

Workshop: Portuguese Dialogues Seminar

Leandro Alves Teodoro (UNESP - Universidade Estadual Paulista) – *Dialogue as spiritual exercise in 15th-Century Portugal*

In the 15th Century, the production of pastoral treatises and booklets, written or translated into Portuguese, grew, defining initiation to the faith not only as learning and memorizing doctrines, but, above all, as an exercise aimed at strengthening the soul. Among the most prestigious spiritual exercises, dialogues became famous, since the game of questions and answers helped to reveal lessons, prepare the spirit, and correct sins. Dialogue was also a genre, that is, the conversation between interlocutors became the axis of a set of works. With an emphasis on the two roles of dialogue, action and rhetorical resource, this presentation will seek to analyse the moralizing objectives of this practice. In other words, based on one of these works, the *Diálogo de Robim e do Teólogo*, this conference will examine the importance attributed to conviviality for raising the awareness of sinners and transmitting knowledge. More precisely, this booklet compiled in a monastic environment will be the starting point to scrutinize dialogue in Portuguese 15th-Century society in its dual function.

Roberto Carmo Antunes (IELT – NOVA FCSH) – *O Humanismo anti-humanista dos diálogos da Imagem da Vida Cristã*

With the advent of Humanism, the literary genre dialogue is between those which were used to accomplish the purpose of a new regard of rhetoric in opposition to the medieval's *quaestiones* and *comentarii*. Having in mind the late arrival of humanistic culture in Portugal, the repression suffered by the Erasmian humanists at Coimbra, and the action of the Inquisition's censorship, many modern literary critics deny the authenticity of the Humanism development in this kingdom. As a result of such judgment, not enough attention was given to the singular way in which friar Heitor Pinto, an erudite writer, and eminent personality in the second half of the XVI century, interpreted the cultural revolution of his time, adapting the new ideas to an ascetic understanding of religiosity and to a proud feeling of Portuguese kingdom as the center of the world. That we can vaguely notice in the friar's biography, but can sharply study and understand by analysing the relations between the characters which are the interlocutors of the dialogues contained in the two books of *Imagem da Vida Cristã*.