

The Second International Conference
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The Encounter of the Jews of Sefarad with Islam and Muslims

❖ **Jorge Afonso, Universidade de Lisboa**

Os Judeus do ocidente mediterrânico na obtenção do resgate de cativos e da paz de Portugal com a Regência de Argel (1810/1813)

Partindo da análise da conjuntura do Mediterrâneo ocidental apontam-se pistas para o estudo importância das comunidades judaicas deste espaço geográfico no resgate dos cativos portugueses em Argel e na posterior obtenção da paz de 1813 com esta Regência magrebina. Superando a intolerância ainda vigente numa sociedade em ruptura o reino português socorre-se do financeiros judeus e das suas redes comerciais para a consecução das suas estratégias de aproximação, sob tutela inglesa, ao espaço norte-africano.

❖ **Yom Tov Assis, The Hebrew University of Jerusalem**

Sefardi Refugees on Muslims and Islam after 1492

The lecture will examine the opinions of Sefardi writers expelled from the Iberian Peninsula on the Muslims and the the Muslim world where they found refuge. Their reaction to their encounter with the Muslims in the Ottoman Empire and North Africa will be analyzed on the basis of Jewish sources. Special attention will be paid to the extent of their information on Islam and Muslims and the nature of their attitude to a new world in which they were forced to settle.

❖ **Meritxell Blasco Orellana, Universitat de Barcelona**

Arabismos en manuscritos hebraicos medievales de la Corona de Aragón

Se ofrece una selección de breves sintagmas y voces árabes (escritos mediante grafémica hebraica, es decir, en judeoárabe) incrustados en diversos manuscritos hebraicos (cuadernos contables, albaranes, textos científicos, etc.) procedentes de la antigua Corona de Aragón.

❖ **David Bunis, The Hebrew University of Jerusalem**

The Impact of Arabic on Jewish Ibero-Romance in Sefarad

The article begins with an examination of some of the distinctive features of the Arabic component of Ibero-Romance as used by the Jews in medieval Spain. Attention is then focused on Jewish Arabic as a probable donor of Arabisms to the language of Ladino Bible translations. Following the Expulsion, the Arabisms employed in the Ladino Bible translations tended to be preserved among the Sephardim of the Ottoman Empire into the modern era, whereas Christian Spanish Bible translations of the sixteenth century tended to replace the Arabisms with Romanisms.

❖ **Maria Antonieta Amarante M. Cohen, Federal University of Minas Gerais**

Jews and Moors in Alfonsos X's *Las siete partidas*

Muslims and Jews communities coexisted in the Portuguese Kingdom, until 1496, as minorities legally recognized by Christian powers. These urban communities, with

their own administration, authorities, and even laws, shared common political interests which sometimes are reflected in the negotiating processes (namely with the Crown or the Councils), with common petitions or procurators. Moreover, daily life facilitates the contacts between Jews and Muslims, mainly in the smaller towns, due to the same canonical practices (for instances in the meat preparation), or the same professional status. Though the separation in distinct neighborhoods, generally in different (if not opposite) sectors of the town, both communities managed to cooperate at various levels. The analysis of such cooperation, in different times and spaces of the Realm, in the purpose of this communication, though limited by a perspective subdued to a *Christian* documentation, due to the loss of the archives of both communities.

❖ **Aba Cohen Persiano, Federal University of Minas Gerais**

Maimonides and Averroes: similarities and differences in the light of contemporary Sciences

In this study we show, compare and discuss the philosophical contributions and scientific understandings of Maimonides and Averroes in the contexts of the XII Century's Sefarad and beyond. The rejection or acceptance of their writings is analyzed within the Jewish and Muslim environments, respectively. Their perceptions about the Physical World are discussed in terms of the contemporary Cosmology; in this sense the fundamental question between the creation-ex-nihilo and the eternity of the Universe, from their perceptions, are contrasted in regard to the Big Bang Theory.

❖ **Abraham David, The Hebrew University of Jerusalem**

Ibn Yahya Family in Portugal and Spain in the Middle Ages as Reflected in *Shalsholet ha-Kabbalah* of Gedalia Ibn Yhaya

The famous historian Gedalia son of Joseph Ibn Yahya (North Italy 1526-1587) wrote a historiographical work, called *Shalsholet ha-Kabbalah* in which he surveys the Jewish history of the nation of Israel from the beginning till his lifetime. Great part of this work is devoted to the Middle Ages. In the introduction to his work which came out for the first time in Venice 1587 he mentions his special work: *Divrei ha-Yamim le-Toldot Benei Yahya* – The history of the Yahya family. But unfortunately this treatise was not preserved. In any case, some information on his family (forefathers) is scattered in *Shalsholet ha-Kabbalah* from the 12th century till his time.

In this lecture I will survey accordingly to the generations the members of that family from the first generation till the termination of the Jewish life in the Iberian peninsula in the end of the 15th century. Those mainly occupied high positions as courtiers in the kingdoms of Portugal and Spain (physicians, diplomats, tax farmers, and one of them was even a chief commander) who were also wealthy people. The author also mentions some family members who were halakhic figures or poets and some of them bore the title: *Rav de la Corte*/Raby mayor (Chief Rabbi of the kingdom).

The writer gives some hints to events of the radical Maghrib Islamic movement - Almohads (al-Muwahhidun) which invaded several times in Portugal during the 12th and 13th centuries. He mentions such events in the time of three members of this family. One of them - Solomon ben Joseph Ibn Yahya was involved directly in one of the battles against the Almohads, probably in the first half of the 13th century as a chief commander in the Portuguese army who lost his life.

We find that Gedalia Ibn Yahya confused in details of certain family members: sometimes on their time and sometimes he also attributed events not to the correct persons. In this family most of the members were bearing the same first names, such as: Judah, Slomon, Gedalia, David and Joseph. So it was very usually to confuse between each other throughout the generations. Furthermore, he probably received details on his forefathers as an oral tradition from his relatives in his time, such as: his father, his grandfather and others. So in this case the confusion could be more actually.

This research is based on the details which are supplied by Gedalia himself according to the first edition of *Shalshet ha-Kabbalah* as well as a manuscript of this text from his time (Moscow – Russian State Library, Ginzburg 652) and by other sources which most of them are still preserved in Hebrew manuscripts as well as non-Jewish sources which help us to correct and complete this family survey in some points in the abovementioned period.

❖ **Alexander Fodor, Eötvös Loránd University, Budapest**

The Arabic background of some popular beliefs and practices in Rabbi David Ibn Abi Zimra's Responsa

Several references in the Responsa of David ibn Abi Zimra, the famous 16th century Rabbi who after the expulsion of his family from Spain lived in Egypt, contain valuable information about the everyday life of the Jewish community of his age. Some of his statements can be better understood if we look at them through the context of the Arabic-Islamic milieu in which the Jews lived and which certainly influenced their life. The lecture wishes to deal with such sections of the Responsa that throw light on Jewish popular beliefs and practices of the period. Among the numerous remarks related to these topics, the lecture will elaborate on such important subjects as the belief in demons, the use of amulets and sacred names. The attitude of Ibn Abi Zimra towards these questions will also be treated in an historical overview. Concerning the descriptions of popular healing methods, the use of the mummy powder and other medical materials will also be discussed.

❖ **José Hinojosa Montalvo, Universidad de Alicante**

Las relaciones de los judíos valencianos y el Islam en el marco mediterráneo

Las relaciones de los judíos instalados en las tierras de lo que fue el Sharq al-Andalus primero y luego el reino de Valencia con el Islam mediterráneo se remontan, al menos con certeza, a la época de la taifa de Denia -siglo XI-, en la que judíos allí instalados comerciaban con Alejandría. Habría que esperar al siglo XIII y a la conquista de estas tierras por Jaime I para retomar noticias de las relaciones de estos judíos con el Islam. Son relaciones básicamente mercantiles, con los reinos de Granada y del norte de África, desde Túnez al reino de Fez, con Orán y Tremecén como puntos clave. Tampoco faltaron las relaciones personales, familiares, pues judíos de estos reinos se instalaron en algunas juderías del reino de Valencia, como Sagunto o Játiva

❖ **Itzhak Kerem, Aristotle University, Thessaloniki, Greece**

Rescue of Sephardic Jews by Muslims in the Holocaust

While most of the Sephardi Jews of Greece and the ex-Yugoslavia were annihilated in the Holocaust, and numbers of Jews that perished in the North Africa were very small during the short period of German and Italian occupation, throughout Europe and North Africa, in the past thirty years numerous Muslim Righteous Gentiles have come to the forefront. Categories of the rescuers include Turkish and Persian diplomats,

Muslim individuals and families who harbored Jews needing protection from arrest and deportation in Bosnia, Albania, Tunisia, and France, and even an imam in Paris

❖ **Ruth Lamdan, Tel Aviv University**

Jerusalem Encounters – Jews vs. Jews in Muslim courts

In contrast to common conventions, and despite the rabbinic prohibition to apply to gentile legal instances, Jews all over the Ottoman Empire turned regularly to Muslim courts.

In my presentation I will concentrate on Jerusalem in the 16th and 17th centuries, and review some of the cases where both community leaders and individual Jews applied to the local *Kadi* in order to solve communal or personal matters. The range of intervention varies between financial and economic matters, to personal and marital problems. Many times the *Shari`a* court in Jerusalem demonstrated an understanding of the complicated situation of the Jewish community, was involved in internal appointments, and interfered in business and marital discussions. I will show that in many cases Jews preferred to apply to the Muslim authorities, and expected to have justice.

❖ **Reneé Levine Melammed, Schechter Institute**

A Gendered Analysis of *The Jews of Moslem Spain*

The Jews of Moslem Spain by Eliyahu Ashtor was first published in the 1960s in Hebrew and still is considered to be a basic text on the subject. Reading the three volumes in English with gendered eyes has proven to be an interesting task. When and where do women appear and in what capacities? What role did women play in the lives of the eminent poets of the Golden Age? Which of these women are awarded recognition and why? In Ashtor's imaginary biography, how is the woman's role perceived? Did the Moslem milieu influence these perceptions?

❖ **Maria Filomena Lopes de Barros, Universidade de Evora**

Muslims and Jews in Medieval Portugal

Muslims and Jews communities coexisted in the Portuguese Kingdom, until 1496, as minorities legally recognized by Christian powers. These urban communities, with their own administration, authorities, and even laws, shared common political interests which sometimes are reflected in the negotiating processes (namely with the Crown or the Councils), with common petitions or procurators. Moreover, daily life facilitates the contacts between Jews and Muslims, mainly in the smaller towns, due to the same canonical practices (for instances in the meat preparation), or the same professional status. Though the separation in distinct neighborhoods, generally in different (if not opposite) sectors of the town, both communities managed to cooperate at various levels. The analysis of such cooperation, in different times and spaces of the Realm, in the purpose of this communication, though limited by a perspective subdued to a *Christian* documentation, due to the loss of the archives of both communities.

❖ **José Ramón Magdalena, Universitat de Barcelona**

Moros y judíos en una villa valenciana bajomedieval: Castelló de la Plana

Propuesta de un estudio comparativo de las dos minorías semíticas (moros y judíos) en una sociedad cristiana bajomedieval: potencial demográfico, propiedades, impuestos, profesiones y onomástica de ambas aljamas a lo largo del siglo XV.

❖ **Alisa Meyuhas Ginio, Tel Aviv University**

A Salonican Sefardi admires the virtues of his contemporary Ottoman Sultans and describes the grandeur of Costantina (Istanbul): Rabbi Mosheh Almosnino's *Crónica de los Reyes Otomanos* (1566-1567)

Rabbi Mosheh Almosnino, a well-known Sephardi sage, was born in Salonica (Thessloniki; Selānik), in the year 1518. He belonged to a rich and well known Jewish family originating in the Iberian kingdom of Aragon. During the years 1566-1567, R. Almosnino spent a year and a half in Istanbul, as a member of a Jewish delegation pleading the cancellation of several decrees, made by the Ottoman authorities, regarding the economic situation of the Jewish community of Salonica. Being a member of the second generation after the 1492 expulsion, R. Almosnino - like his Jewish contemporaries - was grateful to the Ottoman Sultans for their hospitality towards the expelled Jews. A man of the Renaissance, living in a century of powerful kings, he appreciated the position of mighty and resourceful rulers. While in Istanbul, R. Almosnino wrote several literary works in which he expressed his admiration of the then ruling Ottoman Sultans Suleiman I (1520-1566) and his son and heir Selim II (1566-1574) and described the magnificence of the Ottoman capital

❖ **Miguel Angel Motis Dolader, Universidad San Jorge de Zaragoza**

Relaciones Transversales entre Judíos y Mudéjares en Aragón en la baja Edad Media: El mercado financiero y los flujos crediticios

A pesar de que las relaciones entre ambas minorías se tradujeron en ocasiones en enfrentamientos, a veces simbólicos, a propósito de la preeminencia del Corán o de la Torah, en el terreno económico la dependencia de los mudéjares respecto a los judíos fue notoria. En esta aportación se analiza en alguna de las principales ciudades de Aragón, donde conviven ambas aljamas (Zaragoza, Tarazona, Borja, Albarracín, Monzón, Jaca, Barbastro, etc.), la importancia e intensidad del capital judío en los préstamo comercial y de consumo, fundamentalmente en el círculo agrario y artesanal musulmán, a lo largo de los siglos XIV y XV.

❖ **Ricardo Muñoz, Universidad de Salamanca**

Canon y Canonicidad en la Historiografía Hispanohebra Medieval: La huella del Islam

El estudio de los cánones literarios y de los procesos de canonicidad constituye un aspecto fundamental de la historia y crítica literaria particularmente interesantes en tanto puede ser objeto de análisis en términos estéticos, sociales e ideológicos. En la creación artística medieval, la formación de cánones, la interferencias entre estos y las relaciones polisistémicas tal y como han sido planteadas por I. Even-Zohar, constituyen un aspecto fundamental para ello. En esta comunicación, se pretende abordar el análisis de los elementos canonizadores que subyacen en varias crónicas hispanohebreas a través del cotejo de las referencias y noticias históricas, literarias y religiosas que acerca del Islam, los judíos andalusíes y su producción intelectual se recogen en ellas. Se trata, en suma, de plantear si el tratamiento de lo islámico en estas obras responde a un modelo canónico definido que pudo asumir la historiografía judía medieval e influir en el desarrollo y forma literaria de este género.

❖ **Gérard Nahon, Ecole Pratique des Hautes Etudes, Sorbonne, Paris**

Istanbul Metropole Orientale de la Diaspora au XVIIe Siecle: Quelques Temoins Français

« L'histoire des juifs d'Istanbul — écrivait Abraham Galanté — est très riche

et, peut-être, la plus riche de toutes les communautés juives du monde ». Salo W. Baron lui faisait écho: « En tout cas, la communauté juive de la capitale ottomane dépassait par sa taille n'importe quelle communauté contemporaine à l'intérieur ou à l'extérieur de l'empire Ottoman ». S'ils disent vrai, Istanbul ferait figure de véritable capitale de la diaspora Ir wa-em be-Israël (hébr. ville et mère en Israël). Elle pourrait correspondre à l'une au moins des définitions du concept de métropole: un état considéré par rapport à ses colonies, une ville principale d'une région ou remarquable dans un domaine particulier, un chef-lieu de province ecclésiastique. Les diplomates et voyageurs français à Constantinople décrivent, au prisme de leurs visions commerciales, politiques, religieuses une population juive, bigarrée, affairée, omniprésente.

Nous confrontons ces définitions à un portrait de la population juive de la capitale de l'Empire ottoman au XVIII^e siècle, population envisagée dans ses effectifs — autour de 40.000 âmes —, ses espaces — les deux quartiers majeurs de Balat et de Haskoÿ avec leurs multiples synagogues et cimetières —, ses institutions — Mahamad (directoire), rabbinat et tribunaux rabbiniques, fiscalité, corps de métiers — d'une part, dans la production, la diffusion, le contrôle du livre imprimé — Jonas b. Jacob Ashkenazi de Salozce et sa dynastie produisirent 188 titres en « ce siècle le plus fécond en oeuvres talmudiques » (Moïse Franco, *Essai sur l'histoire des Israélites de l'Empire ottoman, depuis les origines jusqu'à nos jours*. Paris 1897, p.124) d'autre part, dans le rôle qu'elle assumait vis-à-vis de l'épicentre de la diaspora à savoir la Terre sainte, enfin par une tutelle autoritaire de Jérusalem gérée par un comité stambouliote ad hoc depuis 1727, tutelle couplée avec le transfert maritime de pèlerins et d'immigrants vers la Terre sainte et dans les fonctions qu'elle assumait dans la diaspora orientale et occidentale.

L'hégémonie d'Istanbul fut-elle reconnue par Amsterdam au coeur du XVIII^e siècle ? David Franco Mendès écrivait à cet égard : « En la réunion du Mahamad du 18 elul 5520 (30 août 1760) voyant le désir du kahal kados (sainte communauté) et la nécessité de pourvoir la chaire de la Rabanut (rabbinat) vacante depuis trop longtemps, on résolut de confier aux pequidim (officiers) de Constantinople le soin d'élire l'un des trois hakamim (rabbins) suivants pour servir de chef ecclésiastique en cette quehila (communauté) à savoir Haham Rabbi Joseph Azulay, Haham Rabbi Jomtob Saban ou Haham Rabbi Haim Abulaphia leur donnant faculté d'en choisir un autre pour le cas ou aucun d'eux n'accepterait...» (David Franco Mendes, *Memorias do estabelecimento*

e progresso dos Judeos portuguezes e espanhoes nesta famosa cidade de Amsterdam. A Portuguese chronicle of the history of the Sephardim in Amsterdam up to 1772, Ed. E. L. Fuks et R.G. Fuks-Mansfeld, dans *Studia Rosenthaliana IX* 1975 p. 135). Amsterdam, métropole occidentale du monde séfaraïte, ratifiait la suprématie qu'exerce de fait Istanbul sur la diaspora issue des expulsions de l'Espagne et du Portugal.

❖ **James Nelson Novoa and Susana Bastos Mateus, Universidad de Lisboa**
Travellers in the Mediterranean: pathways of Portuguese New Christians between Portugal, Northern Africa and Tuscany in the sixteenth century

In the complexity of the Sephardic Diaspora in the Early Modern period Portuguese New Christians were privy to different social realities. Through the study of some concrete cases and by bringing together documents held by the tribunals of the

Inquisition of Lisbon, that of Pisa and archival holdings of the Roman Curia we will reconstruct the wanderings and the interactions of several Portuguese New Christians between the Iberian peninsula, Northern Africa and the Italian peninsula in the sixteenth century. In the same way we will analyze how experiences in Muslim lands were recreated and related in testimony presented before the Holy Office.

❖ **Leopoldo Oliveira, Universidade Federal do Rio de Janeiro**

Los Encuentros de los Judios Sefardíes con el Islam y los Musulmanes en la novela "El Señor Máni" de A.B. Yehoshua

La novela *El Señor Máni* se publicó en Israel en el año 1991 y es considerada la principal creación de su autor. A. B. Yehoshua descende de una familia sefardí tradicional de Jerusalén y en esta obra describe la trayectoria de 150 años de la familia sefardí de los Máni por el ámbito del Mar Mediterráneo. En esta ponencia, es mi objetivo analizar las circunstancias de los encuentros de los miembros de esta familia con los árabes musulmanes y con la religión del Islam, la cual se muestra bastante diferenciada de aquella de los askenazíes y sionistas.

❖ **Moisés Orfali, Bar Ilan University**

El Objetivo de la Lógica en los autores hispanohebreos

La Lógica es uno de los campos de influencia de la cultura islámica en los autores hispanohebreos. Maimónides y sus discípulos se inspiraron en el término árabe *al-mantiq*, (المنطق) para definir a la Lógica como el «arte de la palabra» por lo que Maimónides tituló su tratado sobre términos de lógica (*Millot ha-Higgayón*): *Maqālah fī sinā'at al-manṭiq*. Nuestra ponencia tratará de la influencia musulmana tanto en la definición como en la aplicación que nuestros autores hicieron de esta doctrina del razonamiento. Veremos con que fin se tradujeron del árabe al hebreo los comentarios de Lógica de Al-Fārābī y de Averroes y se hicieron supercomentarios al modo de Yosef Caspi en su *Sefer ha-kesef*; también se tradujeron el tratado de Al-Ghazzālī, *Maqāsid al-Falāsifah* (“Intenciones de los filósofos”), y toda la sección de Lógica en la obra de Falaquera, *Rešit ḥokmā*, no deja de ser más que una mera traducción del *Iḥwān al-‘ulūm* de Al-Fārābī.

❖ **Rachel Peled Cuartas, The Hebrew University of Jerusalem**

La Vejez en la literatura hebrea y árabe medieval y sus ecos en Rodrigo Cota

La vejez en la literatura hebrea y árabe de la España medieval se caracteriza de modo peculiar, conllevando significados morales y religiosos. Sus rasgos principales se transforman en una herramienta política y social en la obra literaria de Rodrigo Cota, un judío converso de Toledo. En mi conferencia me gustaría tratar el dominador común hebreo y árabe mostrando cómo el uso de la base tradicional de ambas culturas adquiere nuevos matices al enfrentarse con la sociedad cristiana.

❖ **Hilary Pomeroy, University College London**

Two British Views of Jewish Life in the Lands of Islam

The lands of Islam have long been an exotic attraction for travellers and adventurers from Europe. In this talk I present the accounts of two English writers, Lancelot Addison who visited Tangier in the late-seventeenth century and Lucy Garnett who lived in Turkey in the late-nineteenth century, and their observation of Jewish life in Morocco and Turkey. To what extent are their views coloured not only by the Muslim culture and way of life in which they find themselves but also by the fact that Jews had only recently been readmitted to England, at least in the case of Addison, and

were clearly unknown entities to both commentators. Their respective books, *The Present State of the Jews, More Particularly Relating to Barbary* and *The Women of Turkey*, provide descriptions of Muslim/Jewish relations through the eyes of persons to whom both cultures were new and strange.

❖ **Revital Refael Vivante, Bar Ilan University**

Moshe ibn Ezra and Ibn Khaldun: an imaginary discussion the poet and the historian in on literature and history

Rabbi Moshe ibn Ezra's treatise on poetry *The Book of Conversation and Discussion* (the *Kitab*) on one hand, and Rahman ibn Khaldun's *Introduction to Historiography* (*Muqadima*), on the other, encompass several interesting observations about the connection between history and literature. The two books, written in different periods (the *Kitab*, during the second half of the 11th century, and the first version of the *Muqadima* in 1377) will form the theoretical basis for my lecture examining the various points of view regarding the affinity between history and literature: that of the Jewish poet and poetry theoretician and that of the Muslim historian. The place of history in medieval literature will receive particular attention, although any attempt to filter out the subjective positions, national and religious, of each of the authors in order to arrive at objective determinations. This discussion leads to poetic treatment of questions of "truth" and "fabrication" in artistic works, and at the same time, to an examination of the question of truth and lies and the connection between the role of art and the description of reality in the work of the historian, as recorder of scientific fact.

The theoretical meeting between the two authors can serve to hone our observations and may even lead to conclusions about the affinity between literature and history in medieval thought.

❖ **Shmuel Refael, Bar Ilan University**

The Sephardic Ballad as a Poetic Strategy against Women's Exclusion from Public Masculine Arena: The Impact of Islamic Influences and Jewish Law

It has been accepted among scholars that the Sephardic Ballad was a clearly feminine genre. For centuries the Judeo-Spanish Ballad played an important role in the Sephardic poetry repertoire and became one of the most significant Sephardic genres. This genre has been studied extensively, but many aspects still require closer examination. In my lecture I will focus on the literary gender aspect of the rich study of the *Romancero*. I will address the questions of how and in what manner the Sephardic Ballad has served as a poetic strategy against the exclusion of Sephardic woman from public, masculine arenas in accordance with Islamic culture and Jewish law. I will use the Sephardic Ballad to demonstrate how special private supra-spaces were created by Sephardic women - a sort-of secret territory; poetic lands that gave women the chance to create a feminine world within their masculine surroundings.

❖ **José Alberto Da Silva Tavim, Centro de Estudos Africanos e Asiáticos do Instituto de Investigação Científica Tropical**

“O auxílio que vem do exterior”: a sedacá dos cristãos-novos portugueses em Marrocos e no Império Otomano durante o século XVI – alguns exemplos

Muitos dos judeus expulsos da Península Ibérica em finais do século XV estabeleceram-se em países islâmicos, como os reinos de Marrocos e o Império Otomano. Outros judeus ibéricos acabaram por se converter ao Cristianismo,

passando a ser identificados, e frequentemente a identificar-se, como os “cristãos-novos”. Sobretudo os processos levantados pelos Tribunais da Inquisição permitem-nos perscrutar certos níveis de continuidade de relações entre os dois grupos, em que o factor religioso era importante. Um dos pilares fundamentais da solidariedade social dentro das comunidades judaicas, e entre estas, é a caridade – *sedacá* -, de tal forma que esta é considerada uma obrigação tão fundamental como qualquer prescrição ritual. Neste estudo vamos analisar a persistência de práticas de *sedacá* para com as comunidades estabelecidas em Marrocos e no Império Otomano, como elementos de resistência identitária e dignificação social de alguns cristãos-novos portugueses que permaneciam em território ibérico.

❖ **Dora Zsom, Eötvös Loránd University, Budapest**

The drawing brought to life. The Sufi background of a Sefardi legend

According to a popular legend of the Algerian Jews, at the time of the 1391 persecutions by the order of the “king of Spain” a group of Jews were imprisoned and sentenced to death. However, the night before their execution a certain rabbi arrested together with them miraculously saved them. He drew a boat on the wall of the prison, which by the power of the community’s prayer was converted into a real ship. The prisoners boarded the ship, and sailed through the sea to the shore of the African coast.

The lecture wishes to present the possible Sufi background of this legend.