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## Antologia de fontes

### Texto 1

**Título:** Descrição de Constantinopla por Benjamin de Tudela

**Referência bibliográfica:** BENJAMIN DE TUDELA. ADLER, Marcus Nathan (trad.). *The Itinerary of Benjamin of Tudela*. Londres: Oxford University Press, 1907. pp. 11-14

**Resumo:** Descrição de Constantinopla por Benjamin de Tudela. Esse longo trecho do relato traz elementos típicos dos relatos de viagens medievais: itinerário, ordenamento espacial e cronológico, descrição dos espaços urbanos, presença de *mirabilias*, entre outros. A passagem permite vislumbrar a predileção por ambientes urbanos e de corte e o interesse do viajante pelo mapeamento das comunidades judaicas. Traz indícios ainda do papel desempenhado pelos judeus de Bizâncio e as tensões sociais.

A three days' voyage brings one to Abydos, which is upon an arm of the sea which flows between the mountains, and after a five days' journey the great town of Constantinople is reached. It is the capital of the whole land of Javan, which is called Greece. Here is the residence of the King Emanuel the Emperor. Twelve ministers are under him, each of whom has a palace in Constantinople and possesses castles and cities; they rule all the land. [...] The circumference of the city of Constantinople is eighteen miles; half of it is surrounded by the sea, and half by land, and it is situated upon two arms of the sea, one coming from the sea of Russia, and one from the sea of Sepharad. All sorts of merchants come here from the land of Babylon, from the land of Shinar, from Persia, Media, and all the sovereignty of the land of Egypt, from the land of Canaan, and the empire of Russia, from Hungaria, Patzinakia, Khazaria, and the land of Lombardy and Sepharad. It is a busy city, and merchants come to it from every country by sea or land, and there is none like it in the world except Bagdad, the great city of Islam. In Constantinople is the church of Santa Sophia, and the seat of the Pope of the Greeks, since the Greeks do not obey the Pope of Rome. There are also churches according to the number of the days of the year. A quantity of wealth beyond telling is brought hither year by year as tribute from the two islands and the castles and villages which are there. And the like of this wealth is not to be found in any other church in the world. And in this church there are pillars of gold and silver, and lamps of silver and gold more than a man can count. Close to the walls of the palace is also a place of amusement belonging to the king, which is called the Hippodrome, and every year on the anniversary of the birth of Jesus the king gives a great entertainment there. And in that place men from all the races of the world come before the king and queen with jugglery and without jugglery, and they introduce

lions, leopards, bears, and wild asses, and they engage them in combat with one another; and the same thing is done with birds. No entertainment like this is to be found in any other land[...]. The Greek inhabitants are very rich in gold and precious stones, and they go clothed in garments of silk with gold embroidery, and they ride horses, and look like princes. Indeed, the land is very rich in all cloth stuffs, and in bread, meat, and wine. Wealth like that of Constantinople is not to be found in the whole world. Here also are men learned in all the books of the Greeks, and they eat and drink every man under his vine and his fig-tree.

They hire from amongst all nations warriors called Loazim (Barbarians) to fight with the Sultan Masud, King of the Togarmim (Seljuks), who are called Turks ; for the natives are not warlike, but are as women who have no strength to fight. No Jews live in the city, for they have been placed behind an inlet of the sea. An arm of the sea of Marmora shuts them in on the one side, and they are unable to go out except by way of the sea, when they want to do business with the inhabitants x. In the Jewish quarter are about 2,000 Rabbanite Jews and about 500 Karaites, and a fence divides them. Amongst the scholars are several wise men, at their head being the chief rabbi R. Abtalion, R. Obadiah, R. Aaron Bechor Shoro, R. Joseph Shir-Guru, and R. Eliakim, the warden. And amongst them there are artificers in silk and many rich merchants. No Jew there is allowed to ride on horseback. The one exception is R. Solomon Hamitsri, who is the king's physician, and through whom the Jews enjoy considerable alleviation of their oppression. For their condition is very low, and there is much hatred against them, which is fostered by the tanners, who throw out their dirty water in the streets before the doors of the Jewish houses and defile the Jews' quarter (the Ghetto). So the Greeks hate the Jews, good and bad alike, and subject them to great oppression, and beat them in the streets, and in every way treat them with rigour. Yet the Jews are rich and good, kindly and charitable, and bear their lot with cheerfulness. The district inhabited by the Jews is called Pera.

## Texto 2

**Título:** Descrição do hospital de Bagdá por Benjamin de Tudela

**Referência bibliográfica:** BENJAMIN DE TUDELA. ADLER, Marcus Nathan (trad.). *The Itinerary of Benjamin of Tudela*. Londres: Oxford University Press, 1907. pp. 37-38

**Resumo:** Descrição dos hospitais de Bagdá por Benjamin de Tudela. Benjamin demonstra grande interesse em descrever a estrutura e funcionamento do hospital de Bagdá. Nessa passagem, podemos perceber a importância dada para o cuidado médicos, algo que se verifica na Idade Média tanto nos reinos cristãos quanto no mundo muçulmano. A passagem revela ainda o tipo de tratamento conferido a pessoas consideradas loucas.

He built, on the other side of the river, on the banks of an arm of the Euphrates which there borders the city, a hospital consisting of blocks of houses and hospices for the sick poor who come to be healed. Here there are about sixty physicians' stores which are provided from the Caliph's house with drugs and whatever else may be required. Every sick man who comes is maintained at the Caliph's expense and is medically treated. Here is a building which is called Dar-al-Maristan, where they keep charge of the demented people who have become insane in the towns through the great heat in the summer, and they chain each of them in iron chains until their reason becomes restored to them in the winter-time. Whilst they abide there, they are provided with food from the house of the Caliph, and when their reason is restored they are dismissed and each one of them goes to his house and his home. Money is given to those that have stayed in the hospices on their return to their homes. Every month the officers of the Caliph inquire and investigate whether they have regained their reason, in which case they are discharged. All this the Caliph does out of charity to those that come to the city of Bagdad, whether they be sick or insane. The Caliph is a righteous man, and all his actions are for good

### Texto 3

#### **Título: Descrição de Roma por Benjamin de Tudela**

**Referência bibliográfica:** BENJAMIN DE TUDELA. ADLER, Marcus Nathan (trad.). *The Itinerary of Benjamin of Tudela*. Londres: Oxford University Press, 1907. pp. 37-38

**Resumo:** Descrição da cidade de Roma por Benjamin de Tudela. Novamente, percebemos elementos típicos de relatos de viagem medievais. O viajante demonstra interesse em descrever situação prestigiosa das lideranças judaicas na cidade romana. Há menção ainda a uma *mirabilia* segundo a qual as colunas do templo de Salomão que estariam na igreja de São João exsudariam um líquido no dia 9 de av, data significativa do calendário judaico.

Thence it is six days' journey to the great city of Rome. Rome is the head of the kingdoms of Christendom, and contains about 200 Jews, who occupy an honourable position and pay no tribute, and amongst them are officials of the Pope Alexander, the spiritual head of all Christendom. Great scholars reside here, at the head of them being R. Daniel, the chief rabbi, and R. Jechiel, an official of the Pope. He is a handsome young man of intelligence and wisdom, and he has the entry of the Pope's palace ; for he is the steward of his house and of all that he has. He is a grandson of R. Nathan, who composed the Aruch and its commentaries. Other scholars are R. Joab, son of the chief rabbi R. Solomon, R. Menachem, head of the academy, R. Jechiel, who lives in Trastevere, and R. Benjamin, son of R. Shabbethai of blessed memory.[...]

In the church of St. John in the Lateran there are two bronze columns taken from the Temple, the handiwork of King Solomon, each column being engraved "Solomon the son of David." The Jews of Rome told me that every year upon the 9th of Ab they found the

columns exuding moisture like water. There also is the cave where Titus the son of Vespasianus stored the Temple vessels which he brought from Jerusalem. There is also a cave in a hill on one bank of the River Tiber where are the graves of the ten martyrs x. In front of St. John in the Lateran there are statues of Samson in marble, with a spear in his hand, and of Absalom the son of King David, and another of Constantinus the Great, who built Constantinople and after whom it was called. The last-named statue is of bronze, the horse being overlaid with gold. Many other edifices are there, and remark able sights beyond enumeration.

#### Texto 4

##### **Título: Descrição da cidade de Acre por Richard de Templo**

**Referência bibliográfica:** ITINERARIUM PEREGRINORUM ET GESTA REGIS RICARDI. NICHOLSON, Helen (ed. e trad.). *The Chronicle of the Third Crusade: The Itinerarium peregrinorum et gesta regis Ricardi*. Burlington: Ashgate, 2016. recurso eletrônico

**Resumo:** A passagem, seguindo o modelo de uma narrativa de viagem medieval, se volta para a descrição da cidade de Acre. O narrador descreve o perímetro da cidade, suas fortificações, a qualidade do porto e os danos que causa às embarcações. Menciona o rio que cruza a cidade e a atividade na qual se destaca, a fabricação de vidro.

The subject demands that we should give a brief geographical description at an appropriate point in the narrative. We believe that such a description would not be out of place, for our work may supply clearer knowledge about this great city which is already famous for its grandeur and the various events of the war. For if the ten-year war made Troy famous, and the Christian triumph made Antioch more illustrious [during the First Crusade] then Acre will certainly win eternal fame, for the whole globe assembled to fight for her.

The city is triangular in shape: narrower on the west, more extended on the east. More than a third of its perimeter, on the south and west, is enclosed by the flowing waves. Its harbour is not as good as it should be. It often fails to protect vessels wintering there so that they are smashed to pieces, because the outcrop of rock which runs along parallel to the shore is too low to break the force of waves in a storm. Since that rock seemed suitable for washing out the entrails of animals, in ancient times sacrifices used to be celebrated there; and because the sacrificial flesh attracted flies, the lone tower which stands on it is called the Tower of Flies.

There is also a tower called the Cursed Tower, which is situated on the wall which surrounds the city. If common report can be believed, it got its name like this: it is said that this is where the silver was made in exchange for which Judas the Traitor sold the Lord.

A city called Ptolemais was formerly situated on top of Mount Turon, which lies in the vicinity of the city. For this reason some people make the historical error of calling Acre ‘Ptolemaida’. The hill they call ‘the Mosque’ rises close to Mount Turon. Ancient witness states that the tomb of Memnon is in this hill, but as for how he was brought here, we have neither read nor heard.

The river which flows to the city is called the Belus [Nahr Na‘mān]. It has a narrow bed and is not deep, but Solinus claims no little glory for it, including it among the wonders of the world and stating that it has sands like glass. For there was a sandy ditch whose sands provided material for the manufacture of glass. To outward appearance the sand was completely useless; but if it was melted in a furnace, through the secret virtue of that place it soon took on the appearance of glass.

Not far from the river they point out a low rock near to the city, where they say the three parts of the world, Asia, Europe and Africa, all meet. Although between them they contain all the other districts of the world, that place alone belongs to none of them and remains distinct and independent.

Mount Carmel rises loftily on the south side of the city. We know that Elijah the Tishbite had his modest dwelling here, and his cave can still be seen.

Although a description provides a pleasant diversion, we will omit the delights of the surrounding areas for the present, so that our martial pen may return to its original path and hurry on to other things .

## Texto 5

**Título:** Caracterização dos bizantinos por Richard de Templo

**Referência bibliográfica:** ITINERARIUM PEREGRINORUM ET GESTA REGIS RICARDI. NICHOLSON, Helen (ed. e trad.). *The Chronicle of the Third Crusade: The Itinerarium peregrinorum et gesta regis Ricardi*. Burlington: Ashgate, 2016. recurso eletrônico

**Resumo:** Nesse trecho, o narrador desenvolve o tema da traição grega, um *topos* que vinha se afirmando desde a Primeira Cruzada. Afirma o narrador que os gregos desejavam o mal dos cristãos e que tramavam em segredo para prejudica-los. Afirma que a herança dos feitos dos gregos antigos teria passado para os latinos, não para os gregos de seu tempo.

The Greeks only had one reason for fear: they feared them because they did not love them. The Latins had not come to plunder other people's property, for they had enough of their own. They had not taken up arms against the Faithful, for they were persecuting the errors of the unbelieving Gentiles. This was that ancient and inexorable hatred which the Greeks conceived long ago against the Latins and which had now with the relentless passing of time descended into their posterity. Do you wish to know what sparked off this hatred? 'It is no crime, if it has good reason.

We can confidently put this forward as the cause: whereas the Latins are equally proficient in knowledge and arms, the Greeks know that they themselves are completely ignorant and unwarlike. This sparked off their hatred, and they are wasting away with jealousy of the good they see in others. Perfidious people, wicked and altogether degenerate generation! Their decline is the more extraordinary because they used to be so illustrious. It is as if gold were transformed into slag, grain into chaff, purity into dung or glory into confusion.

The Ancient Greeks undertook many military enterprises, and pursued many studies, but all that burning virtue has gone cold in their descendants and moved over into the Latin world. Those who used to be fountains are now trickles, or rather dry and exhausted hollows. There is no modern successor for the virtues of the Ancient Greeks, instead all are successors of their crimes, the deceits of Sinon and the tricks of Ulysses; and they continue the atrocities of Atreus. As for their military skills, they fight with artifice, not arms. As for their good faith, they do you more damage as friend than as enemy.

Although those people could not prevent our army's passing in the abovementioned places, they did what they could. All the local inhabitants went up into the mountains, taking away all the comforts which can be bought. Those approaching found empty houses with everything removed. The emperor had already sent the bishop of Münster on ahead with other princes to Constantinople to negotiate peace. That most villainous and cruel tyrant threw them into prison. He did not shrink from violating the immunity of ambassadors, which is sanctified by antiquity even among Barbarians, and approved by custom and commended by honour. However, he later released the interned envoys. This release was motivated more by fear than regard for the law, for he was afraid that the royal city would be destroyed if he did not quickly appease our people for the insult he had offered them.

## Texto 6

**Título:** Descreve a entrega de Acre aos cristãos e a saída dos guerreiros turcos

**Referência bibliográfica:** ITINERARIUM PEREGRINORUM ET GESTA REGIS RICARDI. NICHOLSON, Helen (ed. e trad.). *The Chronicle of the Third Crusade: The Itinerarium peregrinorum et gesta regis Ricardi*. Burlington: Ashgate, 2016. recurso eletrônico

**Resumo:** Trecho descreve os soldados turcos de Acre e elogia suas características guerreiras. Há menção ao descontentamento de parte do exército cristão por não ter acontecido uma batalha final, mas por ter sido estabelecido um diálogo que levou ao acordo e rendição sem maiores danos e sem maiores glórias. Descreve a entrada do exército na cidade, a divisão da mesma entre os cruzados e a comemoração pela conquista.

On the Wednesday next after the Translation of the Blessed Benedict [12 July] hostages were given and received from among the more powerful and noble emirs. A time limit of one month<sup>67</sup> was fixed for the return of the Holy Cross and finding the captives. When the news of what had happened spread and everyone heard that the city had surrendered, the foolish common people were furious. However, the wiser were justifiably delighted that they had won the city quickly and without danger, as they had not been able to capture it earlier even after a long siege.

A public crier announced that no one should venture to do or say anything to insult or provoke any of the Turks. Nor should they fire any more missiles at the walls or at any Turks they might happen to see on the ramparts. The Christians watched with very curious eyes as those Turkish people wandered around on the top of the walls that day on the point of leaving the city. They admired these outstanding and memorable warriors who were men of admirable prowess, exceptional valour, very energetic in the practice of war and renowned for their great deeds. No less, as they came out of the city almost empty-handed the Christians were stunned at their fine bearing and appearance, which remained unaltered by adversity. Even extreme necessity had hardly been able to reduce them to pleading for mercy. Even now as they came out defeated they were not gnawed by anxiety or depressed by the loss of their property. Their expressions remained resolute; in fact their fierce appearance made it seem that they had won the victory. However, their superstitious rite and the miserable error of idolatry perverted and corrupted these strengths.

At last when all the Turks had come out, the gates were opened and the Christians, commanded by the two kings, entered the city freely with dancing and joy and exulting at the

top of their voices, glorifying the Lord and giving thanks because God had shown His people great mercy [Luke's Gospel ch. 1v. 58] and He had visited and redeemed His people [Luke's Gospel ch. 1 v.68]. The kings' banners and multiform flags were raised high over the walls and towers. The city was divided equally between the two kings; they also divided weapons and foodstuffs they found into equal shares. The sum total of the captives was also reckoned up and divided by lot. The nobleman Caracois fell into the king of France's part, and a great number of the rest. Mestoc was in King Richard's share, with all the remainder. In addition the king of France had the Templars' noble palace and all that went with it for his share, while King Richard had the royal palace in which he placed his queens with their girls and maids. So each peacefully received his share. The army was lodged throughout the breadth of the city. After such great protracted agonies in the long siege they were now free to enjoy themselves and be refreshed with much-desired rest. The night following our entrance into Acre, because he was afraid of our people, Saladin withdrew with his army from his position and occupied a mountain further away [Shafar'am].

## Texto 7

**Título:** Ibn Jubair relata a condição de mercadores no contexto de guerra

**Referência bibliográfica:** IBN JUBAYR. BROADHURST, Roland (trad.). *The Travels of Ibn Jubayr*. Londres: Goodword Books, 2013 (reimpressão).

**Resumo:** Nesse trecho Ibn Jubair descreve o quanto os mercadores, fossem cristãos ou muçulmanos, gozavam de segurança para ir e vir em situações de guerra ou de paz.

One of the astonishing things that is talked of is that though the fires of discord burn between the two parties, Muslim and Christian, two armies of them may meet and dispose themselves in battle array, and yet Muslim and Christian travellers will come and go between them without interference. In this connection we saw at this time, that is the month of Jumada 'l-Ula, the departure of Saladin with all the Muslims troops to lay siege to the fortress of Kerak, one of the greatest of the Christian strongholds lying astride the Hejaz road and hindering the overland passage of the Muslims. Between it and Jerusalem lies a day's journey or a little more. It occupies the choicest part of the land in Palestine, and has a very wide dominion with continuous settlements, it being said that the number of villages reaches four hundred. This Sultan invested it, and put it to sore straits, and long the siege lasted, but still the caravans passed successively from Egypt to Damascus, going through the lands of the Franks without impediment from them. In the same way the Muslims continuously journeyed from Damascus to Acre (through Frankish territory), and likewise not one of the Christian merchants was stopped or hindered (in Muslim territories).

The Christians impose a tax on the Muslims in their land which gives them full security; and likewise the Christian merchants pay a tax upon their goods in Muslim lands. Agreement exists between them, and there is equal treatment in all cases. The soldiers engage themselves in their war, while the people are at peace and the world goes to him who conquers. Such is the usage in war of the people of these lands; and in the dispute existing between the Muslim Emirs and their kings it is the same, the subjects and the merchants interfering not. Security never leaves them in any circumstance, neither in peace nor in war. The state of these countries in this regard is truly more astonishing than our story can fully convey. May God by His favour exalt the word of Islam.

## Texto 8

### **Título: Sobre os ventos no Mediterrâneo e a janela de navegação**

**Referência bibliográfica:** IBN JUBAYR. BROADHURST, Roland (trad.). *The Travels of Ibn Jubayr*. Londres: Goodword Books, 2013 (reimpressão). pp. 326-7

**Resumo:** Ibn Jubair relata o tempo que precisa aguardar no porto de Acre para poder seguir viagem pois o vento propício para a mesma ocorre apenas em dois momentos do ano.

The new moon rose on the night of Tuesday, corresponding with the 9th of October, while we were aboard the ship in the port of Acre, awaiting the completion of the stowing and our sailing in the name of God Most High with His favour and beneficent indulgence and by His generous will. Our stay there was prolonged twelve days, through the failure of the wind to rise. The blowing of the winds in these parts has a singular secret. It is that the east wind does not blow except in spring and autumn, and, save at those seasons, no voyages can be made and merchants will not bring their goods to Acre. The spring voyages begin in the middle of April, when the east wind blows until the end of May. It may last longer or less according to what God Most High decrees. The autumn voyages are from the middle of October, when the east wind (again) sets in motion. It lasts a shorter time than in the spring, and is for them a fleeting opportunity, for it blows for (only) fifteen days, more or less. There is no other suitable time, for the winds then vary, that from the west prevailing. Voyagers to the Maghrib, to Sicily, or to the lands of the Rum, await this east wind in these two seasons as they would await (the fulfilment of) an honest pledge. Glory to God, creating in His wisdom, and miraculous in His power. There is no God but He. During all this time that we were on the ship, we passed the nights ashore and sometimes had to search for our vessel. When therefore at daybreak of Thursday the 10th of Rajab, the 18th of October, the ship set sail, we, according to our habit, were ashore passing the night. The day was not fair for the Rum to prepare for the sea, and we had lost our prudence and forgotten the proverb concerning the preparation of water and provisions, 'A man should not leave his saddle'. So when we came to morning we could not see the ship, nor was there any trace of it. At once we hired a large boat with four oars and put off to follow the ship. It was most perilous, but God preserved us, and we overtook the ship at eventide, praising Great and Glorious God for His benefits.

## Texto 9

### **Título: Descrição de cerimônia de noivado cristã em Acre descrita por Ibn Jubair**

**Referência bibliográfica:** IBN JUBAYR. BROADHURST, Roland (trad.). *The Travels of Ibn Jubayr*. Londres: Goodword Books, 2013 (reimpressão). pp. 320-1

**Resumo:** O trecho traz a descrição de um evento testemunhado por Ibn Jubair enquanto se encontrava em Acre. O viajante descreve com grande riqueza de detalhes a cerimônia e cortejo de uma jovem noiva de família nobre. Na passagem, além de testemunharmos um rito medieval, podemos perceber como o mesmo se dava no espaço público e como gerava admiração entre pessoas de variados segmentos sociais ou procedências culturais as mais variadas. Ibn Jubair parece se encantar com a cerimônia.

An alluring worldly spectacle deserving of record was a nuptial procession which we witnessed one day near the port in Tyre. All the Christians, men and women, had assembled, and were formed in two lines at the bride's door. Trumpets, flutes, and all the musical instruments, were played until she proudly emerged between two men who held her right and left as though they were her kindred. She was most elegantly garbed in a beautiful dress from which trailed, according to their traditional style, a long train of golden silk. On her head she wore a golden diadem covered by a net of woven gold, and on her breast was a like arrangement. Proud she was in her ornaments and dress, walking with little steps of half a span, like a dove, or in the manner of a wisp of cloud. God protect us from the seduction of the sight. Before her went Christian notables in their finest and most splendid clothing, their trains falling behind them. Behind her were her peers and equals of the Christian women, parading in their richest apparel and proud of bearing in their superb ornaments. Leading them all were the musical instruments. The Muslims and other Christian onlookers formed two ranks along the route, and gazed on them without reproof. So they passed along until they brought her to the house of the groom; and all that day they feasted. We thus were given the chance of seeing this alluring sight, from the seducement of which God preserve us.

## Glossário

**‘Īd al-Fiṭr** - Celebração muçulmana de fim do Ramadã

**09 de av** - Data que na religião judaica é rememorada a queda do Primeiro e do Segundo Templo

**Abássida** - Dinastia muçulmana que governou em Bagdá até 1258

**Aiúbida** - Dinastia muçulmana que comandará parte significativa do mundo islâmico ao longo do século XII e XIII, sendo seu nome mais conhecido o do sultão Saladino

**al-Andaluz** - As terras de domínio muçulmanos na península Ibérica

**Baḥr [al-Abyaḍ] al-Mutawassiṭ** - Mar [branco] interior

**Baḥr al-Maghrib** - Mar do oeste

**Baḥr al-Rūm** - Mar dos gregos

**Baḥr al-Sham** - Mar sírio

**Barr al-‘adwah** - Terra da passagem, parte da costa africana oposta à península Ibérica

**Caaba** - Prédio sagrado do Islã em Meca, que reúne uma grande multidão de devotos durante a grande peregrinação, a *hajj*

**Caraita** - Vertente do judaísmo que observa apenas a Torá

**Corão** - Livro Sagrado do Islã

**Cutim** - Samaritanos

**Dar al-Islã** - Casa do Islã; termo usado para se referir à totalidade das regiões sob domínio muçulmano. Diferente da *umma* que diz respeito à comunidade dos muçulmanos, no dar al-Islã há outros povos vivendo sob seu governo, como os povos do Livro

**Dhimma** - Povos protegidos que vivem dentro do Islã; é o caso dos povos do Livro (judeus e cristãos). Pagam uma taxa pela sua condição e experimentam algumas restrições jurídicas

**Drusos** - Grupo étnico-religioso de língua árabe e práticas monoteístas que habitam regiões como Síria, Israel, Turquia e Líbano. Não são considerados devotos do Islã pelos muçulmanos. No relato de Benjamin de Tudela, são referidos como povos que vivem nas montanhas e hábeis na guerra.

**Epikursim** - Termo usado no judaísmo para se referir a práticas desviantes, heréticas

**Fatímida** - Dinastia xiita que governaria o Egito de 909 a 1171. Afirmavam descender de Fátima, filha do profeta Maomé, e Ali.

**Fogo grego** - Fogo grego era uma mistura de componentes químicos capaz de gerar chamas que se propagam mesmo na água.

**Franj** - "Franco", termo pelo qual o mundo muçulmano se referia aos cristãos latinos de maneira geral

**Funduq** - Estabelecimentos espalhados pelas cidades costeiras do Mediterrâneo, onde era possível o viajante se hospedar. Segundo Olivia Constable, quando essa instituição se espalha pelo Islã passa a poder agregar outras funções como a de mercado ou lugar ainda de cobrança de taxas sobre mercadorias. Eram ainda espaços de sociabilidade, com tavernas, poderiam também ser lugares de troca e mesmo de cobrança de taxas sobre mercadorias.

**Galé** - Embarcação movida a remos, podendo também contar com vela.

**Galeota** - Galé pequena

**Genizá do Cairo** - Espaço situado sobre sinagoga do Cairo onde ao longo de séculos foram sendo acumulados documentos diversos; acaba se constituindo como uma vasta coleção de documentos que se referem às atividades e atuação judaicas no Mediterrâneo

**Griffon** - Termo usado no Itinerarium para se referir aos habitantes locais de Messina.

**Halacha** - Diz respeito à tradição judaica de forma geral, ao caminho a ser seguido

**Ha-Yam ha-Acheron** - Mar extremo ou mar ocidental: termo hebraico para se referir ao Mediterrâneo

**Hejaz** - Região banhada pelo mar Vermelho, seu nome significa barreira; situa-se na Península Arábica. Meca e Medina, as duas cidades sagradas do Islã, se situam nessa região

**Ismaelitas** - Termo que remete a Ismael, filho de Abraão. Acabou sendo usado por vezes para se referir aos muçulmanos do Oriente Médio de maneira geral, mas pode ser usado de maneira mais restrita para se referir a um grupo dentro do xiismo.

**Jilab** - Embarcação citada por Ibn Jubair para cruzar o mar vermelho.

**Khan** - Embora haja diferenças entre as duas instituições, no texto de Ibn Jubair o khan parece ter sentido semelhante ao de funduq. A diferença estaria que este último estaria situado nas cidades e teria menos construções de defesa. Já o *khan surge nas estradas e por isso geralmente Ibn Jubair menciona o quão bem protegidos eram. A ideia continua sendo a de oferecer lugar para descanso, alimentação, mercado, lugar para armazenar mercadorias.*

**Khatun** - Princesas; reflete ideia de mulheres nobres. Em Ibn Jubair o termo é usado para falar de mulheres que ocupam certa posição social e que fazem atos piedosos nas caravanas de peregrinos

**Khutba** - Sermão mais importante do Islã, é aquele realizado na sexta-feira ao meio-dia.

**Mare Graecum** - Nome dado ao mar Mediterrâneo em latim

**Mare Mediterraneum** - Nome dado ao mar Mediterrâneo em latim

**Mare Occidentale** - Nome dado ao mar Mediterrâneo em latim

**Parassanga** - Unidade de medida usada na Idade Média tanto em regiões dominadas por persas quanto por árabes. Estimativas de 5 a 12 km, mas segundo Nom de Déu provavelmente seria algo em torno de 5 a 5,5 Km

**Pulain** - Seriam pessoas nascidas na Síria da Palestina, descendentes das primeiras gerações de europeus que chegam com as cruzadas.

**Rabanita** - Que se refere à linha rabínica do judaísmo

**Rihla** - Narrativa de viagem do mundo muçulmano; como gênero literário específico, tende-se a considerar o relato de Ibn Jubair como o grande pioneiro

**Samaritanos** - Não aceita qualquer outro texto como sagrado, nem as tradições orais, reconhecendo apenas a Torá. No relato de Benjamin de Tudela, eles não considerados como judeus

**Sarracenos** - Termo usado para se referir aos povos de origem árabe desde a antiguidade. Ao longo da antiguidade clássica e depois com a Idade Média, autores buscaram estabelecer etimologias para o termo que buscam associá-lo ao nome de Sara, esposa de Abraão. Para esses autores, usavam o termo para forjar uma descendência, já que não viriam de Sara, mas de Agar. Essa etimologia que não guarda relação com os usos originais do termo acabou ficando bem difundida.

**Sefarad** - Termo usado pelos judeus ibéricos para se referir à Península Ibérica; o termo também aparece na Bíblia.

**Sultanato de Icônio ou Rum** - Governo turco seljúcida estabelecido na região da Anatólia a partir do século XI.

**Talab al-'ilm** - Busca pelo conhecimento, um conceito valorizado no Islã.

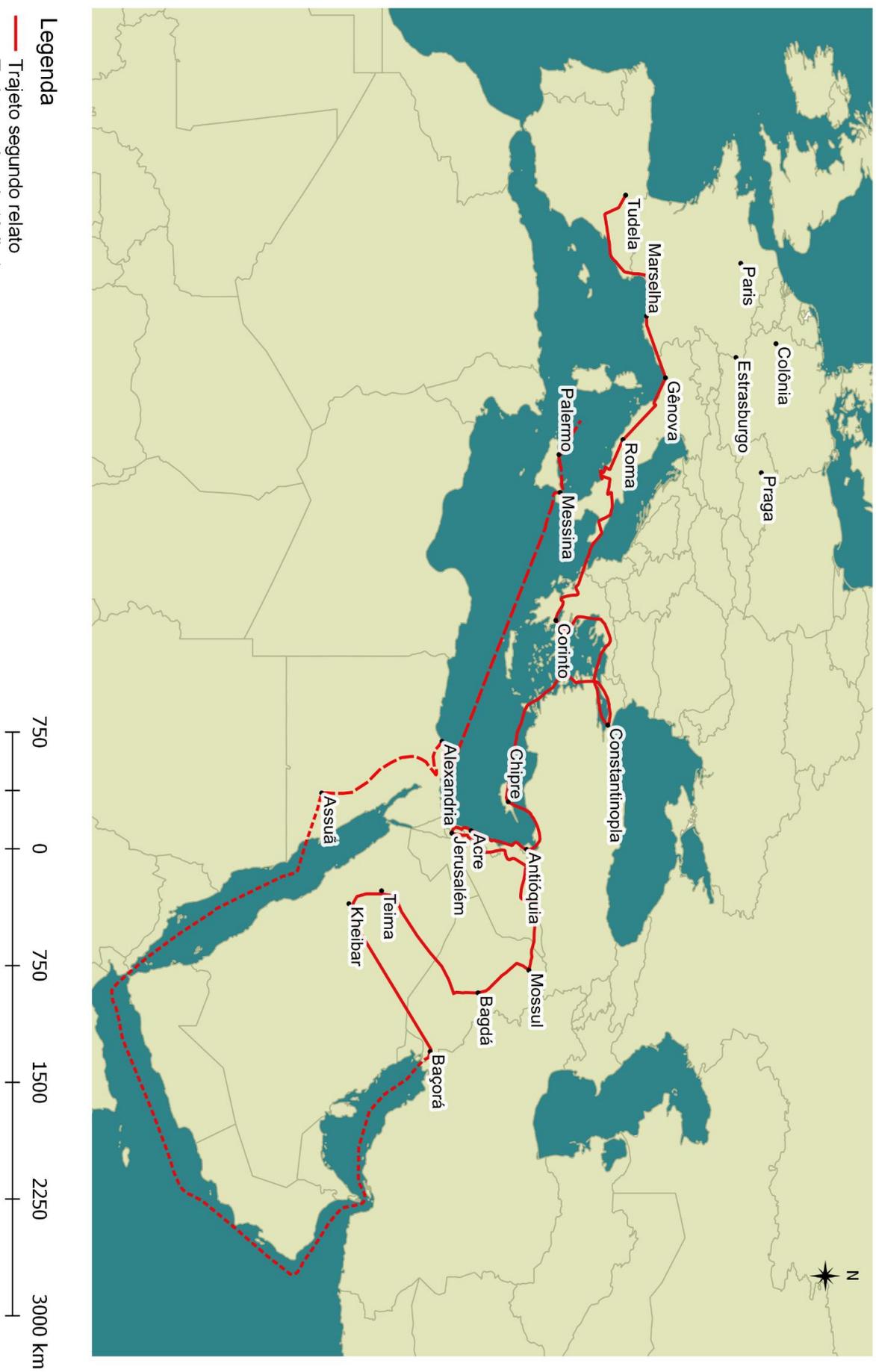
**Talmude** - Texto sagrado do judaísmo rabínico, engloba uma série de livros de comentário rabínicos

**Tawaf** - As sete voltas dadas pelo muçulmano ao redor da Caaba durante sua *hajj*.

**Ummah** - Comunidade dos crentes no Islã

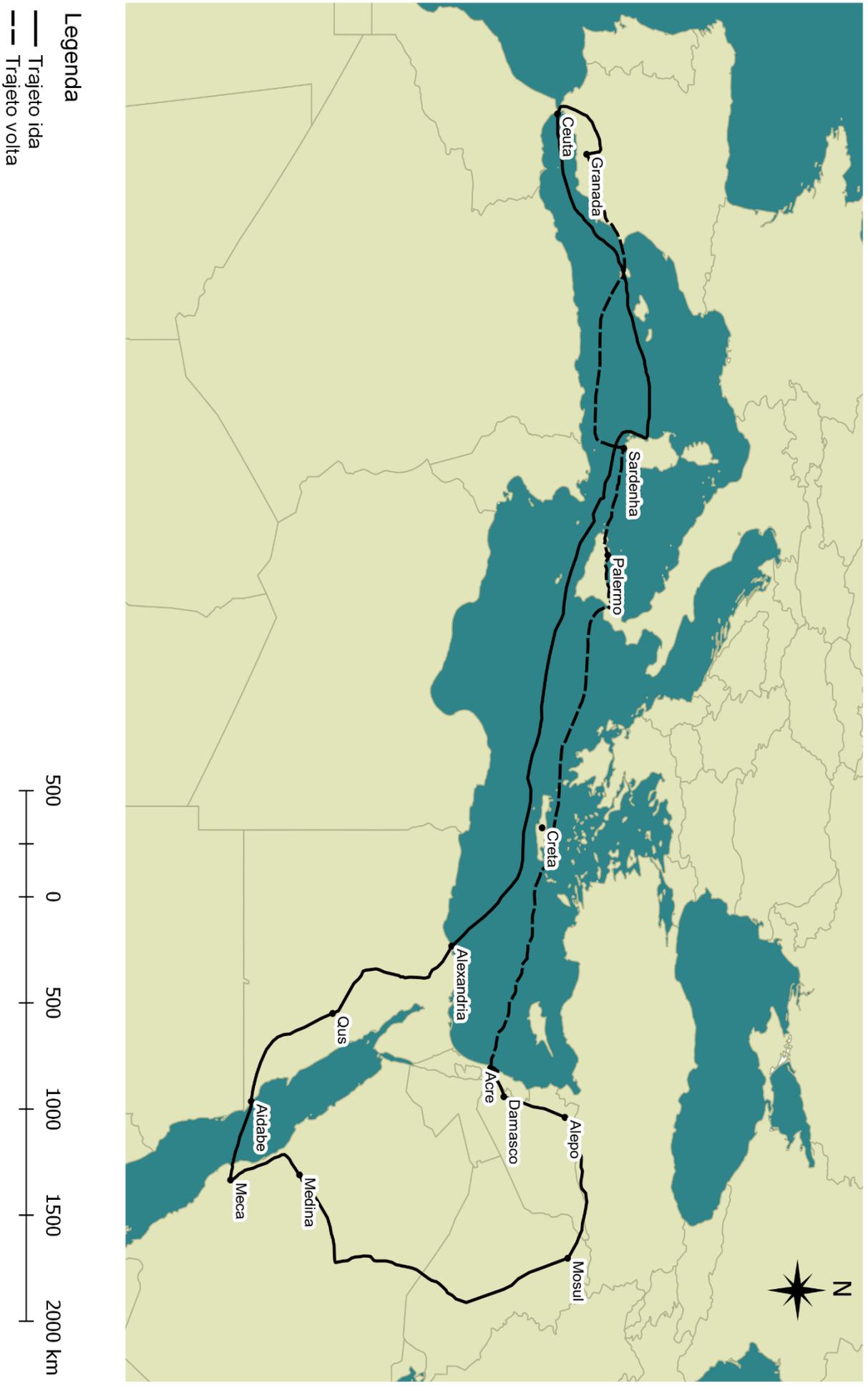
**Yam Gadol** - Grande Mar, termo pelo qual se designou o Mediterrâneo entre os judeus

**Mapas**

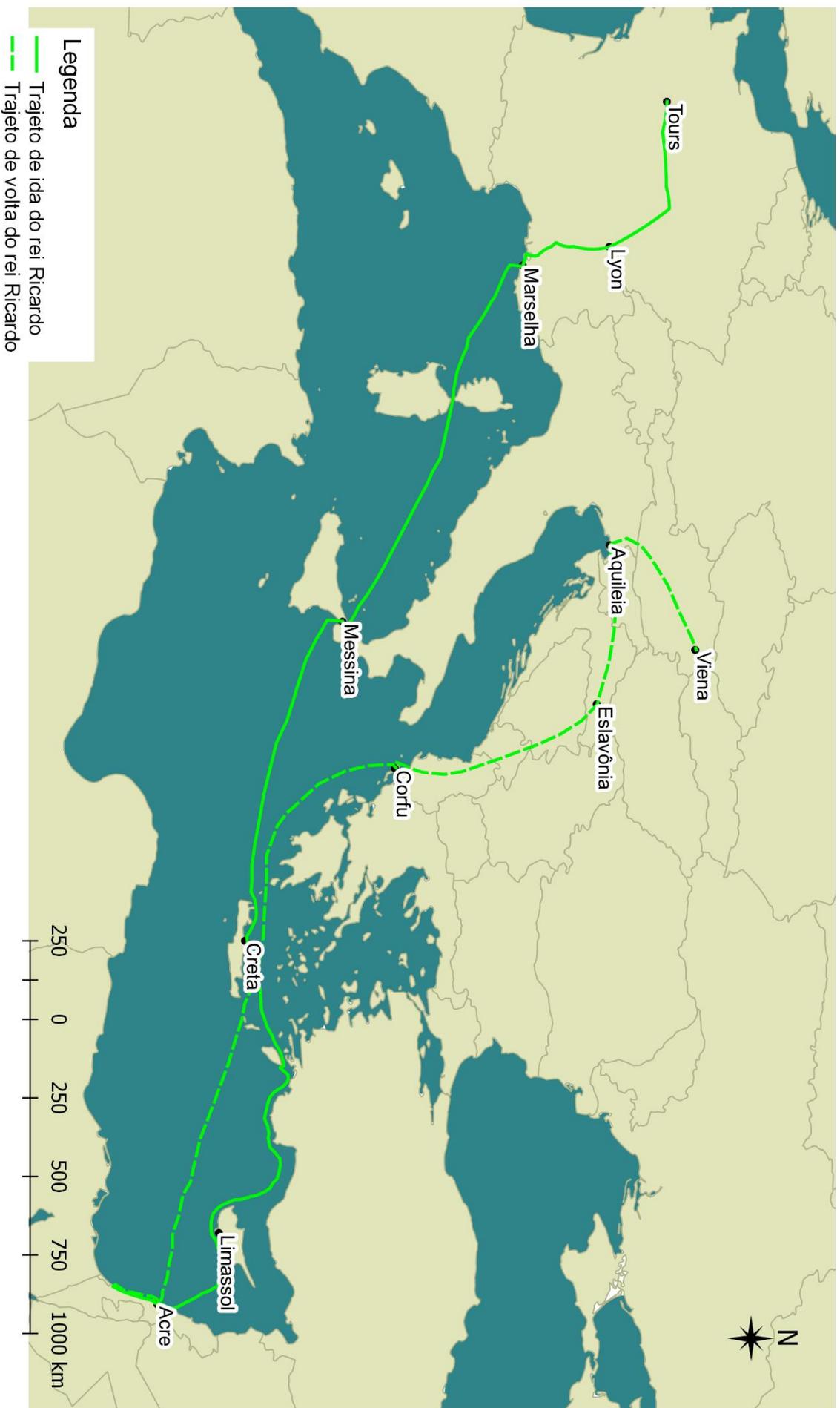


- Legenda**
- Trajeito segundo relato
  - - - Trajeito estimado (Adler)
  - . - Trajeito segundo relato (até Sicília)

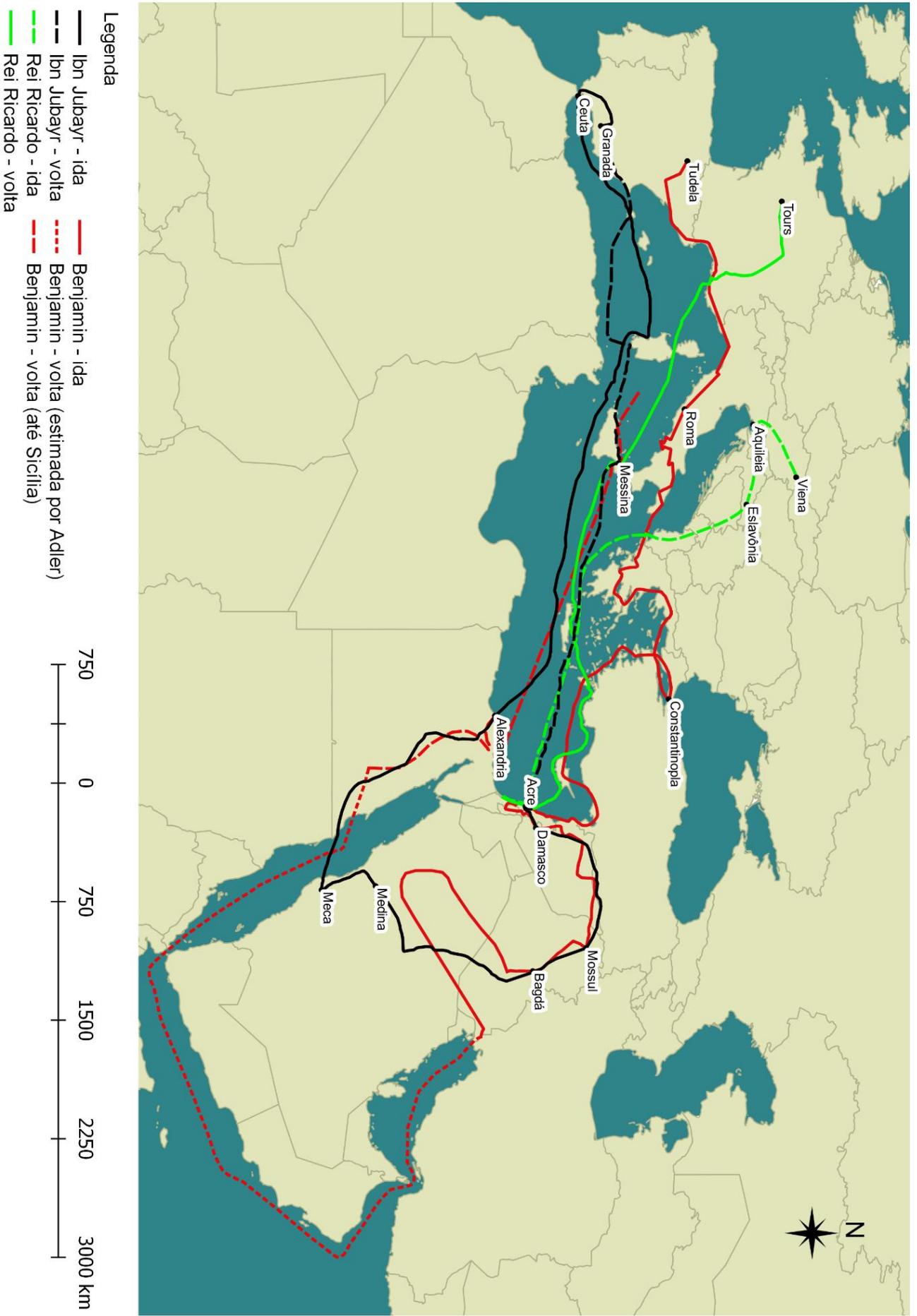
Mapa: Itinerário seguido por Benjamin de Tudela



Mapa: Itinerário seguido por Ibn Jubair



Mapa: Itinerário seguido pelo rei Ricardo segundo Richard de Templo



Mapa: Sobreposição das rotas de Jubair, Benjamin de Tudela e Ricardo.