which exploits the concurrence of the usual horizontal axis of adventure and of perpendicular movements and events. This study will then focus on selected passages where birdsong and birdflight actualize and embody the symbolic dynamics discernible throughout the entire romance, thus creating and reflecting a contrast between physical and phonic levels that increases the cohesion between single episodes.

Riassunto: Il volo e il canto degli uccelli echeggiano probabilmente in tutte le tradizioni. Nello spazio letterario della Corona d'Aragona, un testo arturiano si distingue per il rilievo concesso ai rappresentanti di questa classe: il *Jaufre* (XIII sec.). Per misurare la densità semantica delle presenze volatili nel romanzo e stabilire la loro peculiarità malgrado un'identità e un'origine spesso topiche, si sono incluse quelle presenze in una prospettiva ermeneutica globale del testo, e si è cercato di renderla più penetrante con l'applicazione elastica di alcuni concetti semiotici proposti da Greimas e Lotman. Si è così individuata nel *Jaufre* un'isotopia acustica basata sull'opposizione fra silenzi e articolazioni foniche, e un'organizzazione spaziale imperniata sulla compresenza del consueto asse avventuroso orizzontale e di movimenti o tensioni perpendicolari. Lo studio si concentra dunque sui brani in cui il canto e il volo degli uccelli concretano una dinamica simbolica diffusa in tutta l'opera, creando e riflettendo un contrasto fra livelli fisici ed acustici che addensa la coesione dei singoli episodi.

Keywords: Birds, Singing, Flight, Arthur, Jaufre.

Parole chiave: Uccelli, canto, volo, Artù, Jaufre.

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Marco Maulu, **Variaciones medievales sobre la leyenda de la muerte de Hipócrates**
Submitted on 13/10/2015; Accepted on 16/11/2015

Abstract: The celebrity of Hippocrates (460 a.C.-337 a.C.) was enormous and immediately originated an impressive plethora of legends, spanning from Classical Antiquity to the Middle Ages and beyond. Because of his maybe excessive medical skills, the "hagiographical" anecdotes were soon accompanied by a hostile tone that increased notably during the Middle Ages. Such a context allows us to better understand the story of the *Seven Sage's Book* entitled *Medicus*, where the protagonist kills his nephew and dies as a consequence of his execrable action. A similar, but comic and detractive variant of the Hippocratic legend is found in the *Estoire del Saint Graal* (*ESG*, 1230-1235 ca.), which shares with two western versions of the *Seven Sage's Book* the narrative motif of Hippocrates's death at the hands of his wife, who served him a meat dish of a sow in heat. This article establishes a comparison among the four versions of the same legend (three in Old French and one in Catalan), where one can find this literary tradition combined with elements of the "medical" and "scientific knowledge" of the epoch, as well as with popular beliefs and a misogynous attitude that was very common in the Middle Ages.

Resumen: La fama del médico griego Hipócrates (460 a.C.-337 a.C.) originó un nombre de leyendas sobre sus capacidades que resulta comparable solamente a los grandísimos personajes de la Antigüedad. A causa de su sospechosa sabiduría, junto a las anécdotas casi "hagiográficas", nació una corriente historiográfica hostil, que se desarrolló particularmente en la Edad Media. De este contexto hace parte el cuento *Medicus* del *Libro de los siete sabios* (*Lss*), donde el protagonista asesina a su sobrino.

Otra variante, más cómica pero también degradante, de las leyendas hipocráticas se encuentra en la *Estoire del Saint Graal* (*ESG*, hacia 1230-1235), que comparte con dos redacciones occidentales del *Lss* una anécdota sobre la muerte de Hipócrates, matado por manos de su propia mujer con la carne de una cerda en celo. En nuestra contribución nos ocupamos de la confrontación entre las cuatro versiones – tres en francés antiguo y una en catalán – de esta leyenda, donde la tradición literaria se mezcla con los conocimientos "médicos" y "científicos" de la época, con las creencias populares y con una actitud misógina muy difundida a lo largo de toda la Edad Media.

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Gaetano Lalomia, **Il *Secreto de los secretos* dello *scriptorium* di Juan Fernández de Heredia**

Abstract: This article provides an analysis of the *Secretum secretorum* in Heredia's translation entitled *Scriptorium*. It seems clear that the text is geared towards a specific problem, our relationship with diversity, as it is evident since the prologue. The advice given to Alexander is intended to help in the management of the conquered lands in which infidels live.
Riassumo: Nell'articolo si analizza il *Secretum secretorum* redatto nello *scriptorium* di Heredia, mettendo in evidenza in che modo il testo venga orientato verso una problematica specifica. E', infatti, il rapporto con l'alterità, che già emerge nel prologo, a costituire elemento di interesse verso il testo; i consigli che vengono offerti ad Alessandro sono orientati alla gestione dei territori nei quali vivono gli "infedeli".

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Antoni Maria Espadaler, **La història de Jacob Xalabín. Realitat i ficció al voltant de Kossovo**

Abstract: This article relates the anonymous *Història de Jacob Xalabín* with the events surrounding the Battle of Kossovo and its protagonists. We posit the authorship of someone close to the events, analyze the work within the context of the first decade of the 15th century, and propose some literary models that might have influenced its composition. The reliable information that the author –perhaps a mercenary in the Turkish army– possesses about Turkey and its traditions, the tensions within the Sultan's family (the rivalry between his sons) and the decisive role of the grand viziers of the Çandarli family are emphasized.
Resum: L'article relaciona l'anònima *Història de Jacob Xalabín* amb els esdeveniments que envolten la batalla de Kossovo i els seus protagonistes. Es proposa

un autor proper als fets, se situa l'obra en el primer decenni del segle XV, s'insinuen models literaris i se subratlla la bona informació que l'escriptor –potser un mercenari en les files turques– tenia de Turquia, dels seus costums i les tensions que afectaven la família del soldà (la rivalitat entre els seus fills) i el paper decisiu de grans visirs de la família Çandarli.

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Paolo Cherchi, **L'Orazione paranetica di Abdal·là Salomò: Tirant lo Blanc, CXLIII**

Abstract: Chapter 143 of *Tirant lo Blanc* incorporates almost *verbatim* the translation of a letter from Petrarch's *Familiares*, and presents it in the form of a speech delivered by Abdal·là Salomó to the Christian army. Cherchi studies the function of this long speech in the novel. It is a sort of *speculum regis* that serves as a *paraenesis* for a Tirant who one day will be the Emperor. Because of this function the oratio has a fitting place in the structure of the novel.
Riassumo: Il capitolo 143 del Tirante incorpora quasi *verbatim* una traduzione catalana di un'epistola dalle *Familiares* di Petrarca, e la presenta sotto forma di un discorso che il musulmano Abdal·là Salomò pronuncia davanti all'esercito cristiano. Cherchi studia la funzione di questo discorso nel romanzo. È una forma di *speculum regis*, e serve come parenesi per Tirante, che sarà un giorno imperatore. Grazie a questa funzione, l'orazione viene assorbita nella struttura del romanzo

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Nancy De Benedetto, **Re-visione dell'aspetto di Carmesina nell'ultima traduzione italiana del *Tirant lo Blanc***

Abstract: This article analyzes the circumstances surrounding the translation by Paolo Cherchi as wells as its literariety. Toponyms and particularly the lexicon utilized are the areas of main interest because it is here that the widely archaizing translation strategies are significantly more intense than elsewhere.
Riassumo: Si è voluto tentare un'analisi che desse conto delle circostanze che hanno prodotto il testo tradotto e più approfonditamente della letterarietà del progetto che Paolo Cherchi ha inteso realizzare. La toponomastica e soprattutto il lessico sono gli ambiti di interesse maggiore perché è qui che la tendenza traduttiva, diffusamente arcaizzante, è significamente più operativa che altrove.

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Aniello Fratta, **Lettura comparata del componimento 10 di Jordi de Sant Jordi e 71 di Ausiàs March**

Abstract: This article offers a translation and reinterpretation of two basic poems of the two greatest representatives of the Catalan lyric of the 15th century (Jordi de Sant Jordi's *En mal poders, enqueres en mal loch* and Ausiàs March's *Que m'ha calgut contemplar en Amor*), too hastily categorized as *maudits*: the article points our their deep differences and their strategic relevance within the poetic history of these two Valencian knights.
Riassumo: L'articolo traduce e rilegge due poesie "nevralgiche" dei due maggiori rappresentanti della lirica catalana del secolo XV (En mal poders, enqueres en mal loch di Jordi de Sant Jordi e Que m'ha calgut contemplar en Amor di Ausiàs March), frettolosamente e sbrigativamente incasellate entro il genere maldit, facendone emergere le profonde differenze e il loro ruolo strategico nella storia poetica dei due cavalieri valenciani.
Keywords: Jordi de Sant Jordi, Ausiàs March, Women, Fin'amor, Medieval Catalan Lyric.
Parole chiave: Jordi de Sant Jordi, Ausiàs March, Donne, Fin'amor, Lirica Medievale Catalana.

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José María Micó, **Ausiàs March in italiano. Una decina di poesie tradotte**

Abstract: Based on the need for a new translation of the poetry of Ausiàs March, and taking into account the benefits of the interaction between poetry and philology, this contribution provides the Italian translation of ten of the best poems of Ausiàs Marchr (I, III, VIII, XI, XXVIII, XXIX, XLVI, LXVIII, LXXX y LXXXIII).
Riassumo: Sulla base della necessità di una nuova traduzione della poesia di Ausiàs March e tenendo conto dei vantaggi dell'interazione tra poesia e la filologia, questo contributo offre la traduzione in italiano di dieci tra le migliori poesie dell'autore medievale (I, III, VIII, XI, XXVIII, XXIX, XLVI, LXVIII, LXXX y LXXXIII).
Keywords: Ausiàs March, Catalan Medieval Literature, Translation, Poetry.
Parole chiave: Ausiàs March, Letteratura Catalana Medievale, Traduzione, Poesia.

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Leonardo Francalanci, **Per una corretta valutazione della prassi traduttoria: la versione catalana del *Commento* iliciniano ai *Trionfi* e il suo modello (Venezia 1478) a confronto**

Abstract: This papers offers a comparative study of the Catalan translation of Ilicino's *Commentary* of Petrarch´s *Triumphs* and its Italian model (Venezia 1478). This comparison allows us, among other things, to attain a better, more detailed understanding –from a textual and a linguistic standpoints– of the translation process and to trace the origins of many errors contained in the Catalan text.
Riassumo: Questo saggio offre un'analisi comparata della traduzione catalana del *Commento* di Ilicino ai *Trionfi* e del suo modello italiano (Venezia 1478). Il raffronto tra questi due testi consente, tra le altre cose, di ricostruire con precisione il processo di traduzione –sia da un punto di vista linguistico che testuale– e di risalire all'origine di buona parte degli errori contenuti nel testo catalano.
Keywords: Petrarca, *Triumphs*, Bernardo Ilicino, Catalan Literature, Translation.
Parole chiave: Petrarca, *Trionfi*, Bernardo Ilicino, Letteratura Catalana, Traduzione.

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Antonio Gargano, **Poeti iberici alla corte aragonese di Napoli (Carvajal, Romeu Llull, Cariteo)**

Abstract: Through the concrete examples of poets such as Carvajal, Romeu Llull and Benet Garet (Cariteo), the present essay wants to illustrate some problems related to that particular phenomenon of the convergence of different poetic traditions in the Aragonese Court of Naples, with special attention to the effects caused on the Spanish poets by their contact with the Neapolitan cultural *milieu*.
Riassumo: Attraverso i casi concreti di poeti come Carvajal, Romeu Llull e Benet Garet (Cariteo), il lavoro intende illustrare alcune problematiche relative a quel particolare fenomeno costituito dall'incontro di tradizioni poetiche diverse presso la corte aragonese di Napoli, specie per quel que riguarda gli effetti che produsse nei poeti iberici il contatto col contesto napoletano.
Keywords: Naples, Aragonese Court, Spanish poets, Carvajal, Romeu Llull, Cariteo.
Parole chiave: Petrarca, *Trionfi*, Bernardo Ilicino, Letteratura Catalana, Traduzione.

C. Monogràfic III. Autoproyección e innovación en la cultura árabe clásica: Autobiografía, retórica y cambio en el discurso religioso. Series Arabic and Islamic Studies (SAIS), n. 5. Francisco Franco-Sánchez Coord.

Fátima Roldán Castro, **El *Kitāb al-Išārāt ilā Ma'rifat al-Ziyārāt* de Abū Bakr al-Harawī (m. 1215): Entre el viaje espiritual, la autobiografía y la literatura de *'aǧā'ib* (I)**

Abstract: Abu Bakr al-Harawī (12th-13th centuries), ascetic, counsellor and diplomat at the service of Saladin, among other major personalities of his time, is the author of *Kitāb al-Išārāt ilā Ma`rifat al-Zirayāt*. This work is an exceptional pilgrim's guide, together with an extensive catalogue of burial grounds and shrines of considerable importance in the Muslim world. It also mentions and describes Christian and Jewish holy places.

Resumen: Abū Bakr al-Harawī (siglos XII-XIII), asceta, consejero y diplomático al servicio de Saladino, entre otros importantes personajes de su tiempo, fue autor de la obra *Kitāb al-Išārāt ilā Ma`rifat al-Ziyarāt,* una guía excepcional de peregrinación, amplio catálogo de tumbas y santuarios vinculados a oratorios venerados, lugares de devoción, de cultos populares, sepulturas de santos o místicos del islam, del cristianismo y judaísmo.
Keywords: Al-Harawī, Muslim Pilgrimages, Islamic Mysticism, Religion, *Sunna*, *Šī'a*, Christians, Jews, Autobiography, Arabic Literature,*'Aŷā'ib,* Arabic Travelers.
Palabras clave: Al-Harawī, Peregrinaciones Musulmanas, Mística Islámica, Religión, *Sunna*, *šī'a*, Cristianos, Judíos, Autobiografía, Literatura Árabe, *'aŷā'ib*, Viajeros Árabes.

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Mohammed Kouchenane, **Observaciones sobre el *Minhāğ al-bulagā' wa-sirāğ al-udabā'*, tratado de crítica literaria de Ḥāzim al-Qarṭāğannī (608-684 H./1211-1285 e.C.)**

Abstract: The main aim of this work is elaborate an overview and state of view about the famous rhetoric treaty of the Andalusī poet and wise Ḥāzim al-Qarṭāğannī (608-684 H./1211-1285 e.C.) entitled *Minhāğ al-bulagā' wa-sirāğ al-udabā'*. Firstly on develop the criteria of the author about the literary criticism, and the both influences, from the Greek logic and the earlier medieval Arabic rhetoric, are listed. Furthermore, his new methodology of composition are exposed; this was an exception in the traditional field of the Arabic rhetoric, because this work were well structured and divided in chapters.
Resumen: El principal objetivo de este trabajo es hacer una puesta al día sobre nuestros conocimientos de la famosa obra retórica *Minhāğ al-bulagā' wa-sirāğ al-udabā'* del poeta y sabio andalusí Ḥāzim al-Qarṭāğannī (608-684 H./1211-1285 e.C.). Para ello se desarrollan los criterios del autor referentes a la crítica literaria, y se enumeran las influencias que recibió de la lógica griega y de los anteriores retóricos árabes. Finalmente se examina su nueva metodología de composición, que supuso una excepción en el campo de retórica durante su época, dado que el libro estaba bien organizado en cuanto su estructura y división en capítulos.
Keywords: Hāzim al-Qarṭāğannī, Medieval Arabic Literary Criticism, Medieval Arabic Rhetoric, Arabic Medieval Literature, Greek Logic.
Palabras clave: Hāzim al-Qarṭāğannī, Crítica Literaria Árabe, Retórica Árabe, Literatura Árabe Medieval, Lógica Griega.

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Mourad Kacimi, **Reflexiones sobre la relación de la *Risālat ğāmi'at al-ğāmi'a* con los Iḫwān al-Ṣafā'**

Abstract: This article aim to study the relationship between the opuscle entitled *Risālat Ğami'at al-ğami'a* and the writings of the group of authors known as Iḫwān al-Ṣafā' and are valued the arguments on the attribution of this epistle to the Brethren of Purity.

Also offers an interpretation of the presence and development of Ismaili Batini thought, making a comparison with the main philosophical conceptions of the Iḫwān al-Ṣafā'. Finally, it is explained the diffusion of the manuscripts of *Ǧāmiʻa al-ǧāmiʻa* and it is fixed their date of composition.

Resumen: Este artículo tiene por objetivo estudiar la relación de la obra *Risālat ǧāmiʻat al-ǧāmiʻā* con los escritos del grupo de autores escondidos detrás de la denominación de Iḫwān al-Ṣafā'. En el mismo se reflexiona sobre la atribución de esta epístola a los Hermanos de la Pureza. Luego se investiga el desarrollo del pensamiento ismailí batiní en esta obra comparándolo con las ideas filosóficas principales de Iḫwān al-Ṣafā'. De igual modo, arroja luz sobre la expansión de los manuscritos *Ǧāmiʻat al-ǧāmiʻā* y se fija su fecha de composición.

D. Monogràfic IV. Approaches to Evidentiality in Romance, Josep Martines & Viola Miglio, Coords.

Jordi M. Antolí Martínez, **The Creation of an Evidencial of Inference in Medieval Catalan. The Verb *témer* during the 13th-15th Centuries**

Abstract: Today's Catalan (in parallel to Spanish, Portuguese or Italian) knows the construction [(*em*) *tem que* Vind/Vsubj] with an epistemic/evidential value: '[Someone] to consider [a negative thing] possible'. This study tries to describe and explain the grammaticalization process of the verb *témer* in Old Catalan, for which, this psychological verb becomes an evidential marker. With a view to explain this process, an analysis will be performed about a group of examples with the verb *témer* from Medieval Catalan retrieved from the *Corpus Informatitzat de la Gramàtica del Català Antic* (CIGCA), interpreting them by means of the theoretical tools provided to us by Cognitive Linguistics and used-based Construction Grammar in accordance with the proposal by Traugott and Trousdale (2013) and Traugott's *Invited Inferencing Theory of Semantic Change* (IITSC) (2012).

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Maria Josep Cuenca, **Evidentiality (and epistemicity) in Catalan parliamentary debate**

Abstract: This paper describes evidentiality in Catalan parliamentary debate, and its relationship with epistemicity. The analysis shows that in a language lacking an evidential system such as Catalan evidentiality is often expressed as an extension of the basic epistemic meaning and that inference is the most frequent mode of evidence. This preference can be related to the authoritative character of addressors in political discourse.

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Juliano Desiderato Antonio, **Form and function of evidentiality and modality in undergraduate lectures in Brazilian Portuguese**
Submitted on 30/10/2014; Accepted on 16/11/2015

Abstract: The aim of this paper is to present some expressions of modality and evidentiality which function as cues that signal rhetorical relations (in the view of Rhetorical Structure Theory): dynamic and deontic modalities signal enablement relation; epistemic modality signals evaluation relation; evidentiality signals attribution relation.

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Jorge Fernández Jaén, **Diachronic evidentiality: from the sense of smell to the expression of knowledge**
Submitted on 10/11/2014; Accepted on 30/03/2015

Abstract: The literature about types of evidentiality has hardly dealt with the relationship between the sense of smell and the speaker´s level of epistemic certainty. The present paper, the aim of which was to analyze that relationship, has used an semantic analysis to prove that the sense of smell not only can act as a source of variable epistemic modality information but also can have uses associated with mirativity (the expression of an unexpected or surprising piece of knowledge). Attention is additionally paid to the diachronic uses of Spanish *oler* which show that its evidential uses have become lexicalized from complex cognitive processes such as subjectivization or metaphorical structuring.

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Maria Josep Jarque & Esther Pascual, **Direct discourse expressing evidential values in Catalan Sign Language**
Submitted on 01/11/2014; Accepted on 02/11/2015

Abstract: This paper presents the unmarked grammatical and discursive means of expressing evidential values in Catalan Sign Language (LSC), an almost unexplored area in the signed language literature. The focus is on the evidential use of constructed direct discourse, not necessarily actual, to present the source of opinions and knowledge of events. The study is based on own naturalistic and elicited data of various genres from 20 native LSC signers.

Keywords: Catalan Sign Language, Constructed Action, Direct Discourse, Fictive Interaction, Discursive Evidentiality.

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Matthew Kanwit, **The Role of Discourse Topic in Evidentiality Marking: Variable *(De)queísmo* in Caracas**

Abstract: The current study analyzes evidentiality marking through a variationist account of *(de)queísmo*, the post-verbal use of the preposition *de* prior to the complementizer *que* and the verb's declarative component. Data are taken from the *Estudio Sociolingüístico de Caracas* corpus and special attention is paid to an independent linguistic variable which has received little attention in the study of *(de)queísmo*: discourse topic.
Keywords: Evidentiality, Sociolinguistic Variation, Spanish Morphosyntax, Discourse, Topic.

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Marta López Izquierdo, **Direct/indirect experience verbs in Castilian travel narratives (XV-XVI centuries)**

Abstract: This paper focuses on four Castilian travel narratives dated from the end of the medieval period and the beginning of the Renaissance. They all attribute a central role to the individual experience of the traveller that becomes the pivot of the entire textual construction and has important consequences on the evidential structure of the narration: verbs of direct experience (mainly visual experience: *ver, mirar, fallar, parescer,* etc.) serve as a testimonial frame for narrating facts or describing places. They alternate with indirect source verbs (as quotatives and indirect speech verbs, mainly *dezir*). The complementariness of these two kinds of sources of knowledge (direct/indirect source) changes within the development of this genre: later texts in our corpus (XVI century) show a significant increase of the frequency and importance of direct source verbs. They reveal new emerging evidential strategies used as a proof of the narration's veracity by establishing the narrator's authority through his/her status as a witness.
Keywords: Evidentiality, Direct/Indirect Source Verbs, Epistemic Hierarchy, Visual Perception, Old Castilian Travel Books.

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Ricardo Maldonado & Juliana De la Mora, **Según: A Space Builder into Mirativity**

Abstract: This paper attempts to show that *según* 'according to' has developed not only evidential reportative functions but also a set of meanings that move towards the realm

of mirativity. Data from current Spanish corpora shows that as a weakening process takes place, there is a shift towards subjectivity in terms of "veracity questioning". It is proposed that, as the reporting function becomes less important, the degree of subjective evaluation of the event increases (Langacker 1990, Maldonado 2010). It is also claimed that for *según* to become an evidential-mirative marker, it must become a "space builder" (Fauconnier 1985), such that the assertion is never located in the *space of reference* and only shows up in an *alternative space* where veracity is restricted to the subject or the conceptualizer's domain.

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Susana Rodríguez Rosique, **Spanish future in evaluative contexts: A case of mirativity?**

Abstract: The present paper focuses on those cases where future occurs in evaluative contexts with the aim of unraveling the relationship between future and mirativity in Spanish. More specifically, it is argued that the mirative value arises when the meaning of future –distance forward– is projected over the utterance. This happens when certain discourse circumstances are met; in other words, when the information appearing in future has just been activated. It is precisely the projection of distance over the utterance when the information has been previously activated that is shared by the different discursive values of future. The peculiarity of the examples regarded as mirative here stems from their occurrence in evaluative environments, which triggers a number of consequences related to surprise and an 'unprepared mind.'

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Andreu Sentí i Pons, **Subjectification and attenuation in the conceptual schema of the Catalan modal verb *deure* with evidential meaning**

Abstract: This corpus-based study focuses on the rise of evidential meanings of Catalan modal verb *deure* ('must') from its original deontic meaning (between the 12th and the 16th centuries). We have been able to analyse the process of grammaticalization with absolute reliability thanks to the applied technology of the Corpus of Old Catalan (CICA and CIGCA), in which linguistic variation is quite representative. This study takes a cognitive perspective (Langacker 1987, 1991, 1999, 2006; Pelyvás 2000, 2006) that provides us with the tools to set up a semantic network and the paths of semantic change.

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Jordi Suïls Subirà & Salomé Ribes**, Modality markers in Gascon, between grammar and stylistic variation**

Abstract: The content of this article is a survey of the distribution and functions of the so-called enunciative particles in the Gascon dialect of Occitan. This is a well known topic in romance linguistics and particularly in Occitan studies, but our aim here is to treat the subject from a new perspective, widening the frame in order to include more complex contexts (as for example the different values of the particle *se* as an introducer of direct and indirect interrogatives), and taking evidentiality as a frame to consider the enunciative *que* and others like *plan*, *be* and *ja*. Eventually, we ask about the nature of *que* as it has followed a process of grammaticalization in some varieties of Gascon which apparently has lead it to lose its function as evidentiality marker and to display a purely declarative value; seemingly that function has been taken on by facultative particles as for example *be* and *ja*, for which a liaison between their role as modality markers and their adverbial origin is still appreciable. For some contexts we also establish a connexion between Occitan and Catalan, suggesting then a wider perspective as those two languages share some common strategies of modality expression as a particularity in the romance domain.
Keywords: Enunciative *que*, Evidentiality, Gascon Dialect, Grammaticalization, Occitan.

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Victoria Vázquez Rozas, **The interactional construction of stance: a diachronic analysis of Spanish** *(yo) creo* **and** *(yo) pienso*

Abstract: This article analyzes the use of those constructions in which a verb of knowledge or belief expresses the speaker´s attitude or cognitive state towards a propositional content. In contemporary European Spanish *(yo) creo* is by far the most used expression for this function, although data from the *Corpus del español* and *CORDE* indicate that *(yo) pienso* was more frequently used than *(yo) creo* at the beginning of the 17th century. A comparison of the syntagmatic contexts of both forms and of their respective semantic and pragmatic values allows us to identify communicative factors that determine their ulterior separate development. This analysis pays particular attention to the interactive functioning of both constructions and for this reason it is based on dialogues from a selected group of plays from this period.
Keywords: Cognitive Verbs, Epistemic Attitude, Dialogue, Spanish, Diachrony.

Volum Regular

Cándida Ferrero Hernández, **La obra antiislámica de un trinatario valenciano: la** *Lex euangelica contra Alcoranum* **de Onofre Micò**

Abstract: This paper offers some notes on a work known but not well-studied until

now, *Lex euangelica contra Alcoranum: argumentis Sacrae Scripturae pro concionibus quadragessimae mysteriis fidei* (Valentiae: thypis Regalis Coenobii B.V.M. de Remedio1678 and 1700), which proposed a theological reflection on Islam. It follows the path of earlier arguments, framed in the Trinitarian thought of the author, Onophrius Mico.

Resum: En este trabajo se ofrecen unas notas de lectura sobre una obra conocida pero no estudiada hasta el presente, *Lex euangelica contra Alcoranum: argumentis Sacrae Scripturae pro concionibus quadragessimae mysteriis fidei* (Valentiae: thypis Regalis Coenobii B.V.M. de Remedio1678 y 1700), en la que se transmite una reflexión teológica sobre la religión islámica, siguiendo la senda de argumentos anteriores, encuadrada en el pensamiento trinitario del autor, Onofre Micó.
Keywords: Onophrius Mico, Quran, Polemical Literature, Captives.
Mots clau: Onofre Micó, Alcorán, Literatura Polémica, Cautivos.

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Francisco de Paula Cots Morató, **Literatura Artística y platería**

Abstract: Some crafts/arts have been considered minor because in them the artisans/craftsmen work with their hands and not with their intellect. One of this is silver craft. The main treatises dealing with it stress its *mental* character for it is born out of design and silver craftsmen need master geometry and mathematics. One of the main authors intent upon dignifying this art if Juan de Arfe, *gold and silver sculptor*. It is not a moot topic, rather it has broad implications in a world as stratified as that of the early modern period and in which silver craftsmen wished to move upwards socially. Many silver guilds desired to attain the title of *college*, that is being recognized as artists, and paid huge sums to the Crown in an attempt to being considered *free men* and enjoy a status similar to that of the nobility. The figures of some silver craftsmen who have attained a high social status served as an incentive.
Resumen: Algunas artes han sufrido y sufren el estigma de ser consideradas "menores" en atención a que, según se dice, en ellas no trabaja el intelecto sino las manos. La platería es una de ellas. Los principales Tratados que la mencionan insisten en su carácter mental, pues surge del diseño y sus artífices dominan la Geometría y las Matemáticas. Entre los autores que más la dignifican está el vallisoletano Juan de Arfe, quien era llamado "escultor de plata y oro" y no platero. Esta no es una cuestión banal sino que, por el contrario, tiene hondas raíces sociales en un mundo estratificado como era el de la Edad Moderna y en donde los plateros aspiraban a escalar posiciones muy elevadas. Muchas asociaciones de plateros aspiraron a conseguir el título de "colegio", es decir, ser reconocidos como artistas, pagando elevadas cantidades a la Corona. Con ello reivindicaban su condición de hombres libres y un estatus parecido al de la nobleza. En este reclamo social tienen gran importancia algunos retratos de orfebres que indican que han alcanzado esa posición que tanto anhelaban.
Keywords: Silver Craft, Guilds, Treatises.
Palabras clave: Tratados, Platería, Actividad.

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Abstract: L'objectiu del present article és recrear l'univers conceptual del poeta valencià contemporani Vicent Andrés Estellés. Mitjançant una cerca de n-grames en un corpus digitalitzat, extraiem els substantius i els verbs més freqüents els poemes de l'autor. Posteriorment, els organitzem de manera que representen l'univers conceptual i el comparem amb el treball anàleg de Sánchez (2013) pel que fa a Ausiàs March.
Resum: The aim of the present paper is to re-create the conceptual universe of the contemporary Valencian poet, who writes in Catalan language, Vicent Andrés Estellés. By carrying out a n-gram search in a digitized corpus, we extract the most frequent nouns and verbs in this poet's writings. Subsequently, we arrange them in order to represent the conceptual universe and compare it with the analogue one proposed by Sánchez (2013) regarding Ausiàs March.
Keywords: Collocation, Lexis, Catalan Poetry, Corpus Linguistics, Intertextuality.
Mots clau: Col·locació, Lèxic, Poesia Catalana, Lingüística de Corpus, Intertextualitat.

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Abstract: In 1992, Dr. Gulsoy presented a general analysis and edition of the the introduction and the first two letters from the unpublished *Silabario de vocablos Lemosines o Valencianos* (1805) by Manuel Joaquim Sanelo. We are now preparing a complete edition of and introductory study to this work, which we analyze within the Catalan lexicographic tradition of the País Valencià. In this article, a summary of this work in progress is presented.
Resum: El 1992 el Dr. Gulsoy va presentar una caracterització general i publicava la introducció i les dues primeres lletres de l'inèdit *Silabario de vocablos Lemosines o Valencianos* (1805) de Manuel Joaquim Sanelo. A hores d'ara estem preparant una edició completa i un estudi introductori d'aquesta obra que la situe en el marc de la lexicografia catalana al País Valencià. En aquest article només en presentem una part de la investigació sobre l'estructura.
Keywords: Dictionary, Unpublished, Monosyllables, Structure.
Paraules clau: Diccionari, Inèdit, Monosíl·labs, Estructura.

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Abstract: This article studies the role that folklorist women had in the study of Catalan popular literature in Catalonia from the middle of the 19th century until the middle of the 20th century. The study mainly focuses in establishing the time period when these

women conducted their activities and contributes to the reconstruction of a history of Catalan popular literature from a novel perspective.

Resum: L'objectiu de l'article és analitzar el paper que van tenir les dones folkloristes en l'estudi de la literatura popular catalana a Catalunya des de mitjans del segle XIX a mitjans del segle XX. L'estudi posa la seva atenció principal a establir les grans etapes en què es manifesta l'activitat d'aquestes dones, amb l'objectiu d'oferir una perspectiva nova i necessària per a la construcció d'una història de la literatura popular catalana.

Keywords: Folklore, Literature, Catalan, History, Gender Studies.

Paraules clau: Folklore, Literatura, Català, Història, Estudis de Gènere.

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M. Àngels Francés Díez, **La *otra* según Albert Sánchez Piñol: la versión femenina del monstruo en *La piel fría***
Submitted on 09/09/2015; Accepted on 09/10/2015

Abstract: This paper analyzes the female version of the monster in Albert Sánchez Piñol's *La piel fría* (2003). The character Aneris represents otherness (according to Beauvoir and Kristeva) as well as the tension between the the Lacanian concepts of the symbolic and the imaginary, which Rosie Jackson considers appropriate to explain the relationship between culture and fantastic literature.

Resumen: Este artículo revisa la versión femenina del monstruo en *La piel fría* (2003), de Albert Sánchez Piñol, donde el personaje de Aneris representa la alteridad (según el concepto definido por Beauvoir y Kristeva) y escenifica también la lucha entre los conceptos lacanianos de lo simbólico y lo imaginario, que Rosie Jackson encuentra apropiados para explicar, asimismo, las relaciones entre la cultura y la literatura fantástica.

Keywords: Sánchez Piñol, Otherness, Gender, Imaginary, Symbolic, Fantastic.

Palabras clave: Sánchez Piñol, Alteridad, Género, Imaginario, Simbólico, Fantástico.