
Joan Requesens i Piquer,
«Grècia i Judea» de Jacint
Verdaguer. *Del món clàssic
al misticisme*

Paul Mariéton va enviar el poemari *Hellas*, fruit de la seva experiència d'un viatge a Grècia, a Jacint Verdaguer. Aquest li agrai amb *Grècia i Judea*. La comprensió d'aquest poema només pot fer-se contrastant-lo amb l'experiència que Verdaguer visqué en

el seu viatge a Palestina, com ho manifesta a un *Dietari d'un pelegrí a Terra Santa*. Encarant els versos de Mariéton i els de Verdaguer es descobreixen dos mons confrontats. I Verdaguer permet, entre vers i vers, ho exposem a la darrera part, una primera aproximació al seu peculiar món religiós, a voltes qualificat de místic.

Paraules clau: Jacint Verdaguer, Paul Mariéton, «Grècia i Judea», religió i misticisme

ABSTRACTS

STUDIES AND NOTES

Damià Bardera Poch, *The world of Marià Vayreda: a critical analysis*

This article presents an analysis of Marià Vayreda's (1853-1903) literary works by means of the critical method developed by philosopher Josep Ferrater Mora (1912-1991) in his book *El mundo del escritor* (1983). In accordance with Ferrater's notions of "linguistic preference" and "linguistic repugnance," the semantic fields that articulate Vayreda's works are the following: animality, materiality of bodies and martiality.

Key words: linguistic preference, linguistic repugnance, animality, materiality of bodies, martiality, Ferrater Mora

Josep Camps Arbós, *Felip de Saleta i Cruixent (1851-1877): life and works of a nearly unknown Romantic writer*

Felip de Saleta, who died at age twenty-six, was a Romantic writer who has drawn little attention in literary scholarship on the *Renaixença*. A writer with a long career as a journalist (he contributed to *La Gramalla*, *La Llar*, *La Renaixensa* and *La Bandera Catalana*), and author of *Guspires* and *Fantasies*, he consistently embraced an agenda of pro-Catalan action in both the political and the cultural spheres. In literary terms, his production is in effect an accurate reflexion of the reception of European Romanticism in Catalonia (in particular, Heine)

and is especially noteworthy. This study examines his biography, journalism, and literary works, which until now have been practically unknown to scholars of nineteenth-century Catalan literature.

Key words: *Renaixença*, Romanticism, poetry, pro-Catalan, Felip de Saleta, Heine

Joan Vilamala, Verdaguer and the Cross of La Culla

This article gives a detailed and, till now, unpublished description of the iconography of the Cross of La Culla, one of the wayside crosses in the vicinity of Manresa, which Verdaguer immortalized in his verses. The poem in question is contextualized and compared with other known versions, in verse and in prose, dealing with the same topic.

Key words: the Cross of La Culla, religious iconography, Manresa, Jacint Verdaguer, Marian Vallès, Pau Bertran i Bros, Joaquim Sarret i Arbós

TEXTS

Enric Prat and Pep Vila, "Al Gaiter del Llobregat," a poem in honor of Joaquim Rubió i Ors by the Girona schoolmaster and printer Anton Figaró i Oliva (1842)

We present and edit a nearly unknown poem written by way of homage to Joaquim Rubió i Ors in 1842, sprung from the admiration which Anton Figaró i Oliva, a Girona schoolmaster belonging to a family of printers, felt on reading *Lo Gaiter del Llobregat* (1841). It was sent anonymously to Rubió, its authorship unknown to him until 1877, the same year that it would be published, posthumously, in *Revista de Gerona*.

Key words: *Renaixença*, 1842, Joaquim Rubió i Ors, *Lo Gaiter del Llobregat*, Anton Figaró i Oliva, *Revista de Gerona*

Pol Serrabassa Puntí, "Epístola dirigida al Sr. Verdaguer i Santaló" and three letters written by Verdaguer

In this article we present five unpublished texts in connection with Verdaguer: a poem by Josep Serra i Campdelacreu titled "Epístola dirigida al Sr. Verdaguer i Santaló" and its prose translation into Spanish—signaling the cordial relations between the two writers—and three letters written by Verdaguer to various recipients; the physician and botanist from Vic Ramon Masferrer i Arquimbau (1874), the Basque historian Arístides Artiñano Zuricalday (1892) and the Barcelona physician Bartomeu Giró i Fontanals (1899-1901).

Key words: Jacint Verdaguer, Josep Serra i Campdelacreu, Ramon

Masferrer, Aristides Artiñano Zuricalday, Bartomeu Giró, literary relations, letters

DOSSIER

IX Colloquium for Cultural Exchange

Eusebi Ayensa, “*Que et vegi sota espases turques i en mans de catalans.*”
The (unfond) memory of the Catalan presence in Greece

In this study we examine the often unpleasant remembrance which, in popular lore, has persisted since the Catalan presence in Greece in the fourteenth century, when Almogars occupied the so-called Duchies of Athens and Neopatria, establishing there a medieval state that lasted nearly a century. These testimonies, historically contextualized and commented on, are the result of exhaustive research in libraries and archives, both Greek and Catalan, and fieldwork undertaken in the territories referred to as “Catalan Greece.”

Key words: Byzantine Empire, Greece, Catalonia, folklore

Charalampos Konstante-Ilias, *Antoni Rubió i Lluch and Greek intellectuals*

This article deals with the rela-

tions between Rubió i Lluch and prominent Greek intellectuals. In the late nineteenth and early twentieth centuries, Rubió was at the center of the blossoming of Greek-Catalan and, more generally, Greek-Spanish relations. Several Greek intellectuals corresponded with him: they exchanged ideas, information, books and other publications, discussing also translations, gestures of support, honors and travels. The studies and works of Rubió in collaboration with Greek intellectuals have shed light on both Catalan and Greek fourteenth-century history.

Key words: Antoni Rubió i Lluch, Greek-Catalan relations, Greek-Catalan history

Ramon Pinyol, *On the Greek element in Verdaguer’s works*

This study traces the presence of classical Greece in Verdaguer’s works, particularly in *L’Atlàntida*. We conclude that its classical sources were more often Latin than Greek, and that the mythological wardrobe tailored to this epos draws more from secondary sources (histories, mythological treatises, Latin authors) than directly from Greek writers. Verdaguer’s Hellenism differs from that of other Romantic writers (Herder, Goethe, Keats, Leopardi) because he was ultimately troubled by the paganism pervading Greek culture. Still, his “Cor d’illes gregues” stands as an

intensely lyrical tribute to the deep admiration he felt for Greece.

Key words: Verdaguer, Homer, *L'Atlàntida*, classicism, paganism, Greece

Joan Requesens i Piquer,
"Grècia i Judea" by Jacint Verdaguer. From the classical world to mysticism

Paul Mariéton sent his volume of poetry *Hellas*—inspired by his travels in Greece—to Jacint Verdaguer, who reciprocated with *Grècia i Judea*. To be properly understood, this poem must be seen in the light of Verdaguer's experiences during his travels in Palestine, as Verdaguer points out in his *Dietari d'un pelegrí a Terra Santa*. Comparing Mariéton's and Verdaguer's verses, we see two worlds confronted. Verdaguer's verses reveal, as we show in the end, an early approach to his singular religious world, often dubbed as mystical.

Key words: Jacint Verdaguer, Paul Mariéton, "Grècia i Judea", religion and mysticism