



# Mediterranean Studies Association

26<sup>th</sup> Annual International Congress  
University of Valencia, Valencia, Spain  
May 28 – 31, 2024

## Abstracts

**Wednesday, May 29**

**Session 1: 10:00 - 12:00 am Central European Summer Time**

**1A. Ancient Greece and Rome**

**Chair:** Vaios Vaiopoulos, National and Kapodistrian University of Athens

**Seth Jeppesen, Brigham Young University, "What is this debt you will exact of me? Is it new, or come back again with the seasons round?' A Social Justice Reading of Sophocles' *Oedipus*."**

**Abstract:** Sophocles' *Oedipus the King* is about the danger of misunderstanding one's origins and the tolls this error exacts on communities, not just individuals. When the play is viewed through a modern social justice lens, analogous to the communal frame through which ancient Athenians viewed Greek tragedy, we can see that the primary error of *Oedipus* is his refusal to see the truth about his origins and his insistence on responding with violence to the suggestion that the story he grew up with about himself is incorrect. This violent disposition even leads *Oedipus* to break the conventions of the Athenian stage and, as I argue, enact a stylized imitation of a slave interrogation through torture at the very moment before he, last of all, realizes the truth. As a global community we can learn from *Oedipus* to stop relying on violence to support narratives of cultural superiority and instead seek unity.

**Panagiotis Karanikas, National and Kapodistrian University of Athens, "Medeae Medea forem (Ovid, *Her.* 6.151): Jason as a double recipient. The parallel example of Odysseus as a double recipient (*Remedia Amoris* 273-284)."**

**Abstract:** In this paper I examine very closely the two epistles of Ovid's work *Heroides* addressed to Jason (Epistle 6 and 12). I put emphasis on the way Hypsipyle and Medea portray themselves and their rival and on the common subversive strategy they follow in

terms of Jason's heroic portrayal. The innovation this paper brings forth is the idea that Jason is not the only double recipient in Ovid's work, but also Odysseus receives 2 letters: one from Penelope in *Heroides*, 1 and one from Circe in *Remedia Amoris* (273-284). I argue that the passage in *Remedia Amoris* addressed from Circe to Odysseus during his Mediterranean journey resembles the epistolary form of *Heroides* to such an extent that the double recipients are finally two.

**Vaios Vaiopoulos, National and Kapodistrian University of Athens, "Beneficence and ingratitude in Medea's letter to Jason (*Ov. Her. 12*)."**

**Abstract:** The invocation of erotic beneficence so that erotic betrayal is magnified, is a frequent erotic motif throughout time and, certainly, very common in Roman elegiac poetry. In this paper, which deals with the twelfth letter of *Epistulae Heroidum*, a study of specific aspects of this motif is attempted. The paper also examines issues of marriage and dowry in relation to the legal reality of the time of Ovid.

**1B. Jewish Lives in the Western Mediterranean**

**Chair:** Denise Filios, University of Iowa

**Esperanza Alfonso, CCHS (CSIC), "Ladino Traces in Hebrew Codices."**

**Abstract:** Elementary education in the Jewish communities of medieval Castile, as in other areas of the Iberian Peninsula and beyond, was based on the reading and memorization of the Bible. Jewish schoolchildren began to learn the Hebrew text with the help of the vernacular local language at an early age, and for many adults learning the Bible was a long-life endeavor. The specific register or style used for renderings of the Hebrew Bible, and eventually other texts, known as Ladino, differed from the local varieties spoken by the Jewish population. This vernacular tradition of learning was fundamentally oral, and yet many written traces have survived. This paper aims to revisit Hebrew (and Aramaic) codices with Ladino traces held in the collections of the Bodleian Library in Oxford. It will consider corpora of glosses annotated in the margins and interlinear spaces of Bibles and commentaries, glossaries, alphabetic dictionaries and other study texts.

**Denise Filios, University of Iowa, "Béjar and the Routes of Jewish Life in Medieval Spain."**

**Abstract:** Jewish heritage tourism in Spain often highlights Jewish death. This may be inevitable, given the centuries-long efforts to eradicate signs of medieval Jewish life from Spain. However, this tendency contributes to the othering of medieval Spanish Jews as not 'real' Spaniards, as Daniela Flesler and Adrián Pérez Melgosa note. This talk explores a unique Sephardic heritage offering, the annual *Marcha la Salamanquesa* in Béjar, organized by the David Melul Jewish Museum. This guided walk honors the memory of Isabel "la Salamanquesa," a Jewish convert to Christianity condemned by the Inquisition in 1494. The evidence of her death also documents her life, such that the annual walk commemorates Isabel and the living Jewish community of late medieval Béjar. This annual event shows what regional cultural organizers can do to enable residents and tourists to connect meaningfully with medieval Jewish life despite the limited and biased evidence that survives in the archives.

**Arturo Prats Oliván, Universidad Complutense de Madrid, “The Questions of a Wise French Jew. A Medieval Text or a Text from the 16<sup>th</sup> Century?”**

**Abstract:** Alfonso de Zamora (16th century), converso and professor of Hebrew at the University of Alcalá de Henares, copied in his “notebook” (MS. Leiden Or. 645) a poem composed of questions about the biblical text and about the most varied curiosities. In the heading it is said that the author of the text was a “French Jewish scholar”, probably Provençal. Similar versions of this same text were copied in the Karaite community of Egypt and in Crimea during the 17th and 19th century, but in these texts Abraham ibn Ezra, the well-known Andalusian exegete, is said to be the author. The history of these two texts united through the Mediterranean is the object of this work where I will try to elucidate the possible origin and relationship between them.

**Shai Srougo, University of Haifa, “Indigenous Pre-Industrial Artistry Versus Mass Production: Jewish Craftsmen Navigating the Challenges of European Colonialism in the Suqs of Morocco (1910s-1920s).” VIRTUAL**

**Abstract:** The proposed lecture is about Jewish handicraftsmen who found a living in the precious-metal industry—goldsmithing and gold-thread craft—and who continued operating in the *sūqs* (the major centre for manufacturing and commercial activities) of Fès, Casablanca, and Marrakesh despite the challenging French colonial reality in Morocco. The encounter between European capitalism and the pre-colonial society disrupted the traditional Moroccan arrangements concerning production and commerce. Western capitalism was sustained by external ongoing intervention (new commercial treaties between Morocco and the West), direct competition (import of machine-made jewellery), and the French political takeover (the Protectorate) of the central Moroccan government (the *Makhzen*).

Which mechanisms eased the penetration of capitalism? How did these indigenous Jewish handicraftsmen respond to and cope with the changing environment? Why did the Protectorate revert from its liberal economic policy to the protection of local producers?

**1C. Spanish Culture in the 20<sup>th</sup> Century**

**Chair:** Edwin Murillo, University of Tennessee-Chattanooga

**Edwin Murillo, University of Tennessee-Chattanooga, “Emissaries of Peninsular Malcontent.”**

**Abstract:** El espacio privilegiado de los noventayochistas y los novecentistas en el panteón hispano se basa en la fuerza innovadora de sus trabajos literarios y filosóficos. Estos aportes también se tienen que tomar en cuenta para cualquier historia del existencialismo universal. Con este fin, delineamos posturas proto-existencialistas en la poesía y el pensamiento peninsular español, contextualizando la participación de Unamuno, y otros, pero enfocándonos en el aporte, menos reconocido en el ámbito existencialista, de Juan Ramón Jiménez. Por ende, nos concentramos en el poemario *La frente pensativa* (1911-1912) de Jiménez, una obra sumamente filopoética que rara vez aparece en la historia del existencialismo. A diferencia de la crítica angloparlante, que incluye a los españoles

aisladamente en el canon existencialista, nuestra lectura muestra que los españoles se implicaron, anticipadamente, con la orfandad del hombre, la desestabilización de sus dioses, su facticidad y la esperanza en la fuerza radical del libre albedrío.

The place of honor for the noventayochistas and the novecentistas in the Hispanic pantheon is justified by the innovative force of their literary and philosophical works. These contributions should also be taken into account for the history of global Existentialism. To this end, I outline proto-existentialist positions in peninsular Spanish letters, contextualizing the importance of Unamuno, and others. However, the focus of this presentation is on the less recognized involvement of Juan Ramón Jiménez. Consequently, we bring attention to Jiménez's *La frente pensativa* (1911-1912), an exceptionally philopoetic work that does not appear in any history of Existentialism. Thus, in contrast to most Anglophone studies, which include the Spanish in isolation, if at all, my reading shows that Jiménez, et al., were involved, in advance, with key Existential problems, such as the orphanhood of humanity, the destabilization of their gods, their facticity and the radical force of free will.

**María Soledad Fernández Utrera, University of British Columbia, “José Gutiérrez Solana: un pintor anarquista / José Gutiérrez Solana: An Anarchist Painter.”**

**Abstract:** El tema de esta charla gira en torno a las creencias sociales y políticas del pintor José Gutiérrez Solana, uno de los principales representantes de la pintura española moderna de los años veinte y treinta, junto con figuras como Picasso, Gris o Salvador Dalí.

Gutiérrez Solana participó en la tertulia de Pombo de Ramón Gómez de la Serna, introductor de las vanguardias en España. De hecho, las relaciones entre el pintor cántabro y el escritor madrileño eran estrechas por estos años. Prueba de esta amistad es que, a propuesta del propio Gómez de la Serna, Gutiérrez Solana pintara, y regalara al escritor, “La tertulia de Pombo” (1920), cuadro emblemático de la vida intelectual española del primer tercio del siglo XX. La pintura, decía Gómez de la Serna, se hizo con el objetivo de dejar constancia de lo que fue y significó Pombo (La sagrada 315). Pero Gómez de la Serna, que estaba cercano al anarquismo por entonces, concebía Pombo como un espacio de sociabilidad no solo literaria sino también como un microcosmo utópico en el que poner en práctica sus creencias libertarias.

Participaba Solana de las mismas creencias individualistas que Gómez de la Serna por estos años? La mayor parte de los estudiosos del pintor han puesto el énfasis en señalar el servilismo de Solana con el franquismo a partir del final de la guerra civil española; así lo hacen, por ejemplo, Francisco Calvo Serraller o el mismo Andrés Trapiello. El objetivo de esta charla es demostrar que Solana fue, de hecho, como Gómez de la Serna, un pintor de creencias filoanarquistas en los años veinte y treinta. Así se evidencia no solo en alguna de sus creencias vitales y en sus obras literarias y pictóricas, sino también en los comentarios de algunos de sus contemporáneos.

The topic of this talk revolves around the social and political beliefs of the painter José Gutiérrez Solana, one of the main representatives of modern Spanish painting of the 1920s and 1930s, along with figures such as Pablo Picasso, Juan Gris o Salvador Dalí.

Gutiérrez Solana was also a writer, and one of the members of Ramón Gómez de la Serna's Pombo, a famous literary and artistic, who is usually considered the introducer of the first avant-garde movements in Spain. Indeed, at the time, they were close friends. Proof of this friendship is that, following the suggestion of Gómez de la Serna, Solana painted "La tertulia de Pombo", a canvas that is generally considered the emblem of intellectual life in the first third of the 20th century. According to Gómez de la Serna, the painting was made with the aim of recording what Pombo was and meant (La sagrada cripta de Pombo 315). But Gómez de la Serna was an individualist anarchist at the time; and he conceived Pombo as a space of anarchist sociability, as a utopian microcosm, in which to put his libertarian beliefs into practice.

Did Solana share the same libertarian beliefs during those years? Most of the scholars have underlined Solana's ideological adherence to Franco's regime after the Spanish Civil War (Francisco Calvo Serraller or Andrés Trapiello, for example). My objective in this talk is to demonstrate that Solana, like Gómez de la Serna, was also a philoanarchist in the 1920s and 1930s. This was evident not only in some of the beliefs expressed in his literary and artistic works, but also in the comments made by his contemporaries.

**Kathryn Everly, Syracuse University, "Remedios Varo's Parodies of Surrealism in Narrative Painting."**

**Abstract:** Spanish painter Remedios Varo (1908-1963) wrote numerous surrealist texts that dialogue with her prolific artistic production. Alchemy, feminism, and psychoanalysis have been studied as central themes in her paintings, yet this paper focuses on humor and parody in Varo's written works—including her letters, short stories, and dreams—to uncover the seminal ideas and images that emerge in her visual art. Humor and parody are fundamental links between Varo's narrative and paintings. She embraces the spontaneity of the surrealist *écriture automatique* and the illogical *amor fou* but at the same time she pushes the limits of surrealist dogma and creates a uniquely nonpatriarchal universe in which the female has agency and the blurriness between the male and female anticipates current theories of queer sexualities. Seen through a theoretical lens of parody (Linda Hutcheon) and queerness (Jack Halberstam), Varo's works propose an alternate reading of surrealism.

**Margot Versteeg, University of Kansas, "When the Most Beautiful Woman on Stage is a (Spanish) Man. Transformistas in Turn-of-the-Century Spain."**

**Abstract:** The cultural production of turn-of-the-century Spain is obsessed with female performers. A series of interconnected discourses are projected on the bodies of these women, such as gender ideology and ideas about feminine self-realization and women's participation in celebrity culture, but also larger concerns related to art and commerce, body, and nation.

But what if the female performing artist is a man? Cross-dressing has become an important part of turn-of-the-century variety shows. This paper uses a theoretical framework from queer, gender and performance studies to explore depictions of female impersonators (Fregolí, de Bries, Retana, etc.) who earn great success with their imitative qualities and find

a welcoming environment in Barcelona and Madrid's nightlife. Conquering the Spanish stage in drag, these female impersonators cater to the public's fascination with queer transgressions, thus celebrating the performance of an unfixed, non-normative identity. Appearing on stage disguised as flamenco dancers (performing the hyper-Spanish female prototype complete with polka dots and carnations) they poke fun of nationalist essentialism, showing that the stereotypical flamenco outfit is nothing but a costume. They indicate to the audience that they too have a right to be Spanish and patriotic, regardless of their sexual orientation and professional activities.

#### **1D. Exploring the Roots of the Turmoil in the Middle East from Multiple Perspectives**

**Chair:** Takayuki Yokota, Meiji University

**Kota Suechika, Ritsumeikan University, "Sectarianism and Electoral Corruptions in Lebanon: Evidence from the 2024 Public Opinion Survey."**

**Abstract:** This paper explores the manifestations of sectarian identity and electoral corruption in Lebanon through an analysis of the results of an independent public opinion survey conducted in 2024. Lebanon has preserved sectarian and religious-based identities through the confessional political system since its independence. However, the manifestation of sectarian identity has not always been constant throughout time. Political elites such as party leaders tend to refrain from sectarian mobilization and to engage in corruption in the run-up to elections, because the electoral system makes cooperation with other sects crucial for victory. Previous studies have pointed to such institutional factors as the orientation of Lebanese politics toward sectarianism, which are mainly qualitative methods such as elites' discourse analysis. However, this paper conducts its own independent public opinion survey and also uses experimental methods to obtain answers to sensitive questions on sectarian and national identity to examine non-elite perceptions of Lebanese sectarian politics.

**Masamichi Iwasaka, Hokkai-Gakuen University, "A Comparative Study of Military Interventions in Turkey: Nordlinger Revisited."**

**Abstract:** Turkey has experienced coups in 1960, 1971, and 1980, and an apparent military intervention in 1997. However, the history of military ambitions in politics, such as coups d'etat and intervention, appears to have come to an end; with the 2016 coup attempt being an important exception, the military, an autonomous institution, gradually lost political influence during the Justice and Development Party (AKP) and Erdoğan era. This change did not happen suddenly, of course, but was the result of a historical process. Then, why has the military's interest in politics changed? To answer this question, it is necessary to examine the factors that contribute to coups d'etat and intervention. In this paper, I will explain that Nordlinger's concept of "corporate interests" is the key to understanding the Turkish cases and point out that his arguments in the 1970s remain valid in the 21st century and are still very useful for examining cases in other countries.

**Kohei Imai, Institution of Developing Economies (IDE-JETRO), “To Reminder You How I Still Love You: Perceptions of Ordinary Turks toward EU.”**

**Abstract:** European Commission’s annual report about Turkey in 2023 harshly points out that Turkey’s democratic backsliding continued in the political system, election campaign, judiciary independence, constitution reform, human and fundamental rights and so on. The Ministry of Foreign Affairs Turkey criticized the annual report about Turkey as unjust, biased, and double standard. As seen in this interaction, relations between the Turkish government and the EU have deteriorated in recent years. On the other hand, what kind of evaluation do Turkish people have regarding the EU and Turkey-EU relations? Do Turkish citizens have a negative view of the EU, just like the Turkish government, or do they have negative views of the Turkish government, which is critical of EU membership? This paper relies on the results of the original public opinion poll conducted in Turkey in February 2023, and examines Turkish ordinary people’s views on the EU.

**Lunch: 12:00-14:00 Central European Summer Time**

**Session 2: 14:00 - 16:00 Central European Summer Time**

**2A. Receptions of Egypt, Greece and Rome I**

**Chair:** Daniel Guernsey, Florida International University

**Carmen Muñoz Pérez, Universidad de Cádiz, “Interconnections in the Mediterranean: Egyptian Amulets in the Phoenician-Punic Necropolis of Cádiz.”**

**Abstract:** In Egypt, amulets were essential to accomplish the mummification practices. Their form, their material and even their colour were precisely chosen according to their magical attributes. To guarantee the rebirth of the deceased, they were placed between the mummies’ bandages. Furthermore, in the Mediterranean area, these objects have also been placed near to the deceased’s body with the same purpose.

Because of their apotropaic powers, but also their small size and their wealthy materials, Egyptian amulets have been part of the trade interconnections in Antiquity. This paper discusses the use of Egyptian amulets outside the Egyptian territory and their appropriation in the Western Mediterranean, more precisely by the Phoenician-Punic culture. The case of Cádiz in the Iberian Peninsula is particular: founded by Phoenicians, this city was a major redistribution center of Egyptian and Egyptianizing amulets in the Western Mediterranean. These objects have also been attested in the local tombs, near to the deceased. Thus, this funerary context proves that they have been chosen because of their magical attributes and their religious ideas.

If the same typology of amulets were used in Egypt and in the Mediterranean if their emplacement and their relationship with the deceased were similar and the appropriation of these amulets by other ancient cultures is still research in progress. In addition to the trade and the exchange of amulets, we would like to discuss the reception of religious ideas

and funerary practices. In other words, which Egyptian amulets have been chosen for funerary rituals in the Western Mediterranean?

**Antonino Crisa, Prince Mohammad Bin Fahd University, “Sicily in the Modern Age: Antiquarians and Archaeologists Shaping a New Cultural heritage (16<sup>th</sup>-17<sup>th</sup> centuries).”**

**Abstract:** As one of the most significant islands of the Mediterranean Sea, Sicily has always played an essential role in the area as a cross-road for several populations starting from the eight century BC onwards. Particularly, the Greeks and the Romans left substantial, tangible remains in the island.

As a consequence of the Renaissance, a novel interest in Classics flourished in Sicily generating a favourable background for antiquarians and historians. They were mostly willing to interpret the ancient remains left by the Greeks and the Romans including baths, temples, theatres and other monuments. My paper aims to assess the vital role of sixteenth- and seventeenth-century Sicilian antiquarians, such as Claudio Mario Arezzo, Tommaso Fazello and Vincenzo Auria, in shaping a fresh concept of ‘cultural heritage’. In particular, my examination focuses on a series of sites in northern Sicily (including Cefalù, San Fratello and San Marco d’Alunzio) where these scholars operated successfully.

**Daniel Guernsey, Florida International University, “Athens versus Sparta: Oikeiôsis, Rousseau, and the Civilizing Process in J.J. Winckelmann’s ‘The History of Ancient Art.’”**

**Abstract:** The paper examines the role "oikeiôsis" played in J. J. Winckelmann’s thinking on Greek beauty in "The History of Ancient Art" (1764). It focuses on how "oikeiôsis" (“familiarization,” or “fellowship”) in the civilizing process factored into Winckelmann’s thinking on the formation of “the beautiful style” in classical Greek sculpture as an aesthetic and cosmopolitan ideal of sociability. It considers how Winckelmann’s aim to revive “the beautiful style” in contemporary art (facilitated by "oikeiôsis") reacted against Rousseau’s condemnation of Athenian art in the "First Discourse." The paper illuminates Winckelmann’s reaction against Rousseau (the Athens versus Sparta debate) in relation to competing views on Prometheus and the civilizing role of the arts in the mid-eighteenth century (e.g., Rousseau’s depiction of Prometheus). It concludes how Winckelmann’s argument moves backwards in time to ancient ideas about "oikeiôsis" and forward in time to the Enlightenment’s conception of itself as a humanitarian and cosmopolitan age.

**2B. Land and Sea: Shaping the Mediterranean**

**Chair:** Elena Bonmatí González, The College of Idaho

**Elena Bonmatí González, The College of Idaho, “Echoes of the Sea: The Maritime Stories of Vicente Blasco Ibáñez.”**

**Abstract:** The renowned Valencian author Vicente Blasco Ibáñez, classified as part of the regionalist and naturalist movement, has been studied in relation to Valencian traditions and the land (“la terreta”). Now, I turn to the sea (“la mar”) to explore the costumbrist aspects of everyday life at sea through an analysis of Vicente Blasco Ibáñez’s short stories such as “En el mar,” “¡Hombre al agua!,” and “La barca abandonada.” I argue that Blasco

Ibáñez not only portrays the hardships of life for those whose lives are intertwined with the sea—such as fishermen, sailors, and their families—but also, more significantly, that his short stories enact, validate, and empower the ways of life, traditions, and knowledge of seafarers. In fact, these short stories expose the maritime language (codes exclusively used by those connected to the sea), the transmission and preservation of knowledge through acts of remembering, and the formation of communities based on cooperation and belonging despite the prevalence of capitalism.

**Abdelmajid Hannoum, University of Kansas, “The Maghreb and the Mediterranean in the View of Fernand Braudel.”**

**Abstract:** Despite all appearances, the Maghreb is an invention, created gradually throughout the colonial period. Its construction was intimately tied to the invention of the Mediterranean itself. This paper will discuss the intellectual context and the political dynamics of the construction of the Maghreb and the Mediterranean at the University of Algiers, where Fernand Braudel was a young member. More specifically, the paper will look at how the conception of the Maghreb borrowed from Emile-Felix Gautier contributed to the conception of the Mediterranean as articulated by Braudel. The paper will also discuss the place of the Maghreb, in his view, within the larger Mediterranean geographically, culturally, and politically in an age of colonial domination.

**Michael T. Smith, University of Texas Rio Grande Valley, “The Politics of Asylum-Seeking and Migrant Return in Cyprus.”**

**Abstract:** Over the past decade there has been a substantial increase in the number of asylum-seekers arriving in the Republic of Cyprus, as well as significant diversification of this migrant flow. This paper looks at the reasons behind this increase as well as policy responses by the government of the Republic of Cyprus, European Union authorities and relevant international organizations. The asylum-seeker issue necessarily intersects with the politics of migrant return in Cyprus as well. In Cyprus this includes the increasing utilization of diverse forms of voluntary return programming and the pursuit by the Cypriot government of more flexible migrant return policies to countries like Syria, which continues to lack a ‘safe’ designation for return in the wake of the civil war there. The link between these policy developments and the asylum-seeker issue is reviewed and problematized

## **2C. Chroniclers and Travelers of the Mediterranean**

**Chair:** Thomas Prasch, Washburn University

**Márk Sólyom, Kodolányi János University, “Hispania and the Vandal-Alan Coalition in the Chronicle of Count Marcellinus.”**

**Abstract:** Marcellinus comes as a historian from the 6th century and the cancellarius of Emperor Justinian (527–565 AD). As a court official, he wrote a Latin Chronicle (Chronicon), the continuation of St. Jerome's historical opus, which covers the period from 379 to 534 AD and mainly deals with the events of the Eastern Roman Empire. Additionally, Marcellinus' work was later extended until 548 AD by an unknown author and in the modern textual tradition this additamentum is also part of the Chronicle's corpus. In my lecture I try to

analyse those passages of the Chronicle, which deal with the history of Late Antique Hispania (Marcell. Chron. 379.1, 416.1, 422.2.), or with the Vandal-Alan coalition that ruled the southern part of the Iberian Peninsula between 409 and 429 AD (Marcell. Chron. 408.1, 439.3, 455.3, 468, 484.2, 529, 534, 535.1.). The lecturer is the Hungarian translator of Marcellinus comes' work.

**Patricia Zupan, Middlebury College, "Dante's Sense of Stone: An Alternative Pilgrimage through Rome."**

**Abstract:** To date, no one has superseded Charles Davis's 1984 study of Dante's completely original "idea" of Rome as the shared, providentially willed power of the "two suns" of Empire and Church, whereby Dante attributes secular, temporal power to the Holy Roman Empire, and strictly spiritual power to the Church and Papacy (Purg. 16. 106-114). In this way, Dante proposes a Church and Papacy purified of greed for land, power, and wealth, and a return to the simplicity of early Christianity.

But the mature Poet's "image," or visual representation of topographical Rome, from Convivio IV, and then in ten instances across the Commedia, has yet to be fully explored. Recent studies (Flack 2016, 2021) emphasize the experiential, anthropological dimension of pilgrimage in Dante's Commedia, and it is the medieval experience of pilgrimage to and through Rome that motivates my study here.

These instances reflect Dante's knowledge of a Latin or Duecento Tuscan vernacular version of the twelfth-century *Mirabilia Urbis Romae* (The Marvels of Rome, hereafter MuR). The then-ubiquitous MuR and its later tradition function as a "sacro-historical" topography of Rome celebrating the Papacy's possession of imperial sites and thus inheritance of Roman imperial power. It also functions as an actual pilgrimage guide to Rome universally known throughout Italy and Europe.

Dante's simonist popes Nicholas III and Boniface VIII (*Inferno* 19) appropriate the imperialist imagery of the MuR tradition in their then widely diffused fresco imagery found on the pilgrimage route through central Italy, on the Via Francigena, or in Rome itself. Dante himself on embassy to Rome in 1301, as well as in his post-exilic travels, would have been aware of this ubiquitous imagery. I will show these significant images in the course of my presentation.

I will then show how Dante's own textual topographical pilgrimage through Rome, extending from Convivio IV through all three cantiche of the Commedia, challenges his simonist Popes' propagandistic imperialist imaginary. In Dante's alternative pilgrimage of Roman sites, he foregrounds not papal imperial power but the simplicity and poverty of its "sacred stones," of Roman heroes, saints, and martyrs, and the sacred relic of the Vera Icona, the image of the suffering Christ, Rome's pre-eminent relic. In this he twins Papacy and secular Empire as the "two Suns" that illuminate the world, not with pomp and pretense, but with a return to humility and a just use of power.

**Thomas Prasch, Washburn University, "From "dread and dreariness" to "ethereal fairyland": William Beckford in Spain."**

**Abstract:** Conveyed by a monk of “ash-coloured forbidding countenance” through the Escorial’s “labyrinth of corridors, gloomy as the grave,” William Beckford nevertheless finds at the heart of the complex “the most glorious specimen of plumage ever beheld in terrestrial regions,” a feather of the Archangel Gabriel, as well as royal tombs that seemed like a “subterranean boudoir” in their sumptuous ornament. Still, Beckford mostly recalls his visit to the Escorial with “a sensation of dread and dreariness,” preferring the company of Madrid’s elite circles, like Mme. D’Arada, whose private rooms he compares to an “ethereal fairyland,” or the Turkish ambassador, in whose presence, Beckford writes, “My sparks or orientalism burst into flame.” A scandal, of course, ensued, as it always did with Beckford. Spain was not typically on the eighteenth-century Grand Tour circuit, but then William Beckford was in multiple ways not a typical Grand Tourist: very possibly the richest man in Britain but fleeing his homeland after a widely publicized homosexual scandal, he followed the usual Paris-to-Italy course of the tour, but then went further: spending significant time in the Iberian Peninsula. Although his Portuguese visits—several years in the country, including the remodeling the villa of Montserrat—have gotten some scholarly attention, his time in Spain has been largely ignored. This paper will seek to fill that gap by examining Beckford’s months of travel, Grand Tourist-y visits to palaces and art collections, and flirtations with the cosmopolitan elite of Madrid.

**Panagiotis Arvanitis, University of Crete, “Between Riviera and Aegean Sea: Aspects of the Mediterranean Tourist Landscape in the Literary Work of the Greek Travel Agent and Writer Heracles Ioannidis.”**

**Abstract:** The aim of my paper is to explore aspects of the Mediterranean tourist landscape, as they are highlighted in the literary work of the Greek travel agent Heracles Ioannidis (1897-1950). In the interwar, Ioannidis organized cruises to Greece, which were a bridge of communication between France and Greece, aimed at the elite of French intellectuals. In Paris, with the artistic collaboration of E. Tériade, he published the review *Voyage en Grèce* (1934-1939), in which, by combining Greek classicism with the avant-garde, attempted to advertise Greece and stimulate a new wave of philhellenism. Under the literary pseudonym Petros Afthoniatis, he would also publish novels, adopting the French Riviera and the Aegean Sea as the backdrop for the fictional action, being one of the exceptions in modern Greek literature to highlight in a positive way the complex relations between literature and tourism and the touristic aspects of a liberal Mediterranean cosmopolitanism.

## **2D. Mediterranean Connections**

**Chair:** Jennifer Josephine Ballantine Perera, Gibraltar Garrison Library and University of Gibraltar

**Michael North, University of Greifswald, “Connected Oceans.”**

**Abstract:** The Earth is a water planet. Three-Quarters of the surface is covered by water, and over 90 percent of the world’s trade is carried by sea. Despite a flourishing/booming field of global history, seas as media of global exchange have attracted only little attention of/by historians. Nevertheless, in the last fifteen years individual seas, such as the Mediterranean

(Abulafia), Baltic (North), Atlantic (Butel), Indian Ocean (Pearson), or Pacific (Matsuda) found their authors. Inspired by Fernand Braudel's *La Méditerranée et le monde méditerranéen à l'époque de Philippe II* (Paris, 1949) these historians have constructed seas and oceans along their long-term physical and economic settings. Braudel's vision of a closed sea as a geographic trigger for economic integration paved the way for the construction of similar closed systems, such as the Baltic, the Pacific, the Atlantic, the North Seas, and the Indian Ocean.

My talk seeks to challenge these different vantage points and to understand how the various seas and oceans were or became integrated and connected. That is why, I would like to examine the connections/networks that linked the seas and oceans with each other.

**Angelos Giannakopoulos, National University of Kyiv-Mohyla Academy / University of Düsseldorf, "New Silk Roads and their Impact on the Mediterranean: From the 'Belt and Road Initiative (BRI) to the 'India-Middle East-Europe Economic Corridor' (IMEC)."**

**Abstract:** The "Belt and Road Initiative" (BRI) (initiated by China) and the "India-Middle East-Europe Economic Corridor" (IMEC) (supported by the USA) are two of the most competitive global "new Silk Roads". In addition to the intended trade and economic benefits, the presentation emphasises the geostrategic purpose of IMEC as a counter-design to BRI. The aim of IMEC is to reduce the West's economic dependence on China and Russia. Instead, the "world's largest democracy" India is to be connected to Europe via the Middle East and the Mediterranean. The presentation focuses both on the economic policy implications of IMEC beyond the countries involved and on its geostrategic significance in relation to the Middle East, the Mediterranean region and Europe. Finally, it will analyse the extent to which the Mediterranean, as one of the oldest trade hubs, can once again become a crucial component of newly designed global trade routes.

**Coffee Break: 16:00 - 16:30 Central European Summer Time**

**Session 3: 16:30 - 18:30 Central European Summer Time**

**3A. Receptions of Egypt, Greece and Rome II**

**Chair:** Stelios Panayotakis, University of Crete

**Matthew Ancell, Brigham Young University, "Fallen Among Flowers: Venus and Adonis in Calderón de la Barca's *the Purple of the Rose*."**

**Abstract:** In Calderón de la Barca's *La púrpura de la rosa* (1660) the jealous Marte is given the chance to see what Venus is up to while he is away. The audience then sees in a mirror, which has appeared on stage, showing what the lines of the libretto describe. The technology to produce a pane of glass this large did not exist, so perhaps a large frame was used, or maybe a plain piece of glass the size of the mirror in *Las meninas*. This scene within a scene reveals the Cyprian goddess and Adonis together, simulating the technology, magic, and art which pulls the hidden goddess onstage and in view, to which Marte responds by

wishing to break the mirror for either telling the truth or for lying. The scene serves as an emblem of the disruptive power of centering women in early modern representation and subsequent effects on masculine conceptualizations.

**Stelios Panayotakis, University of Crete, “Erotic Fiction and National Identity: Korais Reads Heliodorus.”**

**Abstract:** The Greek scholar Adamantios Korais is rightly considered one of the most important figures of the Modern Greek Enlightenment (1774-1821) and is celebrated for his views on the reformation of the Greek language of his time. His main concern was the spiritual development of the enslaved Greeks, which in his opinion constituted a prerequisite for freedom and independence, and his major contribution to the rebirth of the nation and the renewal of education lies in his textual and literary editions of select works of ancient Greek authors as well as in the theoretical views he expressed in the form of prolegomena to these editions. The aim of my paper is to show how and why Korais chose to include the ancient Greek erotic novel (and, in particular, the late antique writer Heliodorus and his work *An Ethiopian Story*) within his larger scholarly project of awakening the national consciousness of the Greeks. I will focus on issues of literary genre as well as cultural and religious aspects of the ancient Greek erotic novels and I will demonstrate how Korais exploits those selectively with the view to promoting a specific type of novel for his reading public.

**Joseph Agee, Morehouse College, “José Ortega y Gasset and the Origin of Deductive Thinking in Ancient Greece.”**

**Abstract:** Throughout his career, the Spanish philosopher, Ortega y Gasset, had an abiding interest in the history of science. However, his purpose was not to highlight its technological achievements but to understand its epistemological development that he believed directly related to philosophy since emerging in Ancient Greece. In *The Idea of Principle in Leibniz and the Evolution of Deductive Theory*, Ortega focused on the importance of formulating a concrete method for assessing the validity of any statement or observation. This meant creating an indisputable principle that would apply to both science and philosophy as foundational for the process of thinking such as Aristotle’s system of logic, which was the first attempt to establish such a criterion. Later came other principles like Leibniz’s idea of “Sufficient Reason.” My goal will be to show how Ortega analyzed the elements of deductive thinking as they evolved with Plato and Aristotle who, taking different paths, contributed to the development of modern science.

**Josefa Álvarez, Le Moyne College, “Amistad y elogio epicúreo de la lentitud en dos poetas posmodernos: Juan Antonio González Iglesias y Aurora Luque / Friendship and Epicurean Praise of Slowness in Two Postmodern Poets: Juan Antonio González Iglesias and Aurora Luque.”**

**Abstract:** En un momento histórico de especial complejidad que coincide con la pérdida de autarquía de la polis, a partir de las conquistas de Alejandro, tiene lugar la aparición de la escuela epicúrea en Atenas a principios del s. IV a. C. Será en ese momento cuando Epicuro,

su fundador, traiga a la palestra el concepto de philía o amistad que constituirá para el filósofo el cimiento de una vida feliz.

Hoy en día, en un momento no tan diferente en nuestro mundo globalizado, la amistad continúa funcionando como pegamento social bajo la perspectiva de algunos poetas que se declaran abiertamente epicúreos, como Juan Antonio González Iglesias y Aurora Luque. Al estudio en la producción última de ambos de la amistad, así como del elogio de la lentitud epicúreas dedicaremos la atención de nuestro trabajo, poniendo de relieve la pervivencia hoy de un pensamiento que tiene sus raíces en una cultura, gestada en el ámbito geográfico del mediterráneo, que sustenta toda la nuestra.

In a historical moment of special complexity that coincides with the loss of autarchy of the polis, after the conquests of Alexander, the Epicurean school appeared in Athens at the beginning of the fourth century B.C. It was at that time when Epicurus brought to the forefront the concept of philia or friendship that would constitute for the philosopher the foundation of a happy life.

Today, in a not so different moment in our globalized world, friendship continues to function as a social glue under the perspective of some poets who openly declare themselves Epicureans, such as Juan Antonio González Iglesias and Aurora Luque. The purpose of our work is to study friendship as well as the praise of Epicurean slowness in the last production of both poets. We will highlight the survival today of a thought that has its roots in a culture developed in the geographical area of the Mediterranean, which sustains our culture.

### **3B. Does Geography and Climate Influence Societies and Laws? At the Boundaries of Law and Culture: The Making of Law in the Mediterranean Jurisdictions**

**Chair:** Aniceto Masferrer, University of Valencia

**Marta Cantín-Larumbe, University of Valencia, "The Constitutionalisation of the Family in Mediterranean Countries: Similarities and Divergences."**

**Abstract:** The family, the basic nucleus of society, transcends the private sphere, as it refers to a plural and dynamic reality in constant evolution, generating changes simultaneously as it is affected by the transformations of the culture and society of each historical moment. After the French Revolution, marriage and the family were regulated in the Civil Codes. This was the case of the Spanish Civil Code of 1889. From the 20th century onwards, this matter began to be regulated in the constitutional sphere; this, however, cannot be systematically placed in the context of the new social constitutionalism introduced by the Constitution of Querétaro, which, in a way, advances the current idea that the family should not only be the object of economic and legal protection but also of social protection, as it appears in some subsequent constitutional and international human rights texts.

In Spain, the 1931 Constitution (which gave rise to social constitutionalism in our country) was the first to include the family and marriage issue in its articles. In the Italian case, Articles 29 to 31 of the Magna Carta of 1947 recognized the family's rights as a natural

society based on marriage. The preamble of the French Constitution 1946 announces that the nation "shall provide the individual and the family with the conditions necessary for their development."

**Patricia Plana de Juan, University of Valencia, "Public Morality in the Mediterranean Legal Systems."**

**Abstract:** The legal category of "public morality" or "public morals" is present in article 9 of the ECHR when limiting freedom of thought, conscience and religion, binding then the signatory states. This term has been used since the 19th century in European countries such as Spain, France, or The Netherlands, therefore pointing out some sort of European legal tradition. The aim of this presentation is to determine to what extent "public morals" or "public morality" were also present in other Mediterranean countries' legal systems and, if so, what role was given to it and how did it evolve through the 19th and 20th centuries.

**Mónica Martínez López-Sáez, University of Valencia, "Similarities and Peculiarities in the Mediterranean Model(s): A Closer Look at Constitutional Drafting, Identity, Rights and Jurisdiction."**

**Abstract:** It is often said that there is a similar culture around the Mediterranean and that all the countries around it share common traditions. Ever since the conception of the now-called European Union, a common European heritage or the "common constitutional traditions" of Member States are also usually referenced. The purpose of this paper is to examine and verify if this homogenization is also shared in intrinsic aspects generally studied in the constitutional field. This will be done by analyzing the constitutional texts of certain Mediterranean countries, verifying and providing reasons why there are similarities and differences in the formalization of the constitutive text of each political community vis-à-vis the existence of elements of their constitutional identity, of elements or mechanisms of constitutional defense, as well as the types of (ordinary and extraordinary) jurisdictional guarantees that are enshrined for the exercise and protection of fundamental rights and freedoms. The paper will focus in-depth on whether there is a Mediterranean model of constitutional control and reform and attempt at making useful classifications and typologies in light of particular features that most likely shaped Mediterranean Constitutional Law.

**José Franco-Chasán and Aniceto Masferrer, University Rey Juan Carlos & University of Valencia, "Popular Juries or Solid Institutions? The Mediterranean 'Institutionalised' Character."**

**Abstract:** The current paper aims to point out two different ways of dealing with institutions, which depend very much on the geographical area. Northern European countries are more prone to hold a popular conception of justice, more linked towards the action of the people, with less relevance of 'official' institutions. On the contrary, Mediterranean countries, probably due to the influence of the Roman Empire, tend to act according to hierarchical decisions when dealing with justice and governance. The first ones are usually faster, more practical, and empowering to the people. However, they are usually more violent. and

human rights can be affected. Nonetheless, 'institutionalised' policies are slower, but safer and free from public pressure.

We will analyse the institution of the Spanish Inquisition versus popular juries in England and early US. Specifically, we will address the way witchery was dealt with in Spain (Witches of Zugarramurdi) and Anglo-America (Witches of Salem).

**Commentator:** Juan Cañizares, University of Valencia

### **3C. Mediterranean Mean Streets: Urban Vice in the Early Modern Era**

**Chair:** Matthew Ancell, Brigham Young University

**Eric Dursteler, Brigham Young University, "Men Behaving Badly: Sex and Travel in Early Modern Istanbul."**

**Abstract:** The expansive travel literature of the early modern Mediterranean is rife with discussions of Islamic and Ottoman sexuality. This corpus was the product of the fevered imaginations of male European travelers who had sex on their minds as they ventured into the eroticized space of the "Orient" intent on either finding or inventing titillating tales about what they perceived as the enticingly different sexuality of the Islam. Travel among "infidels" permitted male travelers to unburden themselves of western moral norms in a form of early modern sexual tourism in a culture that they perceived as being one of sexual abundance and variety.

This paper will examine early modern sexual tourism through a fascinating and largely ignored document by the Venetian Marc'Antonio Donini. Donini traveled to Istanbul twice in the second half of the sixteenth century, and in a text composed at the end of his life, he discusses in surprising detail his sexual adventures in the Ottoman capital, and indeed provides a guidebook of sorts to his audience about how to navigate the cultural complexities and sensitivities of sexual tourism in Islamic Istanbul. This text provides a precious and rare window into travel and cross-cultural sexuality in the early modern Mediterranean.

**John Hunt, Utah Valley University, "Embassies of Vice: Gambling at Ambassadors' Palace in Seventeenth-Century Rome."**

**Abstract:** In 1627, papal constables in Rome began investigating the Spanish ambassador's palace at Piazza della Trinità dei Monti where his servants had been selling bootleg wine and hosting illicit games of chance for several months, thereby turning his embassy into a "tavern," in the words of one customs official. This episode was far from unique. Since at least the 1590s, the embassies of the great crowned Catholic monarchs of Europe had become dens of vice and iniquity as gamblers took advantage of the ambassadors' right of diplomatic immunity to organize and host card and dice games. Using police reports and trials from the Tribunale del Governatore di Roma, the city's chief judicial court, this paper will examine why this phenomenon emerged in the Rome of Caravaggio and the diplomatic utility of vice to ambassadors in the early modern Mediterranean world.

**Elizabeth S. Cohen, York University (Toronto), "Costs with Benefits: Vice-Work from the Point of View of Roman Prostitutes circa 1600."**

**Abstract:** As elsewhere, Roman women worked, but the city's economy offered limited opportunities. With a skewed sex ratio of 100 men to every 70 women, however, demand for sex work was high. Economic need led women into the trade, but often not as a desperate last resort, but rather a choice that offered evident benefits. Prostitution brought risks and costs -- from police harassment, violence, and disease. But these troubles, alongside pervasive economic and social insecurities, touched many other women as well. Prostitution carried moral stigma, but again, many ordinary women, especially in cities, made compromises with codes of sexual chastity. In some other parts of Europe, brothels structured much of the sex trade, but in Rome circa 1600 most prostitutes were freelancers, working under erratic regulation, without regular male 'protectors', and exercising an unexpected, if often ragged measure of agency. Making a living as a sex worker required initiative and social resilience. Women moved in and out of the trade, some practicing part-time or intermittently and others --the more successful-- for stints of many years. Along the way, prostitutes relied on social connections with women including roommates, neighbors, and family members. They also cultivated more than transitory links with some clients who provided not only money and food but also protection and back-up for legal problems or quarrels over reputation. Using criminal court records, this paper samples the seldom audible perspectives of Rome's many middling-level prostitutes on their crucial social relationships with women and with men.

### **3D. Rhetoric and Politics**

**Chair:** Simon Nicholls, Sheffield Hallam University

**Simon Nicholls, Sheffield Hallam University, "Developing or Relaunching a 'National Culture'? The Partit Socialista de Mallorca (PSM) during the Transition to Democracy."**

**Abstract:** Whilst the autonomous communities which emerged following the transition to democracy (1975-1982) favoured bestowing the maximum devolved powers upon Spain's 'historic nations' in the post-Francoist democratic vacuum, for historic provinces such as the Balearic Islands the struggle to attain recognition of its cultural, historical, and territorial significance was real. Among those initial contributors to the debate surrounding the islands' legislative future, Mallorca's fledgling, left-wing nationalist movement – later born as the PSM – sought to cement their vision of how to construct a sense of 'national culture' in an island province, long been considered as lacking the cultural distinctiveness found elsewhere. This paper aims to examine the course charted by the PSM in its discussions surrounding an autonomous future for the Balearic Islands, and, moreover, to analyze whether its proposals for a 'national culture' relied on historic or fabricated symbols of national identity to add to those voices espousing a Balearic Statute of Autonomy.

**Ana Clara Birrento, Maria Helena Saianda, Olga Gonçalves, University of Evora, "Fifty Years After."**

**Abstract:** Fifty years after the revolution (25 April 1974), it is important to look back at the state of the nation through the lenses of Inaugural Addresses of the seven Presidents of the Portuguese Republic, five of them elected and with two terms of office.

This paper aims at analysing and discussing the political, social and economic concerns felt between 1975 and 2021 by means of a lexicometric approach of the speeches delivered before the Members of Parliament. The semio-linguistic analytical framework thus obtained allows us to revisit and understand the “structures of feeling” of each of the different historical moments in Portugal.

**Lungta Seki, Kobe University, “The Development of Linkages between Domestic and Foreign Policy Issues in Erdoğan’s Rhetoric.”**

**Abstract:** This study explores the primary themes and agendas related to domestic and foreign policy issues that have been emphasized in President Recep Tayyip Erdoğan's speeches since 2014, analyzing their evolution and interconnections over time. While there is significant scholarly interest in Erdoğan's populist rhetoric and its influence on Turkish politics and international relations, few studies have systematically explored the development of linkages between domestic and foreign policy issues. To bridge this gap, we conduct an automated textual analysis of his political discourse based on a unique dataset comprising over 1,600 speeches delivered by Erdoğan, both domestically and internationally, from 2014 to 2024. As a result, we identify major domestic and foreign topics and employ latent semantic analysis to extract key linguistic features, allowing us to track their changes over time. Our longitudinal analysis of the interconnections between different policy issues reveals a nuanced shift towards more nationalistic and populist rhetoric in Erdoğan's speeches, linking it to key events such as the Syrian War, the 2016 failed coup, and the Russo-Ukrainian War. This study provides new insights into regional dynamics and Turkey's international relations, thereby enhancing our comprehension of how Erdoğan's rhetoric leverages foreign policy for domestic political purposes. It also demonstrates the innovative use of automated content analysis in examining political discourse in the Turkish language, contributing to the field.

**Netanel Flamer, Bar-Ilan University, “Combining Middle Eastern Studies with Intelligence Studies: An Innovative Model.” VIRTUAL**

**Abstract:** The academic approach to how the field of intelligence should be taught is an ongoing investigative process, stemming from an understanding that it is a unique discipline. The proposed research aims to examine an innovative model, based on a program that was launched in 2022 at Bar Ilan University, Israel, for MA studies in Middle East and Intelligence in Digital and CyberSpace. In light of the program's characteristics, a model will be presented that combines area studies with intelligence studies, highlighting the advantages of such integration alongside the challenges it poses. Additionally, lessons learned from the examined case will be presented that can help those seeking to integrate area studies with intelligence studies in universities and other research and educational institutions, considering the special characteristics of the Middle East.

**3E. Human Rights as a Developing Concept in the Mediterranean**

**Chair:** Susan O. Shapiro, Utah State University

**Susan O. Shapiro, Utah State University, “The Foundations of Human Rights in Ancient Greek Thought.”**

**Abstract:** In *Inventing Human Rights*, Lynn Hunt implies that the concept of human rights, along with related concepts such as empathy across class lines, were first "invented" in the late 18th century, arguing that the rise of the epistolary novel during this period taught people how "to see others — people they did not know personally — as like them, as having the same kinds of inner emotions. Without this learning process, 'equality' could have no deep meaning and in particular no political consequence" (p. 40). While the claim that empathy across class lines is a prerequisite for the full acceptance of equality may be correct, the notion that this emotion first arose in the 18th century is misguided. This paper will demonstrate that empathy across class lines existed in ancient Greece, focusing on the characters of Eumaeus in the *Odyssey* (c. 725 BCE) and Spako in Herodotus' *Histories* (c. 425 BCE).

**Darryl A. Phillips, Connecticut College, “Citizenship as an Emerging Human Right in Ancient Rome.”**

**Abstract:** Declaring that all men are free and equal in rights, the Declaration of the Rights of Man and Citizen of 1789 resulted in the rapid extension of political rights to Protestants, Jews, and free blacks in France. Here the concept of human rights was the catalyst for expanding political rights. In contrast with 18th century France, in ancient Rome liberal extension of citizenship had always been the norm, dating back to the earliest days of the Roman state. This paper argues that Romans built on this practice of extending political rights and developed an understanding of political participation as a universal human right, although they stopped short of declaring it as such. Stories of the origins of citizen rights that are featured in the works of Roman writers of the late 1st century BCE and a new form of absentee voting proposed at this time provide evidence of evolving views.

**Susan L. Rosenstreich, Dowling College, “The Right to Have Rights in 1664: *Ius Gentium* in the the Abbé Jean Paulmier’s *Mémoires touchant l’établissement d’une mission chrestienne dans le troisième monde.*”**

**Abstract:** The Abbé Paulmier’s treatise, *Mémoires touchant l’établissement d’une mission chrestienne dans le troisième monde*, published in 1664, was a proposal for a French mission in the New World where indigenous people and evangelical priests would base their ecclesiastic community on the law of *Ius Gentium*, the universal law that enshrined the right to own property and the right to personal liberty. Paulmier’s mission never materialized, but his *Mémoire* put into circulation an understanding of rights that is distinctly early modern. Along with contemporary advocates of indigenous rights, he agreed that all people are justified in exercising rights to property and personal liberty. But he further asserted that individuals are justified in enjoying these rights. Thus, not only can all people expect their natural rights to property and personal liberty to be respected; the individual can expect to be allowed to act in the interest of fulfilling those rights, a new world indeed.

**Scott Juall, University of North Carolina at Wilmington, “Of Corpses, Clothing, and Compassion: The Human Rights of Unidentified Deceased Migrants in Chus Gutiérrez’s *Retorno a Hansala* (2008).”**

**Abstract:** Articles 13, 14, and 15 of the Universal Declaration of Human Rights (1948) address migration, including the rights of all humans to move to another country and return home, seek asylum from persecution, and change their nationality. However, the Declaration does not address protocol for identifying unnamed migrants who have died during their migration or procedures for repatriating unidentified corpses. Because of the lack of regulation requiring states to follow plans of action in this domain, most of these migrants are buried anonymously in the country of destination. The Spanish film *Retorno a Hansala* draws attention to this predicament by portraying undocumented Moroccan migrants who die while crossing the Mediterranean to Spain and the efforts of the Spanish to return their clothing to Morocco to identify the corpses with the help of their families. I thus analyze the development from empathy to compassion among characters who respond to such crises and are driven to resolve them in a humane manner.

**Commentator:** Susan L. Rosenstreich, Dowling College

## Thursday, May 30

### Session 4: 10:00 -12:00 am Central European Summer Time

#### 4A. America and the Mediterranean

**Chair:** Martine Sauret, Macalester College

**Martine Sauret, Macalester College, “De Bry’s Rendition of the French Exploration in Florida by Laudonnière in 1564-1565. Distortions and Alterations.”**

**Abstract:** Interest in the New World was booming in Europe at the time De Bry published his *Grand Voyages* between 1591 and 1598. This engraver's study was enhanced by magnificent images, unique in their kind: they were supposed to answer European’s curiosity for the New World, but they provided many points of controversy, since they not only examined the living environment of the natives, their lives, and their dwellings but also concealed an ambitious ideological program. De Bry’s narration of the French expedition in Florida by Laudonnière and the original sketches by Le Moyne de Morgues are often distorted and mix inaccurate renditions of the Amerindian reality. By pointing out "gaps" in the narration, and putting the viewer's or reader's memory into play, De Bry engages the reader in reconstructing images and narrative to understand events. We will examine this voyage and analyze these alterations and their goals.

**Patricia Johnston, College of the Holy Cross, “The Shepherdess in the Colonies: The Pastoral Mode in Portraits and Pictorial Embroideries.”**

**Abstract:** The shepherdess motif became an important theme in young women's visual culture in eighteenth-century New England. Beginning in the 1730s, and continuing through the rest of the century, young women stitched shepherdesses in samplers and pictorial embroideries, modelled them in wax, and consumed stories about them in literary forms ranging from the bible to pastoral poetry to novels. The shepherdess was also a significant identity taken up by young female sitters in colonial portraits painted by John Greenwood, John Singleton Copley, and Joseph Blackburn. This paper examines the origins of the depiction of the shepherd and pastoral scenery in Virgil's poetry, particularly the Eclogues. Virgil was an important part of colonial American literary studies. But there are no shepherdesses in Virgil; men enact all virtuous behavior. This paper traces how this ancient Roman theme was transformed to add the female character of the shepherdess in European visual culture, then brought to Britain's North American colonies, where it became a staple of young women's visual culture, usually referring to coming of age and courting rituals. By looking at a variety of artistic media, we can assess how this theme continued some traditional meanings, and at the same time incorporated signs of the dynamic, changing world of mid eighteenth-century New England.

**Anthony J. Antonucci, California State Polytechnic University (CSU Pomona), "Our Italy Revisited': Italian Immigration and the Making of an 'American Mediterranean' on the Pacific Coast, 1768-1908."**

**Abstract:** In August 1778, (five years before the United States won its independence from Great Britain) the future U.S. President Thomas Jefferson, observed, "The countries bordering on the Mediterranean I think will merit our earliest attention ... Emigrants too from the Mediterranean would be of much ... value to our country"<sup>1</sup>. Jefferson's remarks have proven prescient: over the past two-hundred and forty-four years, interaction and exchange between the United States, and the people and places of the Mediterranean world have had a profound influence on American life. As part of a larger book length study of U.S. relations with the Mediterranean littoral from the late 18th through the early twenty first century, this paper examines the impact of Italian migration on the cultural and economic history of Southern California between 1823, the year the first Italian immigrant arrived in Mexican ruled Los Angeles, Giovanni Leandrie and 1908, the year the first Italian language newspaper L'Italo Americano was founded in Los Angeles by Gabiriello Spini. On route, I uncover the local and global networks that led Neapolitan fisherman to settle in communities like San Pedro, in the port of Los Angeles, where, alongside Mexican, Greek and Chinese immigrants, they established the areas fishing industry and famous fish market, still in operation today. Surveying the contributions of Italian immigrants to California history against the backdrop of U.S. diplomatic relations with the Italy and the Italian states before and after Unification (1861-71), my study shows how California's "Mediterranean landscape" was made and re-made through its ties to the Mediterranean world from the age of Thomas Jefferson through the early twentieth century.

**Filippo Naitana, Quinnipiac University, "Pavese, Praz, and the Two Gertrudes."**

**Abstract:** Building on archival research conducted both in Italy and the United States, this paper examines the birth and various stages of an editorial project: that is, the translation into Italian of works by Gertrude Stein. It explores the significance of Cesare Pavese's translations of the celebrated American writer—namely, "Autobiografia di Alice Toklas" (1938) and "Tre esistenze" (1940)—within the interwar cultural landscape. In particular, it argues that the early editorial fortune of Stein in Italy both furthers our understanding of the politics of translation during Fascism and allows us to better appreciate the complex landscape of young Americanists, in terms of their literary taste, linguistic practices, approaches to and understanding of translation.

#### **4B. La mer en feu – Revisiter la Méditerranée à travers les récits de guerre/ The Sea on fire – Revisiting the Mediterranean through War Narratives**

**Chair:** Sara Izzo, Rheinische Friedrich-Wilhelms-Universität Bonn/University of Bonn

**Laure Lévêque, Université de Toulon, "La Méditerranée vue par le "Jules Verne militaire":**

**L'Invasion noire (1894, 1913) du Capitaine Danrit, une guerre de papier avant-courrière de la Première Guerre mondiale. The Mediterranean Sea seen by the "military Jules Verne": Captain Danrit's L'Invasion noire (1894, 1913), or a battle of books foreshadowing World War I."**

**Abstract:** Si nombre de romans de Jules Verne – de *Vingt mille lieues sous les mers* (1869) à *L'Invasion de la mer* (1905) en passant par *Hector Servadac* (1877), *L'Archipel en feu* (1884) ou *Mathias Sandorf* (1885) – témoignent de l'importance stratégique qu'a conservée la Méditerranée dans le Grand Jeu de puissances européennes qui y poursuivent leurs luttes d'influence, celui que l'on nomme le Jules Verne militaire, le Capitaine Danrit, va plus loin encore avec *L'Invasion noire* (1894, 1913) qui, ranimant des croisades jamais véritablement éteintes, décrypte dans ce roman-fleuve les prémices du premier conflit mondial. De Gibraltar à Perim en passant par Constantinople, des Balkans à Alexandrie ou Alger, c'est toute la mer qui est instituée théâtre d'opérations où s'entrechoquent peut-être moins les civilisations que les impérialismes, déroulant, sous couvert de fiction, une leçon moins manichéenne qu'on ne le dit généralement, pour son temps comme pour le nôtre. While a number of Jules Verne's novels – from *Vingt mille lieues sous les mers* (1869) to *L'Invasion de la mer* (1905), from *Hector Servadac* (1877) to *L'Archipel en feu* (1884) or *Mathias Sandorf* (1885) – bear witness to the ongoing strategic importance of the Mediterranean Sea in the raging war of influence led by major European powers, Captain Danrit, so-called "the military Jules", is even more committed in his lengthy novel *L'Invasion noire* (1894, 1913) that fuels the spirit of the crusades – which had never actually disappeared – and deciphers the premises of the first worldwide conflict. The whole sea, from Gibraltar to Perim through Constantinople, from the Balkans to Alexandria or Algiers, is turned into the theatre of operations of a clash of imperialisms, rather than, perhaps, of civilizations, teaching us as well as its contemporaries, under the guise of fiction, a lesson that is less Manichean than what is generally acknowledged.

**Sandra Gorgievski, Université de Toulon, "La Méditerranée au prisme des croisades: de quelques traités de croisades des XIVe et XVe siècles au roman Outremer de Nabil Saleh (1998) /"The Mediterranean Sea seen through the lenses of the crusades: from some fourteenth and fifteenth-century crusade treatises to Nabil Saleh's 1988 novel Outremer."**  
**VIRTUAL**

**Abstract:** La propagande - militaire s'il en est - hante les textes se rapportant aux croisades dans le bassin Méditerranéen, à commencer par les chroniques médiévales et, plus particulièrement, les traités chrétiens de la fin du Moyen âge destinés à relancer l'effort des souverains occidentaux dans de nouveaux projets de croisades pour reconquérir la Terre sainte par l'exaltation du récit de guerre comme prélude à l'action. Jouant avec les codes des fictions contrefactuelles d'aujourd'hui, le roman Outremer du libanais Nabil Saleh - par ailleurs juriste - situé à Acre au XIIIe siècle, dénonce au contraire toute forme de propagande, de quelque rive de la Méditerranée qu'elle vienne. Après *The Qadi and the Fortune Teller* (1996) situé dans la Beyrouth du XIXe siècle sous le joug ottoman, et avant *The Curse of Ezechiel* (2009) situé dans la cité phénicienne de Tyr assiégée par Alexandre, il décrit l'héritage de la Méditerranée au temps de croisades comme le théâtre d'agendas politiques variés, de fanatisme pur et dur, d'hérésies et de persécutions en tous genres. Military propaganda—if any—haunts war narratives of the crusades in the Mediterranean basin, starting with medieval chronicles and more specifically late medieval Christian treatises produced to fuel the western rulers' appetite to launch new crusade projects to recover the Holy Land, celebrating war narratives as a prelude to action. Lebanese writer and jurist Nabil Saleh, on the contrary, plays with the literary codes of today's counterfactual history in his novel *Outremer* (1998)—set in Acre in the thirteenth century—to denounce any form of propaganda, whatever shore of the Mediterranean it comes from. After his *The Qadi and the Fortune Teller* (1996) set in nineteenth-century Ottoman Beirut and before his *The Curse of Ezechiel* (2009) set in Phoenician Tyre besieged by Alexandre, he depicts the Mediterranean crusading heritage as the theatre of varied political agendas, hardline fanaticism, heresies and persecutions of all kinds.

**Valérie Michel-Fauré, École Supérieure d'Art et Design Toulon Provence Méditerranée, "La Méditerranée, entre mer étrangère et terres d'exil: un récit du littoral varois et les îles d'or /"The Mediterranean, between foreign seas and lands of exile: an account of the Var coastline and the Golden Isles."**  
**VIRTUAL**

**Abstract:** Les côtes méditerranéennes gardent encore et toujours les stigmates mémoriels des différents conflits maritimes et terrestres, passés et présents, dans leurs paysages, leurs espaces mentaux et leurs récits littéraires voire poétiques des écrivains et artistes qui y ont trouvé refuge. Le littoral varois de l'ère toulonnaise est protégé par sa rade, vantée et fortifiée par Vauban au XVIIème siècle. A l'est, ses « vigies » emblématiques sont les îles d'or. Leur légende, contée par l'écrivain Hyérois Gustave Roux, nous rappelle les multiples invasions maritimes des pirates et autres barbaresques à travers les siècles. Une autre légende nous raconte qu'Ulysse serait passé à Porquerolles au cours de son Odyssée et y aurait terrassé l'Alycastre, monstre mythique de l'île. Port-Cros, refuge de la nrf , a accueilli

nombre d'écrivains internationaux et poètes en quête de liberté, d'un retour à la paix intérieure, la nature, sauvage et singulière, loin du tumulte conflictuel continental. Tout comme cet archipel, Sanary-sur-Mer à l'ouest de Toulon, est devenue la « Capitale secrète de la littérature germanophone » selon Ludwig Marcuse, accueillant entre 1933 et 1940, de nombreux écrivains et artistes allemands ou autrichiens, eden temporaire, avant un nouvel exil ou leur internement funeste au Camp des Milles. Les récits épiques de ce corpus, témoignages ou fictions littéraires et poétiques, figures du tragique, nous plongent dans les abysses de l'imaginaire méditerranéen.

The Mediterranean coasts still bear the scars of the various maritime and land conflicts, past and present, in their landscapes, their mental spaces and the literary and even poetic accounts of the writers and artists who have found refuge there. The Var coastline around Toulon is protected by its harbour, which was extolled and fortified by Vauban in the 17th century. To the east, its emblematic "lookouts" are the Golden Islands. Their legend, recounted by Hyérois writer Gustave Roux, reminds us of the many maritime invasions by pirates and other barbarians over the centuries. Another legend tells us that Ulysses passed through Porquerolles during his Odyssey, where he overcame the Alycastre, the island's mythical monster. Port-Cros, a haven for the nrf, has welcomed many international writers and poets in search of freedom, a return to inner peace, wild and unique nature, far from the tumult of continental conflict. Like this archipelago, Sanary-sur-Mer, to the west of Toulon, became the "secret capital of German-language literature", according to Ludwig Marcuse, welcoming many German and Austrian writers and artists between 1933 and 1940, eden, before a new exile or their disastrous internment at the Camp des Milles. These epic tales in this corpus, literary and poetic testimonies or fictions, figures of tragedy, plunge us into the abyss of the Mediterranean imagination.

#### **4C. Conflict, Networks and Mobility in the Early Modern Mediterranean World. Western Mediterranean History Study Group (GEHMO) - Session #1**

**Chair:** Mariela Fargas Peñarrocha, Universitat de Barcelona

**Àngel Casals Martínez, Universitat de Barcelona, "«Guerras populares»: la firma de paces en la Barcelona del siglo XVI" ("«Popular wars»: the signing of peace in Barcelona in the 16th century".)**

**Abstract:** Los conflictos de bandos en los marcos urbanos de la Edad Moderna son bien conocidos y estudiados, especialmente en el ámbito mediterráneo. En el caso de Barcelona y Cataluña existía una legislación minuciosa que marcaba quién, como y en qué condiciones era legítimo un desafío y la posterior posible firma de "pau i treva" entre los contendientes. Limitado en principio al mundo privilegiado, lo que presentaremos es una derivación del mecanismo de la paz hacia conflictos, en principio ilegales y punibles, entre miembros de las clases populares a través de la documentación de la veguería de Barcelona.

**Anna González Pérez, Universitat de Barcelona, “Felipe II y los privilegios de Barcelona en tiempos de alteraciones: 1587-1598” (“Philip II and the privileges of Barcelona in times of alterations: 1587-1598”).**

**Abstract:** The aim of the communication is to present the reforms in the privilege of Barcelona that Felipe II made throughout 1587 and 1598. Their importance lies in the fact that they are the first to be made since the time of Ferdinand the Catholic between 1498 and 1510. These reforms call into question the traditional view on the problems that the insaculation meant for the management of the Barcelona municipality.

**Juan Pedro Navarro Martínez and Mariela Fargas Peñarrocha, Universitat de Barcelona, “Violencias infantiles en el Mediterráneo Moderno: género, jerarquía y desprotección social de las infancias de los siglos XVII y XVIII” (“Childhood violence in the Early Modern Mediterranean: gender, hierarchy and social lack of protection of childhood in the 17th and 18th centuries”).**

**Abstract:** La violencia, física, psicológica, moral y sexual es observada, hoy día, como un elemento transhistórico. Sin embargo, en ocasiones, se tiende a universalizar esta experiencia, construyendo sobre el mismo una genealogía lineal que opaca los matices diferenciadores de las dinámicas sociales y de género adscritas a culturas y tempos históricos concretos. En esta misma línea, la historiografía de la familia, pero también la de las sexualidades en época moderna, ha profundizado en la comprensión del sistema de valores y creencias que, instalado en el seno del propio sistema político, económico y social del Antiguo Régimen, operó para hacer de estas dinámicas un elemento basal para el mantenimiento del orden social comunitario.

En la presente propuesta centraremos la atención en las diferentes fórmulas de violencias ejercidas contra las infancias en los territorios ibéricos de los siglos XVII y XVIII. Para ello, y atendiendo a esa variedad tipológica, nos centraremos en las “historias de vida” recogidas en documentación de variado cuño, desde las acusaciones por prácticas sexuales criminalizadas que implicaban a las infancias, pasando por los expedientes de las niñas admitidas en la Casa de la Misericordia en Barcelona cuyos relatos algunas veces se atrevieron a confesar experiencias de violencias. Todo ello, nos permitirá elaborar un marco interpretativo sobre las diferentes formas de coerción ejercida por los adultos sobre las criaturas a su cargo, comprender el grado de protección social de las infancias pertenecientes a estamentos populares, o los grados de indefensión elaborados por las propias dinámicas de género. En fin, nuestro objetivo es demostrar que la violencia, en su amplia expresión, siguió siendo crucial entre los modos de vida y la cotidianidad de las sociedades del Antiguo Régimen.

**Mu Du, Universitat de Barcelona, “Ceremonia e identidad: la celebración de la paz de Ryswick en Barcelona” (“Ceremony and identity: the Ryswick peace celebration in Barcelona”).**

**Abstract:** The end of the 17th century was a period of upheaval and change in Catalan society. I undertake to analyse the celebration of peace in Barcelona after the Nine Years' War. Through the study of these political rituals, we can observe Catalan attitudes towards the monarchy and the construction of Catalan identity.

#### 4D. Encounters and Exchanges in the Mediterranean

**Chair:** Sebastian Müller, Institute for Mediterranean Studies, Busan University of Foreign Studies

**Sebastian Müller, Institute for Mediterranean Studies, Busan University of Foreign Studies, “Collective Burials and Collective Memory: Early Iron Age Chamber Tombs in the Mediterranean.”**

**Abstract:** The Early Iron Age in the Mediterranean, ca. 1200-600 BCE, is characterized by deep changes on the cultural, social and political level. For the first time the entire region became fully interconnected in a dense network, encompassing not only communities along the shore but also deep in the hinterland. Whilst some communities developed funerary practices that centred around the construction of monumental graves for one or a few individuals, others preserved older traditions by constructing collective burials.

The talk discusses Early Iron Age chamber tombs in the Mediterranean, focussing on their role in the development of collective memory and in the formation of polities. Following Jan Assmann’s distinction of cultural and communicative memory as parts of the collective memory, the chamber tombs and their elements are discussed regarding their function as mnemonic devices. The explored examples are the Judahite bench tombs in the southern Levant and the chamber tombs in Sicily.

**Motahare Mozafari, Institute for Mediterranean Studies, Busan University of Foreign Studies, “Sufi Wisdom for a World in Harmony: Peace and Coexistence in Rumi's Mathnavi.”**

**VIRTUAL**

**Abstract:** In today's world, peace stands as a paramount necessity, echoing a longing that stretches across centuries. Yet, the pursuit of external harmony cannot fully materialize without the foundation of internal tranquility. Sufism, with its profound insights, positions peace as a cornerstone, affirming that stability arises from a bedrock of peace and altruism, while discord stems from unresolved conflicts. Central to Sufi philosophy is the concept of the unity of existence, wherein all beings are manifestations of the divine, akin to rays emanating from the sun. Within this framework, diversity is not only acknowledged but embraced, challenging individuals to confront this reality with wisdom and compassion. Through the lens of mysticism, Rumi's Mathnavi emerges as a rich tapestry of insights into peace and coexistence. By delving into Rumi's verses, we embark on a journey to understand the interconnectedness of all beings, rooted in the divine essence. This presentation seeks to explore Sufi wisdom as a guiding light towards a world in harmony, drawing inspiration from Rumi's Mathnavi to illuminate the path towards peace and coexistence.

**Mona Farouk Mohamed Ahmed, Institute for Mediterranean Studies, Busan University of Foreign Studies, “Jerusalem's evolution through Christianization, Islamization, and Judaization.”** **VIRTUAL**

**Abstract:** Jerusalem holds a special significance for the main Abrahamic faiths shaping the ongoing evolution of this sacred city. This study focuses on Jerusalem while exploring the dynamics of Christianization, Islamization, and Judaization. As one of the cities of the Mediterranean region that witnessed all these processes, Jerusalem gave a good model for analyzing them and highlighting their dynamics.

Analyzing the historical timeline, the Christianization of Jerusalem took place earliest during Roman rule, followed by Islamization in the medieval period, and ultimately Judaization in the modern era, persisting to the present.

This study explores parallels and differences, offering insights into the evolution of Jerusalem's religious identity. Notably, Judaization stands out for its intensive measures, playing a significant role in the enduring Palestinian-Israeli conflict. The exploration of Christianization, Islamization, and Judaization in Jerusalem provides valuable lessons for other cities navigating similar religious shifts in the Middle East.

#### **4E. Culture and Representation of the Otherness Between 15th and 21st Century**

**Chair:** Giuseppe Campagna, University of Messina

**Salvatore Bottari, University of Messina, "At the Court of the Sultan: Gentile Bellini in Istanbul."**

**Abstract:** The Republic of Venice had an early confrontation with the Ottoman Empire due to reasons of geographical contiguity and commercial interests (concentrated in the Eastern Mediterranean). Depending on the political situation, times of war have alternated with times of peace. Indeed, Venice was the first state in the Christian West to have its own diplomatic representative in Istanbul: the bailo. Similarly, in September 1479, Gentile Bellini was sent to the Ottoman capital, where he would stay for the entire year. This paper aims to follow the story of Gentile Bellini in Istanbul to examine Venice's policies towards the Ottoman Empire in the last quarter of the XVth century. It also aims to highlight how the representation of Turks in Venetian culture did not assume stable connotations but changed according to the political situation and interests of Venice.

**Giampaolo Chillè, University of Messina, "A Lost Masterpiece: The Destroyed "Saint Nicholas on the Cathedra" by Antonello da Messina."**

**Abstract:** The contribution aims to focus attention on a painting by Antonello da Messina, destroyed by the Messina earthquake of 1908. The artwork was housed in the Jesuit Church and depicted Saint Nicholas on the Cathedra and eight scenes from his life. It is mentioned by many printed sources, and it is known today through some drawings by Cavalcaselle and a sixteenth century copy. The painting was an object of devotion and was taken as a model for a long time.

**Alessandro Abbate, University of Messina, "The Sicily of Thomas Hoby." VIRTUAL**

**Abstract:** This paper aims to examine the account of Thomas Hoby's journey to Sicily in 1550, an integral part of his work *A Booke of the Travaile and Lief of me, Thomas Hoby, with Diverse Things worth the Notinge*. The pages dedicated by the English literary figure and diplomat to his experience in the eastern region of the Sicilian Island prove to be a valuable

testimony for attempting to understand the general perception that the English elite had developed regarding Sicily. It explores the influences stemming from the European humanistic culture in the interpretative paradigm of the Sicilian land and, moreover, the more pragmatic interests, both in trade and military spheres, directed from England towards the main island in the Mediterranean.

**Maria Teresa Pacilè, University of Messina, "A Cosmopolitan Mediterranean: The Right of the Others in the Political Theories of Lévinas, Arendt and Benhabib." **VIRTUAL****

**Abstract:** The socio-cultural and political boundaries of Mediterranean communities are currently in crisis. Transnational migrations have reshaped the global scenario, allowing the constitutive dilemma of democracies to emerge: the contradiction between the universal declarations of human rights and the claim of each sovereign state to monitor who is allowed within its territory. The right of the Others thus becomes a privileged arena for thinking about new forms of democratic citizenship.

This paper intends to reconstruct Lévinas' and Arendt's ethical-political theories (1950s) on the right to have rights as a prerequisite for the protection of human beings, since it is the statelessness which constitutes the antechamber of new totalitarianisms. The question of cosmopolitan citizenship thus assumes relevance in Benhabib's philosophy (2004). Updating previous reflections, she elaborates the project of a plural political identity, in dialogue with the Others which migrate between the shores of the Mediterranean, evoking its increasingly multicultural vocation.

**Commentator:** Giuseppe Campagna, University of Messina

**Lunch: 12:00 - 14:00 Central European Summer Time**

**Session 5: 14:00-16:00 Central European Summer Time**

#### **5A. The Mediterranean in Anglophone Literatures**

**Chair:** Miguel Martínez López, University of Valencia

**Purificación Ribes Traver, University of Valencia, "The Spanish Reception of Molina Foix's and J. C. Plaza's 1992 Version of Shakespeare's *The Merchant of Venice*: A Reassessment."**

**Abstract:** The present paper reassesses the Spanish reception of Vicente Molina Foix's and José Carlos Plaza's Spanish version of Shakespeare's *The Merchant of Venice*, premiered at the María Guerrero Theatre (Madrid) in 1992. Taking into account the interdependence between text and performance, it pays attention to the strategies adopted by Molina Foix in his translation of this complex Shakespearean tragicomedy set in the Mediterranean. Bearing in mind that the text is a score for the actors to perform, it assesses to what extent the performance of their parts is as nuanced as the score may suggest. It then compares that analysis with the statements published by the text's translator, the stage director and a number of newspaper reviewers and scholars on the nature of the Spanish production. It

concludes by showing to what extent a play's paratext may mediate between a performance and its target audience.

**Jesús Tronch Pérez, University of Valencia, "The Mediterranean Sea in the Fictional Geography of Elizabethan Drama: A Survey of Evocations."**

**Abstract:** In this paper, I present the results of a survey of the presence of the Mediterranean Sea in Elizabethan drama. After gathering information from textual corpora such as Early Print Lab, Early English Books Online Text Creation Partnership, Literature Online, as well as Martin Wiggin's Catalogue of British Drama, I analyze how the Mare Nostrum features in the geography of the fictional universe of the plays of this period, from mentions in the dialogue (which comprise the vast majority of references) to uses as a "place" where the dramatic action or a section of it is set. From this overview one can glean, among other observations, that the Mediterranean Sea is mainly evoked from specific nominal references to its islands, coasts, and ports, and that there is comparatively greater density of references in the translations of the Greek and Latin classics and in the plays by Christopher Marlowe.

**Laura Monrós Gaspar, University of Valencia, "The Mediterranean at the London Cultural Olympiad 2012"**

**Abstract:** Mediterranean culture was ubiquitously present in the 2012 Olympic Games in London with the project Metamorphosis: Titian 2012. With the purpose to show to the world the works of the national artists of all disciplines, Titian's Diana and Callisto (1556-9), Diana and Actaeon (1556-9) and The Death of Actaeon (ca. 1559-75) were exhibited at the National Gallery in London, alongside the responses of a heterogeneous constellation of contemporary artists and writers commissioned for the event. It was all part of the Cultural Olympiad organized on purpose of the games. In this paper, I look at Titian's paintings, their literary hypotexts and the contemporary responses involved in the 2012 massive event through the lens of Mieke Bal's concept of "framing". The aesthetic (re)contextualization of Titian's poesies and their historical (re-/de-) framing results in a kaleidoscopic event which provided new meanings to the Mediterranean. Keywords: Ovid, Titian, Metamorphoses, Cultural Olympiad, London.

**Miguel Martínez López, University of Valencia, "Utopian Landscapes of Mediterranean Spain through American Eyes: From Washington Irving to Ernest Hemingway, and Beyond."**

**Abstract:** The sea, dangerous and splendid simultaneously, has always been an essential topos in literary interpretation. For centuries, 'Mediterranean' has evoked a utopian landscape of cosmopolitan and pragmatic coexistence of cultures, while sailing to find Utopia, before and after the foundational work of the genre, has always meant sailing towards betterment. This paper explores how the Mediterranean has been constructed as a utopia by many American poets and novelists, who have had Mare Nostrum as a source of inspiration and as a locus amoenus to write from and on. From Washington Irving's Alhambra Tales to Ernest Hemingway's The Dangerous Summer, constructions of utopia through American eyes are explored. While some utopian visions persist, the Mediterranean is becoming these days a symbol of an impending dystopian future, where this water world represents

the battleground of a renewed clash of civilizations and a graveyard devastated by pollution, war and death.

**5B. La mer en feu – Revisiter la Méditerranée à travers les récits de guerre/ The Sea on fire – Revisiting the Mediterranean through War Narratives II**

**Chair:** Sara Izzo, Rheinische Friedrich-Wilhelms-Universität Bonn/University of Bonn

**Ulrich Schlie, Rheinische Friedrich-Wilhelms-Universität Bonn/University of Bonn, “Critical examination on the German view towards the Mediterranean during the interwar period and the Second World War/Examen critique de la vision allemande de la Méditerranée pendant l'entre-deux-guerres et la Seconde Guerre mondiale.”**

**Abstract:** This paper on the German view of the Mediterranean during the interwar period and the Second World War will analyse the political initiatives and foreign policy ideas of the German opposition to Hitler. At the same time, it focuses on the controversial and immature plans of a new European order under German leadership during the Second World War. The discussion of testimonials and unaccomplished projects should help us to better understand the political alternatives under Nazi leadership and how the post-European order after 1945 would have been affected by geopolitical understanding of the Mediterranean. This will lead in conclusion to a comprehensive approach of Europe’s role in the world today.

La présente contribution portant sur la vision allemande de la Méditerranée pendant les périodes de l’entre-deux-guerres et de la Seconde Guerre Mondiale se propose d’analyser les initiatives et la pensée politiques de l’opposition allemande contre Hitler. En même temps, nous nous concentreront sur les idées insuffisamment mûries d’un nouvel ordre européen dans les années de guerre et sur la stratégie allemande. La discussion des témoignages et des projets inaccomplis nous aidera à cerner mieux encore que des alternatives politiques les chemins inachevés de l’Europe qui auraient pu changer sa voie dans les mondes de l’après-guerre. C’est en traçant ces chemins que nous nous trouvons dans la mesure de mieux comprendre l’équilibre des puissances et la géographie politique de l’Europe d’aujourd’hui.

**Marcella Leopizzi, Università del Salento – Lecce, “La guerre d’Algérie dans les vers de Guillevic et de Meschonnic. La poésie pour repenser la Méditerranée et pour atteindre une nouvelle conception de l’homme et du monde /The Algerian War in the verses of Guillevic and Meschonnic. Poetry to rethink the Mediterranean and to achieve a new conception of man and the world.”**

**Abstract:** Par notre étude, en analysant l’œuvre d’Henri Meschonnic et de Guillevic, et tout particulièrement respectivement Poèmes d’Algérie et Visages, nous nous proposons de démontrer que ces deux poètes suggèrent une nouvelle vision du monde et de la Méditerranée basée sur la paix. Nous mettrons en évidence qu’ils considèrent l’Art voire la poésie tel un moyen efficace pour représenter l’indicible et pour toucher les consciences. Ainsi, nous soulignerons qu’en s’inspirant d’une expérience concrète liée à la guerre

d'Algérie, face à la cruauté des événements, à la brutalité des images et à l'incohérence des actes, ils dépassent le discours historique et atteignent une perspective universelle condamnant toute guerre, autrement dit toute violence. Dans cette optique, notre réflexion abordera aussi l'œuvre de Salah Stétié, figure de proue de la pensée méditerranéenne, car lui aussi a combattu par la plume pour dénoncer l'injustice de la guerre et pour repenser le système des valeurs de la condition humaine.

By analyzing the work of Henri Meschonnic and Guillevic, and particularly respectively *Poèmes d'Algérie* and *Visages*, we aim to demonstrate that these two poets suggest a new vision of the world and of the Mediterranean based on peace. We demonstrate that, by drawing inspiration from a concrete experience linked to the Algerian war, they go beyond the historical discourse and reach a universal vision condemning all war and all violence. In this perspective, our reflection will also examine the work of Salah Stétié, a leading figure in Mediterranean thought since he too fought with his pen to denounce the injustice of war and to rethink the system of values of the human condition.

**Sara Izzo, Rheinische Friedrich-Wilhelms-Universität Bonn/University of Bonn, "Revisiter la guerre italo-grecque: Reconstructions littéraires de la Méditerranée à partir de l'œuvre de Renzo Biasion/Revisiting the Italo-Greek war: Literary reconstructions of the Mediterranean through the work of Renzo Biasion."**

**Abstract:** L'objectif de cette contribution est d'examiner les reconstructions littéraires de la Méditerranée au moment de la campagne de Grèce de Mussolini. Depuis le Risorgimento, l'Italie a développé une politique nationale en Méditerranée qui se radicalise lors de l'avènement du fascisme. Le focus sera mis sur le changement de l'ordre politique en Méditerranée pendant la Deuxième Guerre Mondiale. L'œuvre littéraire et artistique de Renzo Biasion qui a combattu au front gréco-albanais nous servira de point de départ. Sera pris en considération également l'adaptation libre de son texte *Sagapò* (1953) par Gabriele Salvatores dans son film *Mediterraneo* (1990).

The aim of this contribution is to examine the literary reconstructions of the Mediterranean at the time of Mussolini's Greek campaign. Since the Risorgimento, Italy had developed a national policy in the Mediterranean that became more and more radical with the advent of fascism. The focus will be put on the changing political order in the Mediterranean during the Second World War. The literary and artistic work of Renzo Biasion, who fought on the Greco-Albanian front, will serve as a starting point. The free adaptation of his text *Sagapò* (1953) by Gabriele Salvatores in his film *Mediterraneo* (1990) will also be considered.

## **5C. Conflict, Networks and Mobility in the Early Modern Mediterranean World. Western Mediterranean History Study Group (GEHMO) - Session #2**

**Chair:** Mariela Fargas Peñarrocha, Universitat de Barcelona

**Jaume Dantí i Riu, Universitat de Barcelona, "Los consulados catalanes en Cerdeña (siglos XVI-XVII)" ("The Catalan consulates in Sardinia (16th-17th centuries)").**

**Abstract:** The establishment of trade consulates in the Mediterranean by the city of Barcelona, granted as a royal privilege since the 13th century, is part of a practice developed by other European cities in the same period and later. In modern times, it has been raised whether they really served the development of international trade or whether it was mainly a matter of political interest on the part of the states. Despite everything, the greater or lesser dynamism of commercial activity, as well as the number of subjects residing in the city where the consulate was located, were reflected in the capacity for action of the institution and the consuls who presided over it. In this case it is proposed the particular evolution of the Catalan consulates in Sardinia, located in the ports of Cagliari and Alghero, in the 16th and 17th centuries.

**Jan Figueras i Gibert, Universitat de Barcelona, “De la notoria miserabilidad de dicho gremio». Guild conflict and deregulation in an eighteenth-century Catalan town”.**

**Abstract:** Current historiographical trends in guild studies have proposed a complex interpretation of craft guilds’ role in the economic transformations leading to industrialization. However, conflict and change can also be seen as part of economic processes in which different interests collide. In most Catalan textile towns that industrialized, the traditional guild system in the woollen manufacturing sector went through conflict between the wool manufacturers’ guild (paraires) and the weavers’ guild. This paper aims to study guild conflict and deregulation in this context of change through the case study of Terrassa, one of the leading Catalan industrial towns in the 19th century. In Terrassa, conflict between manufacturers and weavers started in the early 18th century and finished with an early subordination of the weavers, whose guild ceased to exist around the 1740s. The present study will address this process of conflict and will link it to a wider historical context: the post-war repressive scenario after the Spanish War of Succession and the institutional changes in 18th century Catalonia.

**Joan Rodríguez Santeugini, Universitat de Barcelona, “La violència en el camp català segons els fons de la batllia de Cardona (segles XVI-XVII)” (“Violence in the Catalan countryside according to the records of the ‘batllia’ of Cardona (16th-17th centuries).”**

**Abstract:** 'The aim of this research is to trace an analysis of different judicial processes in order to obtain an interpretation of violence in everyday life in the Catalan rural environment of the sixteenth and seventeenth centuries. The access to several complete documentary collections will allow us to move away from a mere quantitative analysis to carry out an appreciative work. Why was this violence undertaken? To what factors does it respond? Who executes it? We will try to obtain a global vision to answer these questions.

## **5D. Landscapes, Gardens, and Gastronomy**

**Chair:** Maryrica Lottman, UNC Charlotte

**Kelly Thor, Washburn University, “Approaching the Powerful Place of Gormaz (Soria, Spain) through the Lens of Continuity and Belief.”**

**Abstract:** Narratives frequently characterize transitions between time periods by the changes that took place—changes in governance, religious practices, infrastructure, architecture, etc. tend to attract more attention than evidence for continuity. Yet, analyzing elements of continuity persisting in the face of sociopolitical upheaval can reveal strongly held beliefs. For centuries, Iberian communities used boulders, caves, and carved stone for a wide variety of ritual practices. Scholars have noted how landscapes selected by one population for burial or religious purposes might be abandoned for generations only to be revived by unrelated societies who recognize the significance of the site, despite the passage of time. Such appears to be the case at Gormaz (Soria, Spain). Ritual deposits, deliberate reuse of ancient materials, rock-cut tombs, and architectural phases argue for multiple communities marking the rocky site of Gormaz as a place of supernatural power.

**Maryrica Lottman, UNC Charlotte, “The Practical Huerta and the Desiring Jardín: Two Aspects of the Female Garden (An illustrated presentation).”**

**Abstract:** Historically, in 16th-century Spain there was no neat distinction between a garden devoted to producing foodstuffs and one meant for leisure. Orange trees produced both fruits that nourished the body and blossoms that fed the senses. But in *\*Agricultura de Jardines\** (1592), Gregorio de los Ríos, the royal gardener of Phillip II, drew a distinction between the practical huerta and the luxurious jardín, and he discussed which plants are appropriate to each. The text of Pedro Calderón de la Barca’s *\*El médico de su honra\** suggests this specialized division of garden functions, noting the geography of Mencía and Gutierre’s household and the distinction between the practical outer garden and the inner private retreat. The symbolic implications of this division will be explored in *\*El médico de su honra,\** in Lope de Vega’s *\*El caballero de Olmedo,\** and in Tirso de Molina’s *\*Amazonas en las Indias.\**

**Juliann Vitullo, Arizona State University, “Re-placing the Mediterranean Diet in Southern Italy.”**

**Abstract:** In the last few years, at the same time that the Mediterranean Diet has reached a pinnacle of promotion by both health care professionals and the agri-food industry, some scholars—humanists, social scientists, and nutritionists—have started to problematize those claims by emphasizing transnational issues of culture and race; the unequal effects of the globalized, industrialized food system on different social groups; and the importance of geographical and cultural contextualization in connecting public health goals to sustainable practices. This presentation analyzes how certain relational foodways in southern Italy were de-territorialized or stripped of their rich and complex cultural history together with an evolving environment, as scientists paradoxically categorized them using the often-slippery geographical term of “Mediterranean.” It then examines contemporary examples from the same region that invite us to re-place and re-historicize the concept with the goal of protecting bio- and cultural-diversity and re-generating food practices that connect us to the environment and communities in which we live.

## **5E. Politics, Warfare, and Trade in the Medieval and Early Modern Mediterranean**

**Chair:** Salvatore Bottari, University of Messina

### **Giuseppe Campagna, University of Messina, "Holy Ambassadors and False Epistles: From Savonarola's Florence to Sicily."**

**Abstract:** The paper aims to examine the emergence of legends concerning sacred ambassadorships to the Virgin Mary linked to writings penned by the Mother of God in the early modern age. These legends and the apocrypha derived from them, besides a religious intent, have a clear political implication. It is particularly interesting to note the similarities between Savonarola's ambassadorship to Our Lady in the *Compendio de Revelatione* and the origin of the legend of Virgin Mary's Letter to the Messina people. In both cases, the sacred epistles serve to secure and strengthen the political projects coveted by the inspirers of these stories. The creation of a New Jerusalem in Florence by Fray Girolamo and the aspiration to become the capital of Sicily by the Messina people.

### **Filippo Villari, University of Messina, "The Lazaret of Messina between 1695 and 1714."**

**Abstract:** The Spanish monarchy tried to revive trades from the city of Messina with the establishment of the free port in 1695. The instructions issued showed meticulous regulation of the healthcare facilities up to be activated. Trades were truly revitalized, until the Spanish Succession War broke out. At the time, some merchant communities were expelled from the city, especially English ones. In 1714, during the reign of Vittorio Amedeo II di Savoia, new guidelines were issued for the leper hospital and the free port of Messina. This paper aims to analyze the functioning of the Lazaret of Messina and its impact on the economic life of the city and the Kingdom of Sicily between the end of the Spanish administration and the beginning of Savoy's one.

### **Mirella Vera Mafri, University of Salerno, "Politics and Trade between Mediterranean and Black Sea during the Napoleonic Wars."**

**Abstract:** The paper focuses on the global context of the Mediterranean States after the Russian-Turkish wars and this repercussions in the fields of policy and trade. The opening of the Black Sea to foreign trades and the freedom of navigation for Russia and later Austria, France and other nations brought a new start in commercial relations between these ports and the Mediterranean ones. After the peace of Amiens (1802) ship-owners and merchants addressed to the Black Sea for their trade, but the Napoleonic wars determined a change of the commercial relations in the Mediterranean. The Continental System affected England's interests and interfered with the revival of trade in the Kingdom of Naples, conquered by Napoleon in 1806. The treaty of Tilsit (1807) between France and the Russian Empire definitely influenced the relations in the Mediterranean: the weakness of the Ottoman Empire was counterbalanced by the Russian Empire protagonism. The end of the Napoleonic wars created a new equilibrium between States and actors of the area.

### **Ugo Muraca, University of Messina, "The Fight for Hegemony over the Mediterranean Sea between Great Britain and France in the Napoleonic Age: A Geopolitical Perspective."**

**Abstract:** The Napoleonic Age was marked by the heated duel between Imperial France and Great Britain. The origins of the clash go back as far as 1793, when the young General Bonaparte suppressed the uprising of Toulon, backed by the British Navy. Napoleon then understood the need to contain the British presence in the Mediterranean Sea, by weakening its trade power: for this reason, the Blocus continental (Continental Blockade) was created in 1806. However, it is possible to define Napoleon's strategic project since the Italian Campaign of 1796. The scenery of this military, political and economic/commercial clash was the Mediterranean Sea, where Napoleon attempted to counter and marginalize the British presence through wartime operations and peace treaties. This paper aims to analyse Napoleon's scheme to achieve hegemony over the Mediterranean, with particular regard to his geopolitical ambitions over Southern Italy.

**Commentator:** Salvatore Bottari, University of Messina

## **Coffee Break: 16:00 - 16:30 Central European Summer Time**

## **Session 6: 16:30 - 18:30 Central European Summer Time**

### **6A. Cultures and Identities**

**Chair:** Jennifer Josephine Ballantine Perera, Gibraltar Garrison Library and University of Gibraltar

**Linda Istanbuli, The Pennsylvania State University, "Postsecular Arab Fiction: The Complexity of the Cultural Space." VIRTUAL**

**Abstract:** Operating within a secular, nationalist mode of thought, the 20th-century Arab novel saw traditional worldviews as incompatible with the modern nation. The public sphere was largely imagined as vacant of religious sensibilities and practices, and when religion was mentioned, it was presented as "reactionary," hindering the progress of the people (al-Musawi 2011). In this paper, I address three pre-revolution Syrian novels that explore religious beliefs as a reality that informs structures of feeling and selfhood. Reading these works against the political and social background of pre-revolution Syria, I propose that their explorations of religious sensibilities speak to a crisis of nationhood in the region. These novels are not conventional narratives of conversion. Embodying a postsecular aesthetics, they rather offer "a mode of being that is at once critical of secular constructions of reality and of dogmatic religiosity" (McClure, 2007), seeking to undo monophonic notions of self and belonging and emphasizing a process of open acknowledgment of a heterogeneous conception of selfhood that is rooted in a complex cultural space.

**Arturo Matute Castro, Kennesaw State University, "From Barcelona to the Ionian Sea: New Territories of Cuban Literary Diaspora."**

**Abstract:** The Mediterranean Sea is a space of migratory crossings, and a source of inspiration for artistic diasporas. My paper analyzes the novel "Danubio" (2022) by Alejandro Otero

Paz, through the concept of "multi-identity" to address what Ruth Behar and Lucía M. Suárez call the "portable" condition of Cuban cultural identity in the 21st century. Otero Paz's novel narrates the journey to Greece of a group of Cuban immigrants based in Barcelona. This initiatory trip, heavily influenced by the weight of Mediterranean traditions, allows these characters to discover themselves as individuals who are part of a Cuban diaspora whose source of ontological fulfillment occurs on the shores of the Mediterranean Sea. My proposal examines how the elusive Cuban diasporic identity finds in Mediterranean geography a transnational domain where it can be nourished existentially. My work delves into contemporary Cuban literary trends and how their global condition intertwines with narratives linked to the cultural capital of Mediterranean loci.

**Ivan Missoni, Independent Scholar, "Passion Play on the Mediterranean: Hallmark of Continuity, Unity, and Richness in Diversity."**

**Abstract:** Ranging from Portugal in the north-west to Croatia in the north-east, and even reaching as far as Malta in the south, Passion plays have been present on the Mediterranean for over seven centuries. Often performed during the Holy Week, they have produced a vital and lasting influence in establishing Catholic communities as well as national identities, since they were written in the vernacular, as opposed to Latin. Moreover, by affirming their performers' belonging to the southern European cultural and religious circle, they not only thrive in preserving valuable heritage but also in inspiring new approaches to putting the Passion of Christ on stage to this very day. Many of them are interconnected and integrated within the Europassion, an association that gathers around one hundred acting companies from sixteen European countries. This paper offers an overview and commentary on this intriguing dramatic phenomenon.

**Jennifer Josephine Ballantine Perera, Gibraltar Garrison Library and University of Gibraltar, "At the Crossroads of Time and Space: Garrison Libraries of the Mediterranean in Context."**

**Abstract:** At the MSA Congress Brno in 2023 I presented the initial findings of my research project on British Garrison Libraries of the 18th and 19th Centuries. The point of departure for this work was, and remains, the Gibraltar Garrison Library, established in 1793 under private subscription for the officers of the British garrison there. As the first of garrison libraries to be established across the Mediterranean, with another three, Malta, Messina and Corfu setup in the 1800s, I wondered about the connections between these libraries. My suggestion is that their historical contexts, positionality, that is, their geography, bring into focus the breadth of British interests across the Mediterranean during the 19th century. My paper aims at situating garrison libraries within their historical milieu, a period informed by complex international dynamics, power struggles and the rise of the British Empire.

**6B. Perspectives on French Literature**

**Chair:** Caroline Jewers, University of Kansas

**Bruce Hayes, University of Kansas, "A Tale of Two French Renaissance Satirists: Rabelais and Calvin."**

**Abstract:** Rabelais and Calvin both wrote to persuade and were skilled propagandists who started out in remarkably similar fashion, both aligning themselves early on with the evangelical movement in France. Both were reform-minded writers with a gift for satire, but with very different approaches and beliefs concerning the use of satire. In this paper, I would like to focus primarily on two of the funniest satirical tracts Calvin produced, his *Avertissement sur les reliques* (1543) and, the following year, his *Avertissement sur la censure qu'ont faite les Bêtes de Sorbonne* (1544). I would like to show how these two similar writers subsequently diverged and became ideological enemies. We get a glimpse of this in Rabelais's *Quart livre*, his most mordant work, including his takedown of Calvin and other religious zealots. The work provides readers with an extended sea voyage that offers the ultimate dystopian fantasy of the 16th century, a dystopia that is constructed from a series of strident ideological opponents that allow no space for compromise or mutual understanding. It is a profoundly pessimistic work by a writer deeply committed to Erasmian tolerance living in a world that was becoming more and more aggressively intolerant.

**Caroline Jewers, University of Kansas, "Eugène-François Vidocq and the Birth of Detective Fiction."**

**Abstract:** I am currently preparing a monograph on the history of French detective fiction. For this paper, I would like to go back to the origins of the genre in the pre-Revolutionary period and the first few decades of the nineteenth century. I will talk about early police memoirs and the work of Antoine de Sartine and Eugène-François Vidocq, two key figures that tower over the creation of modern French policing and the birth of the detective novel. The life of Vidocq could not be more extraordinary than fiction, and his influence on the great writers of his age (Poe, Gaboriau, Balzac, Hugo, and Dumas) is visible in the characters they created based on him. Vidocq's *Memoirs* have mostly been treated as unreliably exaggerated autobiography, but I will argue that they should be treated as novelistic and show traits that will be key in the development of the roman policier.

**James Gilroy, University of Denver, "Napoleon III's Personal Image in Zola's Rougon-Macquart."**

**Abstract:** Although Emile Zola's twenty-volume novel series *Les Rougon-Macquart* is about the problems of life in France during the reign of Napoleon III, the Emperor appears directly in only two novels. In *Son Excellence Eugène Rougon*, we see the ruler at the height of his tyrannical power, but he is already showing signs of his fatal weaknesses. He is presiding over a corrupt and immoral regime where a privileged few enjoy all the benefits of luxury while the vast majority of the common people suffer every form of privation and lack of freedom. In *La Débâcle*, set during the Franco-Prussian War, we behold how his mental and physical impotence has reduced France to disaster. He continually reappears as a sinister spirit throughout this work, reminding the reader and the characters within the novel of the ways his incompetent leadership has brought about a total degradation of the Napoleonic myth created by his uncle.

**Fernando Gomes, Universidade de Évora, “The City of Algiers in Yasmina Khadra’s Detective Fiction.”**

**Abstract:** Detective fiction has deep roots in history as it is linked to the human need to elucidate / unravel a situation that escapes normalcy. Detective fiction is a literary genre whose features are so strongly marked that it has not evolved since Edgar Poe but simply developed the virtues it carried in its nature. The notion of inquiry / investigation is not an invention of the modern world but owes much to the emergence of urban civilization. In fact, it is in the United States when Western tradition gave way to the corrupt city that the detective novel develops the characteristics of black novel, the "hardboiled" fiction, mainly with Dashiell Hammet and Raymond Chandler. In Europe, especially in France this genre acquires specificities that define it as "Noir" genre. This paper aims to observe how, in the reading of Yasmina Khadra’s detective fiction, the city of Algiers is portrayed. It also aims to demonstrate how, despite being culturally influenced by the French “Noir” tradition, this Algerian writer integrates the tradition of a style dubbed "Mediterranean Noir."

**6C. Conflict, Networks and Mobility in the Early Modern Mediterranean World. Western Mediterranean History Study Group (GEHMO) - Session #3**

**Chair:** Mariela Fargas Peñarrocha, Universitat de Barcelona

**Ona Vila i Palacín, Universitat de Barcelona, “Los capítulos matrimoniales del Hospital de la Santa Creu: una aproximación a las estrategias de integración social de las expósitass en la Barcelona del siglo XVI” (“The marriage contracts of the Hospital de la Santa Creu: an approach to the social integration strategies of foundlings in 16th century Barcelona”.)**

**Abstract:** The present proposal aims to contribute to the study of the foundlings of the Hospital de la Santa Creu through the analysis of the pre-nuptial agreements derived from institution's caregiving responsibilities; an exceptionally rich unpublished documentary source that allows us to delve the final stage of the institutionalized young women, coinciding with the Renaissance hospitals' maxim regarding abandoned childhood: the aspired social integration of the foundlings. Therefore, we will focus on discussing the source's potential to unravel the intricate historical subject of the Barcelona foundling women of the 16th century, to later showcase some partial results concerning the endowment constitutions, their donors and, ultimately, the morphology of the marital bonds.

**Margalida Coll Amer, Universitat de Barcelona, "La devoció mariana en temps de la Contrareforma (1563-1650). El canvi de la devoció popular a l'illa de Mallorca” (“Marian devotion at the time of the Counter-Reformation (1563-1650). “The change of popular devotion to the island of Mallorca”.)**

**Abstract:** This research aims to know what changes occurred in popular devotions after the Council of Trent (1545-1563). In this case, the object of study is the figure of the Virgin Mary, devotion that gained relevance during the Middle Ages and that during the Counter-Reformation was emphasized. It will be from the pastoral visits, established by the

tridentine decrees, that these changes will be clarified. As for the chronological and territorial framework, the research is located between the end of the Council of Trent until about the middle of the 17th century, in the island of Mallorca.

**Gerard Lligoña Vidal, Universitat de Barcelona, “Andreu Pont d’Oceja. La biografia del Diputat Eclesiàstic (1647 – 1650)” (“Andreu Pont d’Oceja: Ecclesiastical Deputy's Biography (1647 – 1650)”.)**

**Abstract:** This paper will focus on the life of Andreu Pont, who, between the years 1647 and 1650, served as the ecclesiastical deputy in the Deputation of the General of Catalonia, amidst the Reapers’ War, also known as the Catalan Revolt. It aims to trace his preceding and subsequent years, as well as to delve into his family, origins, and connections with the country. Special emphasis will be placed on the primary conflicts and challenges he faced during the three years he led the Deputation and the war. Thus, his life journey will be explored, which took him from Montserrat to Rome, via Paris, serving as an abbot in Amer and Rosas, and as a deputy, ultimately ending in exile.

#### **6D. Friends, Enemies, and Finance in the 16<sup>th</sup> and 17<sup>th</sup> centuries**

**Chair:** Celine Dauverd, University of Colorado Boulder

**Celine Dauverd, University of Colorado Boulder, “Pope Paul III and the Conquest of Tunis, 1535.”**

**Abstract:** Charles V’s Conquest of Tunis of 1535 against the troops of corsair Kayreddin Barbarossa has invited many interpretations about the struggle between Christians and Muslims. The historiography alludes to the acquisition of territory, the domination of North Africa, or the proselytization of heathens. By examining sources from Vatican and Tunisian archives, however, this paper argues that a Mediterranean approach to the Conquest of Tunis is more adequate. Following both Fernand Braudel’s vision that the sea united all humans and David Abulafia’s notion that the sea served as a place of diffusion, this paper examines the role of Pope Paul III in the conquest, arguing for an “alliance policy” around the Mediterranean. The pope condoned the promotion of a Christian-friendly neighbor supporting the concept of “sphere of influence” which favored the protection of the Barbary coast against hordes of Muslim corsairs and therefore the advance of the Turks.

**Hiromasa Matsukura, Kyushu University, “The Concept of ‘friendship’ (dostluk) in the Ottoman Empire’s 16<sup>th</sup> century Diplomatic Practices with the Habsbury Monarchy.”**

**Abstract:** This study aims to clarify the role of the concept of “friendship” (dostluk) in Ottoman diplomacy by analyzing Sultan Süleyman I’s letters, chronicles, and ethics books. Previous studies have overcome the militant image of the Ottoman jihad and revealed its peaceful aspects. Especially since the 2010s, research has focused on the term “friendship” used in the Sultan’s letters. However, to date no one has examined the extent to which the term played a role in the political context. To fill this research gap, this paper utilizes the chronicles authored by Ottoman bureaucrats who engaged in the expedition to the Habsburgs and the works of Kinalızade Ali Efendi to investigate the aspect of political

emotion. The conclusion provides a plausible explanation as to why political actors continued to use the term “friendship” and contributes to research on the Ottoman Empire’s foreign relations with the Christian world.

**Mary D’Ambrosio, Rutgers University, “‘Mamma, Li Turchi!’ How Ottoman Pirates Destroyed the Southern Italian Coast – But Italy Had the Last Laugh.”**

**Abstract:** If Italy’s southern coasts feel empty, we can blame Barbarossa, and his fellow Ottoman-sponsored pirate raiders of the 16th and 17th centuries. Traumatized by repeated attacks, the villagers fled into the mountains, abandoning lives based on fishing and the sea, and taking up farming and sheep herding instead. That’s how theft, slaving and greed reshaped an economy, and Mediterranean culture, for a half millennium.

It was safer up there, but harder to travel or trade. So, these isolated hamlets grew suspicious and hermetic. It was a hand-to-mouth existence, then as now. Whenever they could, people left, for northern Europe and the Americas.

Conversely, coastal villages in Ottoman-protected lands often burgeoned into powerful cities. Barbarossa’s tomb stands proudly at the center of one of Istanbul’s most important neighborhoods, near the Sultan’s palace and the main Bosphorus harbor, the onetime gathering point for the Ottoman fleet.

Yet Italy has had the last laugh, rising in prosperity and power to overshadow the Turkey that once terrorized it.

I’ll discuss my research trips to several of these Italian villages, and to the Istanbul neighborhood where Barbarossa is buried, then draw conclusions about how these attacks helped shape modern Italian and Turkish geography.

**Sama Mammadova, Harvard University, “From Popular Credit to Royal Charity: Monti di Pietà in the Spanish Mediterranean 1500s – 1700s.”**

**Abstract:** The first monte di pietà, or a public bank that offered low-interest loans to the poor, was established in Perugia in 1462. Among the founders were a handful of radical Franciscans, who conceived the monti as grassroots initiatives that were to be run by citizens in collaboration with the local municipalities. As time went by, the monti grew in numbers and spread into Southern Italy in the sixteenth century, and, from there, to Spain, Malta, and Spanish-controlled territories in Northern Europe in the seventeenth century and the New World in the eighteenth century. As they disseminated throughout the Spanish Empire, the monti gradually became coopted by the imperial regime and transformed into state institutions. By using archival sources pertaining to the monti of Naples, Palermo, Trapani, Malta, and Madrid, this paper will discuss the reasons for this transformation and its significance in the context of the expanding authority of Spanish crown.

## **Friday, May 31**

**Session 7: 10:00 -12:00 am Central European Summer Time**

## **7A. Cross-Cultural Connections in the Medieval World**

**Chair:** Gabriela Cerghedeau, Beloit College

**Hakan Kilinc, Mugla S. K. University, "Epics Across Distant Shores: A Comparative Journey of Cid and Battalgazi."**

**Abstract:** The Anatolian and Iberian peninsulas, which attract attention with their similar geographical features and occupy the two corners of the Mediterranean in the east-west directions, have a special place in the cultural history of the Mediterranean as they are two geographies where parallelism in history is a fact. Without any doubt there is a need for concrete studies to determine to what extent such parallelism can be in this context. As a modest contribution to this need, our study attempts to compare the Anatolian epic of Seyyid Battalgazi with the Spanish epic of El Cid. This study is a unifying contribution to the comparisons made between Cid and the epics of Arabic literature and the comparisons made independently between Battalgazi and the epics of Arabic literature in the context of origin. In this context, by analysing and comparing these epics, our study tries to reach conclusions about whether they are fed from a common source and whether they are common cultural values of the Mediterranean world.

**Jonathan Wilcox, University of Iowa, "Deserts in Dorset and Camels in Mercia: Mediterranean Marvels at the Edge of the World in Saints' Lives Retold in Early Medieval England."**

**Abstract:** Medieval saints' lives often had a wide geographic spread and practices that seemed unremarkable (or at least imaginable) in an original Mediterranean milieu must often have seemed wondrous indeed when retold in an entirely different context. This paper will consider three case studies in which lives drawn from the desert traditions of the *Vitae Patrum* and the writings of Jerome were retold in early medieval England. I will show how stories such as the Life of Malchus, of Euphrosyne, and of Eugenia sometimes sparked perplexity and sometimes generated ingenious narrative humor as Mediterranean practices were translated to a far colder climate.

**James Morton, The Chinese University of Hong Kong, "An Athonite Legal Text in the Norman Salento: Arsenios of Philotheou's Synopsis of Divine Canons."**

**Abstract:** This paper will explore the ongoing connection between the Greek Christians of Norman southern Italy and Byzantium through an investigation of a 12th-century canon law collection known as the *Synopsis of Divine Canons*. Although it was first composed on Mount Athos (a monastic centre in northern Greece) in c. 1140 by the Byzantine monk Arsenios of Philotheou, the only surviving witness to the text is in a late-12th-century manuscript of the Salento peninsula, BnF gr. 1371. This manuscript was produced at the monastery of St Nicholas of Casole, the region's most important centre of Greek Christian culture. After introducing the manuscript and the text, the paper will argue that its transmission from Mount Athos to southern Italy demonstrates continuing intellectual and social contacts between the two regions more than a century after the Norman conquest.

**Gabriela Cerghedeau, Beloit College, "Foretelling the Future Across the Mediterranean: Dream Books, Somniale Danielis, and Prophetic Intersectionality in Medieval Iberia."**

**Abstract:** The great interest in dream divination in the Middle Ages in Spain is indicated by the survival of hundreds of extant versions and translations of Greek and Arabic oneiric manuals into Latin and European vernacular languages. This study primarily explores the prophetic dream books - *Somniale Danielis* and dream lunaria - in relation to, and as included among, other sciences of prediction. It examines the positioning of these texts in collections that likewise privilege medical and judicial astrology. In addition, it proposes that the copyists' principles of selection indicate the fundamental relationship established in medieval thought between oneiromancy and other fields that predict the future, affirming intersections between knowledge practices we would now treat distinctly as faith, science, or natural philosophy.

To that end, I analyze a group of codices preserved in the Spanish libraries of Madrid, Valencia, Salamanca, and Toledo, compiled between the twelfth to the fifteenth century, with the aim to advance the idea that the Iberian medieval theoretical framework and dream book tradition attest to the intellectual exchanges across the Mediterranean.

## **7B. Film Studies**

**Chair:** Vincenzo Selleri, Farmingdale State College SUNY

**Mary Elizabeth Allen, University of Connecticut, "Women's Lives Centered in Contemporary Moroccan Cinema."**

**Abstract:** Advocacy for women's rights encouraged the adoption of new policies in the 1990's and Mohammed VI's rule ushered in further legal reforms in women's favor, (2004 & 2011). However, recent cinematic productions expose a Moroccan society still plagued by gender inequities unresolved through legal frameworks. While Nabil Ayouch's film on prostitution *Much Loved* (2015) was banned from Moroccan screens, the public proved highly receptive to the filmmaker's *Razzia* (2017) which situates women's struggles among those of other oppressed figures. Meryem Benm'Barek-Aloisi's film *Sofia* (2018) explores deep shame in the aftermath of a child conceived out of wedlock. The following year, Maryam Touzani's *Adam* (2019) explored the same subject. In the presentation, I focus on the intersection of ongoing discourses on women's plight and roles in society, and contemporary Moroccan filmmakers' engagement with social issues (including women's and LGBTQ issues) through cinema that situates women the heart of the story.

**Asmaa Benbaba, University of Kansas, "Io Capitano: A Tale of Two Senegalese Immigrants."**

**Abstract:** *Io Capitano* is another film on immigration that depicts in an authentic way the journey of two Senegalese teenagers to Europe, more specifically Cecily, Italy. This film helps transmit reality as it is. In this paper, I look at the individual story of the main characters who remain humane from the beginning of the events to the end when they reach their destination, Italy. *Io Capitano* designates the Mediterranean Sea as the most desired place from the point of view of Seydou and Moussa. The film imparts all the pains experienced by the protagonists who later become heroes as well as other immigrants. The film invites the audience to powerfully criticize binaries of race, violence, individual

experience, and voices of the margin. The film also invites us to rethink the country of Libya not only as a geographical buffer that makes the crossing of the Mediterranean more challenging, but also as a reflection of the conditions in the aftermath of the civil conflict.

**Vincenzo Selleri, Farmingdale State College SUNY, “The World of Italian Horror: A Digital Resource for Film Studies.”**

**Abstract:** What is horror? Where does evil reside? Who are the protagonists of these macabre works of art? What is the relation between geographical setting, nature of the horror, gender of the characters, gaze of the narrator? What is the worldview of Italian filmmakers of horror, and how does this shape the audience's understanding of the relation between Evil and geography?

This project merges GIS and film studies to help answer these and other questions.

This hands-on presentation will allow attendees to perform searches and visualize on a map space, film genre, nature of evil, gaze of the narrator, gender of the protagonists and much more.

This is a work in progress that aims at becoming a collaborative tool which might one day include Euro Horrors, American horrors, and perhaps, all horror films ever made anywhere in the world.

7C. Women's Voices

**Chair:** Monica Garoiu, University of Tennessee Chattanooga

**A.Ebru Akcasu, Anglo-American University, “The Magical Realism of Retirement: Emine Semiye on Age, Gender, and Labor.”**

**Abstract:** This paper is a close examination of the literary devices employed in a newly discovered and never-published short story on gender, labor, and aging written in the eastern Mediterranean, in the early years of the Turkish Republic. The author of the work is Emine Semiye (1864/8-1944), a woman who lived and labored through the tumultuous end of the Ottoman Empire through the early years of the newly established republic. She was a social thinker whose name recognition, public visibility, and social commentary as a gender activist, political agent, author, and educator spanned the entirety of this transformative era but was nevertheless retrospectively rendered invisible and written out of history. This paper focuses on the language and the rhetorical devices she utilized to expose how formerly Ottoman women grappled with the constraints of gender and age in the early Republican workforce.

**Theresa Delaplain, University of Arkansas, “Artistry, Tenacity and Dedication from the Female Composers of the Paris Conservatoire in the 19<sup>th</sup> Century: Resisting Gender Discrimination in the Field of Music Composition.”**

**Abstract:** Although historically women have been discouraged from being music composers, many women could not stop their inner drive to create. These women persevered against

many odds and left behind a legacy of characteristic works revealing their own compositional styles. In this presentation, I will examine some female composers who were active either as students or faculty at the Paris Conservatoire between 1800-1920. I will look at their training, obstacles (especially those related to gender discrimination), styles, connection to one another, and significance in the field of music.

Included in this examination are Louise Farrenc, Pauline Viardot, Cecile Chaminade, Melanie Bonis, and Hedwige Chretien. All of these composers were also outstanding performers, and they were influential to other performers and composers.

**Monica Garoiu, University of Tennessee Chattanooga, “Veiled Voices of the Mediterranean: Assia Djebar.”**

**Abstract:** My paper examines the search for personal and collective identity in two of Assia Djebar's novels, "Fantasia, an Algerian Cavalcade" (1985) and "Nowhere in My Father's House" (2007). Testifying to Djebar's autobiographical project, these narratives are crafted as an entanglement of History, autobiography and women's discourse. Although the autobiographical writing provides a common thread through the complex structure of the novels, it is born out of a dual tension: on the one hand, that of saying "I" as a woman in the Algerian Muslim society where self-revelation is a taboo; on the other hand, that of writing in French, the "language of the enemy", in the postcolonial context. In my analysis, I will especially seek to explore the challenges and paradoxes of Djebar's autobiographical narratives affirmed as a plurality of hybrid subjectivities.

**7D. Shaping the Eastern Mediterranean**

**Chair:** Ismini Lamb, Georgetown University

**Elad Ben-Dor, Bar-Ilan University, “Internationalization – the Plan and the Reality: The UN and the Question of Jerusalem in 1948-1949.”**

**Abstract:** The internationalization of Jerusalem was one of the UN's central elements in the Partition Plan (November 29th, 1947) - The city and its environs were to be a separate body with special UN status. Although war erupted in Palestine, erasing the Partition Plan, the UN still tried to promote the internationalization idea that took shape several times. At the end of the 1948 war, Jerusalem was divided between Israel and Jordan, but in December 1949 the internationalization plan was accepted as a UN General Assembly resolution, winning renewed support. This decision caused an extreme diplomatic confrontation with Israel and Jordan, who refused to comply, and conducted a political struggle that led to the idea's dismissal. My lecture will examine the UN's handling of the question of Jerusalem in its first chapters of involvement in the Palestine question and is based mainly on primary sources from both UN and other archives.

**Ahmet Emre Dikyurt, Texas A&M University, “Generational Ethnography in Post-1974 Cyprus: Island Narratives and Shifting (Im)mobility through Nation-Making, Belonging, Identity, and Border Realities.”**

**Abstract:** Although scholars have explored the 1974 conflict in Cyprus, this event holds a unique position from an anthropological forced migration studies perspective. Through extended interviews, this study looks at both Greek and Turkish Cypriot perceptions of the events before the 1974 conflict and the 1974 conflict, casting light on forced migration within the conflict. This paper discusses how forced migration and ethnic cleansing divided the once-intermixed ethnic community. Additionally, this study looks at the transgenerational understanding of the ethnic, political, and geographical national divide of Cyprus through the dispersed communities. An understanding of the complex structure of the Cypriots from this study hopes to expedite the solutions to the issues of the current climate of the island.

**Ismini Lamb, Georgetown University, “Bending History: A Comparison of Turkey 1922 and Gaza 2023 on the Efficacy of Strategic Deception.”**

**Abstract:** Lesser powers can achieve strategic success through deception and propaganda when other indicators of success are highly unfavorable. The North Vietnamese forcing the United States to abandon South Vietnam is a case in point. Two other notable examples from the volatile Eastern Mediterranean are Turkish Nationalists’ resistance in 1922 and the Hamas war with Israel in Gaza (2023—present). The Turkish Nationalists were greatly inferior in military strength to the WWI Allies who defeated their predecessor, the Ottoman Empire, in WWI. Yet the Nationalists won, overcoming all the powerful WWI Allies: Britain, France, Italy, Greece, and the United States. This paper argues that strategic deception enabled by effective propaganda allowed the Turkish Nationalists to prevail and bend history, both actual and recorded, in their favor, and that the same model is both the most likely explanation for the Hamas attack on Israel and its only likely path to strategic success.

**Yosef Z. Liebersohn, Bar-Ilan University, “War and War Deities: Greece vs. Rome.”**

**Abstract:** Between the gods of war in Greece and Rome - Ares and Mars respectively. While Ares becomes a marginal god in the Greece pantheon, Mars becomes one of the most important gods throughout Roman history. On the other hand, the goddesses of war in both cultures express the exact opposite. Athena is a highly esteemed Greek goddess of war like the Roman Mars, while the Roman Bellona is just as neglected as the Greek Ares. After reviewing a number of unsatisfactory explanations, I will try to show, mainly with the help of Homer and myths related to Romulus, that these differences arise partly from different human codes between the two societies expressed in their attitude towards war and violence. These themselves derive from different geographical, climatic, and ethnic conditions going back to the Archaic and even to the Bronze Age when these two cultures, despite a common ancient source, developed differently.

**Zeynep Aktüre, Izmir Institute of Technology (IZTECH), “International Cooperation Possibilities Offered by Potential Mediterranean Silk Roads World Heritage Nominations Involving Turkey.” VIRTUAL**

**Abstracts:** The Silk Roads Programme is among UNESCO’s longest-running cultural projects that was revived in the 2010s after PRC’s announcement of the “Belt and Road” strategy. This has increased international visibility of the historic Silk Roads which resulted in their inscription on UNESCO’s World Heritage List as a transnational serial property. A parallel

initiative was an international online platform that held its first meeting in Xi'an (2015) as the starting point of the Silk Roads, and the second in Valencia (2016) as its westernmost major node. This reveals the Mediterranean aspect of the Silk Roads and Turkey's crucial position at their crossroads between two continents which had enabled continuity of Mediterranean trade even during the thirteenth-century Latin occupation of Constantinople thanks to Seljuk rejuvenation of Mediterranean and Black Sea ports. On this background, this proposal aims to discuss international cooperation possibilities offered by potential Silk Roads World Heritage nominations involving Turkey.

## **7E. Early Modern History and Culture**

**Chair:** Kiril Petkov, The University of Wisconsin-River Falls

**Marcus Höhne, Evangelisches Schulzentrum Bad Dübener, "The Earthly and the Supernatural: Music as a Means of Distinguishing the Contrasting Worlds of Shakespearean Mediterranean-set Plays."**

**Abstract:** Many of William Shakespeare's dramatic works include supernatural creatures alongside human characters, among them *The Midsummer Night's Dream* and *The Tempest*, two plays set in and around the Mediterranean Sea. This paper analyzes the music in these two plays in order to explore the ways in which their songs and instrumentations are used to distinguish between the earthly and the supernatural. In *A Midsummer Night's Dream*, two kinds of music and distinct instrumentations emphasize the duality of setting in the play's two worlds – the city of Athens and the fantastic world of the fairies. Similarly, the music and musical instruments called for in *The Tempest* acoustically distinguish Prospero and Ariel from the play's mortal characters. Music, I argue, is used in both works to enhance and define their earthly and supernatural characters, settings, and elements.

**Ayse Cicek Unal, Yale University, "An Empire on the Edge: Law, Autonomy, and Authority in Ottoman North Africa, 1650-1700."**

**Abstract:** This research explores the formation, projection, and challenges faced by the Ottoman Empire in its distant North African provinces. It investigates how, despite being geographically distant from the Ottoman capital of Constantinople, these regencies played crucial roles in establishing and maintaining Ottoman naval dominance in the Mediterranean Sea. Concurrently, they effectively navigated and mitigated European encroachments in the region. The study emphasises the regencies' vital role as facilitators in creating an autonomous legal space, enabling Ottoman negotiations with European rivals with increased leverage and reduced commitment. It argues that this region not only provided the empire with skilled admirals and seafarers for the royal navy but also acted as a protective barrier against European encroachments. The research aims to uncover the mechanisms through which the Ottoman Empire developed a political relationship that allowed for autonomy while solidifying the connection between imperial intermediaries and the Ottoman center.

**Kiril Petkov, The University of Wisconsin-River Falls, "Inventorizing Identity: The Meanings of Belonging in a Seventeenth-Century Cretan Family Bequest."**

**Abstract:** Mediterranean identities have garnered much attention as of late. Several approaches have been proposed in the place of the once reigning theory of “stable” or immutable identity model employed by the older scholarship of the region. The early modern period appears an especially fertile ground for research in this field, given the marked increase in the levels of entanglement of all kinds of belonging, from kin to profession to ethnos to politics to religion. This paper seeks to assess the heuristic worth of the current theories by exploring the identity dimensions of a prominent Cretan Greek family from the city of Chania through the inventory in the detailed inventory of family possessions in last testament of a member, Zorzi Mormori, dated in the last years of the War of Candia and now preserved in manuscript in the State Archives of Venice.

**Lunch: 12:00 - 14:00 Central European Summer Time**

**Session 8: 14:00-16:00 Central European Summer Time**

#### **8A. Perspectives on Religion and Politics in the Mediterranean World**

**Chair:** Maria João Marçalo, University of Évora, CEL- UÉ

**Kazuki Matsumoto, Kyushu University, “Sunnization in Ottoman Empire of 16th Centuries: A Comparative Analysis of Two ‘İlm-i Hāls’ Contents.”**

**Abstract:** Religion had a greater influence than ethnic or linguistic affiliations in shaping political dynamics in the early modern Ottoman Empire. Concurrently, numerous Islamic scholars endeavored to show the view of “authentic Sunni Islam” to the masses. Accordingly, this paper will focus on the view to clarify the religious politics of the Ottoman Empire in the 16th century by taking a look at Ottoman catechisms (‘İlm-i Hāl).

This paper will examine the contents of two ‘İlm-i Hāls written by Birgivî (d. 1573) and Aksarayî (d. 1543?). Both scholars strictly deny disbelief and call for the “renewal of faith (tecdîd-i imân)” for those who are considered to be in a status of disbelief, non-Muslim. They explained that the view of “authentic Sunni Islam” reflected the individual lawful status by using their own ‘İlm-i Hāl. This examination suggested that the framework of faith and disbelief is connected to politics and society.

**Etty Terem, Rhodes College, “Rational Faith for Modern Muslims: Defining Islam in Interwar Morocco.”**

**Abstract:** In 1936, Muḥammad al-Ḥajwī (1874-1956), the minister of education in the French Protectorate and an avid reformer of Islam and Moroccan society, wrote a very long and complex treatise entitled “The Firm Cooperation between Reason, Science, and Religion (al-ta’āḍud al-matīn baina al-‘aql wa’l-‘ilm wa’l-dīn).” In it, al-Ḥajwī argued that Islam was compatible with science and that there could be no contradiction between true scientific knowledge and the truths of Islam. Moreover, for al-Ḥajwī a collaboration between science and Islam was essential for the progress of civilization. He maintained that for all the

scientific and technological breakthroughs achieved, they have not improved man's conditions of life. Religion, he insisted, was a necessary ally to reason and science. In this presentation, I analyze al-Ḥajwī's treatise and explore its historical significance. I examine his legal reasoning and the specific references to fiqh and Islamic history he marshaled in support of his argument. I am particularly interested in interrogating the discursive formation of Muslim conceptions of cultural regeneration and social development and the articulation of modern Muslim identity that emerged in the context of colonial domination.

In confronting the meaning of al-Ḥajwī's ideas, I argue that *The Firm Cooperation* is al-Ḥajwī's most impressive and vigorous polemical defense of Islam. The treatise is an intricate debate with Mustafa Kemal (Atatürk) and his Muslim admirers (specifically, Ismā'īl Mazhar, Darwin's Arabic translator). In it, he sought to define Islam as a religion of progress and civilization, distinctively compatible with rationalism and scientific investigation. His goal was not only to validate his own reformist ideas but also to dispute the competing paradigm that adopted excessive Westernization and secularism as a model for modernity.

**Maria João Marçalo, University of Évora, CEL- UÉ, "Ex-Votos old and new: Language of Faith".**

**Abstract:** We will analyze a corpus of ex-votos written from Portugal, within the European functionalist framework, following the path of Martinet and Gutierrez, as well as Santana and Marçalo. We will also use epistemological contributions from social and socio-discursive linguistics within the scope of Caroline Miller's new rhetoric.

The tradition of votive offerings can be considered ancient and in this specific work, we are interested in the notes and captions that include ex-votos, whether pictorial or other nature such as pieces alluding to parts of the human body or even certain agricultural tools used at work.

Some studies have been carried out on ex-votos, especially in the areas of anthropology, history and culture. The primary objective of this work is to contribute to describe religious aspects from Portuguese. Ex-votos are public testimonies of gratitude for favors or graces achieved and are true testimonies of faith that last over time and in places of worship. Studying them from a linguistic point of view will certainly contribute to better understand the faith "written" in Portuguese.

**Andrea Zielinski, FU Berlin, Eventus Akademie, "People, Obedience and Territoriality: Ideas of Religious Colonialism, Fundamentalisms and Identities in Israel."**

**Abstract:** Are there religious fundamentalisms in Judaism and if yes, are they diametrically opposed to the secularism of a Zionist colonialism? Does the messianism of the Jewish orthodoxy account for the modern State of Israel?

The paper deals with the stress field between a religion that is applied in the antique and the contemporary West Bank. Judaism, or even better, the different Judaisms of multiple historical periods and regions were, of course, always political, power-political, and geopolitical.

"Israel has founded the term of national unity with the term of godly uniqueness and thus created the basic principle of a nation first." (Klatzkin, J. 1918: 191)

Leading on, from an eschatological identity with ethnic ideas of common ancestry, a situation of disruption arose. When one understands this in terms of 'nation' as 'territorial ethnicity', colonialism seems justified.

## 8B. Art and Artistic Visualities

Chair: Kathy Miraglia, University of Massachusetts Dartmouth

### **Kathy Miraglia, University of Massachusetts Dartmouth, "The Importance of Church Architecture in the Development of the Byzantine Panel Icon."**

**Abstract:** Until 200 AD, Christian architecture did not exist. Early Christian congregations were limited to gathering in inconspicuous domestic dwellings assembling in private homes, usually dining rooms (the anageion or hyperon) "high up open to the light" (Acts of the Apostles). "Extensive church building programmes began only after the emperors Licinius and Constantine legalized Christianity in the edict of Milan, where the church developed an iconography more distinctively Christian in both subject and form". The next phase of development is facilitated by the sudden influx of wealth in Christendom and the move of the emperor's capital to Constantinople (Hart, p. 12). As church architecture develops, the interior space is transformed into a concept of a theological and aesthetically coherent scheme of the cosmos through fresco and mosaic. This paper will examine early church frescos and mosaic iconography and its relationship to the development of Byzantine personal panel icon painting.

### **Hilary Haakenson, California State University, Pomona, "Where Wisdom and the Wanton Twine: Sergianni, Solomon, and the Queen in the Shadow of Vesuvius."**

**Abstract:** This paper examines the radiant but understudied frescoes that adorn the Cappella Caracciolo del Sole of San Giovanni a Carbonara in Naples, Italy. Sergianni Caracciolo, who built the chapel in 1427, was the formidable prime minister of Queen Joanna II of Anjou-Durazzo. He was also her lover. However, in 1432, the violent power struggle between the two led the Queen to devise his assassination. Thereafter, Sergianni's family completed the elaborate decoration of the chapel. In 1432, the family erected his tomb, and circa 1438, they commissioned Leonardo da Besozzo and Perinetto da Benevento to paint the frescoes of the Life of the Virgin, the Hermits in the Desert, and full-length saints and portraits. Building upon scholarship by Anna delle Foglie (2011) and others, my talk demonstrates how, despite Sergianni's ignominious demise, the chapel integrated references to the cathedral of Naples and to royal Angevin patronage to simultaneously glorify Joanna II, the Virgin, and Sergianni himself while enhancing the spiritual topography of San Giovanni a Carbonara.

### **Barbara Watts, Florida International University, "Observations on Masaccio's Expulsion of Adam and Eve (Brancacci Chapel, Sta. Maria del Carmine, Florence)."**

**Abstract:** This paper reconsiders Masaccio's Expulsion of Adam and Eve (1426-26), Brancacci Chapel, Sta. Maria del Carmine, Florence) a deserved perennial in Art History Survey and Renaissance courses. It offers new and revised assessments of the work's appearance and meaning, most notably with respect to the pair's bodies and gestures; and, based upon recent trends in art historical scholarship, it suggests a perspectival approach to Adam's decidedly misshapen leg. These observations, it argues, may, in turn, affect one's understanding of Michelangelo Buonarroti's treatment of the subject on the Sistine Chapel Ceiling (The Vatican, c. 1508-12).

**Paolo Tabacchini, Masaryk University, "For an Iconography of Emotions: A Warburgian Reading of Poliziano's Stanze per la giostra."**

**Abstract:** What is the relationship between image and text? Is it possible to speculate a continuity between a visual image and a mental one? Is there an "opsis", a proper category in which to frame the visuality of texts as a phenomenon of imagery? Moreover, what epistemological role can it play in the field of comparative analysis of cultures, of the Mediterranean area in particular, a privileged place for mutual contacts and influences between different cultures? The presentation proposes a methodological framework with which to address the topic, i.e. Aby Warburg's semiotic-cognitive theory, which has its core in the concept of pathosformel: "the primitive words of passionate gesture language" and the "emotionally charged visual trope[s]". This perspective, in addition to being illustrated in its structure and implications, will be implemented through the case study of the imageries of the Stanze per la giostra poem by Angelo Poliziano, a masterpiece of the Italian Renaissance that, since its genesis, has been in direct relationship with other artistic "visualities" such as the Renaissance jousts, Italian gardens, Greek-inspired paintings and sculptures of XV century Florentine culture.

### **8C. Medicine and Culture from the Early Modern Era to Today**

**Chair:** Alexandru Balas, State University of New York at Cortland

**José-Luis Gastañaga, University of Tennessee, Chattanooga, "Medical Lore and Literary Tradition in Celestina."**

**Abstract:** Celestina, the late 15th century Spanish classic, is not only a love story with a tragic ending. Additionally, it is a story where discourses of medicine and moral philosophy are constantly present in the words and the actions of its different characters. Each character shows specific traits of personality that could be based on humoral theories, but the literary representation takes lead. Thus, Calisto and Melibea, the protagonists, suffer lovesickness and show the relevant symptoms. However, they are presented as examples of wasted youth. Medical discourses circulated widely in 15th century Salamanca, where Celestina was conceived and written, but in the hands of talented writers of literature they were used to provide realism to a story destined to work as a warning. In this paper, I analyze the characterization of the female characters in Celestina with attention to medical lore, literary tradition, and the didactic goal evident in its paratexts.

**John Dagenais, University of California, Los Angeles, “Translating a Medieval Valencian Classic: *The Spill* of Jaume Roig.”**

**Abstract:** Fifteenth-century Valencia outshone most other Iberian cities in population, wealth, Mediterranean trade, and culture. It was home to the poet Ausiàs March and to Joanot Martorell, author of *Tirant lo Blanch*. Another classic of Valencia’s Golden Age is less well-known: the *Spill* (“Mirror”) by medical doctor Jaume Roig. It has been compared to Boccaccio’s *Decameron* as well as to his *Corbaccio*. Its relative obscurity outside the world of specialists on medieval Iberian texts is largely due to its difficulty: it is written in 16,247 lines of verse, but each verse is but 4 syllables in length. This makes for a telegraphic and syntactically complex text. Another difficulty is the richness of its lexicon, reflecting the Mediterranean contacts of the city itself, and the specialized medical lexicon known to the author firsthand. The paper discusses these, and other issues involved in my translation of this unique text into modern English.

**Alexandru Balas, State University of New York at Cortland, “The Perspectives of a Transylvanian Traveler in the Eastern Mediterranean (Turkey, Lebanon, Palestine, and Egypt) in the 19<sup>th</sup> century.”**

**Abstract:** Johann Martin Honigberger, a native of Brasov (Kronstadt), Transylvania, left his home in 1815 to travel the world and practice medicine. A book detailing his adventures over 35 years in the East was first published in 1852. My research focuses on the 16 years Honigberger lived around the Eastern Mediterranean in Constantinople, Anatolia, Aleppo, Lebanon, Jerusalem, Cairo, and Damascus. This adventurer interacted with Turks, Arabs, Kurds, Druze, Maronites, but also Greeks, Armenians, and Germans. He introduced vaccination to parts of Syria and Lebanon saving many lives this way. He visited ancient ruins, and collected artifacts from Baalbek, Egypt, Jerusalem, and Palmyra. He met with other famous travelers to the Middle East such as Lady Hester Stanhope, and the natural scientists Dr. Ehrenberg and Dr. Hemprich. This paper aims to place the travels of Dr. Honigberger in the larger context of events taking place in the Ottoman Empire at that time.

**Deniz Yucel, William Paterson University of New Jersey, “Covid-19 Pandemic and its Impact on Family Climate among German Families.” VIRTUAL**

**Abstract:** Using data on 2,832 individuals from the COVID-19 survey of Pairfam (conducted between May and July 2020 in Germany), this study examines the impact of the pandemic on family climate, namely feelings of happiness, anxiety, stress, comfort, and conflict. Results showed that the sample reported higher anxiety, stress, and conflict (and lower happiness and comfort levels) than before the pandemic. Moreover, this research tests whether these differ by gender and parenthood status. Results concluded that where men reported higher levels of conflict and lower levels of happiness than before the pandemic, women reported higher levels of anxiety and stress than before the pandemic. Finally, these gender differences are the same regardless of parenthood status (i.e., whether the individual was a parent or not). These results highlight that the COVID-19 pandemic significantly affected private and family lives. Moreover, the results suggest that the

pandemic has emphasized gender inequalities within families, whereas this period, detrimental to everyone, has reduced the gap between parents and non-parents.