

Abstracts

Pedro Cátedra, *Women's libraries and books in the 16th Century*

Drawing on an important corpus of over 250 inventories from the town of Valladolid in Castille, ranging from 1527 to 1599, which include books owned by women, the author reviews some important questions related to the female ownership of books in the 16th Century.

María Isabel Toro Pascua, *Millenarism and Prophecy in the 15th Century: The Tradition of the book of Unay in the Iberian Peninsula*

Among the various castillian texts handed over to us through the medieval prophetic tradition is the one written by the unknown Juan Unay, which «tells of the great facts that ought to be in the world due to the many and big sins men got involved with at that time». Besides the castillian version (preserved in the form of three different manuscripts, of unequal quality), a summary in castillian and a portuguese translation of the text are available. This essay reviews the problems raised by the text as to its authorship and date of writing, as well as the issues related to its dissemination within the iberian context, both issues which can only be approached from a common perspective.

Adeline Rucquoi, *The Portuguese King viewed by 15th-century Spanish authors*

Despite the tensions and conflicts between the houses of Avis and Trastámara, the political rivalry between the Kingdoms of Portugal and Castile apparently never achieved a similar significance in cultural terms. In fact, if there are several texts written by Castilian authors reflecting those tensions and conflicts, there are also other texts (poems, dedications, etc) that provide an exemplary and sometimes even messianic vision of the Princes of the dynasty of Avis.

Luís Adão da Fonseca, *The 15th-century Portuguese-Castilian political and cultural relationships*

The purpose of this study is to establish the importance of cultural aspects within political affairs involving the Portuguese rulers and the Kingdom of Castile during the 15th century. Most of that period is characterized by the king's diplomatic efforts to normalize the relationships between the two countries, which correspond to an underlying motivation of «nationalising the Dynasty of Avis through the representation of its exemplarity». As a consequence, the Portuguese royal family was portrayed to the Castilian authorities as a *united, devout and cultured* family.

Maria Eugenia Díaz Tena, *Alphonse V of Portugal and the miraculous Virgin of Guadalupe*

Devotion to the Virgin of Guadalupe has been and still is very strong. Many pilgrims come to her holy house from all parts of the world to take part in festivals honouring her. One of the most illustrious figures displaying his faith in her is Alphonse V of Portugal. A good example of it is the testimony found in one of the unpublished manuscripts on the miracles of the Virgin of Guadalupe which are kept at the Archive of the Royal Monastery of Guadalupe (Cáceres), gathering the miracles mediated by the saint during the 15th Century. Among the miracles listed in this manuscript (266 folios), two miracles are related to Alphonse V. This essay is an attempt at confirming these accounts, with the help of the Chronicles and of Portuguese and Spanish documents.

Mariano Peset, *The origins of the University of Coimbra*

This study reassesses different aspects of the early days of the University of Coimbra, based on documents collected by Artur Moreira de Sá. This seven-volume work was published between 1966 and 1970 under the title of *Chartularium universitatis portucalensis (1288-1537)*. To accomplish this, we will analyse the models of that period, particularly the cases of Salamanca, Bologna and Paris, emphasizing the specificity of the University of Coimbra.

José Marques, *The University of Salamanca and Northern Portugal in the 15th and 16th Centuries*.

Considering the significant number of studies on political, economic and even social aspects of the relationships between the medieval Portuguese and Castilian kingdoms and those between Portugal and Spain in the 16th and 17th centuries, our purpose is to analyse its cultural aspects based on the close relationship between the University of Salamanca and the North of Portugal during the 15th and 16th centuries. This area of research is far from being unfamiliar to both Portuguese and Spanish researchers, since the presence of Portuguese students that university is well known. Our aim, however, is to discuss the reasons why, during the 16th and 17th centuries, so many students from Northern Portugal attended the University of Salamanca. It is our belief that this will shed some light on the cultural atmosphere of the region of Além Douro.

Manuel Augusto Rodrigues, *Holy Scripture and Spirituality at the Universities of Coimbra and Salamanca in the 16th Century*

Following the last move of the University to Coimbra, in 1537, big changes were introduced in teaching procedures. The knowledge of the Hebrew, Greek and Latin languages and the use of sources, following humanistic precepts, were two of the main features of this phase. Significant as well were the changes in the theological disciplines, with the arrival of new professors. This essay focuses on several aspects of these changes and of the figures that enacted them, including, among others, Francisco de Monzón, the Dominican Luis de Sotomaior, and the (?) Heitor Pinto.

Rogelio Ponce de León Romeo, *Incidence and circulation of the Latin Portuguese grammatical arts in Spain (16th and 17th century)*

This paper studies the reception of *De institutione grammatica libri tres* (Lisbon, 1572), written by the Portuguese humanist Manuel Álvares, SJ (1526-1538), particularly in the kingdom of Castille, from the late 16th century to the end of the 17th century. In this study, we analyse (right through 1698), the reaction to this grammatical *art*, the modifications the author had to introduce in his grammar, so that it was accepted by the Spanish schools, the problems raised by its Castilian preface, as well as the probable influence it had on the reform of Nebrija's *art*, by Juan Luís de la Cerda, SJ, entitled *Institutione grammatica* (Madrid, 1598) and in other Spanish Latin grammarians.

Antonio Castillo Gómez, *Some considerations on the writing and reading habits in prisons during the Modern Age*

Based on the visits of Alonso Tamarón to the Inquisition Prison of Cordoba between January and July 1569, we learn that several convicts asked for books to read or pens to write. Of course, not many of them made these requests, and most of them were clergymen. But this hardly comes as a surprise, considering the limited number of people who could read and write in those days, particularly among a population of convicts. There were more people with reading habits, however, than one would expect on a first approach. In this study we attempt to provide evidence for that.

Jorge Alves Osório, *Ausias March and Luís de Camões*

Ausias March represents a high point in late medieval Catalan poetry. Despite the possibility of identifying political and cultural relationships between Portugal and Catalonia during the 15th century, the origins of 17th-century relations between the poetic work of Camões and the poetry written in Limousin established by Faria e Sousa should be looked for in the Castilian translation of Montemor and in the similarities with the «philosophy of love», rather than in a formal intertextuality between these two Iberian poets.

Víctor Infantes, *«Como merece a gente lusitana». Poetry without frontiers in the Livro de Sonetos y octauas de diuersos Auctores (1598)*

This contribution focuses on the contents and the literary relationships of a bilingual castillian/portuguese poetic manuscript, with the title *Livro de Sonetos y octauas de diuersos Auctores*, recollected in 1598. It contains texts by Sá de Miranda, Camões, Bernández, Meneses, Montemayor, Encina, Barahona, Castillejo, etc. It amounts to a significant anthology of the poetic streams of most of the 16th Century.

Luís de Sá Fardilha, *Francisco Sá de Meneses's sympathy for Castille*. ○

Francisco Sá de Meneses's trajectory within the 16th Century Portuguese Court was exceptional. He was always close to the king and was successively at the service of John III, Prince John, Sebastian, Cardinal Henry and Phillip the First. His action during the Iberian Union led to charges of treason. More precisely, it has been

repeatedly stated that Francisco Sá de Meneses had been in favour of Philip the Second's claims, receiving in return the title of Count of Matosinhos. This study tries to assess the extent to which, in this case, talk of sympathy for Castille is justified, and to examine the grounds for the concrete charge aimed at this historical figure, through an analysis of the circumstances that led to his being awarded the title of Count.

Maria Isabel Barbeito Carneiro, *Arranged marriages between Portuguese and Spanish women*

This work is a short reflection on marriages of Portuguese and Spanish women, particularly the arranged marriages of princesses to serve interests of both dynastic crowns. Women with different status and positions escorted the brides, and, independently of the good or bad experiences they had, not all of them returned to their places of origin or even to their country. They all contributed, however, to the historical definition of both Iberian countries.

Nieves Baranda, *Doña Bernarda Ferreira de Lacerda's España Libertada*

Doña Bernarda Ferreira de La Cerda is undoubtedly one of the most outstanding writers of the Spanish/Portuguese *Siglo de Oro*, not just because of the substance of her work, but also for her culture, her vocation as a writer and her relationships with the literary milieux of Portugal and Spain. Although she has been often mentioned by different scholars and some work on her poem *Las Soledades de Buçaco* is available, almost nothing has been said on her historical poem *España libertada*. This article offers a first approach to the latter work as a whole, a work which, due to its subject and breadth is an exception among texts written by women during the *Siglo de Oro*.

Isabel Morujão, *Maria de San José Salazar: a Portuguese disciple of Saint Theresa*

From the information gathered in the chronicles of the Order, some letters written by Saint Theresa and writings of Maria de San José Salazar, it is our aim to show how Maria de San José, prioress of the first Portuguese female Carmelite association at the Convent of Saint Albert in Lisbon, had a crucial role in the development of this convent. Some documents state the major problems felt by the female mendicant order in Portugal, between the 16th and 17th centuries.

Fernanda Bouza, *The country houses of D. Duarte of Braganza and the Court of his time. Books and paintings belonging to the Marquis of Frechilla y Malagó*

The inventories of books and paintings belonging to D. Duarte of Braganza and found in some of his houses of Évora, Oropesa and Madrid, provide a better understanding of one of the most interesting figures in Portugal during the rule of the Philips. A son of Infanta D. Catarina and brother of Duke D. Teodósio, his *estates* in Castile are considered a touchstone of the policies of Philip I regarding the House of Braganza. For all of his life, the Duke remained loyal to his ancestry, as shown in his correspondence and paintings, as well as in manuscripts and works dedicated to him in the early 17th century. The study of his library reveals the existence of a large number of titles concerning court and state matters as well as of the governance of the household, which may provide extremely relevant information on the culture of the nobility in the Iberian Peninsula during its *Siglos de Oro*.

Jacobo Sanz Hermida, *A conflictual journey: a study of the "Jornada del Rey, N. S., Don Felipe III deste nombre, al Reyno de Portugal (1619)"*

The fall of the Duke of Lerma in 1618 and the inefficient administration of his son, the Duke of Uceda, caused a major crisis in the Iberian Monarchy, which was already showing signs of decadence. In this context, the visit of Philip III to Portugal in 1619 was unsuccessful in its attempt to appease Portuguese subjects. There are a large number of printed and manuscript texts on these matters.

Maria Lúcia Gonçalves Pires, *D. Francisco Manuel de Melo's El Mayor Pequeño, and the text of Quevedo*

The statement that the book *El Mayor Pequeño* is an imitation of Quevedo's work *Vida de S. Pablo* is a common criticism made by D. Francisco Manuel de Melo. The purpose of this study is to question the history and the foundations of this idea through an analysis of D. Francisco's views on Quevedo's work and a comparison of the structure of sentences in the texts of two hagiographical works, their literary style, similar autobiographical circumstances and their political dimension.

Maria de Lurdes Correia Fernandes, *D. Francisco Manuel de Melo's Carta de Guia de Casados in Spain*

The Spanish translation and publishing of *Carta de Guia de Casados* (Madrid, 1724 and 1787), is witness

not only to the prestige its author, D. Francisco Manuel de Melo, enjoyed in Spain, but also to frames of reading of considerable cultural significance, particularly as far as the understanding of the complex links of private and social life are concerned. This essay focuses on a range of issues related to the joint publication of this work and of Luís de Abreu e Melo's *Avisos para o Palácio*.

Ana Martinez Pereira, *A Spanish calligrapher in the Court of John 5th: Marcos de las Roelas y Paz*

In the early years of the 18th Century, the Spanish calligrapher D. Marcos de las Roelas y Paz arrived at the ostentatious Court of Lisbon. We know neither the motives that brought him there, nor how he came to be admitted in John 5th's Court as a tutor of the «Infantes» Miguel and Joseph, the king's younger brothers.

Zulmira C. Santos (University of Porto), *The Enlightenment themes of the friendship of Gregorio Mayans y Siscar and Frei Manuel do Cenáculo*

The study of the letters written by the Valencian scholar D. Gregorio Mayans y Sicar with the Portuguese Franciscan Frei Manuel do Cenáculo displays a number of themes and developments which are typical of an 18th Century Republic of Letters. It allows broad ecclesiological, educational and cultural orientations to be spelled out in the context of a scholarship built upon a rigorous use of sources and a sustained interest for the classics.

Pedro Tavares (University of Porto), *The inquisitorial afflictions of a Murcian «capuchinho» in Portugal during the War of Succession*

Friar Alexandre de Murcia, a «capuchinho», came to Portugal as a member of the suite of Archduke Charles's, P. Alvaro Cienfuegos, following the movement towards Portugal of the troops which were to bring the Archduke to the throne.

In Lisbon, Cienfuegos's action as a confessor and a preacher drew the attention of the Inquisition and lead to a prosecution. This essay aims at analysing the terms of that prosecution in the context of both the diplomacy and the war, questioning the «Spanish character» of the heresies the friar was charged with: *alumbradismo* and *molinosismo*.

Maria Luísa Malato Borralho, *The myth of the legislator in a Portuguese-Spanish Academy*

The constitution of the «Real Academia Cirúrgica Prototipo-Lusitânica Portuense» in 1748, especially thanks to the efforts of Manuel Gomes de Lima Bezerra, is frequently ignored by cultural history, even by authors who have studied Portuguese academies. The number of statutory, literary and scientific texts which were based on that constitutive document, however, is quite significant (and symbolically significant). The successive reformulations of the original text bear a distinctive trait, the myth of a supra-national legislator, who, guided by Reason, gradually gave shape to the Enlightenment Era.

Luís A. de Oliveira Ramos, *Spain and the advent of liberalism in Portugal*

During the first three years of the Portuguese liberal regime, from 1820 to 1823, the Constitution of Cádiz was the model for the Portuguese constitution. The political authorities in Madrid supported the Lisbon cabinets, and, at the same time, they sought the unification of the Iberian states. The collapse of the Portuguese liberal regime happened during the confrontation between France and Spain, which was simultaneous to the restoration of absolutist regimes in both countries. With the birth of Isabel of Spain and the death of Ferdinand VII, the Portuguese liberals joined forces with the Spanish regent, forcing King D. Miguel to resign, while the constitution of the anti-absolutist Quadruple Alliance, formed by the liberal monarchies of Portugal and Spain, England and the France of Louis Phillipe, was being discussed in the Iberian Peninsula.

José Adriano de Freitas Carvalho, *The rhetoric of courtesy: «A Corte na Aldeia» (1619), by Francisco Rodrigues Lobo, and its influence on Francisco José Artiga's «Eloquencia Española» (1692)*

Concurrently to the analysis of the issue of rhetoric in Francisco José Lobo's «A Corte na Aldeia» (Lisbon 1619), its worth and relevance in terms of the concept of «well-behaved child» (courtesy among friends), it is our project to emphasize how this «new rhetoric» of the Portuguese language may have contributed for the editorial success of a work that apparently became a reference model. In spite of it never having been confirmed, Francisco José Artigas was apparently among those who read Rodrigues Lobo's work and, without any reference to it, made a profuse use of that work in his *Epítome de la eloquencia española* (Huesca, 1692), copying and adapting examples, sayings, anecdotes, jokes and, in particular, the letter *de conscribendis epistolis* found in two chapters of Rodrigues Lobo's work.