

## **Reviewer's report on the David Alejandro De Pablo's thesis "The Symbolical Construction of the Enemy in the Alphonsine Chronicles and Niketas Choniates' Chronicle"**

This is an excellent thesis, to which I have only a few comments. The first methodological part of the essay seems to stylistically differ from the analytical part of the work. Some phrases strangely terminate with full stop or coma in the middle of the intended statement. For example, see P. 3: "The reason why the Byzantines ruled in Nicaea until 1261 when Emperor Michael VIII Palaiologos retook Constantinople." Or "The book by the historian Ron Barkai with his book *El Enemigo en el Espejo* (2007), It is undoubtedly the main reference in the works on the image of Christians and Muslims in the Spanish Middle Ages" (P. 3). Or P. 8: "This means that the same representations and same functions regardless of the different traditions and historical contexts." Or P. 10: "If the source that the historian has is trustable and functional for the objectives of the research." Or P. 10–11: "In synthesis, Discourse is an attempt to reveal the relationships of power (mediums of domination, legitimation of power, discrimination logics, ideological structures, etc.)."

There are also several inconsistent references ("(2001, p. 11)" or "Wodak and Meyer, pp,11-12") on the pp. 11–12.

I have two questions regarding the defence: On the page 12, Mr. De Pablo states: "Moreover, the historical sources are not only linguistic expressions, they are discourses and, as Foucault claims, the discourses do not only translate the struggles or domination systems, but rather than for which and through which one fights, the power that one wants to seize (Foucault, 2009, p. 15). In this sense, there are two elements that should be explained about the texts. On one hand, is the social dimension of the this." Can he clarify the concept of the "discourse" and explain along the way what does he mean when he designates "historical sources" "linguistic expressions"?

On the page 33, De Pablo writes that "There are two references for medieval historiography and in the same sense the chronicle, which are the works of the priests and thinkers St. Augustine and Paulus Orosius. The historical writings date back to Herodotus and Thucydides in ancient Greece, however, it was these two characters that gave the hallmark of all the historiography to come in western Europe, that is, its enduring traits of universalism. Providentialism and theology (Funes, 2010, p. 2). At this time, historians abandoned the human scale, to adopt a divine perspective, which is reflected in the abandonment of the stories about their life trajectory or the memory of their community, to write in their replacement long-term history that is connected with divine events." This summary is way too simplifying. Could the author elaborate on this idea a little more?

I recommend a grade "1".



8. 9. 2021

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