



INTERNATIONAL CONFERENCE

*Away from Home: Ideas, Emotions, Images and Writings on
Homesickness in the Mediterranean World (1492-1923)*

Program & Book of Abstracts

National Library of Portugal(BNP), Lisbon 20-21 June, 2022.



ORGANIZATION: COST Action PIMo (CA18140) - People in Motion: Entangled Histories of Displacement across the Mediterranean (1492-1923) - *in collaboration* with Cátedra Eduardo Lourenço, Aix-Marseille University; CEC, Center for Classic Studies*; CH, Center for History**, Faculty of Arts and Humanities, University of Lisbon; CHAM, Centre for Humanities, NOVA FCSH-UAc***; CIDEHUS-University of Évora.

ABSTRACT:

Homesickness is a sentiment, and an idea shared by societies around the Mediterranean, and felt by individuals and communities alike, either temporarily or permanently; particularly in a geography marked by the voluntary and involuntary displacement of people across the political, cultural and religious divide since Antiquity. Being away from home triggers a vast array of situations and feelings, like nostalgia manifested by narratives, art, patterns of consumption, etc.; or the attempt to keep the identity in face of a different set of values in the place one is living as an exile or as an expatriate; namely through the endeavor to build Home away from Home; and to maintain contact with Home exchanging writings, presents, etc.

It is our aim to see how and to understand why, despite Globalization, Cosmopolitanism, and the growing circulation of people (like travelers, traders, pilgrims, students, scientists, tourists), and the exchange of ideas across national, cultural and religious divides, individual and communities still maintained their entangled relationship with Home, either in a real or constructed image and discourse, through time. For that we invite scholars to explore all available media that reveals Homesickness to participate in this congress.

OBJECTIVES:

- 1 - Consider Homesickness in a long-term and comparative perspective;
- 2 - Investigate the expressions of Homesickness in its material, literary and immaterial dimensions, in order to understand the density of its diversity.



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PROGRAM

Monday, June 20

9h:30-10h:00 – Reception: attendance registration and distribution of materials.

10h:00-10h:45 – Opening Session with the participation of the institutions sponsoring the Workshop:

Maria Inês Cordeiro (Directora-Geral da Biblioteca Nacional de Portugal), **Giovanni Tarantino** (PIMo Action Chair, University of Florence, Italy), **Cátia Antunes** (PIMo Action Workgroup 4 Leader - People in Motion), Leiden University, The Netherlands), **Ernestine Carreira** (directrice, Cátedra Eduardo Lourenço, Université d'Aix-Marseille, France), **Rodrigo Furtado** (Director do Centro de Estudos Clássicos, Faculdade de Letras da Universidade de Lisboa), **José da Silva Horta** (director do Centro de História, Faculdade de Letras da Universidade de Lisboa), **Ana Paula Avelar** (CHAM – Centre for the Humanities, NOVA FCSH-UAc), **Fernanda Olival** (Directora de CIDEHUS).

10h:45-11h:45 – KEYNOTE CONFERENCE:

Ahmed Boucharb (Université Hassan II, Casablanca, Morocco): *The feeling of being uprooted and the idealization of the native country in the discourse of the Moroccan community living in Portugal around 1550, as detected in some inquisitorial sources.*

11h:45-12:h00 – Coffee-Break

12h:00-13h:00 – Morning session: *Early Modern Homesickness 1: Accidental Tourists.*

Chair: Giovanni Tarantino

João Teles e Cunha (Centro de Estudos Clássicos, Faculdade de Letras da Universidade de Lisboa, Lisbon, Portugal; PIMO Action): *Accidental Tourists. Notes on Portuguese travelers in the Holy Land (1507-1617).*

Talha Kaan Ünlü (Amasya University, Turkey; PIMO Action): *Between the two empires: emphasis on Homesickness in Turkish Letters by Ogier Ghislain de Busbeck (1555-1562).*

13h:00 -14h:30 – Lunch

14h:30-16h:00 – 1st Afternoon session: *Early Modern Homesickness 2: Exiled and Distant.*

Chair: Katrina O’Loughlin

José Alberto Rodrigues da Silva Tavim (Centro de História, Faculdade de Letras da Universidade de Lisboa, Portugal; PIMO Action): *Jews of Portugal in the Exile and Saudade (16th to 17th century).*

Marília dos Santos Lopes (Universidade Católica Portuguesa, Lisbon, Portugal): *Longe de casa. Diásporas de comerciantes entre o mundo mediterrânico e o Atlântico (séc. XV-XVI).*

Angelo Cattaneo (National Research Council, Rome, Italy; CHAM, NOVA FCSH, Lisbon, Portugal, PIMO Action): *“Jesuits don’t get homesick. Homesickness and Nostalgia in Early Modern Jesuit Missionary Writings and Practices.*

16h:00 - 16h:30 – Coffee-break

16h:30-18h:30 – 2nd Afternoon session: *Early Modern Homesickness 3: Between the Mediterranean Margins and Beyond.*

Chair: Ahmed Boucharb

Ana Paula Avelar, CHAM, NOVA FCSH-UAc; Universidade Aberta, Lisboa, Portugal
A épica como expressão de “saudade” de um “Mundo Mediterrânico”: Jerónimo Corte-Real e a Batalha de Lepanto.

Edite Alberto (CHAM, NOVA FCSH, Lisboa, Portugal) and **Luís Costa e Sousa** (CHAM, NOVA FCSH, Lisboa, Portugal): *Longe de casa em terras de Marrocos: contributo para o estudo dos prisioneiros da batalha de Alcácer Quibir.*

Tiago Machado de Castro (CHAM, NOVA FCSH, Lisboa, Portugal) and **Edite Alberto** (CHAM, NOVA FCSH, Lisboa, Portugal): *A jornada dos renegados no serviço do corso argelino.*

António Jorge Afonso (Centro de História, Faculdade de Letras, Universidade de Lisboa, Portugal): *Cativos portugueses em Argel. Longe de casa entre a dor e o prazer.*

Tuesday, June 21

9h:30-10h:30 – KEYNOTE CONFERENCE:

Isabel dos Guimarães Sá (Instituto de Ciências Sociais da Universidade do Minho, Centro de Estudos de Comunicação e Sociedade e Departamento de História, Braga, Portugal): *Fictive returns: homesickness and the travels of the soul.*

10h:30-10h:45 – Coffee-break

10h:45-12h:45 – Morning session: *Records of nostalgia in the Early Modern and in the Modern Age.*

Chair: Vanessa Paloma Elbaz

Konstantinos Giakoumis (LOGOS University College, Tirana, Albania; PIMO Action): *'Feeling of Dead People's Homesickness in Funerary Inscriptions of Orthodox Greek-Speaking Communities in the Diaspora.*

Hélio Nuno Soares (Universidad de Salamanca, Spain): *De Lisboa a Ponta Delgada nas cartas dos Condes da Ribeira Grande às religiosas do Senhor Santo Cristo no séc. XVIII.*

Ernestine Carreira (Université d'Aix-Marseille; Laboratoire IMAF-CNRS; Cátedra Eduardo Lourenço, Aix-en-Provence, France): *Entre escalas marítimas e terra de diásporas: a imagem da Provence e de Marselha no património epistolar e literário em língua portuguesa.*

María Zozaya-Montes (CIDEHUS, Universidade de Évora, Portugal): *Una casa común en otro lugar. Asociaciones regionales para calmar sentimientos de nostalgia: identidad, sociabilidad y arraigo patrimonial, 1850-1930.*

12h:45-13h:45 – Lunch

13:45-14:45 – 1st Afternoon session: *Homesickness in Modern Literature and the Mediterranean World: The Portuguese literary world.*

Chair: Maria da Graça Ventura

Ricardo Ledesma Alonso (Departamento de História, Faculdade de Filosofia e Letras, Universidade Nacional Autónoma de México, Mexico): *A viagem circular: nostalgia e romantismo nas Causas da Decadência dos Povos Peninsulares de Antero de Quental.*

Mafalda Sofia Borges Soares (Faculdade de Letras, Universidade de Lisboa, Portugal): *A saudade como figura mitológica: Adamastor ou a narrativa de uma solidão redentora.*

14h:45-16h:15 – 2st Afternoon session: *Homesickness in Modern Literature: Mediterranean World and its literary worlds.*

Chair: Ernestine Carreira

Maria da Graça A. Mateus Ventura (Centro de História, Faculdade de Letras, Universidade de Lisbon; Instituto de Cultura Ibero-Atlântica, Portimão, Portugal): *A “irresistível e corrosiva saudade” na vida e obra de Manuel Teixeira Gomes.*

Jacopo Masi (Centro de Estudos Clássicos, Faculdade de Letras da Universidade de Lisboa, Portugal): *Silence and nostalgia in Ungaretti’s poetry.*

Joanna Musiatewicz (Faculty of Oriental Studies, University of Warsaw, Poland; PIMO Action): *Alienation and Nostalgia in the Time of An-Nahḍa: The Comparative Reading of The Parisian Journey by Fransīs Marrāsh and The Book of Khalid by Ameen Rihani.*

16h:15-17h:00– Coffee-break.

17h:00-18:h00 – 3nd Afternoon session: *Comparing with the Mediterranean Homesickness.*

Chair: Isabel dos Guimarães Sá

Katrina O’Loughlin (Brunel University London, United Kingdom; PIMO Action): *Home-sickness is no baby pang / This feel I hourly more and more’: home-sickness in anglophone writing of the late eighteenth century.*

Pauline Cherrier (Université d’ Aix-Marseille, Laboratoire IrAsia): *Saudade of Brazil from Japan.*

18h:00-19:h00 – KEYNOTE CONFERENCE

Vanessa Paloma Elbaz (Faculty of Music, University of Cambridge, United Kingdom; INALCO, Paris, France; PIMO Action): *Judeo-Spanish Cancioneros in the Mediterranean and the Traceability of Home (1761-1913).*

19h:00-19h:15 – Closing Remarks

BOOK OF ABSTRACTS

Monday, June 20

Ahmed Boucharb (Université Hassan II, Casablanca, Morocco): *The feeling of being uprooted and the idealization of the native country in the discourse of the Moroccan community living in Portugal around 1550, as detected in some inquisitorial sources.*

A large Moroccan community gradually formed in Portugal throughout the first half of the 16th century. All these men and women, regardless of the date of their arrival, their legal status, or their living conditions, had only one dream: to flee Portugal and return to their native land, even those who had just arrived there of their own free will. Therefore, this study proposes to enumerate the manifestations of this feeling of uprootedness from which the members of this minority suffered, as well as the forms of behaviour and speech generated by nostalgia for the native land, before specifying the repercussions of that idealized image on their vision of the host country, its inhabitants and its system of values.

This homesickness, very badly experienced by these foreigners, meant that the number of people tried by the Lisbon Inquisitorial Court for attempts to flee to “sua terra” (or, to one’s homeland) far exceeded the number of those tried for a secret Muslim faith. However, these incriminated practices were rather of a cultural nature, despite a stay in Portugal of three or four decades for some: the use of the Arabic language, worship of Moroccan saints, culinary practices (such as the consumption of couscous), music, organization of celebrations or mourning, magic and superstitions, etc. Hence this specificity of the Morisco problem in Portugal, on which we insist once again: Here people did not convert to be able to stay in their native country, as was the case in Spain, but rather to improve their relationship with the dominant group, while waiting for an opportunity to flee to see loved ones again and die where one was born.



João Teles e Cunha (Centro de Estudos Clássicos, Faculdade de Letras da Universidade de Lisboa, Lisbon, Portugal; PIMO Action): *Accidental Tourists. Notes on Portuguese travelers in the Holy Land (1507-1617).*

Travelogues as a new literary genre emerged in Portugal in the sixteenth-century, coinciding with the Renaissance and the country's imperial expansion, particularly in Asia. Curiously, its two founding texts, António Tenreiro's "Itinerário" (1560) and Gaspar Barreiros' "Chorographia" (1561), not only were printed within a short interval of time in Coimbra, but also dealt with the core areas around which other travelers had already written and would write about in the future: India, the Middle and the Near East, and the Mediterranean. Barreiros' work on his visit to Italy became the *Ars Apodemica* which other Portuguese travelers would try to emulate in style and in the itinerary followed.

One of the most followed itineraries in the Mediterranean basin was that of the Holy Land, on which there was a steady number of "accidental tourists" since the early Middle Ages. Though the objective of these women and men was the pilgrimage to the Holy Places, particularly in and around Jerusalem, they embarked in "accidental" sightseeing during their travel. Our aim is to follow in the footsteps of a few of these "accidental tourists" over a century, from 1507 to 1617, (especially Fr. António de Lisboa, Fr. António Soares, Jorge Henrique, Fr. Pantaleão de Aveiro, and Jerónimo Calvo) in order to understand the homesickness dimension in their writings vis-à-vis what they saw and experienced in the Holy Land.



Talha Kaan Ünlü (Amasya University, Turkey; PIMO Action): *Between the two empires: emphasis on Homesickness in Turkish Letters by Ogier Ghislain de Busbeck (1555-1562).*

Homesickness can be described as the feeling of longing for one's home during a period of prolonged absence. Although this longing is perceived as a modern concept, it has shown itself throughout human history. The Mediterranean geography, which has been a fusion point for civilizations since ancient times, preserved this meaning in the early modern period when it became a meeting point for the Habsburg and Ottoman Empires, the two great empires of the age. This interaction enabled both civilizations to learn new things from each other and because of this close acquaintance, they discovered features that were on their own but were not on the other's. In these societies, where closer contact was taking place, one of the human emotions that became more evident among the differences between the people was homesickness. This study aims to emphasize the longing for the author's homeland by examining the travel book "Turkish Letters" by Ogier Ghislain de Busbecq, a diplomat serving the Habsburg Empire, written during his journey to the Ottoman lands.



José Alberto Rodrigues da Silva Tavim (Centro de História, Faculdade de Letras da Universidade de Lisboa, Portugal; PIMO Action): *Jews of Portugal in the Exile and Saudade (16th to 17th century).*

By decree of December 1496, Jews would be expelled from Portugal. Some have converted or will be forcibly converted to Christianity, and others manage to leave, fleeing the predatory action of the Inquisition established in 1536.

However, despite the tyranny of expulsion and conversion, feelings and expressions of nostalgia for the land of origin can be found, even among the Jews contacted by Friar Pantaleão de Aveiro in the Holy Land, in the second half of the 16th century.

In this paper we intend to explore this phenomenon that takes shape in the way of thinking and being of Portuguese Jews in the Diaspora, in the 16th and 17th centuries.



Marília dos Santos Lopes (Universidade Católica Portuguesa, Lisbon, Portugal): *Longe de casa. Diásporas de comerciantes entre o mundo mediterrânico e o Atlântico (séc. XV-XVI)*.

David Abulafia reminds us that the Mediterranean is synonymous with diversity and that its history is essentially the history of many maritime ports where merchants from across the ocean, as well as from other regions, came together and related, promoting an assiduous and constant transmission of goods, ideas and knowledge.

Considering that the diaspora of merchants is a voluntary displacement, sometimes temporary, sometimes permanent, the aim is to understand, on the one hand, the relationship with those who stayed at home, and on the other hand, the form of contact and coexistence with the different communities and local socio-cultural circles, a very emblematic characteristic of the Mediterranean world, in order to understand how this world will be considered as a transit area.

Based on travel accounts, diaries, images and literary texts, an attempt will be made to reconstitute the experiences of a diaspora of merchants between the Mediterranean and Atlantic worlds (XV-XVI centuries). Under the suggestive title "On good and bad neighbourhood", Jörg Wickram (1505-1560) wrote a novel in which we will be able to follow three generations of merchants who, coming from the Holy Roman-Germanic Empire, will settle in Lisbon in a singular and unprecedented portrait of their conviviality with Portuguese and Spanish people, of their trips to Italian cities in an intricate movement across the Mediterranean world. Able to live surrounded by objects from different parts of the world, these traders will cultivate new ways of being, without, however, forgetting to keep alive the family ties and belongings. Despite the difficulties in defining the Renaissance man in his intimacy and privacy, since intimate and private thoughts and feelings are not always alluded to, often determined by an early rationalization of reality, what is certain is that from this documentation we can witness strategies of insertion, adaptations, possibly failures, in the construction of a worldview between different territories in the same geography.



Angelo Cattaneo (National Research Council, Rome, Italy; CHAM, NOVA FCSH, Lisbon, Portugal, PIMO Action): *"Jesuits don't get homesick. Homesickness and Nostalgia in Early Modern Jesuit Missionary Writings and Practices*.

The world is our home," wrote in the *Exhortatio Complutense* (Alcalà, 1561) Jerónimo Nadal S.J. (1507-1580), one of the first companions of Ignatius de Loyola. The phrase, originally addressed to the novices of Jesuit colleges, served to highlight the difference between the experience of monks, based primarily on "staleness," and the cosmopolitan and "nomadic" experience they would have lived as Jesuits. Nadal's

exhortation has become one of the most famous mottos identifying the Society of Jesus and defines an emotional spectrum for the Jesuits that would supposedly exclude homesickness: if the whole world becomes home, homesickness is precluded or sublimated into a belonging that perceives all places in the world as one's home, by distancing oneself and muting one's origins, especially family origins.

The analysis of the written documentation of the Jesuits, in the contexts of their formative years or in missionary practices, instead, also highlights the expression of strong feelings of homesickness that also allow us to highlight the multiplicity of meanings of both the concepts of 'home' and "being homesickness" for the Jesuits and their acolytes in the second half of the sixteenth century.

In this regard, we will analyze three heterogeneous, but connected, cases of expression of homesickness: first, we will consider the nostalgia for the years and places of novitiate – to be understood as the Jesuits' spiritual and real home, being the place of their spiritual rebirth – in mid-sixteenth-century Rome, as reported by Alessandro Valignano S.J. (1539-1606), *provincial* or head-coordinator of the Jesuit missions in Asia, in some of his private and public letters.

Secondly, we will analyze the apparently contradictory feelings of homesickness for both Japan and Catholic Europe in the account – mediated and written by Valignano and Duarte de Sande S.J. – by Chijiwa Seizaemon Miguel (1569?-1633), as recounted in *De Missione Legatorum Iaponensium ad Romanam curiam, rebusque in Europa...* (A dialogue concerning the sending of the Japanese legates to the Roman Curia, on European matters...), printed in Macao by the Jesuits in 1590, right before the Japanese boys returned to their families in Nagasaki. The *De missione dialogus* allows us to focus on the plurality and irresolvability of the feeling of homesickness, when the vicissitudes of life lead some individuals to recognize that it is possible to have more than one home, with the struggle of reconciling the sense of belonging to heterogeneous, sometimes even rival, communities, while at the same time mediating complex, simultaneous forms of otherness and belonging.

Finally, we will analyze the construction and material building of the missions in China and Japan, as recounted by Matteo Ricci S.J. and Valignano, as microcosms that, although adapted and designed for the Chinese and Japanese contexts, undeniably evoked the places of prayer, aggregation, the forms of Jesuit-Christian study and formation, in a constant reinvention and evocation of the idea of "an original spiritual home". Nadal's motto "The world is our home" also took on the projectual meaning of progressively filling the entire world with many homes, with an overwhelming and radical sense of homesickness, here understood as a return to and a reformulation of the events of the foundation of primitive Christianity, but with a universal scope and fullness that encompassed the whole globe.



Ana Paula Avelar (CHAM, NOVA FCSH-UAc; Universidade Aberta, Lisboa, Portugal): *A épica como expressão de "saudade" de um "Mundo Mediterrânico": Jerónimo Corte-Real e a Batalha de Lepanto.*

This paper examines how a specific epic discourse, Jerónimo Corte Real's *Felicissima victoria concedida del cielo al señor don Iuan d'Austria, en el golfo de Lepanto de la poderosa armada Othomana. En el anno de nuestra salvacion de 1572* (1578), embraces the "homesickness" for a "Mediterranean World" where the unchallenged power of Christianity would prevail. We follow the Braudelian perspective of how "the Inland Sea" had become another place for Philip II's Spain, with the Atlantic Ocean acquiring the status of "centre of the Earth", in order to raise the question whether the Battle of Lepanto was not embodied as a sign of a nostalgic "Mediterranean World".

Anchored in concepts such as "homesickness", nostalgia, and memory, we analyse the shaping of an epic discourse, through one military action: Lepanto's battle. In Corte-Real's poetic account of a historical event, the ideas and emotions built upon the notion of belonging, hospitality and loss are also revealed.

This exercise is carried out in parallel with the work of Jerónimo Corte Real, who had already written an epic poem about the second siege of Diu (1574) and who, according to Hélio Alves, uses his poem in order to create a "poetic act of self-imitation" in his *Felicissima Victoria ...* While wandering in the Indian Ocean, in the Mediterranean, and again in the Indian Ocean, in his epic *O Naufrágio e Lastimoso Sucesso da perdiçam da Manoel de Sousa Sepulveda...* (1594), Jerónimo Corte Real re-examines New and Old Worlds, and echoes, sometimes briefly and silently, another "nostalgic" Mediterranean World.



Edite Alberto (CHAM, NOVA FCSH, Lisboa, Portugal) and **Luís Costa e Sousa** (CHAM, NOVA FCSH, Lisboa, Portugal): *Longe de casa em terras de Marrocos: contributo para o estudo dos prisioneiros da batalha de Alcácer Quibir.*

O complexo processo de negociação dos resgates dos prisioneiros da Batalha de Alcácer Quibir com vista ao encaminhamento dos libertados para o reino, encontra-se registado nas crónicas e nos documentos trocados entre o provincial da Ordem da Santíssima Trindade e os religiosos enviados para as diversas cidades de Marrocos.

A partir destes relatos, principal fonte historiográfica do projeto de investigação em curso – MOVING CITY - *Cidades para a guerra: um exército europeu em Marrocos no século XVI* (EXPL/HAR-HIS/1521/2021) – podemos caracterizar o quotidiano dos presos durante os anos que se seguiram à batalha, e como sobreviveram enquanto aguardavam o resgate.

Centramo-nos, nesta apresentação, nos resgates, organizados pelo trinitário frei André dos Anjos, a partir de Melilha, entre 1579 e 1594, e nos dados que nos permitem

conhecer os 359 prisioneiros libertados (naturalidade, afiliação, ofício, idade, preço do resgate). Através da georreferenciação das suas terras de origem, mencionadas nesta amostragem, única pela riqueza de informação que contém, propõe-se uma primeira panorâmica sobre os locais de recrutamento onde foram mobilizados os soldados que ingressaram no exército de D. Sebastião, e que, repentinamente, se viram cativos “longe de casa”, em terras de Marrocos.



Tiago Machado de Castro (CHAM, NOVA FCSH, Lisboa, Portugal) and **Edite Alberto** (CHAM, NOVA FCSH, Lisboa, Portugal): *A jornada dos renegados no serviço do corso argelino.*

A apresentação que se propõe resulta de trabalho de investigação sobre processos de islamismo do Tribunal do Santo Ofício. Destes selecionaram-se casos de indivíduos que cumprissem os seguintes critérios:

- a) Capturados e submetidos a cativeiro em terra muçulmana, interessando as circunstâncias e geografia da sua captura e da sua entrada numa nova sociedade de costumes diversos e das regras pelas quais foram absorvidos no seu tecido social.
- b) Enquanto cativos renegaram a fé cristã e professaram o Islão, alterando o seu estatuto dentro da sociedade onde então se inseriam e que razões os moveram a renegar a sua fé original e a sinceridade com que o terão feito.
- c) Que tenham servido como corsários em navios de Argel e que viagens, trajetos e sucessos protagonizaram nesse período, interessando a sua atitude durante o serviço e as circunstâncias do ingresso das suas embarcações a portos cristãos.
- d) Apresentados ao Tribunal do Santo Ofício, por mote próprio ou ação de outros, interessando o desenlace das ações movidas e a postura usual para com estes regressados.

Dentro dos critérios e interesses expostos, pretende-se formar uma imagem coletiva da jornada empreendida por indivíduos forçados a quebrar a sua vida e credos originais, adaptando-se e sobrevivendo dentro de uma nova realidade social, em terra estranha, na miragem de um regresso às suas origens.



António Jorge Afonso (Centro de História, Faculdade de Letras, Universidade de Lisboa, Portugal): *Cativos portugueses em Argel. Longe de casa entre a dor e o prazer.*

Entre 1778 e 1812 mais de seis centenas de portugueses sofreram na Regência de Argel as agruras do cativeiro. Provenientes de cinquenta embarcações – navios de pesca, mercantes e de guerra – perdidas para o curso argelino permaneceram mais de trinta anos longe da pátria a aguardar o seu resgate. Vítimas da conjuntura que protelou a sua redenção enfrentaram a indiferença de alguns sectores da sociedade portuguesa, as fragilidades da Fazenda Real, e os complicados contextos externos, europeu e magrebino, que rodearam a sua libertação.

Estes cativos vão dialogar com a alteridade do sunismo hanafita adoptado pela elite turca dominante e o sunismo de rito malikita abraçado pela maioria da restante população. Entre a duplicidade discursiva usada na correspondência remetida para o reino e o confronto com capacidade inclusiva do islão, os cativos portugueses vão tentar gerir o seu quotidiano.

Perante o sofrimento de estar longe da pátria, próprio de activos que os seus senhores tentavam preservar e rentabilizar através da violência no complicado mercado do homem do Mediterrâneo Ocidental, os portugueses retidos em Argel mitigaram a ausência com alguns prazeres que o cosmopolitismo da grande urbe do Magrebe Central lhes proporcionou.

Balançando entre a prática de duas narrativas, gerindo-as à medida dos contextos que os envolviam, tendo como derradeiro objectivo a libertação, os portugueses vão percorrer o estreito caminho que, entre a dor e o prazer, os haverá de trazer de regresso a casa e à pátria.

Tuesday, June 21

Isabel dos Guimarães Sá (Instituto de Ciências Sociais da Universidade do Minho, Centro de Estudos de Comunicação e Sociedade e Departamento de História, Braga, Portugal): *Fictive returns: homesickness and the travels of the soul.*

For the Portuguese men who ventured into the transoceanic territories of the Iberian empires, there were few chances of returning to their homelands during their lifetime. The fact that they had settled in faraway lands, together with long sea voyages, prevented them from getting back to Portugal. Little is known about contacts between them and their families and acquaintances in their mainland, but a set of institutions took care of connecting them with Portugal or other territories where they settled. The Misericórdias, a set of autonomous but similar confraternities who related to the Misericórdia of Lisbon, the first to be created in 1498, established a network of contacts which granted the exchange of letters, and above all, the transfer of inheritances and legacies to their homelands. The fact that most assets that formed part of them were designed to pay for masses on behalf of their souls, often in the form of chantries, enacted a fictive return to the places and people they had left behind long ago.



Konstantinos Giakoumis (LOGOS University College, Tirana, Albania; PIMO Action): *Feeling of Dead People's Homesickness in Funerary Inscriptions of Orthodox Greek-Speaking Communities in the Diaspora.*

The paper delves into the funerary epigraphic materials of Orthodox Greek-speaking communities to be found in Turkey, Romania, Hungary, Austria and Italy. To this end, I am analysing several published and unpublished tomb inscriptions from the church of the Life-Giving Spring at Balukli, Istanbul, Turkey; Bucharest and Iasi, Romania; Buda and Pesti and other cities in Hungary; Vienna, Austria; Venice and Trieste, Italy. Treating tombs and their inscriptions as discourses, analysing the texts and their language in conjunction with the tomb's iconography, where relevant, the practice of the discourse (production process, use and happenings of a sociocultural practice). Regardless of whether or not funerary inscriptions were commissioned by the deceased persons which they identify, I am arguing that their texts reflect wider sociocultural manifestations of their identity, where one can also see various aspects of homesickness.



Hélio Nuno Soares (Universidad de Salamanca, Spain): *De Lisboa a Ponta Delgada nas cartas dos Condes da Ribeira Grande às religiosas do Senhor Santo Cristo no séc. XVIII.*

The Gonçalves da Câmara family, earls from Vila Franca and Ribeira Grande were São Miguel's Island donatories (1474 – 1766) although they lived in Lisbon in the 17th and 18th centuries, with a register of short stays on the Azorean Island.

This family was the main patron of the artistic embellishment of the Senhor Santo Cristo image and its chapel, located on the extinct Mosteiro da Esperança in Ponta Delgada.

The devotion to this image emerged in the transition from the 17th to 18th century. Their support is related to the growing devotion to the image that the family members developed, having as interlocutors the religious who were their friends and took care of the image and the chapel.

The sources to study the mentioned family devotion are the letters sent by several of its members, between 1753 and 1794, from Lisbon to the religious Teresa de Jesus Maria and Quitéria Francisca de Santa Rosa, keepers of the image during that time. Our main goal is to verify and to understand how the idea and the feeling of “saudade” are present in these documents, between the dialectic presence/ absence of the island, as a place of reference, as well as its materialization in the devotional artistic enhancement of Senhor Santo Cristo.

Admitting as a difficulty the impossibility to separate the affection to the bust of Senhor Santo Cristo from the friendship with the religious.



Ernestine Carreira (Université d’Aix-Marseille; Laboratoire IMAF-CNRS; Cátedra Eduardo Lourenço, Aix-en-Provence, France): *Entre escalas marítimas e terra de diásporas: a imagem da Provence e de Marselha no património epistolar e literário em língua portuguesa.*

No âmbito da Comemoração dos 200 anos da fundação do Consulado Geral de Portugal em Marselha, a Cátedra Eduardo Lourenço (Camões IP/Université d’Aix-Marseille) prepara em 2022 uma antologia de textos sobre a literatura de viagem em língua portuguesa respeitante ao Mediterrâneo.

Ao longo de uma pesquisa já longa temos tido a oportunidade de constatar que, nos últimos cinco séculos, Marselha e as terras de Provença raramente foram espaço de exílio, de refúgio, e ainda menos de produção literária e epistolária em língua portuguesa. Explicando talvez a falta de inspiração saudosista, e com a exceção notável de Urbano Tavares Rodrigues e Eduardo Lourenço, constatamos que esta região é frequentemente encarada apenas como etapa de passagem nas grandes viagens que ligaram Portugal às capitais papais (Roma/Avignon) desde a Idade Média. Ou como etapa espiritual.

Contrariamente às duas grandes comunidades “diaspóricas” ali enraizadas já no século XX (Arménios vítimas do genocídio Turco, e *Pieds-noirs* franceses expulsos do Magrebe após as independências), os “Portugueses” mal têm deixado rastros escritos e iconográficos. Uma invisibilidade que contrasta com os testemunhos de alguns viajantes célebres em escala, os quais citam, mas sem pormenores, os contatos e a solidariedade imediata dos membros da comunidade durante a sua estadia.

Marselha permaneceu durante séculos uma etapa da ligação marítima entre Lisboa, Roma, o Golfo Pérsico/Mar Vermelho, e mais tarde a Índia. Um dos nós do Mediterrâneo. Neste porto, a inspiração saudosista é frequentemente substituída pela sensação de movimento. Apresenta-se sempre “a caminho” da “terra prometida” e não como o purgatório do exílio.

Proponho nesta comunicação, a partir de um corpus de literatura viática, ensaísta, e de correspondência privada e consular, analisar a ligação imaginária que os “Portugueses” estabeleceram entre a terra de acolhimento provençal e o seu Portugal de origem.



María Zozaya-Montes (CIDEHUS, Universidade de Évora, Portugal): *Una casa común en otro lugar. Asociaciones regionales para calmar sentimientos de nostalgia: identidad, sociabilidad y arraigo patrimonial, 1850-1930.*

Desde 1836 se fundaron cientos de clubes y centros asociativos en España y Portugal, en 1890 se promovieron círculos regionales en zonas foráneas, y en 1910 se expandieron. Este estudio trata el papel que cubrían las asociaciones regionales al reconstruir una casa común para el conjunto de los socios. Creadas con el “objetivo de promover los intereses de la tierra”, reprodujeron gastronomía, hábitos domésticos, regionales, y de representación corporativa regional. Nuestro objetivo es descubrir las reconstrucciones del lugar de arraigo. Trataremos el concepto de “saudade” y “nostalgia” desde el punto de vista emocional, de “extrañar”, “recordar” una tierra. Partimos de que la memoria es selectiva, y que emocionalmente buscará construir los elementos más positivos y representativos de la tierra que se dejó atrás. Para ello analizamos, primero, asociaciones en España y Portugal que reprodujeron “casas” de la colectividad fuera de la tierra de origen. Segundo, estudiamos círculos fundados en las colonias, con los nombres de regiones cuya cultura y lengua buscaban reconstruir. Analizaremos fuentes escritas y de cultura material. Los periódicos y estatutos permitirán analizar los objetivos teóricos de su creación, indicativos de los sueños y “saudades” de una tierra. La arquitectura, el mobiliario y los objetos decorativos revelarán qué mundo se consiguió reconstruir.



Ricardo Ledesma Alonso (Departamento de História, Faculdade de Filosofia e Letras, Universidade Nacional Autónoma de México, Mexico): *A viagem circular: nostalgia e romantismo nas Causas da Decadência dos Povos Peninsulares de Antero de Quental.*

Scholars have defined *Causas da Decadência dos Povos Peninsulares* (1871), the famous speech by Antero de Quental at the “Conferências Democráticas do Casino de Lisboa”, as the discursive act that, on the one hand, inoculated the concept of “decadence” in Portuguese historical consciousness, and on the other, inaugurated its mutation towards modernity and scientism (França 1973; Machado Pires 1980; Lourenço 2008). This paper adds a variable to that interpretation, namely romanticism, taking into

account that *Causas* was contemporary with other discourses where Antero assumed a romantic-idealistic attitude – *Odes Modernas* (1865) and *Primaveras Românticas* (1872). I argue that the authorial voice as well as the scheme of peninsular history drawn by *Causas* reveal a “romantic nostalgia” – that is, a ironic and reflective nostalgia (Ankersmit 2010: 157-159; Boym 2001: 11-19) – for the traditional ways of thinking of European biblical culture. In my view, this “nostalgia” has led Antero to assume the role of a “philosopher-prophet” who, as a spokesman for tradition in a time of cultural crisis or “decadence”, announces a “circuitous journey” (Abrams 1971: 66): the historical quest of the peninsular societies to their secular renaissance into a regenerated world – spiritually similar to the Middle Ages but perfected by socialism.



Mafalda Sofia Borges Soares (Faculdade de Letras, Universidade de Lisboa, Portugal):
A saudade como figura mitológica: Adamastor ou a narrativa de uma solidão redentora.

With *O Labirinto da Saudade* by Eduardo Lourenço and *O Espírito Lusitano ou o Saudosismo* by Teixeira de Pascoaes as its theoretical basis, the present proposal aims to look into the concept of homesickness, associating it to the figure of Adamastor in *Os Lusíadas*. It will be a question of understanding in what way that giant embodies, in Camões’ epic poem, the complexities assigned to Portuguese homesickness and in what way Vasco da Gama’s attitude translates an overcoming – or rather, a sublimation – of homesickness. We will not forget to point out that the etymology of the word “monster” refers not only to a terrifying vision, but also – and above all – to its capacity for revelation. In order to better scrutinize Adamastor’s amorous desire – the fruit of his imprisoned condition – and in order to discover in it a potential liberation for the Portuguese, we shall call to witness Jean-Paul Sartre, a French philosopher who, in his *L’Être et le Néant*, reflected so well on the requirements and the alleged contradictions of the amorous sentiment. In order to deepen the Camões’ semantics and to find in it echoes preserved in the Portuguese collective imaginary, we will make, by way of conclusion, a parallel between the Adamastor’s episode, the poem “Mar Português” by Fernando Pessoa and the song “Homem do leme” by the band Xutos e Pontapés, identifying homesickness as a psychological element common to these three artistic manifestations.



Maria da Graça A. Mateus Ventura (Centro de História, Faculdade de Letras, Universidade de Lisbon; Instituto de Cultura Ibero-Atlântica, Portimão, Portugal): *A “irresistível e corrosiva saudade” na vida e obra de Manuel Teixeira Gomes.*

Nascido em Portimão em 1860, aos 30 anos de idade Manuel Teixeira Gomes abandonou a boémia literária do Porto e Lisboa para se dedicar aos negócios familiares. Do negócio, no Norte, ao ócio, no Sul, este comerciante diletante, auto-ficcionista e político por dever cívico, construiu uma vida de exílio constante. Quase

sempre fora da terra Natal, desde os dez anos de idade, cultivou o gosto pela arte, pela literatura, pela viagem.

A leitura da sua escrita memorialista aproxima-nos do homem cujo deslumbramento constante pela arte e pela vida o levou a um exílio nómada no espaço mediterrânico que desde muito cedo desvendou.

A sua obra literária, de carácter epistolar revela uma “irresistível e corrosiva saudade” da língua materna. Em Bougie, na Argélia, alimentou-se das memórias da sua terra e a ela regressou na sua obra. Recebia cartas saudosas da sua filha Ana Rosa, mas manteve-se sempre autoexilado desde 1925. A “amiga” Belmira e as filhas mantinham com ele correspondência regular expressando a estranheza de uma ausência, a princípio frequente, até se tornar definitiva. Saudade corrosiva até ao fim.



Jacopo Masi (Centro de Estudos Clássicos, Faculdade de Letras da Universidade de Lisboa, Portugal): *Silence and nostalgia in Ungaretti's poetry.*

The role played by the senses, either as mnemonic triggers or as symptomatic manifestations of the longing in the individuals affected by homesickness (and, more broadly, by nostalgia), has been well known and documented for a long time: suffice it to think of the “*ranz de vaches*” whose melody, as Rousseau recorded in a letter from 1763, was banned among the Suisse armies because of its fatal nostalgic effects on the soldiers – and several doctors from the beginning of 19th century attested similar reactions in Scotsmen and Bretons hearing the sound of bagpipes and in Tyroleans listening to Tyrolean melodies (Gaillardot 1804, Yvonneau 1821).

In this paper, blending two of my main lines of research, I would like to explore the possible relations between expressions of homesickness and what may seem the exact opposite of the examples mentioned before: silence. What role does silence play in the nostalgic feeling? In particular, the main focus of this investigation will be Giuseppe Ungaretti's poetry up to 1923 (namely the collection *L'Allegria* and part of *Il sentimento del tempo*), in which nostalgia (as spatial homesickness but also in other forms) and silence emerge as two central topics. Given the language of the main source analysed, the paper will be presented in Italian.



Joanna Musiatewicz (Faculty of Oriental Studies, University of Warsaw, Poland; PIMO Action): *Alienation and Nostalgia in the Time of An-Nahḍa: The Comparative Reading of The Parisian Journey by Fransīs Marrāsh and The Book of Khalid by Ameen Rihani*

Alienation and nostalgia are ancient as well as recurring *topoi* in the poetry and prose written by Arabs, particularly in the broadly understood autobiographical literature. Furthermore, they are oftentimes expressed in allegorical poetics. The paper provides a comparative study of alienation and nostalgia that were

endured and depicted by Fransīs Marrāsh (1836-1873) and Ameen Rihani (1876-1940), who were both Syrians and prominent figures of the Naḥda movement, i.e. the renaissance of the Arabic language and culture during the 19th and early 20th c.

The research is based on the multiperspective and contextual reading of Marrāsh's *Parisian Journey* (*Riḥlat Bārīs*), a travelogue written in Arabic and published in Beirut in 1867, as well as Rihani's *The Book of Khalid*, released in New York in 1911 and known as the first autobiographical novel composed in English by an Arab author. Multifarious types of alienation and nostalgia described in Marrāsh's and Rihani's works are discussed in the paper, such as those that are endured in one's country of origin or by a protagonist living in a foreign land. Subsequently, the study reveals and analyses numerous literary manifestations of alienation and nostalgia in *Parisian Journey* and *The Book of Khalid*, acknowledging their symbolism inspired by Eastern and Western traditions.



Katrina O'Loughlin (Brunel University London, United Kingdom; PIMO Action):
Home-sickness is no baby pang / This feel I hourly more and more': home-sickness in anglophone writing of the late eighteenth century.

The idea of 'homesickness' enters English from the German 'Heimweh' about the middle of the eighteenth century. It is closely cognate with 'nostalgia' and seems, from its very emergence, to mark not only a loss of place, but also of time. This paper will explore historical ideas of 'home', 'homelessness', and 'homesickness' in late eighteenth- and early nineteenth-century anglophone culture, with particular reference to travel writing and fiction of the Romantic period. I am especially interested to explore how personal agency structures emotional expression of homesickness: to what extent does the nature of displacement – enforced or chosen – contribute to feelings of loss, and what exactly is it that is lost?



Pauline Cherrier (Université d'Aix-Marseille, Laboratoire IrAsia): *Saudade of Brazil from Japan.*

Brazilians of Japanese origin have migrated to Japan since the end of the eighties and form since then one of the biggest communities of foreigners in Japan. Scholars have analyzed this "return migration" phenomenon as a culture shock for most Japanese-Brazilians who discovered their Brazilianness in Japan. For Brazilian workers in Japan, the "saudade" of Brazil, became a common expression of their belonging and Brazilian identity, whether they actually planned to go back to Brazil or not. Through a selection of commercial advertisements, poems, cultural productions, I would like to analyze the variety of expressions but also of meanings conferred to this Brazilian Saudade in Japan. I also plan to use the Japanese movie "Saudade" (サウダージェ, Saudāji)

directed by Katsuya Tomita in 2011 to further understand and analyze how the Brazilian saudade for Brazil had been interpreted by the Japanese.



Vanessa Paloma Elbaz (Faculty of Music, University of Cambridge, United Kingdom; INALCO, Paris, France; PIMO Action): *Judeo-Spanish Cancioneros in the Mediterranean and the Traceability of Home (1761-1913)*.

Since 1391's spate of forced conversions and violence towards Jews in the Iberian Peninsula and their subsequent expulsion from Spain in 1492 closely followed by the Portuguese mass forced conversion of 1497, Sephardi families have been in continuous movement throughout Europe, North Africa, the Middle East, the Americas and even sub-Saharan Africa and Australia. Songs have maintained their sense of a sonic connection to a pre-expulsion 'home' community which function as a unifying sentinel for their multiplicity of diasporic experiences. However, the written traces of this sonic connection are not linear or exclusively related to their shared 'home' of origin, complicating the idea of songbook as a discrete form of transmission expressing simple homesickness to pre-expulsion Sepharad. Using my theoretical proposition that songbooks function as a "technology of transmission," this keynote will demonstrate the use of handwritten Judeo-Spanish songbooks for 152 years and the simultaneous instability and connection of its songs, which function as an Ariadne's string back to the inner core of Sephardi belonging. Therefore, even though every single aspect of the textual transmission can change and be replaced, the core non-verbal expression of belonging and connection to a mythical post-temporal and post-physical space, that of Sepharad, continues existing in the imaginary of millions of diasporic descendants through this simple, personal, and familial technology: that of notating and transmitting sonic expressions of home.