

# Trickster Travels A Sixteenth Century Muslim Between Worlds

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the man whom historians know as Leo Africanus author of the first geography of Africa was born al Hasan al Wazzan to a Muslim family that in 1492 moved from Granada to Morocco in this new book the historian Natalie Zemon Davis offers a study of the fragmentary partial and often contradictory traces that this celebrated figure left behind him and a superb interpretation of his extraordinary life and work as a young man al Hasan traveled extensively on behalf of the Sultan of Fez until he was captured in 1518 by Christian pirates

in the mediterranean and imprisoned by pope leo x then released when he converted to christianity for the next decade he lived in italy as the christian scholar giovanni leone it was then that he wrote his famous descriptions of africa after the sack of rome in 1527 it is likely that he returned to north africa davis describes each sector of this dramatic life in rich detail scrutinizing the evidence of al hasan s movement between cultural worlds the islamic and arab traditions and ideas available to him and his adventures with christians and jews in a european community of learned men and powerful church leaders drawing on all his manuscripts including ones previously unknown davis explores the places and people al hasan encountered and the books that shaped his work we see him studying law and theology in a fez madrasa talking with nomads and merchants reciting poetry teaching arabic to a cardinal in rome creating an arabic hebrew latin dictionary with a scholarly jew in bologna and we see him emerge as an author using arabic genres but writing in italian and latin for european readers davis s work suggests that the experiences and writings of this adventurous border crosser bear witness to the possibilities for connection exchange and even intimacy among peoples living in a divided world and to the many ways that they negotiate cultural barriers and fuse divergent traditions book jacket

la 4<sup>e</sup>me de couverture indique p<sup>r</sup>incipe des corps ou des esprits le voyage est paradigme de diffusion et de production des croyances et des id<sup>e</sup>es du p<sup>r</sup>elerinage p<sup>r</sup>dagogique ou spirituel □ l ouverture du champ des possibles vers l utopie ou le monde marchand dix chercheurs europ<sup>e</sup>ens examinent en anglais et en fran<sup>e</sup>ais le voyage et sa mise en texte elle m<sup>o</sup>me tension entre litt<sup>r</sup>alit<sup>e</sup> et litt<sup>r</sup>arit<sup>e</sup> de la renaissance aux lumi<sup>e</sup>res lorsque l europe actuelle prend forme sur le plan intellectuel et que l angleterre puis le royaume uni en deviennent des acteurs majeurs whether real or imaginary travel stands as a paradigm for the circulation and the production of beliefs and ideas and can have as much to do with education or spirituality as with utopian politics or the development of trade ten european researchers focus in english and in french on real or fictional experienced or narrated journeys from the renaissance to the enlightenment a period that witnessed the intellectual construction of modern europe and the rise to prominence of england and the united kingdom

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