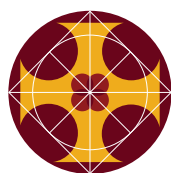


AFONSINA

I

2019



**EGAS MONIZ
O AIO**

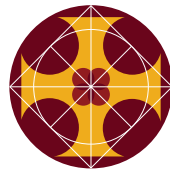


MUNICÍPIO DE
GUIMARÃES

AFONSINA

I

2019



EGAS MONIZ THE TUTOR

The articles included in this issue of *Revista Afonsina* are the result of the conferences and communications presented at the First *Jornadas Históricas*, held in Guimarães on June 15, 2019.

CONTENT

Editorial

ADELINA PAULA PINTO

1

Egas Moniz de Riba Douro – the *Tutor* between myth and reality

JOSÉ AUGUSTO DE SOTTOMAYOR-PIZARRO

3

Honor in the legend of Egas Moniz

ALBERTINO GONÇALVES

15

The Collegiate Church of Santa Maria da Oliveira in the late Middle Ages – structure and organization

AIRES GOMES FERNANDES

19

Healers in Medieval Guimarães

ANDRÉ FILIPE OLIVEIRA DA SILVA

33

Aspects of the influence of the “Foral de Guimarães” in Braga’s Royal Letter of Privileges of 1402

RAQUEL DE OLIVEIRA MARTINS

45

Honor in the legend of Egas Moniz

ALBERTINO GONÇALVES

albertino@ics.uminho.pt

University of Minho

CECS – The Communication and Society Research Centre

Legends, like myths, lend themselves to multiple readings. Regarding the legend of Egas Moniz, we will focus on the matricial topic of honor. Honor is not a substance like eye color or holding a diploma. A person's honor exists only to the extent that others recognize it. In this sense, honor is a collective phenomenon and is socially anchored. Though volatile and vulnerable, honor is a symbolic capital that depends on others' evaluation. In the Kabyle society, a man of honor is trusted to bring everything from the marketplace without paying a cent (BOURDIEU, 1972). Honor is a credit. But it takes almost nothing, for example, a simple rumor, to threaten honor. Honor requires investment, vigilance and elevation.

Honor evokes three notions: face, shame, and word. We face the consequences, we save the threatened face, and we repair the damaged face. In the semiotics of the human body, the face is the seat of honor. When a person's honor is to be derided, the target is the face. For example, the slap with the glove that offends and dictates the subsequent duel. Among the gypsies, one possible punishment for someone who has committed an objectionable act in the eyes of the community consists in tearing a piece of a woman's skirt, the seat of shame, and rubbing it on the face (the seat of honor) of the punished one (LIEGEOIS, 1983). Denigrating a person's face constitutes a challenge and can culminate in death. Dueling is not the only way to honor life with death. Suicide can be the result of zealous submission to a code of honor. The cases are many: for example, the admiral who goes down with his ship or the Hindu widow who, practicing sati, throws herself onto the pyre where her husband is being cremated (DURKHEIM, 1897).

If the face is the seat of honor, the word is the act par excellence. One cannot renege on the word given. The word given has no deadline or adjustment. A man lacking word is an outcast, a disqualified individual. The government of word is one of the main concerns of an honorable man. This issue of the word given manifests itself decisively in the legend of Egas Moniz.

In a sense, shame presents itself as the reverse side of honor. Shame can dishonor. In the imaginary, honor tends to be associated with men and shame with women. But, in fact, shame affects both genders (PERISTIANY, 1965). In a village in Spain, if an unfaithful (shameless) woman destroys her husband's honor, he is then marginalized and treated as a *cabron* [cuckold] (PITT-RIVERS, 1963). Egas Moniz does not go down to the bottom of the sea or immolate himself, but sacrifices himself, ashamed, for his word.

Besides being an individual trait, honor can refer to a group: family, home, neighbors, peers... From an extreme point of view, it can invoke the nation itself. Each member participates in and contributes to the honor of the group. A member who shames the group threatens the honor of his peers. In her doctoral dissertation, *Arquivos de Família e escritos autobiográficos: estudos de caso*, [Family archives and autobiographical writings: case studies], Ana Macedo (2019) examines, step by step, a nobleman's sedulity to preserve his family (home) from the misdeeds of a son.

Honor structures and dynamics vary across groups and societies. In some cases, such as the armed forces, monasteries, or gypsy communities, they are imperative. The code of honor tends to be more demanding when the group is based on relationships of personal dependency, where the bonds are dyadic, between two people, based on reciprocity and loyalty. Relationships of personal dependence are opposed to hierarchical relationships. The latter are transitive, but the former are not. In a hierarchy, such as in bureaucracy, if A depends on B and B depends on C, then A depends on C. In a network of relationships of personal dependency, if A depends on B and B depends on C, then A does not depend on C. If C wants to mobilize A, he will have to do it through B. One cannot depend simultaneously on two masters (Balandier, 1967). This is how the Mafia works, for example. This was also the fabric of the relationships of honor and allegiance between suzerains and vassals at the time of Egas Moniz.

Before delving into the legend of Egas Moniz, we should give heed to the wise and sensible comment by Amaro das Neves in his blog *Memórias de Araduca*:

"Any history of the life and deeds of Afonso Henrique will always be hypothetical, since it will have to be largely completed with what will never be known to have happened, but which could possibly have happened."

16

This safeguard is doubly valid when we are confronted with a legend. If in historical reality we don't know what fantasy is, in the fantasy of legend we don't know what reality is. Legends hold an enormous power of conviction, especially when we allow ourselves to become entangled in their world and language.

During the siege of the castle of Guimarães, Egas Moniz was Afonso Henriques' "proxy". He promised an end to hostilities or due vassalage. This is virtually surrendering.

Afonso Henriques disregards the word given by Egas Moniz. He resumed the conflict with Alfonso VII and even invaded Galicia. Dishonored, Egas Moniz travels to Alfonso VII's court in Toledo to recover his word, his honor. On foot, accompanied by his family, all of them barefoot and stripped of their belongings, with a rope around their necks. In Toledo, the impressed Alfonso VII authorized Egas Moniz's return.

These accounts are meaningful, but they fall short of fiction. Egas Moniz as a proxy is not surprising. In addition to being a tutor, he is one of the most powerful nobles in the county. What is at stake is collective honor. Egas Moniz acted on behalf of the others. Afonso Henriques' dishonor befalls everyone. At the same time, Egas Moniz's broken word extends to his whole family, adults and children alike. They all go on pilgrimage to Toledo. Everything revolves around a word of honor. The stripping of Egas Moniz and his family is not unreasonable; it expresses public exposure to King Alfonso VII. The condemned and the martyrs from the hagiographies were stripped of their belongings on their way to heaven. The bourgeois of Calais sculpted by Auguste Rodin were barefoot, wrapped around a tunic and with a rope around their necks when they handed over the key of the city. In addition to being a staging, the stripping is a symbolic opening for punishment or salvation.

Schematically, the legend calls up three figures: Afonso Henriques, Egas Moniz, and Alfonso VII. The last two are on stage; Afonso Henriques remains behind backstage. In a

first moment, Egas Moniz gives his word of honor and Alfonso VII gives him credit. Both behave like men of honor. Nothing is known about Afonso Henriques' stance. In a second moment, Egas Moniz redeems the word dishonored by Afonso Henriques. Alfonso VII honors himself by pardoning Egas Moniz, who, by virtue of his faithfulness to his word, becomes a role model of honor. Both gestures evince men of honor. But the same cannot be said of Afonso Henriques: he disrespected his tutor's word, thereby dishonoring him.

The legend places Egas Moniz in a delicate situation. In a context where simultaneous loyalty to two lords is far from being the rule, Egas Moniz finds himself as vassal of the prince and committed to the emperor. This strange and tragic situation of dual allegiance required a radical resolution. Egas Moniz "determines to give his sweet life / in exchange for his broken word" (Luís de Camões, *The Lusíads*, Book III, Stanza 37). Afonso Henriques' image is ambiguous, if not objectionable. But it was thanks to these irreverences that he founded a nation. This is by all means a legend, but still an important one. It is ancient — Luís de Camões dedicated several stanzas to it —, and popular, it abides in the memory of virtually all Portuguese people, and did interfere in the formation of the nation. Is it a legend? Certainly so; but it is not always the truth that convinces, moves and influences people.

Bibliografia

- BALANDIER, G. (1967). *Anthropologie politique*. Paris: Presses Universitaires de France.
- BOURDIEU, P. (1972). *Esquisse d'une théorie de la pratique*. Geneva: Droz.
- CAMÕES, L. (1572). *Os Lusíadas*. Lisbon Antonio Gôçalvez Impressor
- DURKHEIM, É. (1897). *Le Suicide*. Paris: Félix Alcan Éditeurs.
- LIEGEOIS, J-P. (1983). *Tsiganes*. Paris: Maspéro.
- MACEDO, A.M.C. (2019). *Arquivos de família e escritos autobiográficos: estudos de caso*. PhD Thesis in Cultural Studies Specialty Sociology of Culture. University of Minho..
- PERESTIANY, J. G., Ed, (1965). *Honour and shame: the values of Mediterranean society*. London : Weidenfeld and Nicolson.
- PITT-RIVERS, J., Ed (1963). *Mediterranean countrymen; essays in the social anthropology of the Mediterranean*. Paris: Mouton.