



17th Annual Mediterranean Studies Association Congress
University of Málaga, Spain
Aula Universitaria de Marbella
Hospital Real de la Misericordia
Marbella, Spain
May 28 – May 31, 2014

ABSTRACTS

Wednesday, May 28
Aula Universitaria de Marbella
Hospital Real de la Misericordia

5:00 PM Registration opens
6:00 PM Opening Session

Thursday, May 29
Aula Universitaria de Marbella
Hospital Real de la Misericordia

09:00-11:00

1A. Ancient Mediterranean I: Deciphering Ancient Texts
Chair: Elad Filler, Ben-Gurion University of the Negev, Israel

Esther Eshel, Bar Ilan University, Israel, “New Divination Ostraca from Maresha”

The excavations conducted at Maresha have yielded for study more than 400 Semitic inscriptions. The main body of this corpus consists of ostraca written in Aramaic, dated to the Hellenistic period. Included in this collection are groups of more than a hundred Aramaic ostraca that share a common formula of: "If X... Then Y", or "if X... thus...Y", as well as: "if not". Some include the words: "Thus, it is from the gods". The texts have not been not fully deciphered yet, but from what we can read at this point, in the majority of these inscriptions no specific divine

entity is identified, nor is a personal name used. Lately we were able to read on some of them the divine name of the Edomite QWS; therefore, apart from some Edomite owners, the ethnicity of most of the owners of these inscriptions is unknown, but we don't believe that they were Jews. In my lecture I will give some examples of the technical terminology relating to magic, omen and the law that reflects different genres in these newly discovered texts, and try to identify a possible context of such unique Aramaic inscriptions.

Elad Filler, "The Biblical Eunuch in Philo of Alexandria's Exegesis" [פילון של בפרשנותו המקראי 'סריס' ה'] האלכסנדרוני

This paper deals with the allegorical significance attributed by Philo of Alexandria to the biblical account in Genesis 39 relating to Potiphar: Pharaoh's saris. True to his manner, Philo transfers external biblical events to events occurring inside the human soul through allegory, hence the biblical Joseph, son of Jacob, as well as Potiphar and spouse, assume allegorical importance. In order to extrapolate upon the allegorical exegesis of Philo to Pharaoh's saris I will compare Philo's understanding of the biblical saris to the understanding of various translations of the term saris as appear in the Septuagint as well as to Aramaic translations of the Bible. Philo's use of the term *eunuchus* from among the definitions of Pharaoh's saris appearing in the Septuagint, raise difficulties in view of Roman law relative to the saris and clarify Philo's need for allegorical commentary which contributes to solving problems otherwise created through a literal understanding of the Bible.

Yosef Z. Liebersohn, Bar-Ilan University, Israel, "Using the Septuagint to Restore the Original Meaning of the Hebrew Text" [העברי בטכסט מקורית משמעות לשחזור השבעים השימוש בתרגום]

It has long been agreed that the Septuagint, composed by the Jewish community in Hellenistic Alexandria, can be used in restoring original meanings and readings of the Hebrew text of the Bible, distorted during the long period of transmission. In this paper I shall present as a test-case a verse taken from Isaiah 63, 9. In its Hebrew version this text presents various problems concerning both content and grammar, having to do with the tension between the Hebrew word לא which the tradition (Masoretic Text) reads as לו. Almost all commentators have tried to solve these problems, but with no complete success. These problems can easily be solved by a simple comparison with the Septuagint. The original Hebrew text was transmitted orally without punctuation and it is only natural that some mistakes would occur. Moreover, by deciphering the correct significance of the original Hebrew version, I shall argue that the origin is to be found here of an old Midrash appearing in the Passover Haggadah, according to which the Israelites are saved by God Himself with no angel acting as mediator.

1B. Literature I

Chair: Adam Goldwyn, North Dakota State University

James P. Gilroy, University of Denver, "Madame de Staël and Napoleon"

The relationship between Germaine Necker, author and high society hostess, and General, later, First Consul, later Emperor Napoleon Bonaparte, went through several dramatic transitions. At first a mentor to a rising young patriot, through whom she hoped to exert political influence, she became an outspoken critic of his autocratic rule. As result, she was exiled from her beloved Paris for over ten years. In her historical works about the French Revolution and in her autobiographical writings, she cast herself, not without some reason, in the role of victim of a cruel predator. The constant theme in her lamentations about his treatment of her is that Napoleon lacked any feeling of *enthousiasme*. She writes about this sentiment in her novel on

Italy, Corinne (1806), and her book *On Germany* (1813), the publication of which Napoleon suppressed at the last minute in 1810. Enthusiasm is an openness to the infinite in art, religion, nature, moral idealism, and human emotions. People who enjoy such an elevated outlook are a minority, a happy few, often persecuted by the more shortsighted and materialistic majority. Madame de Staël views herself as such an exemplar of *enthousiasme* who is victimized for her more spiritual vision by an overly ambitious, megalomaniacal, and even sadistic tyrant who sacrifices all that is pure and noble for his own selfish ends.

Adam Goldwyn, “Joseph Eligia (1901-1931) and the Jewish Question in Greece: Zionism, Assimilation and the Struggle for Modernity”

Joseph Eligia (1901-1931) is one of the most fascinating writers of the early 20th century. Through his poetry, translations and literary criticism, Eligia became the most prominent Jewish writer in Greek and the most prominent Greek writer about Judaism. This paper examines Eligia’s radical engagement with the pressing question facing Jews in Greece and across Europe and the Mediterranean: how to embrace modernist political and literary ideas while also adhering to traditional forms of Judaism. Through an analysis of Eligia’s own Zionist and Communist poetry and, more importantly, through his literary and biographical essays on Jewish writers, Eligia sought to refashion Jewish history to exemplify modernist national and secular ideals. Eligia was both a fervent Zionist and a believer in the possibility of Jewish assimilation into European and Mediterranean society. Two of Eligia’s most influential critical essays were biographical and literary studies of Judah Halevi, the famous medieval poet and spiritual father of modern Zionism, and David Frischmann, a late 19th and early 20th century writer who was among the founders of modern Hebrew literature. A close reading of Eligia’s essays on these two authors demonstrates how Eligia characterized them as avatars of his own historical context; as men and poets, Eligia celebrates their balancing of Jewish tradition with secular Mediterranean culture. Eligia’s own poetry demonstrates these same concerns, as they use modernist poetic forms but traditional diction to balance the competing concerns of religious and secular culture, assimilation and Zionism, and modernity and tradition.

Fernando Gomes, University of Évora, Portugal, “The Interaction with the Alterity in Paul Bowles’s ‘A Distant Episode’”

This paper aims to demonstrate that "A Distant Episode" expresses the essence of Bowles' fiction, i.e. the futility of racial interaction and Western vanity in its dialogue with the "other". In this short story, Bowles reveals all his literary potential, exposing the tragic effects of confrontation with the alterity and above all, the ensuing disintegration of the identity. In the author's depiction of the interaction with the alterity, we highlight the Western presumption in the relationship with the "other", who, for his part, hides his identity and refuses the assimilation. This paper also focuses on the presence of stereotypes from the colonialist discourse, such as the perfidy and savagery which, while motivating ambivalent feelings – a mix of attraction and repulsion – determine the impossibility of cultural transposition and the ineffectiveness of the dialogue between races.

Ralph Heyndels, University of Miami, “‘Blanked’ Crossings of the Mediterranean in the Works of Abdellah Taïa”

Several autofictions by Moroccan writer Abdellah Taïa entail the crossing of the Mediterranean at a significant moment of the narration. Still, while the passage of /over the Mediterranean plays a seminal role, the latter is completely "blanked" and its significance stays implied as part of the narrative strategies deployed within the novels at stake. My paper will

question/interrogate such "silence" (along with its rare exceptions) and try to related it to the dialectics of proximity and distance between the south and the north of the Mediterranean within the symbolic economy of (im)migration, exile and return, simultaneously exhibited and withdrawn in the fictional imaginary. A reflection on the ethical and political dimension of such problematic will conclude the critical analysis to be presented.

1C. Shakespeare's Mediterranean

Chair: Richard Raspa, Wayne State University

Richard Raspa, "Inside the Hermeneutic Circle: Brutus, Cassius, and Caesar in Shakespeare's *Julius Caesar*"

This paper uses Gadamer's notion of the Hermeneutic Circle to explore the ways Cassius and Brutus interpret the action and language of Roman leader Julius Caesar. Gadamer argues that people bring into the interpretative act a set of "prejudices" or presuppositions about the way things are. The process of making sense is a circle of passing over to the other's "horizon of consciousness" and back again to the self in a continual movement back and forth until meaning is made and the truth is revealed. In Shakespeare's play, Brutus and Cassius have preconceptions about Roman society and Caesar's intention to become emperor, to subvert the Roman Republic, as well as to deprive citizens of privilege and freedom. While Brutus and Cassius face the question of what Caesar means by what he says and does, ultimately they abandon the Hermeneutic circuit of making sense of things. The conspirators set in motion the tragedy when they relinquish the search for truth as the ground for understanding and rather construct meanings to justify their aspirations for freedom through conspiracy and assassination.

Sergio Costola, Southwestern University, Georgetown, Texas, "London's Venice and Shylock's Rialto"

Shakespeare's *The Merchant of Venice* is powerfully focused on issues of nativity, foreignness, law and profit. This essay suggests that the play can be read in relation to England's investment in Italy, and in particular, in the context of the textual life of the grammarian John Florio. We argue that Shylock's speaking idiom, like Florio's text, shows a linguistic awkwardness that provides insight into the formation of the modern city.

Brian J. Harries, Concordia University Wisconsin, "Acts of Memory in *Troilus and Cressida*"

Shakespeare's *Troilus and Cressida* deals with some of the most recognizable figures from the realm of both the Greek and Roman epics. Yet, while the names of these characters might be immediately familiar to an audience, their defining stories and characteristics are anything but stable. Throughout the play, characters reconstruct memories—both their own and one another's—to create coherent narratives and make sense of their present moments. Individual identities in the play remain dependent on the shared narratives and memories that characters can establish with others in their immediate context. These narrated memories, however, are often in conflict with the audience's own memorial reconstructions of the characters' identities. This paper will explore the way that the play utilizes the interaction between these various kinds of remembering to engage, and possibly subvert, the traditional epic project.

David M. Bergeron, University of Kansas, "Shakespeare's Intents in Tents"

Half of Shakespeare's plays include references to and representations of tents. This paper explores what the dramatist means by such widespread and diverse use of tents. I begin with an early comedy, *Love's Labor's Lost* and the tents stationed in the fields; here they become the temporary residence of the Queen of France and her retinue, who have come to visit the King of

Navarre and his would-be celibate scholars. The tents become a means of keeping love at a distance. Even though the men claim to love these women, the women remain cool to their advances and see them for the jests that they are.

Richard III includes numerous references to tents, all in Act Five. This play demonstrates the use of tents on the battlefield, fulfilling mainly a practical function. But they also allow a space of reflection. Eleven of Shakespeare's plays, ranging over English and Roman history, represent tents.

My primary focus, however, will be on *Troilus and Cressida* and the Greek tents stationed outside of Troy's walls on the Dardan plains. These tents serve military purpose, of course; but, I am primarily interested in Achilles' tent. I find it the most complex and intriguing tent in all of Shakespeare. Achilles occupies this tent with Patroclus, setting off much speculation about their relationship. His tent threatens his fellow Greeks, it mocks them, it satirizes them, and it eroticizes same-sex love. Small wonder that his compatriots desire to "untent" Achilles (the first recorded use of that word in the *Oxford English Dictionary*). Troilus answers the question of "when is a tent not only a tent?"

1D. Ancient Mediterranean II

Chair: Susan O. Shapiro, Utah State University

Susan O. Shapiro, "The Seven Sages as Performers of Sophrosyne"

The Seven Sages of ancient Greece were famous for their practical wisdom, their political activities, their competition for a golden tripod, and for the pithy proverbs through which their wisdom was expressed. They lived during the late 7th and early 6th centuries BC. Although several lists with different Sages have come down to us, the most frequently cited list includes: Thales, Solon, Chilon, Periander, Pittacus, Bias, and Cleoboulu.

This presentation will have three parts. First, I will summarize what is known about the Seven Sages and discuss the current state of scholarship about them. Next, I will attempt to add to this scholarship by focusing on their most characteristic quality, that of sophrosyne (self-knowledge and self-restraint), a quality that has been neglected in recent discussions. Finally, I will briefly assess the importance of the Seven Sages to the history of Greek thought.

Ashley Bacchi, Graduate Theological Union, Berkeley, California, "Smooth Operator: Rome as Mediterranean Mediator, the Case of Crete"

Arthur Eckstein's *Mediterranean Anarchy, Interstate War, and the Rise of Rome* contextualizes Roman militarism in order to counter the image of the 'belligerent' warmonger that W.V. Harris's *War and Imperialism in Republican Rome* makes it out to be. Analysis of Republican Rome's foreign policy reveals non-invasive tactics that facilitated its new role in the power structure of the Mediterranean. The power plays along the Mediterranean had far-reaching effects due to intricate alliance networks. A case study on Roman arbitration in Cretan politics offers insight into the mechanics of Republican strategic thought. Rome could have taken advantage of civil war in 2nd century BCE Crete and attempted to do what even Alexander the Great had been unable to do, conquer the island. Rome's apparent deference to Crete's independent position supports Roman consciousness of these 'ripple effects' and a desire to strategically integrate itself into the broader Mediterranean network.

Kalomira Mataranga, Ιόνιο Πανεπιστήμιο (Ionian University), "Kephallenia and Kerkyra in a Comparative Perspective, 5th Century BC – 2nd Century AD"

Aim of the present paper is to discuss and shed more light in a comparative perspective, to the strategic significance of the two largest Ionian Islands – Kephallenia and Kerkyra- from Classical to Roman times. Their location on important sea routes, their good, protected harbours in addition to the possession of navy made them rather valuable to the rival great powers of the period. Although both islands were used as military naval bases by war fleets and as ports of call and trading bases by commercial ships, their development followed a different course. Aim of the paper is to focus on the diversity of the two islands and evaluate the local historical trajectories beyond common trends. Un understanding of the history of the two islands involves recognition of individual evolution, but also outside influences that affected them.

Gil Gambash, University of Haifa, Israel, “Classical Athens: Ends and Means”

The field of maritime history in the Mediterranean naturally bears on the discussion of the grand strategy of ancient empires in the region, but has yet to be investigated from such a perspective. The proposed paper will focus on the Classical Aegean, seeking to establish the extent to which the Athenian Empire’s efforts in acquiring and maintaining its mammoth maritime capabilities may be ascribed to a grand strategy at work – basically defined by modern scholars as ‘the constant and intelligent reassessment of the polity’s ends and means’ (Kennedy 1991).

Among other aspects, the paper will examine Athenian conduct during times of routine and crisis, evaluating the presence of such grand strategic tenets as the efficient use of manpower; central military inventories; muster roles and orders of battle; information services; support services; logistical organization; a central decision-making process; rational objectives of war; and, finally, discrimination between wars of survival and wars of glory (Whittaker 2004). Mostly based on the examination of the Roman legions, ancient historians usually reject the viability of grand strategy in antiquity. Classical Athens may well put this notion to the test.

1E. Medieval Studies I

Co-Chairs: Megan Moore, University of Missouri & Patricia Zupan, Middlebury College

Megan Moore, “Negotiating Power and Authority: Women’s Work in Translating Mediterranean Culture”

While much scholarship has accepted and moved beyond the role of men in creating, exchanging, and modifying power around the Mediterranean, women’s work – especially in the pre-modern period—has been less systematically explored. In this paper, I start from the premise that women participated in the movement of cultures, empires, and narrative around the Mediterranean, even in a period in which they were systematically disenfranchised, during the Crusades.

This paper will examine how medieval literature written in Old French and Medieval Greek imagines women to hold positions of authority and to wield power over the transmission of identities in cross-cultural marriage during the twelfth and thirteenth centuries. Specifically, I examine Cliges, Digenis Akritas, La Chanson d’Orange, and La Belle Helene de Constantinople to explore how women’s work was essential to creating what I am calling a “Mediterranean” nobility – a class and kind of people whose common desires for exotic goods stretched around the Mediterranean.

Responding not only to conversations in medieval studies about cross-cultural scholarly understanding between “western” and “eastern” medieval studies, gender studies, and the circulation of knowledge in the Mediterranean, this paper also invites modern Mediterranean scholars to consider received notions about power, the household, and gender that permeate modern discourses, as well.

Oueded Sennoune, Center for Alexandrian Studies (CEALEX), Alexandria, Egypt, “The Lighthouse in the Miscellanies of Yūsuf b. al-Shaykh”

The famous Lighthouse of Alexandria is the subject of many descriptions in geographical and historical arabic literature from the Middle Age. Those source texts are precious testimonies, even if some of them are only copies and do not apport anything new. But among all these authors, the philologist from Malaga, Yūsuf b. al-Shaykh (1132-1207), stands out. This later is the author of a book titled *Kitāb alif bā'*, qualified of miscellanies by the islamologist Miguel Asin Palacios. This work is interesting at several levels. On one hand, we can read a very accurate description of the Lighthouse of Alexandria that Yūsuf b. al-Shaykh made with measurement equipment during his pilgrimage in 1165. We have no other work with as detailed description of a monument in the Middle Age or even before. On the other hand, the author illustrates the different fields of knowledge and its components that one's must acquire to be a part of intellectual sphere in Malaga in the 12th century. In this study, we propose to discover the peculiarities of this architectural survey.

Suna N. Guven, Middle East Technical University, Ankara, Turkey, “Roman Monumental Fountains in Asia Minor”

Connected to efficient and elaborate water-transportation systems, Roman monumental fountains were certainly amazing products of hydraulic engineering. Even more important, however, they were also highly visible tokens of urbanization which not only affected but manipulated the perception of the cities for local citizens and visitors alike. For this reason, they constituted popular venues of benefaction for those who wanted to promote their name through easily identified public benefit. The conspicuousness of these public fountains in the urban fabric could attain spectacular scale and form which brought to mind the highly ornamented and tiered facades of permanent stage settings in Roman theaters. This presentation will highlight both the visual and social impact of Roman monumental fountains (*nymphaea*) through selected examples from Roman Asia Minor. The Roman penchant for broad panoramas enhanced by water and the notion of urban privilege will be discussed as an outcome of architectural ambition.

Patricia Zupan, “Siena: A Virtual Jerusalem in Duecento Visual Culture?”

Odericus's 1215 *Ordo* of Palm Sunday for Siena's Duomo is the first known association of the city with a New or Second Jerusalem, itself a commonplace of Italian medieval communal cities intent on establishing their temporal and spiritual prestige, power, and autonomy. Funded by the Sienese commune, in the Trecento the Lorenzetti brothers fully exploit the civic potential of this association in sacred narratives, set in the Holy Land, and in secular Italianate scenes, both of which represent idealized architecture and cityscapes either generally or clearly identifiable with Siena itself. While this Trecento mode of establishing the Sienese Commune's urban identity and consciousness is widely studied, earlier Duecento modes of visually representing as Siena as a New Jerusalem are less well-understood under this rubric. In analyzing what I believe are more rudimentary versions of this representational mode, I will present and analyze city seals, manuscript illumination, fresco, and panel art, to explore if and how this association in visual culture develops in tandem with Duecento Siena's communal history and ambitions.

Thursday 11:15 – 1:15

2A. Mediterranean Cultural Heritage

Chair: Tamar Alexander, Ben-Gurion University of the Negev, Israel

Sabine Haenni, Cornell University, “Claiming the Mediterranean in 2013: A View from Southern France”

Designated as a “European Capital of Culture” for 2013, the port city of Marseille fully embraced the Mediterranean as a cultural category. The year marked the opening of the Museum of European and Mediterranean Civilizations (MUCEM), the first French national museum outside of Paris, as well as the adjacent Villa Méditerranée, and saw numerous other exhibits framed around the concept of the Mediterranean. This paper looks at some of these exhibits and festivals—most specifically the exhibits “Blue and Black,” “A Day in the Mediterranean,” “Mediterraneans,” “Further than the Horizon: Mobilities in the Mediterranean,” “2031 in the Mediterranean,” and the Cinemed film festival in Montpellier. While the Mediterranean functions as a way of branding a struggling, Southern European city, it also mobilizes much more complicated configurations. I am particularly interested in the different ways in which national boundaries are challenged and how multiple modes of programming and installation practices evoke lacunae, ellipses and rifts, where the possibility of a heterotopic Mediterranean space emerges, albeit one largely addressed to a European spectator.

Tamar Alexander, “The Prophet Elijah and the Virgin Mary: Iberian and Jewish Magic Spells as an Expression of Cultural Identity”

This lecture is part of a comprehensive project I am conducting on Sephardic magic spells. The corpus we have found consists of 200 incantations in Judeo Spanish, Hebrew, and Aramaic from 8 manuscripts and other printed sources in books such as collections of charms and folk healing. The incantations, just like other components of Sephardic culture, are influenced: (1) from the culture of the country of origin, Spain; (2) from the culture of the countries in which the Spanish exiles lived (such as Turkey, Greece, or the former Yugoslavia) and (3) from internal Jewish canonic Hebrew sources, such as the Bible, Midrashim, and the Talmuds. In this lecture, I wish to look at the cultural links between Jewish incantations and Spanish Christian incantations: (a) parallel or identical incantations that moved easily from one culture to another; (b) incantations that underwent processes of change and adaptation to Jewish culture; and (c) uniquely Jewish incantations. We shall construct the comparison according to parameters of: Text (as structure, form, and content, such as the figures appearing in the incantations, and main motifs; Texture (language and formulations, mainly openings and closings), Context, (healer, patient, place and time). The unique Jewish texts are usually written in Hebrew or Aramaic and performed by man. Women’s incantations are written in Judeo Spanish and cross cultural and religious boundaries more easily than those of men. But most of them went through process of changes and adaptations passing from the Spanish Christian society to the Sephardic Jewish society. These changes enabled the magic spells to become a part of the Jewish cultural identity.

Richard Pfeilstetter, Universidad de Sevilla, “The Mediterranean Diet: Identity Politics, the Food Industry and Health Research”

Our contribution conceptualizes cultural heritage as a social process of conversion of cultural elements into economic, social and symbolic capital. The official heritage discourses related to identity, sustainable development, preservation or cultural diversity, are hiding the agendas of stakeholders related to business, politics and science. We present the case of the Mediterranean diet recently placed on UNESCO’s Representative List of the Intangible Cultural Heritage of Humanity.

Gülçin Coskun, Istanbul Kemerburgaz University, “Can Democratization Continue in a Dominant-Party System? A Turkish Case Study”

The dominant-party system constitutes an uncommon category in the classification party systems. The definition given in the manuals of political science underlines two basic criteria of the dominant-party systems. Firstly, it is necessary to have a competitive struggle at least between two parties. Secondly, the political system should be dominated by a single major party that stays in power for a long period. The Liberal Democrat Party government in Japan, the Congress Party in India and the Christian Democrats in Italy are commonly used as examples of the dominant-party system. One of the common features of these historical examples is the fact that the corruption plays an important role in the loss of power. This paper aims to analyze the correlation between the dominant-party system and the corruption. After clarified the components and the working of the dominant-party system, the paper will study two examples to concretize theoretical claims. Italy case will be studied as an historical example from the Mediterranean region. The second case will be the Justice and Development Party in Turkey.

2B. The Intercultural Hybridity in Mediterranean Civilizations I

Chair: Yong Su Yoon, Institute for Mediterranean Studies, Busan University of Foreign Studies, Korea

Sebastian Mueller, Institute for Mediterranean Studies, Busan University of Foreign Studies, Korea, “Shedding Light on the Dark—Examining the Burials of the Dark Age Community in Lefkandi, Euboea”

The so-called Dark Ages in the ancient Greek world are despite significant progress in archaeological research still an era of numerous enigmatic aspects. The Iron Age’s settlement remains and cemeteries of Lefkandi on Euboea belong due to extended excavations and exemplary publications to the few archaeological locations which are capable to give deeper insights on a local community of that time. The presentation will explore the rich data set from the graves based on quantitative and qualitative approaches in regard of their explanatory power to reconstruct the structure and organization of the local society. The research results will be contrasted on one side with the hints from ancient literature and on the other side with recent scholarly discussions of the Dark Age societies.

Jee Yeon Jang, Institute for Mediterranean Studies, Busan University of Foreign Studies, Korea, “Latin Grammar at School”

Latin education at school has a long history in the west spanning over two thousand years, from the ancient to the modern period. The need for learning the Latin language differed from period to period, and different periods produced distinct types of grammar books of their own, although they faithfully adhered to the basics of Latin grammars and teaching methods established in Antiquity. This paper aims to explore how the rudimentary teaching of the Latin language was conducted in classrooms in those two periods by analyzing a few Latin grammar books written in question and answer format. Particular focus will be given to the Latin parsing grammars of the early Middle Ages. The medieval parsing grammars draw our attention in that they use the traditional contents and forms of ancient Latin grammars, yet in such a quite innovative way as to create a peculiar type of grammatical education. Apart from this kind of technical innovation, the early medieval parsing grammar is also a good indicator of the impact of the dialectical notions on the grammatical discourse in the ninth to the twelfth centuries. The grammatical texts to be discussed in the papers are Donatus’ *Ars Minor*, Priscianus’ *Partitiones*,

Alcuin's Dialogus Franconis et Saxonis de Octo Partibus Orationis and several medieval parsing grammars from the early medieval period.

Duck Chan Woo, Institute for Mediterranean Studies, Busan University of Foreign Studies, Korea, “A Study on the Alevi Issue in Contemporary Turkey”

The Alevi issue is one of the obstacles to Turkey's participation in EU. Turkey's application to accede to the European Union was made on 14 April 1987. But the membership bid has become a major controversy of the ongoing enlargement of the European Union until today. The Alevi issue is one of the most complicated and, at the same time, largely misunderstood problems in Turkey. This paper would serve us better to think of contemporary the Alevi issue and try to the possible solution of this issue. Fortunately, the ruling AKP government has undertaken a series of steps to understand and respond to Alevi identity-based claims in 2007. Popularly known as the "Alevi opening" (Alevi açılımı) process, the initiative is the first systematic effort to deal with identity-based discontents of the Alevis. This step is also part of the broader policy of "democratic opening," which intends to address the burning problems of various identity groups in Turkey. The stated objective of the "democratic opening" is to reconcile the Turkish state with the marginalized segments of Turkish society.

Heejung Kim, Hankuk University of Foreign Studies, Seoul, Korea, “Calvino's Fantasy, Reality and Experimental Narrative: Storytelling by Images”

What does Calvino represent in contemporary fiction? By temperament, he belongs to the intellectual school of writers stretching back to Kafka, Nabokov and Borges, and continued by Cortazar, Robbe-Grillet and, among American writers, Barth. It is too early to know whether Calvino will ultimately combine this movement's literary adroitness with a vitality capable of making a permanent mark on posterity.

Through his works Italo Calvino has tried to explore various ways of storytelling, and his novel *The Castle of Crossed Destinies* is one of the most experimental novels. It is a collection of short stories narrated, or rather, shown by means of the images of Tarot cards, that is, 'Visconti Pack' and 'Tarot of Marseilles'. Medieval travelers gathered in a Castle and in a Tavern to pass the night, are unable to speak by some inexplicable reason, and are compelled to narrate their own adventures utilizing a Tarot deck found on the table. The card images function as a sort of communication medium instead of verbal language. The novel is, therefore, composed of written text interpreted by a narrator-character, and symbolic images of Tarot cards, disposed around it, that are interconnected indivisibly each other. So the images are not at all unlike mere illustrations subsidiary to the verbal text, but constitute an indispensable and organic part of the novel. This can be regarded as a tentative to overcome the limits of verbal language. And during the process of narration, numerous episodes, literary or not, well-known in European traditions, are cited and alluded in various ways, forming a dense network of intertextuality, and presenting an interesting pleasure of text. In a subtle game of intertextuality each story is connected with other stories, and becomes a source for new stories. With these narrative strategies, Calvino has tried to show us new ways of storytelling.

2C. Shakespeare: North and South

Chair: Geraldo U. de Sousa, Mediterranean Studies Association (MSA) & University of Kansas

Bernadette Andrea, University of Texas at San Antonio, “Leo Africanus’ Mediterranean in English Renaissance Drama”

Leo Africanus was born al-Hasan ibn Muhammad al-Wezzan in Granada sometime between 1489 and 1495 and exiled to Morocco after the conquest of this—the last— Islamic emirate on Iberian soil by the Catholic monarchs Ferdinand and Isabella. He travelled widely throughout the Islamic world as a diplomat for the Moroccan sultan before being captured by Christian pirates in the Mediterranean in 1520, who gifted him to Pope Leo X. While much attention has been paid to Leo Africanus/ al-Hasan ibn Muhammad as a “cultural amphibian,” with most emphasis on his influential description of Africa, this paper focuses on his representations of the Mediterranean from both its shores. After surveying these representations, it assesses their rendering in three political and literary spectacles staged in England during the first decade of the seventeenth century: the pamphlets recounting the Moroccan ambassador’s audience with Queen Elizabeth I; the premiere performance of Shakespeare’s *Othello, the Moor of Venice*; and Ben Jonson’s first masque, *Of Blackness*, for the Jacobean court. Not only do these spectacles showcase the prototypical “Noble Moor” inspired by the life of Leo Africanus, but they also project shifting representations of the Mediterranean from his oeuvre that oscillate between Islamic North Africa and Catholic Southern Europe, both “others” for the increasingly Protestant English.

Gaywyn Moore, Gustavus Adolphus College, Saint Peter, Minnesota, “Katherine of Aragon’s Invisible Daughter”

Geraldo U. de Sousa, “The Visible and the Invisible: Shakespeare and the Question of Social Justice”

In Shakespeare’s *King Lear* and *Timon of Athens* the central characters in both plays lose their material possessions and positions in society and descend into a state of alienation and deprivation, upon which rests a tragic nexus created. Questions of social justice hinge on the interplay of the visible—“outward worth” (4.4.10) and material possessions—and the invisible landscape of human suffering and deprivation. The paper will focus primarily on *King Lear*.

2D. Ancient Mediterranean III

Chair: Vaios Vaiopoulos, Ιόνιο Πανεπιστήμιο (Ionian University)

Vaios Vaiopoulos, “*Laus Messallae=laus militis?* Messalla Corvinus’s Presence in the First Book of Tibullus”

Messalla is one of the most important personages in *Corpus Tibullianum*. In 1.1 it becomes clear that the poet and the general belong to different conflicting worlds, but Messalla is left untouched by any attack the poet addresses to *vita activa* and military action. In the third poem the *obsequium* of the elegiac mistress is turned into an *obsequium* of Messalla, but Tibullus is unwillingly included in the military scenery. However Messalla is not absolutely disapproved or criticized. Furthermore, the role of Amor in the second part of the composition gives new meaning to Messalla’s presence in the first part. The paper concentrates mainly in the seventh elegy of the first book, the so-called ‘genethliakon in honor of Messalla’, but in my opinion Messalla’s praise and the poet’s Romanitas is not reduced in el. 1.7. It presents a visible climax within the first book and it is this course that the present paper will attempt to clarify.

Spyridon Tzounakas, University of Cyprus, “Pliny the Younger as a Roman Demosthenes”

Pliny the Younger’s rhetorical activities constitute his primary professional and literary occupation, and are an area in which he himself has invested a large part of the image he wished to bequeath to posterity, as he often implies in his Epistles. As Cicero’s presence, however, is clearly evident in Pliny’s life and work, his efforts to define himself within the field of

rhetoric becomes an especially complicated and anxious task, which Pliny handles with notable skill. Thus his references to eminent ancient Greek orators such as Demosthenes, Lysias, Aeschines, Hyperides and Isocrates should be interpreted within this broader framework. In this paper I argue that these references reveal the writer's rhetorical education, shed light on aspects of his rhetorical work and the stylistic direction he has chosen, facilitate the clarification of his relationship to Cicero and indicate his entry to the literary elite of his day, as was his intention, allowing him to appear as one of the most important orators of his time. Pliny's comments during the progression of the collection ascertain a gradual strengthening of his rhetorical and literary confidence which leads him to an ever-stronger connection with Demosthenes.

Darryl Alexander Phillips, College of Charleston, "The Senate and Agrippa's Pantheon"

Excavations carried out in Rome in 1996-1997 revealed that the original Pantheon, built by Marcus Agrippa in 25 B.C., shared a northern orientation and a similar plan with the later Hadrianic building. The revised plan has renewed discussion of the function of Agrippa's Pantheon. Connecting the Pantheon with Augustan sites in the northern Campus Martius, most now view the Pantheon as a dynastic shrine celebrating Augustus and his family.

In contrast to this approach, this paper explores the connection between Agrippa's buildings in the Campus Martius and the work carried out in the region by Pompey two decades earlier. Agrippa's buildings were contiguous to Pompey's projects and directly followed his model. As the Senate House that Pompey had constructed in 55 B.C. had been closed off following the assassination of Julius Caesar, Agrippa purposefully planned the Pantheon with a large interior space to accommodate meetings of the Senate. The Pantheon was not a dynastic shrine, but rather a civic building that portrayed Augustus as a patron and protector of Republican governmental institutions.

2E. History of Art I

Chair: Lorraine Attreed, Holy Cross College

James F. Powers, Holy Cross College, "Women in the Context of Romanesque Combat Scenes in Spain and France: Part One—Virtue, Judgment and Sexual Morality"

I have been examining Romanesque ecclesiastical and secular sites possessing depictions of military themes in sculpture, fresco painting and mosaics during the period from 1120 to 1230. This paper focuses on an aspect of that research: the curious appearance of women in scenes of military conflict, normally a male activity. These instances concentrate on two such examples of women in this violent activity: in military dress in connection with the depiction of the conflict of virtue and vice (*Psychomachia*), and in depictions of judicial duels, a form of the ordeal. This latter context of judicial combat itself offers two situations. In the first, the woman appears between the duelists, offering an element of controlling the outcome, possibly embodying the virtue of justice itself. In the second, the female is positioned directly adjacent to the duel, an explanation of which can be found in municipal law of the period.

Lorraine Attreed, "Women in the Context of Romanesque Combat Scenes in Spain and France: Part Two—Rape and Mayhem"

Although scattered evidence exists of women serving in active combat roles during the Central Middle Ages, the occasions were rare ones. More common were references to attack and rape of women in the context of battle. This paper looks at sculpture and painting in two parish churches which contain intriguing twelfth-century images of rape and mayhem. Whatever

contemporary examples they encountered in their own society, the artists could also have found inspiration in the Bible for the linking of rape and warfare. Moreover, images of rape communicated meanings beyond those of the obvious sexual and martial themes, playing important roles in the education of the literate in medieval society, especially that of clerics. Why such disturbing depictions gained primary space in medieval churches demands serious consideration, given that no age – especially our own -- is without its dilemmas regarding the impact of gender on violence and warfare.

Shelley Roff, University of Texas at San Antonio, “Public Construction in Late Medieval Barcelona”

The funding to build the major architectural features of late medieval Barcelona, by which the Gothic quarter of the city is defined today, was the fruit of contentious negotiations between the city council and the king of the Crown of Aragon. The king was desperate to finance the battles of his expansionist conquest in the Mediterranean; the merchants of Barcelona wanted greater political and economic autonomy from the monarchy. In these negotiations, city representatives bargained with the king to obtain the rights to certain taxes on trade, in exchange for monetary funds the king needed. The nascent city council, along with its court that controlled the city’s maritime trade, the sea consulate, used the profit from these taxes to construct and maintain in perpetuity their very first city hall, the first customs house, merchant exchange hall and other urban infrastructure within the city walls.

Thursday 3:00 – 5:00

3A. Mediterranean Studies I

Chair: Mohamed Ben-Madani, *The Maghreb Review*, London

Vaso Seirinidou, University of Athens, “A Wasted Nature?: Forest Management and Landscape Perception in a Mediterranean Island, 18th-19th Centuries”

The idea that the contemporary Mediterranean landscape is the outcome of a gradual environmental degradation beginning in the Antiquity is one of the most powerful topoi of the Mediterranean history. Already in the 18th century authors and travelers often referred to the Mediterranean landscape as a “wasted” or “ruined” due to deforestation and soil erosion, while 19th century thinkers such as Karl Marx have used the region as an example par excellence of anthropogenic environmental devastation.

In this paper I examine this view on the micro-level of a north Aegean island (Thassos). Based both on European travel and scholarly accounts of the 18th and 19th century and local sources, I explore the relation between scholarly discourse on the landscape and the systems of forest use and management on the island. I argue that more than the local reality, travelers’ views of the forest reflect a sum of experiences and concepts that had developed in Western and Central Europe in the context of the long conflict between communities and state authorities over resource access and control. While in Western and Central Europe the transition from community to state-sponsored scientific forestry had been completed in the first half of the 19th century, in Ottoman-Egyptian Thassos this process would not start until the last quarter of the century. In the paper I also examine aspects of this transition to state forestry and I discuss the reasons of its failure.

Alma Jean Billingslea-Brown, Spelman College, Atlanta, Georgia, “Memory, Identity, and the Multicultural Mediterranean: The Life of St. Josephine Bakhita (1869-1947)”

Canonized in the Catholic Jubilee year of 2000, St. Josephine Bakhita is uniquely situated at the intersection of Sudanese, Italian, Catholic and Mediterranean history. Kidnapped by Arab slave traders around 1878, Bakhita was sold several times and eventually brought to Genoa as a slave of an Italian consul, Calisto Legnani. Moving back and forth between Italy and the Red Sea port city of Suakin, Bakhita was eventually acquired by the Michieli family in 1885 and served as nanny to their children for four years. When the Michieli family decided to return to Suakin in December 1889, Bakhita, cognizant that slavery had been declared illegal in Italy many years before, mobilized high-ranking religious, civil and military authorities to support her decision to remain a free woman at the Canossian Convent in Schio. Taking the vows of poverty, chastity and obedience in 1896, Bakhita spent more than 50 years in service and mission at the convent and throughout northern Italy.

This paper examines first how the life of Josephine Bakhita, her experience as captive, refugee, citizen and eventually saint, was shaped by the intersecting histories and cultures of the Mediterranean. However, given her commemoration in poster photos by Sudanese refugees in Cairo during the late 1990s, the growing popularity of editions of her dictated auto/biography, the recent film on her life, along with the scholarly volume published on the occasion of her canonization, the paper will also explore the politics of memory, identity, piety and dissent.

Irene González González, IREMAM, Centre National de la Recherche Scientifique; GRESAM, Universidad de Castilla-La Mancha, “Education Policy in the Mediterranean in Colonial Context: Spanish Morocco (1912-1956)”

The establishment of the Spanish Protectorate in Northern Morocco (1912-1956) brought with it the need for Spain to create a colonial policy. Education was just one of the instruments put at the service of colonization in the policy of territorial control. Spain implemented a colonial school model made up of Spanish schools, Spanish-Arab schools and Spanish-Jewish schools designed to educate the Moroccan and Spanish populations living in the area. Since education was considered a priority by the Spanish colonizers, they promoted Spanish-Arab schools as a key part of their colonial policy. The schools created for Moroccans by the Spaniards united tradition –the Arabic language and Muslim religion– with modernity, since the schools did not adhere to traditional Koranic education, but rather followed the models and principles of the schools in Spain at the time. The Spanish-Arab and Spanish-Jewish school model was new for Spain although it had already been established in other countries around the Mediterranean like modern-day Turkey, Lebanon and Algeria.

Nina Studer, Universität Zürich, Switzerland, “The Green Fairy in the Colonial Maghreb: Medical Concerns about Alcoholism and the French *mission civilisatrice*”

There were few aspects of the lived reality of colonialism in the Maghreb about which French doctors felt any guilt. From their professional perspectives, colonialism was a positive force for North Africans: colonial medicine saved their lives and improved their health, just as North African civilization was allegedly saved and improved by French colonialism itself. The exception to this guiltlessness was alcoholism. They felt that French civilization had somehow corrupted Maghrebis, turning them from abstinents to alcoholics; indeed, it was even argued that this was a necessary step in civilizational evolution, that the alcoholisation of society reflected a shedding of primitivism. Notwithstanding its “necessity”, colonial doctors concurred that this step could never be framed as positive or desirable. This paper analyses the medical discourse on the introduction, distribution and consequences of alcoholism among Maghrebis and how colonial doctors dealt with the paradox of French civilisation causing medical problems.

3B. The Intercultural Hybridity in Mediterranean Civilizations II

Chair: Chun Sik Choi, Institute for Mediterranean Studies, Busan University of Foreign Studies, Korea

Byoung Joo Hah, Institute for Mediterranean Studies, Busan University of Foreign Studies, Korea, “The Contact of the Silla Dynasty of Korea to the Islamic World: Through Surveying Its Cultural Heritage”

It is evident that constant efforts to define the disciplinarity of 'Area Studies' have been being made by many scholars during half a century or more. Among them, Professor Robert B. Hall by whom 'Area Studies' was pioneered has tried to define and conceptualize it. He was acknowledged as one of those who contributed much to the development of 'Area Studies'. In recent years, the importance of the Mediterranean area as 'Area' unit has been concerned and emphasized. Although that area was already the subject of scholars' study and research, nowadays that area is highlighted as an analytical area unit for the cultural exchange between the East and the West. On this, this paper is performed by examining and analyzing the Mediterranean area as 'Area unit'. In order to do, the 'Area Studies' Methodological approach will be applied to it. The concepts, etymology, scopes and historical background of the Mediterranean Area will be inquired and investigated from the standpoint of 'Area Studies' paradigm. Therefore, the task of its conceptualization and defining will be open to argument.

Yong Su Yoon, Institute for Mediterranean Studies, Busan University of Foreign Studies, Korea, “The Acceptance of Foreign Languages and Languages Fusion in Tunisia”

Chun Sik Choi, Institute for Mediterranean Studies, Busan University of Foreign Studies, Korea, “Mediterranean Studies in Electronic Culture Atlas”

The Electronic Cultural Atlas is considered an essential technical method of performing interdisciplinary studies. It also opens new possibilities for a further development in Mediterranean studies. The Cultural Atlas expresses cultural events or statuses on a map using dots, lines, spaces, and signs. It uses subject, space and time in order to understand regional events or chronological developments of culture. What if the two dimensional cultural atlas is combined with digital technology? The change resulted from this digitalization would be the fact that we can overcome the limits of a two dimensional cultural atlas: if we connect contents and data on a three dimensional atlas, we can use this atlas for multiple humanistic methods. The two dimensional Atlas had several limits of application, dealing with an accurate expression of cultural facts mainly with shattered images occurring when zooming in on the map. One of the solutions to utilize a 3D Electronic Cultural Atlas System is Google Earth which is a service provided by Google. Through combining a two dimensional raster map accurately supplemented with the satellite map from Google Earth it is possible to assure precise information on the map. The three dimensional electronic cultural atlas can create synergy effects on specific papers, books, scholar's personal researches among many other resources. But I hope the possibilities and perspectives for application of digital atlas can be serviceable to the increasing tendency towards interdisciplinary cooperation in the field of humanities. This is not only a matter of possibilities, but also what we face now in Mediterranean Studies.

3C. Promise of the End Time: Imperial Identity, Rivalry, and Legitimacy in the Mediterranean

Chair: Huseyin Yilmaz, George Mason University

Discussant: Hayrettin Yücesoy, Washington University, St Louis

Huseyin Yilmaz, “The Ottomans and the Making of God’s Chosen Dynasty”

By the end of the sixteenth century the Ottoman ruling elite commonly believed that they were blessed by a dynasty chosen by God for the fulfillment of His will on earth, a belief that became a canonical article of their self-identification for centuries to come. My presentation will examine the formation of this dynastic theology, from the mid-fifteenth through the sixteenth centuries, within the broader context of Islamic political thought, messianic and eschatological traditions of eastern Mediterranean, and the cataclysmic political upheavals of the period. Reunifying much of the former Abbasid Empire and confronting both the Habsburgs and the Safavids at once led Ottoman statesmen and intellectuals seek for a new imperial ideology to counter claims of universal rulership from both Europe and rival Muslim empires, and to create a spiritual bondage between the sultan and his subjects.

Hayrettin Yücesoy, “Imperial Rivalry and the End of Time: Byzantine, Spanish Umayyad and Abbasids Relations in the Early Ninth Century”

Recent historical scholarship has illuminated much of the political and imperial expressions of messianic and millenarian beliefs in the pre-modern Mediterranean. As a contribution in the same direction, in this paper I argue how millenarian beliefs served as an ideology of imperial competition and expansion and a modality of political and institutional identity in the ninth century Mediterranean. To this end, I examine an episode of correspondence between the Byzantine emperor Theophilos (r. 829–42) and the Spanish Umayyad ‘Abd al-Rahman II (r. 822–852), in which the Byzantine emperor tries to convince the Umayyad amīr for a joint campaign against the Abbasids. My paper aims to illuminate the messianic and millenarian dimensions of inter-imperial relations, clarify the role of millenarianism in cross-cultural communication and translation, and explain how millenarian imperial identity and legitimacy are communicated for domestic as well as inter-imperial audience.

Feray Coskun, Freie Universität Berlin, “The Ottoman Reception of the Conquest of Constantinople with Regard to Islamic Apocalypticism”

The fall/conquest of Constantinople, was an integral element of both Byzantine and Islamic apocalypticism. The most common scenario in the Islamic tradition, anticipated the city’s conquest by a Muslim group (literally identified as the Sons of Isaac) or simply by the forces of the Mahdī. This paper intends to shed light on the Ottoman reception of this centuries-old scenario in the post-conquest Ottoman milieu. It appears that the early modern Ottoman sources mainly adopted two different approaches; they either conceived the Ottoman conquest as the fulfillment of the long-awaited and ultimate conquest of the city or they considered it as the antecedent of a future conquest that is to be realized by the Sons of Isaac or the Mahdī. I argue that these different approaches, how starkly different they might seem to be at first glance- are not to be taken as the examples of “pro-imperial” vs. “anti-imperial” positions of the early modern Ottoman sources as argued by some scholars. Rather, the picture seems to be the more complicated than such a categorization might offer.

3D. Linguistics & Language Studies

Chair: Anita Herzfeld, University of Kansas

Rachid El Hour, Universidad de Salamanca, Spain, “Reflexiones acerca del uso de la lengua bereber en las épocas, medieval y moderna, en las fuentes hagiográficas magrebíes” [“Some Reflections about

the Use of the Berber Language in the Medieval and Early Modern Maghreb: New Data from Hagiographic Sources”]

The Berber language has historically been a key element in the socio-cultural and ethnic fabric of the Maghreb. Consequently in recent years there have been several initiatives to recover and interpret all the information Arabic sources provide on the Berber language and the role played by Berber peoples in the consolidation of Islam in this area. Here is an attempt to create a new version of Berber history, different from the versions created by traditional Arab and colonial historiographies.

Studies of Berber language and peoples have primarily centered on chronicles and geographical sources, but scholars have devoted less attention to other sources, especially hagiographies. Except for some specific work, the role of the Berber language and peoples in hagiographic literature has not been systematically analyzed. I believe that some hagiographic sources, especially those written by Berber authors, avoid openly defending Berber identity and hide behind comments and quotes of a linguistic nature. This paper attempts to show this. This study aims to present some reflections about the use of the Berber language in Maghribi hagiographical sources, in an attempt to reflect on their role in defining Berber cultural identity. Although it includes some additional references to the Marinid, Wattasi and Sa’di periods, it concentrates on the Almohads, dealing with written sources both Andalusi and Maghribi.

Anita Herzfeld, “‘Me, an Argentine, I won't get involved’: The Argentine National Idiosyncrasy through Lunfardo” (“Yo, argentina, no me meto’: La idiosincracia nacional argentina a través del lunfardo”)

What is lunfardo? Its description is multifaceted, given the social and psychological complexities encoded in “lunfa”—the dialect of porteños (i.e. Buenos Aires speakers), which resulted from the influence of Italian immigrants to Argentina in the 19th century. However, the vocabulary that qualifies as such shares some consistent characteristics. To start with, there are some terms which have persisted for a long period of time and others have even become colloquialisms. Lunfa is used in informal situations, where spontaneous rather than planned language is the norm. It identifies its users with a group or a mind-set; it projects at least a nuance of irreverence or defiance toward what is proper, i.e., in addition to simple denotation, it allows the speaker to convey an attitudinal meaning. In this paper, I will illustrate the idiosyncrasy of the Argentine national character as apparent through typical phrases of daily usage. For instance, “Espero que me hagas pata” cuando yo presente este trabajo,” i.e. “I hope you will be on my side (i.e. with me) when I present this paper.”

“¡Yo ‘argentina,’ no me meto!”:La idiosincracia nacional argentina a través del lunfardo.
¿Qué es el lunfardo? Su descripción es multifacética, dadas las complejidades sociales y psicológicas contenidas en el “lunfa”—el dialecto de los porteños (i.e. los habitantes de Buenos Aires), que resultó por la influencia de los inmigrantes italianos a Argentina en el siglo diecinueve. Sin embargo, el vocabulario que califica como tal, comparte ciertas características consistentes. Para comenzar, hay algunos términos que han persistido por un largo período de tiempo y otros que hasta se han infiltrado en el habla cotidiana. El lunfa se usa en situaciones informales, en las que la norma es el lenguaje espontáneo y no el planificado. Identifica a sus hablantes con un grupo o una forma de pensar; proyecta por lo menos una cierta irreverencia o desobediencia hacia lo que es correcto, i.e. además de una simple denotación, permite que el hablante transmita un significado actitudinal. En este trabajo, voy a ilustrar la idiosincracia del carácter nacional argentino, a través de frases típicas de uso diario. Por ejemplo, “Espero “que me hagas pata” cuando yo presente este trabajo.” Es decir “Espero que “estés de mi lado” cuando yo presente este trabajo.”

Kathryn Klingebiel, University of Hawaii, “Crowdsourcing in Linguistics: A Look Back, A Look Around”

The multi-faced concept of “crowdsourcing” involves the practice of using a “crowd” or community as a source for content or services: group effort, collective creativity, in a common cause. Although the term is fairly recent, there is nothing new about the practice involved. Participation, while consistently collaborative, is not generally reimbursed, nor is it always voluntary. Results are meant to be freely distributed. Use of digital or electronic means—the internet, computers, telescopes, and so on—is understood, at least in its modern applications, but not mandatory.

I will explore the impact of crowdsourcing for scholars in linguistics and several related disciplines, by reviewing a number of recent, ongoing, and newly-launched projects. Discussion will cover:

- dating and transcription of manuscripts and fragments, both medieval and modern
- identification of medieval fragments, modern media
- creation of dictionaries and encyclopedias
- cataloguing for museums, libraries, archives
- translation

Finally, (6) I will discuss my own work in bibliography as I see it fitting into the context of crowdsourcing, with attention to the issues of quality control and the mixture of experts working with amateurs.

Guanghai Hou, University of Málaga, Spain, and Southwest University of Science and Technology, China, “Cooperative Learning in Mediterranean European Cultural Settings: Taking Classroom Teaching at the University of Málaga as an Example”

This paper provides an exploration of cooperative learning (CL) in a Mediterranean European cultural setting, taking classroom teaching in the University of Málaga (UMA) as an example. An important part of the report is on the definitions of CL, second language acquisition (SLA) and relative literature by scholars or educators home and abroad, such as historical and contemporary views of CL, its development and application in a variety of classrooms, esp. in multilingual settings, in UMA. It also puts much emphasis on sociocultural aspects of CL. Besides, this paper compares the application of CL with that in SWUST, one public university in Southwest China. In views of current problems and awkward situations in the application of CL, the paper argues that the qualified teachers and quality monitoring systems are the two major decisive factors that affect the achievement of CL in Spain institutions. This paper also analyzes the main characteristics of the classroom teaching in Mediterranean European Cultural Settings. Thus, the paper suggests that CL may be one of the most efficient approaches to improving the quality of education in UMA. Finally, the paper concludes with recommendations that Spanish institutions should train enough qualified teachers to meet the increasing demand of CL approach in multi-contextual or multilingual settings.

3E. Medieval Studies II

Chair: Luigi Andrea Berto, Western Michigan University

Luigi Andrea Berto, “Propaganda and History in the Depiction of the Interactions between the Norman Hauteville Family and the Byzantines in Eleventh-Century Southern Italy”

The presence in early medieval southern Italy of several ethnic/religious groups such as the Lombards, northern barbarians who settled there at end of the sixth century, the Byzantines, that is the heirs of the Roman empire, who conquered that part of Italy in 550s, the Muslims,

who took possession of Sicily in the ninth century, and the local Italian population made this part of the peninsula one of the most diverse and politically fragmented areas in the Western Mediterranean. The delicate balance of power among these polities ended over the eleventh century because of a constant flow of warriors coming from Normandy. At the beginning these entrepreneurial men worked as mercenaries for the local rulers, and then, taking advantage of the weakness of their masters, they started to create their own dominions. The most successful were the members of the Hauteville family, among whom Robert "Guiscard" and his brother Roger proved to be the best in this kind of activity. The toughest adversary they had to face was the Byzantines. The "Greeks", in fact, proved to be special adversaries both militarily and ideologically. The southern Italian Byzantine provinces were not only a part of a vast and powerful empire from which they could receive assistance, but, as heirs of Rome, they claimed to have the legitimate right to be there. The goal of this paper is to analyze how the southern Italian chroniclers depicted the relationships the members of the Hauteville family had with the Byzantines and how these authors depicted the Greeks.

Şule Kılıç Yıldız, Turkish Ministry of Culture and Tourism, "Reconstructing Byzantine Constantinople: Ottoman Perceptions and Representations of the Byzantine Heritage"

Citizenship is one of the core concepts in democratic theory. It is an essential component of state-society relations as it sets formal rights and responsibilities. It incorporates the individuals and groups into the society and regulates the boundaries of political community and accession to it. The basic precept that citizenship refers to is a constitutionality or legally based relationship between the individual and the state implying a unique, reciprocal and unmediated bond between the individual and the political community. This paper deals with the question of citizenship in the cases of Turkey and Israel. These two states share certain similarities such that they are new states founded in the region of the Middle East in the first half of the 20th century. They are also rare of examples of democracies in the same region. And, they compose multicultural societies to a certain extent. Yet, there are distinct differences between the two. In terms of citizenship, they have different roots to their citizenship regulations and policies. This paper focuses on the similarities and differences between Israel and Turkey with respect to laws and policies on citizenship. It makes a comparative analysis of the traditional roots to state-society relations in both countries. The practices and experiences of citizenship in Turkey and in Israel are discussed through a categorization of citizenship as legal status, identity and civic virtue.

Ilias Giarenis, Ιόνιο Πανεπιστήμιο (Ionian University), "The Cyprus Issue in Question: 10th-century Diplomacy from Constantinople to Baghdad"

In our article we examine the way Cyprus issue was handled by Byzantine Diplomacy in the 10th century, especially through contacts with Baghdad. Using archaeological data, hagiographical texts, historical writings and epistles, the delicate case of diplomacy on Cyprus issue between Byzantium and the Arabs is examined in many of its crucial aspects.

3F. Travel Writing

Chair: Christiane Schwab, Humboldt University of Berlin

Carol Beresivsky, Kapiolani Community College, Hawaii, "The Pilgrimage (Peregrinação), by Fernão Mendes Pinto, 1614: Excerpts from a Portuguese Memoir of the Earliest Contact between the Iberia and Japan"

A key historical figure, and fascinating character, in the earliest contact between the Iberian Peninsula and Japan was the Portuguese, Fernão Mendes Pinto (1509-1593); an adventurer, merchant, and diplomat who recorded his exploits in a personal, colorful, bestselling memoir titled *Peregrinação* (Pilgrimage), written in the 1570s and published posthumously in 1614. This paper will focus on quotes and the personal observations and impressions of Mendes Pinto recorded in the chapters of *Peregrinação* during the Japan period, with generous reference to the historical context that led to the brief, but significant, diplomatic and commercial relationships between Japan and the Iberian Peninsula in the early 17th century: Introduction of the matchlock musket technology to Japanese warfare, arrival of merchant trade ships to exploit potential Japanese markets, crucial role in assisting Francis Xavier in the first Japanese conversions to Christianity, and the first Portuguese settlement in Japan.

Blanka Stiašna, Ιόνιο Πανεπιστήμιο (Ionian University, Corfu, Greece), "Les conditions de voyage en Grèce dans la seconde moitié du 19e siècle: les conditions d'hébergement à Athènes" ["The Travel Conditions in Greece in the 2nd Half of the 19th Century: The Conditions of Accommodation in Athens"]

During the 2nd half of the 19th century, the travel conditions for foreigners through Greece were very exhausting due to lack of infrastructures in the country. Since Athens became in 1834 the capital of the new independent state, travelers, during their stay in Greece, used to consider it as the general headquarters for their journey. They were seeking there a "harbour of security" and a "harbour of recovering". We will examine how the Athens' hotels took on this "harbouring role".

Christiane Schwab, "Romantic Seville: Tourism and the Persistence of Local Representations"

Holy-Week-processions, twisting Moorish streets, scenes of flamenco and bullfight, passionate and open-hearted inhabitants... Seville is a city imbued with "romantic" myths and narratives. Those images are common to many Mediterranean cities, and they are strongly connected to the rise of modern forms of travelling in the 19th century, when bourgeois travelers from central and northern Europe imposed their nostalgic and orientaling patterns of perception on the surface of the Mediterranean cities.

Following post-deconstructivist assumptions, urban spaces develop particular cultural patterns within their translocal interdependencies. Those patterns and their symbolic representations accumulate along time. Consequently, the "romantic" representations of the city in texts and paintings and effects of social encounters between travelers and Sevillians have turned into essential models of local "imagineering" and local identification until our times. My talk deals with the generative power of these images and with the changing contexts of their accumulation in the 19th and in the 20th century, such as the *regionalismo* movement around 1900, urban planning and marketing during the *Exposición Iberoamericana* in 1929, the uses of folklore by the Franco Regime, the "festivalization" of Seville during the World Fair in 1992, the ongoing touristification and current forms of re-localization in a globalizing-Europeanizing Spain. With regard to all these points, it is to acknowledge that touristic images do not evolve and exist separately from local life but those images are deeply entangled with everyday local culture and forms of local identification.

María Antonia López-Burgos del Barrio, Universidad de Granada, "The Generous Bandit and other Literary Myths in Travel Books in the 19th Century" ["El Bandolero Generoso y otros mitos literarios en los libros de viajes del siglo XIX"]

In this paper I summarize a series of Literary Myths that have been recurrently appearing during the whole of the 19th Century in travel books on Spain written by foreign travelers, mainly British and American travelers. Among the mythical characters that have filled the pages of hundreds of books on Spain during this period, generous or no so generous bandits deserve the first place. But, apart from bandits, there had been other typical characters that have found a place in travel books written by visitors from abroad. This paper presents the origin and development of some of the Spanish myths and its relevance in travel literature.

Friday, May 30

**Aula Universitaria de Marbella
Hospital Real de la Misericordia**

Friday 9:00 – 11:00

4A. Comparative Law and Politics in the Mediterranean

Chair: John W. Head, University of Kansas

John W. Head, “Modern Mediterranean Justice? Some Comparative-Law Observations on Legal Transplantation, Italian Criminal Procedure, and the Amanda Knox Trial”

This paper touches on a cluster of topics – criminal procedure, Italian law, the notion and practice of “legal transplantation”, and the highly publicized Amanda Knox (“Foxy Knoxy”) trial. The paper offers general observations from a comparative law perspective on this cluster of topics, which have important relevance to the Mediterranean region because what we see in Italy’s contemporary system of criminal justice both draws from and contributes to the ongoing development of law throughout the region. After all, many countries in the Mediterranean (and beyond) are experimenting now with some forms of “legal transplantation” – that is, taking some element of a foreign legal system and injecting it into the local (national) legal system. This practice has been said (and shown) to be full of dangers, but this is precisely what Italy did in 1988 with the enactment of a new criminal procedure code that departed dramatically from what had come before – not only the Fascist-inspired criminal procedure code of 1930 but also the pre-1930 laws based on the French Criminal Procedure Code of the early 1800s.

Whether the current Italian form of criminal procedure serves Italy well – and hence whether we can view it as an instance of “modern Mediterranean justice” – depends in general on what we want from a criminal justice system, and in particular on what details, procedures, and protections it features. A brief survey of the current Italian system of criminal procedure suggests that despite some awkwardness in incorporating “transplanted” ideas, the system does in fact include a wide range of features that most reasonable people would consider appropriate and likely to produce proper results in most cases . . . if, of course, those features are in fact implemented and not just showing up in words on paper. In one illustration – the Amanda Knox trial – it seems that although some specific shortcomings can be identified, on balance the system appears to have worked much better than the sensationalist and uninformed American commentary would suggest, despite the glare of publicity that surrounded that trial – publicity that would tend to put strain on the operation of any criminal justice system.

Pablo del Hierro, Maastricht University, Netherlands, “A Multilateral Approach to the Defense of the Mediterranean Area: The Mediterranean Pact 1945-1968”

The creation of a Mediterranean Pact was first proposed by Turkey and Greece in 1949 as an alternative to their participation in the Atlantic Treaty. This idea of building a military

organization of Mediterranean countries attracted very soon the attention of the most relevant actors in the area: France, Great Britain, and the rising hegemonic power, the United States. It also attracted the attention of other minor countries which regarded the Mediterranean as a vital region for their national interests: Italy, Spain, Yugoslavia, Portugal, and, from 1956 onwards also the recently independent North African nations such as Morocco or Tunisia. As a result of this, the project for a Mediterranean Pact was studied with great attention by all these Governments for more than 10 years. In the 1960's, however, the project was abandoned.

The aim of this project will thus be the study of the Mediterranean Pact in an attempt to understand the political implications of such organization and the reasons why it did not succeed. In spite of this failure, the study of the Mediterranean Pact will shed light on a number of important questions. In first place, it is important to take distance from teleological explanations of Western Europe's defense. The fact that the North Atlantic Treaty became the main system of collective defense of the Western bloc does not mean that other possibilities were not taken into consideration at the time. Secondly, it has to be taken into account that the original implications of the Mediterranean Pact, at least the way it was conceived by some of the actors involved in the negotiations, went way beyond the political or the military aspects. In this regard, the Mediterranean project focused as much in these aspects as in the economic and the cultural elements. This approach allows the researcher to take some distance from the classic diplomatic history approach and focus on other areas which are equally important in international relations. Thirdly, the analysis of the Mediterranean Pact will allow us to have a better understanding of the origins of the Cold War, the rising hegemony of the United States and the decline of Britain and France, and the role of the minor countries. Finally, it will provide with a more global and rich analysis of the decolonization process.

Etty Terem, Rhodes College, Tennessee, "Anxieties of Moroccan Modernity: A Nineteenth-Century Fatwa on Commodities Manufactured by Non-Muslims"

One of the most powerful factors that triggered socio-economic structural changes in Morocco during the second half of the nineteenth century and the beginning of the twentieth century was the expansion of the import of manufactured products from Europe. The diffusion of new items imported from Europe countered the interests of artisans, craftsmen, and merchants who suffered from competition with European goods and prices. In addition, these changes were regarded by some Moroccan ulama among the causes of the weakness of Islam. Suspicion of the population found expression in social unrest and outburst of xenophobic feelings and anti-European protests. In the last quarter of the nineteenth century, rumors circulated that Christian manufactured products contained traces of impure substances, and fatwas against European goods were issued in Fez. These preoccupations gave rise to the fatwa, which forms the subject of this essay. The fatwa was written in an unspecified date during the latter part of the nineteenth century by Ja'far bin Idris al-Kattani (d.1905), a prominent Islamic scholar and shaykh al-jama'a, or supreme juridical authority in Morocco. In analyzing this fatwa, I explain al-Kattani's juristic interpretation and argumentation, while paying close attention to the precedents in Islamic law and tradition that he assembled in order to support his opinion on the permissibility of Christian goods. My interest in this fatwa is as a route into the local content of modern changes, the distinctive nature of the discontent that was derived from these changes, the discursive method and the new consciousness and rationality that accommodated these transformations.

Deniz Ülke Arıboğan, İstanbul Bilgi Üniversitesi (Istanbul Bilgi University), "Notes on Wise Men Committee Report on Kurdish Problem"

Kurdish Problem, Peace Process and Wise Men Committee Report

The nation formation process that took place after the establishment of Turkish Republic in 1923 created important complications throughout the course of the years. While the Turkish state consolidated its central position within the society, it also tried to create a homogenous identity for the citizens in a top down setting. Turkish and Sunni Muslim character of this new society was predominant albeit the newly born Turkish Republic had also a secular spirit that would put a barrier against religious political movements. The tension between secularism and Islam constituted a major crack within the political system but Kurdish opposition to Turkish character of the new Republic would turn out to be bloodier. Kurds rose up in various occasions in the 20th century but starting in mid-1980s armed violence reached a new level. Forty thousand people lost their lives in the struggle between armed forces and PKK militants but the problem has not yet been settled despite the fact that the leader of Kurdish insurgence is imprisoned since 1999. Various attempts have been made to reach a final reconciliation that would bring the PKK militants from the mountains, the final one being a peace process started by the current government. Not only the intelligence service conducted negotiations with imprisoned PKK leader Ocalan regarding the terms of a final peace settlement but also a Wise Men Committee was formed in order to understand the expectations of all segments of the population from the process. The paper will gather the observations of the same Committee and the recommendations reached as a result of these intensive conducts. Despite the fact that certain similarities exist with previous processes, we will also lay out the particularities that has its roots in the historical and social roots of this conflict.

4B. Instances of the Early Modern

Chair: Susan L. Rosenstreich, Dowling College

Susan L. Rosenstreich, “Marguerite de la Rocque: An Early Modern Survival Story”

In 1542, Marguerite de la Rocque sailed to Canada with the expedition of her relative, Jean-François de la Rocque de Roberval. François I had named Roberval governor general of Canada, and had charged him with the task of establishing a colony in Quebec. Though the facts are too few to determine why, in the course of the expedition, Marguerite was exiled on the Ile des Demons off the coast of Labrador. A serving maid accompanied her, along with the putative father of Marguerite’s illegitimate child. At the end of several years, perhaps four, only Marguerite had survived the ordeal. Rescued by French fishermen, she returned to France where she taught as a schoolmistress in Notron. No record of Marguerite’s marriage or death has been found.

The proposed discussion of this survival story focuses on the versions of Marguerite’s story as narrated by three 16th century authors: Marguerite de Navarre, who made Marguerite’s story the subject of the 67th tale of the *Heptaméron*; François de Belleforest, author of *Histoires tragiques*; and André Thevet, who included Marguerite’s experience in his *Cosmographie* and his *Grand insulaire*. At issue is how the projects of these authors, on the surface very different each one from the others, uniformly situate the tension of the exile experience in Marguerite’s struggle to overcome her epistemological identity as a deviant by developing an ethical identity as a savior. The discussion argues that literary versions of Marguerite’s exile experience and survival, narrated against the backdrop of Roberval’s performance as an agent of state power, enact early modern anxieties over nascent conceptualizations of *raison d’état*, and stage guerilla resistance as strategic morality in the growing asymmetry of citizen and state.

Mary M. Rowan, Brooklyn College, CUNY, “The Visionary and Material Impact of Teresa of Avila's Writings in Early Modern France”

In addition to her autobiography Teresa of Avila recorded her life, works and spiritual development in the influential *Interior Castle* and *Book of Foundations*. After 1605, when her writings first appeared in French they created sensations in both convent and salon circles. This paper will examine little known aspects of this impact on French women which culminated in the establishment of Carmel in France.

Elizabeth Kuznesof, University of Kansas, “Meanings of Kinship, Family and Community in the Early Modern World: How the Personal Structured and Restructured Society”

I will argue that an essential characteristic of the early modern world was that kinship and family determined the prospects and fortunes of individuals to a degree which ceased to be true after the industrial revolution. This can be argued in terms of marriage patterns, occupational choice, migration, and place of residence. It is possible to see the strength of these relationships in society through the nineteenth century. This paper will look at patterns of marriage and migration in the early modern world to make that argument. Most importantly the critical nature of these relationships can be argued for merchants in the early modern world. For merchants patterns of trust in this period were essentially based on consanguinity. It was only in the late nineteenth and early twentieth century that legal changes related to finance in developing nation-states resulted in the transcendence of kinship relationships for more impersonal contractual relationships for international merchants.

Michelle McKinley, University of Oregon School of Law, “Standing on Shaky Ground: Claiming Ecclesiastical Immunity in Seventeenth Century Lima 1600-1699”

The ecclesiastical practice of granting sanctuary to fugitives fleeing secular punishment is well documented by medieval legal historians. This paper examines the cases of enslaved prisoners who were forcibly removed from Lima’s vast network of religious institutions by secular officials for criminal prosecution. The cases document the everyday concerns of crime control, public safety, and the administration of criminal justice in Lima’s jails and courts. The records reveal the perennial struggle in consolidating states between ecclesiastical ideals of clemency and intercession with secular realities of punishment, deterrence, and retribution underwritten by the racial grammar of the criminal depravity of black and mulatto men. The cases paint a fine-grained picture of the criminal lives and networks of the urban poor, the enslaved underclass, and the links forged by newly imported African slaves with other kinsmen—invaluable for the social historian of the Atlantic World.

Using a representative sample of cases, this paper poses two questions. First: Why does ecclesiastical sanctuary die out in Western Europe by the 16th century but thrive in important colonial cities? Second: what is the Church’s stake in ensuring the rights of accused criminals who seek their protection?

**4C. Intercultural Intellectual Life in the High Medieval Mediterranean
Chair: Miguel Gomez, University of Tennessee**

Leah Giamalva, University of Tennessee, “Constructing and Reading Christian Narratives of Muslim Triumphs in the Fourteenth Century”

This paper examines the intellectual and cultural history of western Christian explanations of Islam’s expansion and Christendom’s decline in the period after the loss of the last crusader territories in the Holy Land. Despite the multitude of fourteenth-century Latin manuscripts

pertaining to Islam and the prominence of Muslim figures in mendicant artwork of the same period, historians of Christian-Muslim relations have mostly passed over the fourteenth century as uneventful. By analyzing a number of fourteenth- and early fifteenth-century manuscripts containing the era's most widely read sources on Islam and its history, together with images of Islamic power in the pictorial narratives of the Franciscan and Dominican orders, I argue that late medieval thinkers rethought their predecessors' concepts of Islam's role in the grand metanarrative of sacred history, as well as their views on why individuals would choose to embrace Islam instead of Christianity.

**Geoff Martin, University of Tennessee, "Cross-cultural Reading at Toledo, 11th-12th Centuries"
Prosopographical Survey of Italian Schoolmen at the Court of Alfonso VIII (r. 1158-1214)"**

In this paper, I argue for the significance of Arabic-annotated Latin manuscripts to our understanding of Arabic-speaking Christians, a group known as the Mozarabs, at Toledo following Alfonso VI's conquest of that city in 1085. Toledo, Biblioteca Capitulare (BCT), MS Cajon 2.2, a tenth-century Latin Bible with Arabic annotations that came to Toledo in the eleventh or twelfth centuries, perfectly exemplifies a Mozarabic manuscript. Its production occurred in the same region, if not the same scriptorium, as León, Archivo de la Catedral MS. 6, a Bible from 920 lacking Arabic annotations. Furthermore, the Arabic annotator who worked with MS. Cajon 2.2 in Toledo also left Arabic notes in BCT MS. 11.4, a tenth-century copy of Gregory the Great's *Moralia in Iob* that came from Zamora to Toledo around the same time as MS Cajon 2.2. My work thus offers insight into the growth of the Mozarabs' intellectual world following the expansion of the kingdom of Castille-León. I conclude by discussing how these Latin manuscripts with Arabic annotations mesh with the Arabic Gospel and Psalter translations that the Mozarabs also read, thereby adding to our understanding of how the Mozarabs drew upon Latin, Arab, and Islamic intellectual traditions. In doing so, I build upon the scholarship of Cyrille Aillet and Philippe Roisse by bringing forth hitherto little-discussed manuscript sources.

Kyle Lincoln, Saint Louis University, "'Send Lawyers, Guns and Money': Towards a Prosopographical Survey of Italian Schoolmen at the Court of Alfonso VIII (r. 1158-1214)"

This study investigates the importance of Italian school-men in the court of Alfonso VIII of Castile. The importance of the schools in the administrations of the courts royal in the twelfth century is well-established in scholarship, but the importance of Italians in the courts of kingdoms which have otherwise escaped scholarly attention has likewise been neglected. In surveying the history of Italians at work in the kingdom and court of Alfonso VIII of Castile, it will become clear that the history of Italian school-men at the court of el Rey Noble has much to tell us about the wider impact of Italian schools in the period and the importance of Iberia as a cultural "center" in its own right."

Miguel Gomez, "Crusade Ideology in Iberian Historical Narratives of the Mid-Thirteenth Century"

This paper examines the dissemination of the vocabulary and ideology of the crusade in the chronicle and historical writing of the mid-thirteenth century in Christian Spain, paying particular attention to the Latin Chronicle of the Kings of Castile and the *De Rebus Hispanie* of Rodrigo Jimenez de Rada.

4D. Drama of the Spanish Golden Age

Chair: Bernadette Andrea, University of Texas at San Antonio

Ronald E. Surtz, Princeton University, “Heavenly Express: A 16th-Century Spanish Play on Adam's Letter to the Blessed Virgin”

In the anonymous sixteenth-century Spanish play, *Aucto de las donas que embio Adan a Nuestra Señora con Sant Lazaro* [Play About the Gifts That Adam Sent to Our Lady with Saint Lazarus], St. Lazarus reads to Mary the letter that Adam has sent her in which he begs her to consent to her son's Passion. The Virgin then opens the coffer that accompanies the letter and comments one by one upon the gifts it contains: the thirty coins, the rope, the scourges, the crown of thorns, the cross itself, the nails, a trumpet, the hammer, and the ladder. Thanks to the letter and the gifts, the text of the play evokes all the major episodes of the Passion and anticipates Mary's compassion, that is, the parallel Passion she suffered along with that of her son. Thus, the *Aucto*, like other sixteenth-century Spanish Passion texts, presents the Passion through the eyes of the Blessed Virgin.

The episode of the letter and the coffer appears to arise from the imagination of the author of the Spanish play, for no such episode is found in the apocryphal gospels or the canonical biblical texts. Now there is a tradition of letters sent from Heaven to earth, for example, the so-called Heavenly Letter, supposedly written by Christ Himself that threatened those who failed to observe the Sabbath with dire punishments. The heavenly letter enjoyed a wide circulation in medieval Europe in general and in Catalan-speaking Spain in particular. The sender and the recipients of the letter are made explicit, as is its mode of delivery—it was dropped by an angel on the altar of St. Peter in Jerusalem. The mode of delivery of Adam's letter in the *Aucto* is likewise made explicit to the extent that the point of departure for the play is a bit of clever casuistry. How to hand deliver a letter from Adam to Mary while maintaining a certain verisimilitude? The answer is to send it with someone who has risen from the dead, and St. Lazarus is the only logical candidate, hence his presence in the play.

Catherine Infante, University of Wisconsin-Madison, “Images of Conversion: Muley Xequé and the Virgin Mary in Lope de Vega's *La Tragedia del Rey Don Sebastián y Bautismo del Príncipe de Marruecos*”

In early modern Spain, Moriscos—those Muslims living in Spanish kingdoms forced to convert to Christianity in the sixteenth century—were often required to publicly venerate Catholic images and in some cases could be accused for not keeping images in their homes. Nevertheless, in an attempt to maintain their identity, many refused to do so and some chose to overtly destroy these sacred objects. Surprisingly, it is in this tense environment with conflict revolving around Moriscos' association to religious images that Lope de Vega wrote his play *Tragedia del Rey Don Sebastián y Bautismo del Príncipe de Marruecos*. Based on historical figures and events, the drama tells the story of the religious conversion of the Moroccan prince, Muley Xequé, after he witnessed a procession of an image of the Virgin Mary, an important figure in both Christianity and Islam. In this presentation, I will examine how Lope de Vega employs an image of the Virgin not only for his protagonist's conversion but also as a way to place Muslim and Christian characters in contact with one another. I will also pay close attention to the fact that while Muley Xequé is not a Morisco, the action of the play takes place meanwhile Moriscos find themselves in a fragile situation because of their own relation to religious images in early modern Spain.

Barbara F. Weissberger, University of Minnesota, “The Queen Dreams: Lope de Vega's Representation of Isabel I of Castile”

This paper uses feminist psychoanalytic theory to examine the opening scenes of two plays by Lope de Vega in which Queen Isabel I of Castile (1474-1504) plays a central role. I argue that the

dreams, which materialize on stage, empower Isabel, overcoming gender stereotypes of seventeenth century Spain.

4E. Literature II

Chair: Mark Aldrich, Dickinson College

Martino Lovato, University of Texas, Austin, "The Reversal of Latitudinal Hierarchies: A Study on A. Meddeb's *Phantasia* (1986)"

Based on the reading of a contemporary literary work, Abdelwahab Meddeb's *Phantasia*, this paper constitutes a reflection towards a theory of "Mediterranean literature." A post-modern, metafictional novel, *Phantasia* narrates the "adventures of discourse" between Arabic and French, and suits well a close reading that is at once literary and theoretical. In the first part of the paper I will present the stylistic features of this novel, focusing in the second part on the author's articulation of European and Arab historiographical paradigms. Through anachronism, superposition of historical perspectives, and elaboration of nostalgia, I argue, Meddeb enacts a "bilingual" reading of the passage between the Medieval and Modern period as a "reversal of latitudinal hierarchies": a trope which, I argue, could be employed as paradigmatic for a literary history of the Mediterranean informed by the Arabic and European literatures.

Can Koparan, Okan University, Istanbul, Turkey, "Tanpınar's *A Mind at Peace* as a Belatedly Modern Novel"

Tanpınar's most renowned novel *A Mind at Peace* begins in a morning in August and ends after twenty-four hours when the Second World War is officially declared. It is the story of a young Turkish intellectual who cannot cope with his conflicting values of modernity and tradition, fails in his love affair before eventually going mad. The novel has been read from a variety of perspectives, most of which stressing only the intellectual discussions about modernity in the Turkish context. The infamous Eastern question, which can generally be described as the socio-economic weakness of the so-called Islamic world in relation to the industrialized-modernized West is problematized in the novel by the ex-Ottoman - now nationalized Turkish intellectuals. However, the readings of *A Mind at Peace* by literary critics often fail to go beyond reproducing the same discussion of the East-West question, apart from the character-related dynamics or the stylistic features of the novel itself.

It is a curiously neglected point in the analyses of this novel that Mümtaz the protagonist constantly postpones writing a semi-historical, "modern" fictional work about the 18th century Ottoman poet and thinker Shaykh Galip. Mümtaz's belatedness raises the question: what it means for a non-Western writer to write a modern novel? It is important to see how this question is answered in a text that is apparently modern in its form. Why the novel is both negating and affirming itself as a modern text? Or how is it modern as a Turkish novel? All these questions point at the concept of hybridity and this conclusion is reached in three steps. In this paper I will first look at the ways in which the so-called East vs. West issues is worked out in the novel and their implications for Mümtaz's actions and inactions. Then the function of historical imagination and the ways in which it highlights the belated modernity in the text will be analyzed. Finally, the protagonist will be discussed as a belatedly modern figure.

Mark Aldrich, "The Mediterranean Vision in the Work of Rafael Pérez Estrada: *Ulises, o el libro de las distancias*"

Rafael Pérez Estrada (Málaga, 1934-2000) has often been described, and he himself identified as, "un escritor mediterráneo". This paper studies this notion in the context of the author's 1997

work *Ulises, o libro de las distancias*, examining the novel as an innovative work of imagination in which the author presents a contemporary Ulises who never stops seeking. The Mediterranean here is open and ever-changing, ultimately a metaphor for creative hybridity. In the novel's opening scene the protagonist discovers the sea "no como una realidad tangible, sino como un espejismo." This vision of the Mediterranean as a mirage is appropriate, as the sea appears again and again in the novel with multiple iterations that highlight its role as the grand stage of Pérez Estrada's imaginative world. The paper draws on the work of Anjali Prabhu on Hybridity to help situate the novel as an innovative work that is of central importance in Pérez Estrada's larger project of undoing traditional notions of genre. The paper also addresses an absence in criticism on the work of this renowned artist from Málaga, as much critical attention has focused on his interest in *brevedades*.

Friday 11:15 – 1:15

5A. SPECIAL SESSION IN HONOR OF PROFESSOR FRANCIS DUTRA: From Early Modern Portugal to the Iberian Overseas Empires: Social Agents, Institutions and Political Practices

Co-Chairs: Fernanda Olival, Universidade de Évora and Centro Interdisciplinar de História, Culturas e Sociedades da Universidade de Évora (CIDEHUS); Tiago C. P. dos Reis Miranda, Centro de História d'Aquém e d'Além-Mar (CHAM), Universidade Nova de Lisboa and Universidade dos Açores

Isabel dos Guimarães Sá, Universidade do Minho and Centro de Estudos de Comunicação e Sociedade (C.E.C.S.), "Porto, India, Peru and Some Convents: Pantaleão Ferreira, His Wife Ana de Mesquita and Their Sons and Daughters (1550-1600)"

Fernanda Olival, "The Portuguese Inquisition and the Control over Peripheries: The Beginning of the Network of Local Resident Officials"

Ronald Raminelli, Universidade Federal Fluminense, Brazil, "Lineages and Services of the American Knights (Brazil, Peru and New Spain), c. 1640-1680"

Tiago C. P. dos Reis Miranda, "How to Make a Marquis: The Succession of the Count of Sandomil as Viceroy of India (1739-1740)"

5B. Acknowledging the Humanity of Others: Philosophical and Literary Explorations

Chair: Patrick Corrigan, Assumption College

Patrick Corrigan, "Hume on the Pernicious Effects of Harming Others"

David Hume's analysis of the moral sentiment in *An Enquiry concerning the Principles of Morals* (1751) provides an insightful account of both why we tend to de-humanize those we injure and why this de-humanization ultimately injures the perpetrator as well. "Sympathy" or "humanity" provides an account of ways in which the happiness and misery of others affects us; we are not indifferent to others' joy and discomfort. This moral sentiment, because of its 'direction' and 'scope', is the experiential basis for moral language, the language of praise and blame. Seeing oneself as worthy of praise is enjoyable; seeing oneself as blameworthy is disagreeable. But whose praise and blame matters? Although we begin narrowly focused on ourselves, our family, our group, the moral sentiment tends to move one beyond this narrowness. Although the moral

sentiment may be weak, it is real. Thwarting it may work sometimes and for a while, but it will tend to cause tensions within oneself. Incoherencies are unhealthy. One cannot be flourishing as a human being if one sees oneself as the cause of others' misery, as worthy of opprobrium because one cannot be satisfied with or proud of oneself.

Ann Murphy, Assumption College, "The Challenge of Empathy"

Empathy, the capacity to see the Other as fully human, has long been recognized as an essential element of peace building. But what then? What does recognition of the adversary's humanity mean and how can those who feel such empathy act on it? Two texts from the Israeli/Palestinian conflict explore this dilemma. In *Khirbet Khizeh*, Israeli novelist S. Yizhar presents the stark dilemma of a soldier morally appalled by his task of evicting Palestinian residents from their village in 1948. In "Return to Haifa," Palestinian writer Ghassan Kanafani describes a 1968 encounter between a Palestinian couple returning to the home in Haifa they had to abandon in 1948 and the family now living there, including the child they left behind, who defines himself as Israeli. In both texts, characters recognize the kinship between adversaries, yet both complicate the value of empathy, for those characters and for the reader. As a further complication, both texts were later retold, one on television and one on stage, provoking great controversy and suggesting that time and the continuity of war have made even these brief, contested moments of empathy more difficult for many.

Paul Ady, Assumption College, "Building Empathy through Literature: A Road Map"

In defiance of the blistering heat in Trieste, (1905) "sweat stream[ing] down [his] face on to the handkerchief which protected [his] collar," James Joyce crafts the "frigidities" (*Selected Letters*, 69) of "Counterparts," the sixth short story composed for what would be titled *Dubliners*. Such coldness of objective perspective, similar to that of Flaubert, and characteristic of the entire story collection, would render for the world the "hemiplegia," or paralysis that Joyce saw stifling the Irish of his times. And yet, like Flaubert, Joyce mixes ironic frigidities with pathos. The chief character in "Counterparts," Farrington, should not elicit our empathy: he is alcoholic, hot-tempered, a slacker at work, a failure in upholding his country's pride, a negligent and abusive husband, and finally, a man who takes out his day's frustration by beating his child. And yet, using rhetorical strategies that invite us, if not to approve, at least to understand his plight, Joyce creates a nuanced character that cannot be reduced to a villainous stereotype. This paper presents those strategies and, going beyond this particular text, offers it as an exemplar for building empathy in any text that strives to portray humanity in all its complexity.

5C. Borders, Security and Migration I

Chair: Noriko Sato, Pukyong National University, Korea

Kidron Anat, Haifa University, Israel, "Separatism, Coexistence, and the Establishment of National Communities: Mixed Cities in Mandatory Palestine"

'Mixed cities' is a British term, referring to towns with both Arab and Jewish population, such as Jaffa, Jerusalem, and Haifa. This definition was not neutral and it reflects the Brits aspirations to create national coexistence in Palestine among the diverse urban societies. Reality, as always, was more complicated. The national Hebrew communities in those cities developed as the result of the Zionist immigration to Israel. As a result, the society developed into a complicated one: the contact between Zionist Jews and Palestinians- Arabs developed into two dual communities, albeit with much overlapping in economic, civil and cultural matters. Whilst working to build a

'national unity,' the inter-Jewish relations also suffered from complications resulting from the cultural encounter between the Zionist members of the 'New Yishuv' and the orthodox, usually non-Zionist Jews of the 'Old Yishuv', and from the cultural and ethnic encounter of European-Modernization and the Eastern-Local culture of the Arabs and local Jews alike. The developing mixed cities contained both Jewish - Non-Jewish and European - Eastern contacts that shaped the "mixed environment" and still influence the state of Israel. The aim of this paper is to look into the varied ways the national communities in the mixed cities established themselves, both in the local population eyes and the British establishment.

Noriko Sato, "Displacement and Emplacement of Syrian Orthodox Christians"

Syrian Orthodox Christian population, who have their origin in the Mediterranean region and who compose one of the groups of Oriental and Orthodox Christians, have spread to different parts of the globe, due to their involuntary or voluntary migration. Despite their increased international migration, their communities do not lose their culture, nor do they fully assimilate to the culture of their host countries. This paper introduces how such immigrants creatively reconstitute their social identities in relation to displacement. In their quest for survival, their project of creating a new home is a continuous process of generating ties between their community and social, political, and economic entities of their new home. Since the Syrian Civil War has increased their vulnerability, many of these Christians in Syria immigrate to the West and their group might become extinct from the region. Thus, it is important to record how these Christians in Syria give their communal past a particular value and meaning, which is politically active in the present.

Kira Kaurinkoski, The French School of Athens & Institut d'ethnologie méditerranéenne européenne et comparative, Aix-en-Provence, "The Greek-Turkish Border as a Sieve: Fantasies of the Border and Their Repercussions on Local Discourses and Practices: The Case of Chios"

The border between Greece and Turkey is the external border of the EU. It is also one of the main points of irregular border crossings into the EU. Recently, some EU states have proposed to reinstall border control at the internal borders of the EU if there is no improvement in Greece's application of her obligations as part of the Schengen Treaty. People who live in border regions are citizens of specific states who must attribute meaning to their experience of border life. Greece and Turkey are two countries with complex histories and whose recent past is marked by military conflicts. Since 1999 there has been a rapprochement between the two countries and between the EU and Turkey more generally. This paper discusses ideas and fantasies that derive from the perception of the Greek-Turkish border as a sieve, as well as their repercussions on local discourses and practices.

Albina Osrečki, University of Zagreb - Sveučilište u Zagrebu, "An Attempt to Construct Euro-Mediterranean Security Community outside Traditional Context of Realism"

This paper assesses whether the idea of security community (SC) could be achieved in a space characterized by conflicts and different identity formations as the Mediterranean. I will argue that broadening of security in the Mediterranean depends on the extent to which European SC can adjust its security interests, ideas and institutions to those of south Mediterranean countries in creating Euro-Mediterranean SC. This will be analyzed through achievements and failures of Mediterranean initiatives (EMP and NATO MD). By paraphrasing Alexander Wendt (1992) SCs are what their members and partners make of them, so the Mediterranean might just be the potential area for furthering the idea of SC and thus prove/disprove assumption that the question of regional security does not have to be an exclusive domain of realist theory. The

aim is not to deny realist approach to actual security problems in the Mediterranean, but to identify an extent to which different interests, ideas and identities could be reconciled as to their better contribution to overall Mediterranean security.

5D. Mediterranean Studies II

Chair: Abdulla al-Dabbagh, United Arab Emirates University

Norma Bouchard, University of Connecticut, Storrs, “The Mediterranean in the Western Imaginary and its Reception in the Arab and Islamic Worlds”

As Ian Chambers writes in his recent *Mediterranean Crossings*, in the 19th century the Mediterranean not only entered the wider European lexicon as an object of scholarly inquiry, but from “[t]here it simultaneously offered both the origin and the contemporary theatre of European power”. Yet, it is also at this time that, from the coastal cities of the Mediterranean, a utopian discourse on the region was born: the Mediterranean as a reassuring topography, a space where religious, ethnic, and cultural differences could be reconciled. With this presentation, I trace the conditions of the historical emergence and evolution of this discourse in selected French, Italian and Spanish texts spanning from the 19th century to the contemporary period while illustrating its endlessly deferred realization. I conclude by observing that while this discourse remains an indisputable construct of the Western imaginary, as testified, among others, by its reception in the Arab and Islamic world (e.g., Abd Al-Magid Qadduri, Sadok Boubaker, Mohamed Afifi), it nevertheless retains its validity as the expression of a critique of the existing social order and as a signifier for alternative models of identity and belonging.

Berna Bridge, Izmir Institute of Technology, Turkey, “The Absence of Women's Voice: Why are Women a Minority in Leadership Positions?”

The purpose of this investigation is to review the reasons for the under-representation of women in management and leadership positions in Turkey. What are the barriers to career progress for women in management? What is the role of training? Are there differences in the styles of male and female managers? Are female managers prone to more stress than male managers as they are in the minority? This research has focused on these questions by finding out the perceptions of Turkish managers. These perceptions have been compared with the literature written on the topic.

The research was conducted through case studies in Izmir, Turkey. The main research instruments were questionnaires issued to male and female managers. Semi-structured interviews were also conducted with male and female managers. Equal numbers of males and females were included in the research for objectivity.

The issues derived from the literature review formed the basis for the analysis of the data. The data was analyzed by comparing and contrasting the answers of the interviewees and the respondents of the questionnaires

The investigation has found out that the perceptions of Turkish managers about the barriers to career progress of women, the styles of management, stress due to gender and the role of training agree with the literature. More similarities have been found than differences. Some of the barriers to career progress for women have been found as:

- the socialization of males and females,
- gender role orientation,
- discrimination and prejudice according to gender,
- isolation stemming from being in the minority,

- lack of female role models,
- men being the gate-keepers to these positions,
- children and home responsibilities, and
- male cultural domination.

Through the research, it has been found that, training males, females and society as a whole, education and creating role models and other affirmative action is the way to change the under-representation of women in management and leadership positions.

Aharon Klieman, Tel-Aviv University, Israel, "Middle Eastern Non-Regionalism: A Barrier to Bridging the Mediterranean"

Geographical proximity and the spill-over effect of political tensions east of Cyprus make it imperative for the Euro-Mediterranean Partnership to actively promote a basic common horizon among Arab and non-Arab Middle Eastern states. That the peoples and governments of "the Middle East" stubbornly remain outside the regionalization process constitutes one of the most formidable barriers in generating closer integration between the Euro-Mediterranean Partnership's 15 EU member states and the 12 Mediterranean countries.

Absent minimalist frameworks for regional development and one anticipates a bleak future of accelerated Middle Eastern decline, marked by a further loss of competitiveness vis-à-vis other regional blocs. This paper offers an alternative reality for the region -- built on hope rather than fear ... mutuality rather than exclusivity ... future prospects rather than past grievances ... economics rather than politics ... security rather than insecurity ... cooperation rather than conflict ... common ground rather than battleground ... imagination rather than stagnation.

This paper substitutes for the failed ideologies of narrow nationalism, pan-Arabism and pan-Islam a more encompassing identification and loyalty: "Middle Easternism". It speaks across political borders and psychological barriers to those who would pledge themselves to broader collective affiliation through functional cross-border dialogue and joint efforts.

Looking at the Mediterranean zone's Middle East, one observes ominous trends: in divisive, sectarian Arab politics, in Iran's nuclear program, in the unresolved Palestinian-Israeli-Arab conflict. Given these preoccupations it is easy to overlook still a fourth menace -- the Middle East region's ongoing drift, and progressive marginalization. Macroeconomic time studies and aggregate data -- presented in the full paper -- reinforce this austere impression of a net deficit region where estimates indicate violence has cost about \$12 trillion in missed economic growth and development over the last two decades. Hence the urgency for eleventh-hour steps aimed at achieving a minimum shared ground in the Middle East.

That a community of interests might yet be formed draws inspiration from an earlier proto-experiment in Middle Eastern networking: the 1991 Madrid process, inaugurated concurrent with negotiation of outstanding Arab-Israeli political issues. The Madrid formula succeeded in establishing a multilateral track wherein experts from Israel, regional Arab states and other countries outside the region met in separate working groups to address five key functional issues of common and immediate concern: water, environment, arms control, refugees, economic development. Although suspended in 1993, the collaborative workshops did break new ground in bringing political adversaries together in serious dialogue. These workshops confirm the gradualist-functionalist approach lying at the heart of Mediterranean bridging efforts.

Prudently moving toward "Middle Easternism" and thereby saving Middle Easterners from themselves argues for Europeans concertedly "leading from the front" in diplomatically pressing for these suspended workshops to be reconvened at the earliest possible moment.

Abdulla al-Dabbagh, “Arab Mediterraneanism Revisited”

This paper sets out to revisit the Mediterranean idea and its diverse features as a widespread trend in modern Arab cultural thinking, particularly in Egypt and the Levant. The ideas of figures like Salama Mousa, Taha Hussain, and Saeed Aql are considered in their proper context and from a perspective that seeks to show that far from being discredited through the onslaught of Pan Arabist, and later Pan Islamist, ideologues in the last five decades or so, they have proved to be long lasting in their impact and very much worth re-investigation. Now, after more than half a century, the wheel may have come full circle, and it is perhaps an appropriate moment to attempt a re-thinking of Mediterraneanism as a cultural system through which one may approach the current dilemmas of identity in the Arab world.

A balanced view of a cultural ideology that refused to see Egypt and the Levant, and by implication all of the Arab world, solely within the confines of a rigid, exclusivist Arab/Islamic mould, and opened it culturally to world, and especially western, assimilation, seems to be timely and necessary. Moreover, questions of cultural identity, which Mediterraneanism unabashedly confronted and unequivocally resolved, may interestingly be re-opened once again through the examination of the historical experience of this powerful Egyptian and Levantine cultural ideology. In the age of contemporary globalism, there is ample justification for re-evaluating such an influential movement that addressed such key questions of cultural ideology and cultural identity. To create a basis for the integration of the Arab world into a Western or European cultural identity through its powerful links to what it called “Mediterranean culture” was undoubtedly an innovative and daring program.

5E. Early Modern Studies I

Chair: Jose-Luis Gastanaga, University of Tennessee at Chattanooga

Jose-Luis Gastanaga, “The *Studia Humanitatis* and the Creation of *Celestina*”

The *studia humanitatis* was for the humanists in the Renaissance a key element in the formation of citizens able to be part of a community of equals. Language and its use was at the center of their preoccupations and this was noticeable in their writings. The *studia humanitatis* included grammar, rhetoric, history, poetry and moral philosophy. Although the presence of some of these areas of knowledge have been studied in the past in relation with *Celestina*, I believe there is a need to consider them all together and especially think deeply about how they operate in giving *Celestina* a unity that is both of purpose and structure. My goal in this paper is to follow the presence of each of the components of the *studia humanitatis* in the conception of *Celestina*, not only as individual and recognizable presences but mostly as parts integrated in the whole.

Rolando Neri-Vela, Universidad Nacional Autónoma de México, “Francisco Bravo and His Work, *Opera medicinalia*”

Francisco Bravo was born in Seville, and was medical doctor from the University of Osuna. In 1570 he incorporated his title in the University of Mexico. In that year he published the first book of medicine printed in America, *Opera medicinalia*, wrote in Latin. In this book Bravo mentioned one American plant, the zarzaparrilla, that was used at that time for the treatment of syphilis. *Opera medicinalia* is a very rare book, and recently, there have been some efforts in the translation of the book.

I will speak about the author, the book, and the importance of it in the American medical taught of that year.

Fabio Mario da Silva, University of São Paulo /FAPESP, Brazil, “O surgimento do Épico na Península Ibérica segundo a ótica de Bernarda Ferreira de Lacerda (1595-1644) e Soror Maria de Mesquita Pimentel (1581-1661)” [“The Emergence of the Epic in the Iberian Peninsula according to the Perspective of Bernarda Ferreira de Lacerda (1595-1644) and Sister Maria de Mesquita Pimentel (1581-1661)”]

The epics written by women in the Iberian Peninsula emerges in the 16th century, initially thanks to the writing of two Portuguese women: firstly, with Bernarda Ferreira de Lacerda, a cultured and erudite woman that adopted Castilian as literary language, in order to obtain a greater dissemination of her work, not just by rewriting the Spanish History, but also presenting us the Christian context and the Arabic presence in the peninsula, by publishing the *Hispana Libertada* (1618). On the other hand, the Sister Maria de Mesquita Pimentel, the first woman who wrote an epic work in the Portuguese language, reports us, due to its monastic context, a story of Christ’s childhood, not only from religious perspective, bringing as well to her narrative, the gods from the Greek and Roman Mythology, complying the basic principles of the epics, revealing them in the work *Memorial da Infância de Christo e Triunpho do divino Amor* (*Memorial of Christ’s Childhood and the Triumph of the Divine Love*)(1639) how cultured nuns were the nuns writers in that century. The purpose of this work is, therefore, to present the main characteristics of these two pioneers of the peninsular literature, demonstrating the oblivion involving their works.

5F. Mediterranean Cultural Studies

Chair: Mohamed Ben-Madani, *The Maghreb Review*, London

Pamela Dorn Sezgin, University of North Georgia, “Mes Andalousies: Enrico Macias’ Musical Patrimonies”

In 2012, the French variety singer, Enrico Macias, celebrated 50 years of his career as an international pop star, as well as commemorated 50 years of exile from his native Constantine, Algeria. Macias’ career was made via an international polyglot song repertoire which draws heavily on pan-Mediterranean motifs and musical styles, documents his life story in its texts, and celebrates love, joy, and optimism. But in 1999, he broke from that repertoire with a very important concert in Bourges (April 18) joining Taoufik Bestandji and the Ensemble Foundok to return to his roots: Algerian malouf. Malouf is a Judeo-Arab musical tradition from the City of Constantine, Algeria, where Enrico Macias grew up as Gaston Ghrenassia, in a family of malouf musicians. According to tradition, this music originated in Grenada, and came to Constantine with Jewish and Arab refugees from the 1492 Expulsion Decree. This paper explores Macias’ diverse Andalusian patrimonies: in malouf as well as in the Spanish gypsy traditions that helped give birth to his popular singing career, and finally, in his interpretations of Andalusian music manifest in his own musical compositions. These musical developments are contextualized in the broader picture of the diffusion of Andalusian music in the modern Middle East such as late twentieth century versions of muwāshshahāt Andalusia in Lebanese popular culture.

Dzavid Dzanic, Harvard University, “The Conquest of Algeria and the French Mediterranean Empire, 1830-1848”

My paper argues that the Roman imperial precedent deeply shaped the actions of French commanders-in-chief and governors general in Algeria between 1830 and 1848. They took inspiration from their readings in Roman history and observations on remaining Roman ruins in

arguing that France ought to become a New Rome by adopting a civilizing mission in Algeria and projecting French hegemony over the Mediterranean. French politicians and influential thinkers later amplified the Roman dimension in imperial thinking and called for the creation of a French Mediterranean Empire, which they believed would allow France to finally dislodge the British from the basin.

Aviad Moreno, Ben-Gurion University, “European-style Modernization across the Mediterranean: The Jewish 'Junta' of Tangier in the Mid-Nineteenth Century”

The paper provides insights into the initial steps of European-style modernization among Mediterranean societies during the 19th century, from the viewpoints of a few of its prominent historical agents. I base my arguments on the *Minute Book of the Jewish Junta of Tangier*, a source written between 1860-1875 by an emerging group of pro-European local compradors that eventually took over the leadership of Tangier's Jewish community. At first sight, it would seem that the Junta's pro-European orientation supports a currently widespread Eurocentric narrative about the adaptation of 'ready-made' European organizational models by 'backwards' Mediterranean societies. However, further examination reveals deeper implications related to the Junta's politically-oriented, self-representing discourse 'at home' that would eventually encourage a dialogue with European philanthropic bodies and promote their endeavors. I therefore offer new methodological and theoretical insights into the exploration of an evolving process, ultimately corresponding with the constructed notion of 'Europeanization' among Mediterranean societies.

Joseph Agee, Morehouse College, “Ortega y Gasset on Goethe in Aspen, Colorado”

It's not especially well known that the Spanish philosopher José Ortega y Gasset was invited to speak at the Goethe Bicentennial Festival at Aspen, Colorado in the summer of 1949. He was featured along with Thornton Wilder, Author Rubenstein and Albert Schweitzer, the latter making the cover of Time Magazine for his participation in this unique gathering. However, it is much less known that Ortega had a direct hand in the creation of the Aspen Institute in 1950 that grew out of the above event and continues up to the present maintaining its original goal of fomenting cultural and political dialog among important thinkers and activists.

The intent of my paper will be to not only highlight the importance of the Bicentennial Festival in 1949 and Ortega's contribution to it but also show the wide-ranging expanse of his philosophy that made him an ideal participant for this highly vaunted conference shortly after World War II. I also plan to explore the remarkable fact that after his brief period of international notoriety Ortega literally ceased being a significant intellectual figure. Even in his own country his actual philosophy was severely criticized for lack of originality and subsequently deemed a minor contribution. Although there was some animosity toward Ortega for returning to Franco's Spain after the Civil War, the most important factor concerns the general course philosophy was taking in Europe and the US during the 2nd half of the century. Ultimately, it had little use for a philosopher who was attempting the intellectual reform that Ortega proposed.

Friday 3:00 – 5:00

6A. Mediterranean Spaces in British Literature
Chair: Rosario Arias, University of Málaga

Lea Heiberg Madsen, University of Málaga, “Venetian Vellums and Villains: Wilkie Collins’s Gothic Venice”

The design of the palimpsest, which originated in ancient Greece and Rome, inspired nineteenth-century perceptions and representations of the psyche. The idea of the palimpsest, as a layered document with (illegible) writing that might be retrieved and deciphered, served not only psychologists as a template for mental processes, but was also widely used by writers of Gothic to allegorise “the weight of the past” (Talairach-Vielmas 123). Wilkie Collins constructed many of his tales around the palimpsest motif, playing upon tropes of hidden scripts and haunting memories. In *The Haunted Hotel: A Mystery of Modern Venice* (1879) the palimpsest, as a metaphor for guilty conscience, is conflated with the figure of the Gothic villainess, Countess Narona, of Italian origin, and, again, extended to the characters’ journey to Venice. This paper explores Collins’s Gothicisation of Venice, the Venetian vellum and the woman.

Rosario Arias, University of Málaga, “The Mediterranean City in the Neo-Victorian Novel”

The nineteenth-century Grand Tour usually involved a visit to Venice, Florence or Rome. These Mediterranean cities became home for many Anglo-American citizens who, lured by the treasure trove of Italian art, lived in between cultures and countries. One such writer was Henry James (1843-1916), whose transatlantic journey to Europe has recently attracted the interest of fiction writers and critics alike. In Colm Tóibín’s *The Master* (2004), for example, a biofiction, a relatively new sub-genre that mixes up biography and fiction, the gothicisation of the Mediterranean city of Venice underlines the protagonist’s repressed (homoerotic) desires, as well as his traumas and frustrations. The cityscape textualises James’s buried traumas which finally erupt on to the surface, and demand to be acknowledged. In so doing, *The Master* explores and reconsiders Henry James’s figure in the light of the gothic and the spectral Mediterranean city.

Lin Elinor Pettersson, University of Málaga, “The Mediterranean Garden as a Space of Transformation”

The garden trope figures prominently in the fiction of Elizabeth von Arnim (1866-1941) and represents an adjunct space to the home where women can free themselves from domestic restraints and social pressure to instead find a space of privacy. This can be seen in works such as *Elizabeth and Her German Garden* (1898), *The Solitary Summer* (1899) and *The Enchanted April* (1922) where the concept of spatialising identities is at heart of the narratives. In this regard, the garden represents an exploration of the public/private dichotomy as well as an examination of the gendered proportions of space in relation to female subjectivity. *The Enchanted April* brings together four women of different backgrounds on a journey to Italy where they rent a Mediterranean castle with an immense garden. In this novel, the garden has a two-fold meaning; on the one hand, it is a space of leisure and holiday away from the home and domestic duties, and on the other hand, it is a space of transformation that provides a space of self-assertion. This paper looks into the spatialising of subjective identities focusing on how space and gender merge in the four women’s attempts at restoring their autonomous selves.

6B. Some Aspects of the Foreign Policy of the Kingdoms of Naples and Sicily between the Eighteenth and Nineteenth Century

Chair: Salvatore Bottari, Università di Messina, Italy

Claudia Pingaro, Università degli Studi di Salerno, Italy, “Neapolitan Diplomatic Correspondence from Copenhagen between 1759 and 1761”

The paper intends to examine the diplomatic correspondence of the Neapolitan plenipotentiary Minister in the Danish Court, Giovan Domenico Pignatelli and the Minister Bernardo Tanucci between 1759 and 1761. Pignatelli, during his permanence in Copenhagen at the Federico’s V court, talked to Tanucci about the developments of the European diplomatic relationships, the change of position of the contrasted armies, the role of the Danish Court and the game of the European balances during that crucial period of the Seven Years War.

Salvatore Bottari, “Politics and trade between Naples, Sicily and Russia (1787-1815)”

After the Treaty of Küçük Kaynarca (1774), Russia gained the Black Sea steppe between the Bug and Dnieper along with the river's mouth and the key strongholds and cities of Kinburn, Azov, Yenikale and Kerč as well as the right to navigate in the Black Sea and to cross the Bosphorus and Dardanelles with its merchant ships to reach the Mediterranean. In 1787, Russia and Naples signed a Treaty of Commerce, after four years of protracted negotiations. This paper analyzes the events that led to the signing of the Treaty and the commercial relations between the two countries in the years 1787-1815.

Mirella Vera Mafri, Università degli Studi di Salerno, Italy, “Diplomacy and Trade between Naples and Constantinople (1803-1804)”

The paper intends to examine the Neapolitan legation in Constantinople between years 1803-1804. During this period the ambassador Guglielmo Costantino Ludolf was leaving the ottoman capital putting the regency of the Neapolitan legation in the hands of the royal chancellor, Giacomo de Marini. The Chancellor reported at the Neapolitan government on what was happening in the Ottoman Dominion, on the sultan’s decision to remain unrelated to the wars that were tearing to pieces the Napoleonic Europe. The sultan declared his neutrality in the conflict between France and England in an official note at the delegates of the European Courts. But the conflict between the two States had big impacts in the Mediterranean area, especially in regards to the problems about commercial exchanges.

6C. Borders, Security and Migration II

Chair: Gema Pérez-Sánchez, University of Miami, Coral Gables, Florida

Gema Pérez-Sánchez, “Theorizing Gender and Sexuality in Contemporary Literature in Spanish about Irregular Mediterranean Migrations”

Literary critics addressing contemporary Mediterranean literature of the crossing of the Strait of Gibraltar have proposed various terms to characterize this multilingual corpus: from *illiterature* (Abderrezak), *littérature migrante* (Xavier), *literature de pateras* (García Benito), to “liminal fictions” (Folk-art). Although I will briefly survey this critical work from the French, Moroccan, and Spanish contexts, I do not propose new taxonomies of the “migrant text.” Instead, I question the role that discussions of gender and queer sexuality have had among critics and theorists of this literature of migration. Specifically, I ask how we might theorize this genre anew from the vantage point of queer sexualities. I pay particular attention to the role of transnational solidarities in the way that critics have approached this literature without exacerbating the very issues of postcolonial sovereignty that tend to make concerns over LGBTQ and women’s rights in the global south such a politicized contemporary concern.

Valerio Ferme, University of Colorado, “‘Submerged Hawsers and Stoic Rebellion’: Erri De Luca's Mediterranean and the Murderous Waters of Clandestine Immigration”

The Neapolitan writer Erri De Luca has achieved international fame in the past decades through the writing (and rewriting) of his 'Mediterranean' experience, both as a man born by the sea and as an interpreter of the Old Testament. The latter, in particular, provide the symbolic "submerged hawsers" that tie his adult experiences (as a terrorist, factory worker, etc.) to his childhood in Naples and to forms of kinship on which he feels his own identity and the identity of Mediterranean people are founded. In recent years, however, his fiction and poetry has become imbued with a stoic witnessing on behalf of those whose lives have been compromised by the closed crossings routes of the contemporary Mediterranean. This denunciation is the focus of my paper. It show that, while the author believes that Italy has compromised the values upon which De Luca's own stoicism is based, the author himself continues to propose the role of the engaged intellectual as one of the few that can stand up to the liberalized and often racist governmental policies.

Melissa K. Byrnes, Southwestern University, Texas, “Ramadan on the Rhône: Muslims and Christians in Secular France”

On 15 May 1953, an artillery salvo at the La Doua military camp in Lyon marked the opening of the Muslim holy month of Ramadan. The Rhône prefect, the mayor of Lyon, the local military commander, and Lyon's Cardinal Gerliet had cooperated to initiate this celebration. This paper examines the motivations that led French civil authorities and local Christian leaders to promote a Muslim holiday. I employ this event as a window into the fluid relationship between three Mediterranean religious perspectives (Muslim, Christian, and secular Republican). I argue that an imperial belief in the need to maintain French Algeria influenced the quotidian policies of local French officials, particularly around Lyon, and that these ideas of empire reflected definitions of local community. Moreover, I contend that Christianity and other transnational ideologies also offered alternative notions of belonging that were not bounded by national borders—or even differences of faith.

David Alvarez, Grand Valley State University, Michigan, “‘What then are they looking for, our souls that travel / On rotting sea-timbers from one harbour to another?': The Presence of Classical Mythology in Contemporary Literature of Clandestine Cross-Mediterranean Migration”

Although the raw material on which it draws consists chiefly of urgent present-day realities, the corpus of contemporary Spanish, Moroccan, and Italian literature about cross-Mediterranean clandestine migration teems with allusions to the region's mythological past. In this paper, I will discuss the ways in which two recurrent images in this literature and in its corresponding discourses—the image of the Straits of Gibraltar and Sicily as maritime cemeteries, and the motif of life-threatening landfall on an inhospitable shore—resonate with two key passages from *The Odyssey*, the ur-text of Mediterranean migration: Odysseus's journey to the underworld, and his arrival upon the shores of Schería. In considering what is at stake in such intertextual resonance, I will avail myself of Edgar Morin's twofold notion that the Mediterranean must be de-mythologized and re-mythologized to argue that this literature can serve as a seedbed for new conceptions of Mediterranean identity.

6D. Medieval Studies III

Chair: Ellen Lorraine Friedrich, Valdosta State University

Paul L. Sidelko, Metropolitan State University of Denver (MSU Denver), “The Changing Identities of Religious Building in the Medieval Mediterranean”

This paper examines the history of several religious buildings in the Medieval Mediterranean. It analyzes the manner in which churches are transformed into mosques, mosques into churches and the maintenance of Jewish synagogues and temples. Some specific buildings include the Grand Mosque at Mecca, the Prophet's tomb at Medina, the Dome of the Rock, the Aqsa Mosque and the Church of the Holy Sepulcher in Jerusalem, the Mosque/Cathedral Complex in Cordoba and the Hagia Sophia in Istanbul. The paper explores the principles and ideologies that allowed these buildings to maintain their status or to make the transformation to other religious identities without their destruction.

Ellen Lorraine Friedrich, “The Lightness of Being ‘Foolish’: The Rise of ‘Fools’ in the Middle Ages”

The first appearances in Romance languages of the lexical items fol / folie / folia—and the Iberian alternates lo(u)co / lo(u)cura—in the tenth and eleventh centuries may reflect the fame of the Fête des fous—the Feast of Fools. The religious celebration that likely grew out of—or as an alternative to—the January Kalends of the Christianized Roman Empire, included parades, wearing animal masks, and men dressing as women—all examples of “foolish” behavior. By the twelfth century, the Kalends and the Fêtes extended around the Mediterranean from Constantinople to the Iberian Peninsula. The present investigation considers the etymologies of the words used to describe the behavior of the people participating in such festivities, and the sexual meanings suggested by the same terms in selected works of medieval literature.

Jaime Leañós, University of Nevada, Reno, “The Poem of Mio Cid: An Iberian Medieval Tapestry Embroidered with Crusading Yarn”

The Medieval Iberian Poem, *Poema de Mio Cid* (1207) is without doubt one of the most significant pieces of European literature. Countless scholarly studies have been dedicated to the ample topics found in this epic poem; yet, scarce works have been written in regards to the subliminal religious elements present in this monumental work of literature. The narrow studies which deal with this theme date back from two to four decades ago (e.g. Gariano 1964, Wang 1971, Edery 1977, Redfield 1986, et. al.). My project brings light to an opaque field of study. The purpose of this talk is to resuscitate and expose a novel facet in regards to the treatment of religion in the *Poema*. My departing stance is that this poem was written to incite the masses by using the image of el Cid as a quasi-metaphor of Christ to take up arms and join the crusading zeal of the time due to the disastrous outcome of the battle of Alarcos in 1195 against the Moors and therefore, setting the stage for the most significant battles of the Spanish conquest, the battle of Las Navas de Tolosa in 1212.

6E. Mediterranean History

Chair: John Watkins, University of Minnesota

Martine Sauret, Macalester College, Minnesota, “A Few Examples in the Cartographic School of Dieppe”

What do we know about this school of cartography? Not much. Yet, we can find twelve important French mapmakers in the 1540-1600. Very few are known from scholars and French people. Forgotten for many reasons (economical, sociological, political, etc.), they contributed to the integration of new discoveries. I will choose 4 of them (Desceliers, Roze, Vallard, Guillaume Le Testu) to illustrate and start a new discussion about them in this presentation.

The Dieppe maps explore a transitional area of mapmaking, between medieval representations of the Oekoumene and Portulan charts. Their common features are detailed coastlines, including representations of imaginary places, travel diaries, fantastic animals and different ethnic groups. Their analysis reveals a great variety among these different cartographers. The tensions between discourse of Normand explorers, cartographers and spatial plotting in cartographic writing are constant and reflect the drastic changes of the concept of "earth" "discovering" and "otherness."

The impact of new discoveries of often ignored Normand cartographers (Desceliers, Roze, Vallard, Guillaume Le Testu) and Normand explorers (Cartier, Verrazano, Parmentier) has not been closely studied in French in the light of their controversial, pervasive and precise effects on cartography. Explorers and cartographers such as Apian, Ptolemy, or mathematicians such as Alberti deeply influenced their sense of writings, of conceiving their Renaissance maps and texts in a more architectural sense. Portuguese explorers and cartographers affected their perceptions of the others and contributed to a different perception of the indigenous figure. Integrating different historical, sociological and philosophical perspectives, I will proceed to closely examine Normand cartographers' maps through visual elements such as "vignettes," "trompe-l'oeil," "greffes" and show how this new medium incorporates details of travels by Cartier, Parmentier or Verrazano.

John Watkins, "Marriage Diplomacy in the Seventeenth Century: Revisiting the 1659 Treaty of the Pyrenees"

Scholars typically privilege the 1648 Treaty of Westphalia as the beginning of a modern international system that depends on mutual recognition of sovereignty and states' general non-interference in the internal affairs of other states. But this canonization of Westphalia distorts diplomatic theory and practice in the later seventeenth century. Ratified eleven years after Westphalia, the 1659 Treaty of the Pyrenees exemplified precisely the kind of meddling in another state's internal affairs that the 1648 treaty theoretically ended. From the highly Catholic language of its preamble to its central provision for a marriage linking the Spanish Hapsburgs and the French Bourbons, it complicates any account of a straightforward progression to monadic state entities. But the treaty is also not an unambivalent return to the medieval view of a *Pax Cristiana* uniting all of Europe. Certain clauses effectively build in a *casus belli* for later wars between the peace-making belligerents.

Valentina Oldrati, Universidad Autónoma de Madrid, "Renegades and the Inquisición del Mar: Christian-Islamic interactions in Two Late Sixteenth-Century autos de fe"

On May 28 1572 and a few months later, on June 24 1572, a special tribunal called Inquisición del Mar – Inquisition of the Sea, a court specifically created to monitor the state of Catholic orthodoxy between the members of that Holy League that had just recently fought and won against ottoman forces in Lepanto's battle – celebrated two remarkable autos de fe in Messina, in north-eastern Sicily. Fifty-two people were sentenced on that occasion and their stories are an extraordinary example of how life was in a sixteenth century international army: blasphemy, bigamy, fornication, fights, alcohol, gambling, prostitution, apostasy and much more deviant behaviours complete the list. Convicts came from different countries all over Europe, since this special holy tribunal could sentence everyone regardless usual territorial boundaries that normally limited Spanish inquisitorial space of action. My intervention will focus on a peculiar category of convicts: Christians who turned Turk, the so-called renegades. They deserve special attention not only because this tribunal only sentenced to death four persons and they were all

apostates, but also because thanks to their stories it will be possible to examine Lepanto's context considering the complexity of Christian-Islamic interactions.

John Hunt, Utah Valley University, "Rebellion in the Ghetto: The Jews of Rome and the Papal *Sede Vacante*"

With the death of every pope, the *sede vacante*, or the empty see, opened a liminal moment in early modern Rome. During this time the pope's law ceased to function. Since papal law ceased was in abeyance, the Jews of Rome lost the protection of the pope. As a consequence, popular violence against the Jewish community dramatically rose, taking the form pillages of Jewish vendors at Piazza Navona, and riots directed at the ghetto. But Jews did not accept this violence passively. Contradicting decrees issuing from the College of Cardinals and Capitoline officials, Jews asserted control over their defense by taking over the gates to the ghetto, assaulting the civic militia in charge of patrolling their community, and defending themselves against attacks from their Christian neighbors. This paper will explore the Jewish community's relationship to papal government and their resistance to the dominant Christian culture of Rome.

Saturday, May 31st

**Aula Universitaria de Marbella
Hospital Real de la Misericordia**

Saturday 09:00 – 11:00

7A. Málaga in Literature

Chair: Miriam López-Rodríguez, University of Málaga

Miriam López-Rodríguez, "American Writers in Málaga: From Washington Irving to Sophie Treadwell"

During the last three centuries several American writers have chosen Málaga as their holiday destination or their home away from home. The first significant wave of visitors came during the nineteenth century when Romanticism made Spain a very attractive country. Its position at the very south of the continent, and the peculiarities of its culture brought many travellers looking for the national stereotypes. One of these Romantic travellers was the American writer and diplomat Washington Irving (1783-1859). Over a hundred years later two American expatriates, Jane Bowles and Sophie Treadwell, came to Málaga hoping that its mild weather and layback life style would help them restore their much damaged health. Although very different from each other, these two women shared a common disdain for social conventions, a disheartening search for literary success, and an endless fight against their inner demons.

Juan Antonio Perles, University of Málaga, "Ethnographic Testimonies in Gamel Woolsey's *Death's Other Kingdom: The Civil War in Málaga*"

Gamel Woolsey, an American writer who lived in Malaga during the Spanish Second Republic, offers an autobiographical testimony of her experiences in her book *Death's Other Kingdom* (1939). This paper deals with Gamel's depiction of her impressions of Spain, "Malagueños", and Churriana, the Malaga town in which she resided with Gerald Brenan during the initial steps of the Spanish Civil War. Woolsey offers an ethnographic analysis, although not a systematic one, of the rural population in which she lives.

Enrique Baena-Peña, University of Málaga, “Málaga moderna: Foco de internacionalización literaria en el Mediterráneo”

A partir del Romanticismo en el contexto andaluz, Málaga manifiesta sus raíces de crisol de culturas en la orilla mediterránea. En la modernidad creadora, pasa a convertirse en los años veinte del pasado siglo en un emblema de la vanguardia literaria. Viajeros herederos de los románticos, grandes poetas hispanoamericanos, escritores europeos e hispanistas acabarán visitando o asentándose en Málaga y, con ello, dejando testimonios escritos de la internacionalización que adquiriría la Málaga moderna que se iba gestando. Y, junto a esto, los españoles: Unamuno y Ortega y Gasset, entre otros muchos, viven la ciudad, unidos a ese amplio conjunto de grandes nombres foráneos, desde Andersen a Ford y Brennan, y, entre los latinoamericanos, especialmente Rubén Darío. Nombres que sirven de convivium a los propios autores que surgían o escribían en la ciudad: Salvador Rueda, Moreno Villa, Emilio Prados, Manuel Altolaguirre, José María Hinojosa...

**7B. Cultural Identities in the Mediterranean: Perceptions of Selfhood and Otherness
Chair: Ferdaouss Adda, Center for Mediterranean Studies, Zentrum für Mittelmeerstudien (ZMS),
Ruhr-Universität Bochum, Germany**

Ferdaouss Adda, “Oral Literature in Contemporary Urban Morocco: The Case of Story-Tellers Halqa”

As part of oral tradition, the public performances of Moroccan story-tellers contribute an essential communication form, which plays a significant role in the intergenerational transmission of knowledge. At Jamâa El Fna square in Marrakech, the story-tellers organize their performance in a so-called “halqa”. The *halqa* constitutes a specific style of performance, which consists of the story-telling itself, the spatial arrangement of the audience in a circle or semi-circle and the interaction between story-tellers and audience. Story-telling in Morocco is a profession, which only men practice in public areas. In common, female story-tellers are non-professionals. First and foremost, their role as story-tellers is limited to private story-telling in their families. However, to become a professional story-teller bases on long-term training by a mentor. After being accepted by a master story-teller, the trainee first assists in simple preparations of the *halqa*.

Then, the trainee learns a repertoire of stories, partly orally from his master. Later on, the trainee learns how to perform his repertoire in public. In this manner, professional story-tellers do not only contribute to the diffusion of oral tale, but also provide an oral transformation of written stories. Due to the quite high rate of illiteracy in Morocco, story-telling provides an important cultural service in this case. Furthermore, story-tellers consolidate traditional values in their subjective interpretations and performance of oral and written literary works. In particular, the performed issues strengthen ideas like deism and social hierarchy, the impeccability of god and king as well as different moral codes, which contribute moral guidelines towards the audience to manage their life.

Jan-Marc Henke, Center for Mediterranean Studies, Zentrum für Mittelmeerstudien (ZMS), Ruhr-Universität Bochum, Germany, “‘You find what you are looking for’: Early Archaeological Research in Greece”

Since the second half of the 19th century, German archaeologists started comprehensive excavations at different sites in Greece, which was liberated from the Ottoman occupation. It is commonly known that single individuals of other central European countries decided themselves to participate in these liberation struggles motivated by the so called Philhellenism – their love for the ‘Greek culture’ which they principally knew by ancient written sources. Often

enough this passion was combined with their own frustration about the socio-political situation in their home countries. Thus their ideas of the 'Greek culture' respectively contemporary Greece and its inhabitants was characterized by an ideological construct compiled by ancient philosophy and especially ancient Athenian democracy. As the resonance of the German Enlightenment the first German archaeologists were motivated by similar ideals, which very often affected their research and scientific interpretation. The Acropolis of Athens 'purified' from all non-classical buildings may be a monumental testimony to this attitude. As the successors of the first excavators the archaeologists of the first half of the 20th century in fact were a little bit more open-minded for all the remains of different epochs but very often their work was affected by different Philosophies as well as spiritual ideas and emotions, too. Their interpretations of the history and ancient background of the places, monuments and artifacts they excavated dominates the public knowledge and consciousness of ancient and modern Greece until today.

C. Film, Theater, and Culture: Crossing Borders

Chair: Kirsten F. Nigro, University of Texas at El Paso

Jorge Pérez, University of Kansas, "Rethinking Secularization: Religion and Film in Spain"

Simona Wright, The College of New Jersey (TCNJ), "Mal d'Africa: Cinematic Representations of Africa in Contemporary Italian Cinema"

This paper examines the cultural politics of religious cinema produced at the end of Francisco Franco's dictatorship to illustrate the crucial impact of religion on the public sphere in this period of Spanish cultural history. I situate my inquiry within the turn in Cultural Studies to rethink the "secularization thesis" of Western modernity, that is, the assumption that the advent of modernity erased religion from the public arena. Following this conceptual framework, I interrogate the assumption that after 1957, when the Franco regime recast itself in a secular and modernizing fashion, religion vanished from the cultural field. Unlike most accounts on this period, I argue through the example of film that one cannot conceptualize Spain's road to modernity and democracy without understanding the role of religion in that process.

Kirsten F. Nigro, "Antigone on the U.S./Mexican Border"

In recent years, the figure of Antigone has played a notable role in numerous texts written by Mexican dramatists, especially in plays that deal with two pressing border topics: the violent drug wars of the past decade and the brutal femicides that have left women in cities like Ciudad Juarez in a perpetual state of fear. During the 2013 National Theatre Festival held in Durango, the comment that Mexico is living in "Antigone's era" drew enthusiastic applause and many nods of agreement, for it is indeed a time when many ordinary Antigone's in Mexico feel the need to defend their rights and those of the thousands of people who have died in their country's political and social violence. I will discuss three plays that have Antigone as their central character, all of which follow closely the original Greek text: *Antigona*, which deals with the murdered women of Ciudad Juarez, by Perla de la Rosa; *Antigona en la frontera*, which is an adaptation of the Antigone written by Griselda Gambaro about the Mothers of the Plaza de Mayo in Argentina, adapted by the dance dramatist Dora Arreola from Tijuana, and *Antigona. Instrucciones para contar muertos*, which deals with drug violence in the state of Sonora. Historical and cultural contexts will be provided for each play and Linda Hutcheon's recent study *Adaptation* will serve as a major theoretical foundation for the play analyses.

Malgorzata Oleszkiewicz-Peralba, University of Texas at San Antonio, “Sara-La-Kâli: A Diasporic Roma Devotion from Les Saintes-Maries-de-la-Mer to Rio de Janeiro”

At the coastal town of Les Saintes-Maries-de-la-Mer in southern France, a yearly festival to honor the unofficial black Roma saint, Sara-La-Kâli, takes place, attracting thousands of pilgrims from around the world. Sara-La-Kâli is an intriguing, syncretic construction with many layers of meaning, from Celtic and Hindu, to Catholic. She is related to the Black Madonnas of Europe, as well as to the goddess Kali from India. I examine this transnational figure as it manifests at the Roma pilgrimage to Les Saintes-Maries-de-la-Mer, as well as her transformations as she travels around the world, to North America and Brazil. The worship of Saint Sara is a liminal phenomenon, existing on the margins between religious and cultural traditions, ethnicities, countries, and continents. As a figure that embodies a synthesis of cultures across time and place, her significance resides in her super syncretic make-up, characteristic of a world prone to migration and hybridity.

7D. Contemporary Mediterranean Politics

Chair: Eric Selbin, Southwestern University, Georgetown, Texas

Eric Selbin, “The Uprising(s) of the Mediterranean Peoples: Rebellion in the Region 2010-4”

The events/processes that “began” in Tunisia over three years ago may be seen as having set in motion a wave of rebellion in the Mediterranean region(s). The various uprisings across North Africa and the Middle East commonly lumped together as the “Arab Spring,” Portugal’s 2011 Desperate Generation protests, the 2011 Indignant Citizens Movement in Greece and Spain, the uprising in Turkey, and more. Redolent of the Europe’s 1848 attacks on the aristocratic order which lead to waves of reform and (arguably) the instantiation of liberalism, will this “moment” join other “lost” moments—1848, 1917-21, or 1968—which nonetheless left profound legacies? Conceiving of the region as a “zone of awkward engagement” (Tsing), this transversal analysis seeks both to (ap)position the recent events/processes vis-à-vis previous processes and speculate how and where they might be headed and perhaps more importantly why.

Gaye Ilhan Demiryol, Bahçeşehir Üniversitesi, Istanbul, Turkey, “Rebirth of the Political”

The spark for Egypt’s 2011 revolution was lit when protestors occupied Cairo’s Tahrir Square. Over the course of 18 days, which resulted in President Mubarak’s removal from power, Tahrir square became the focal point of the revolution. On September 17, the Occupy movement began in Zucotti Park. The final wave of occupy protests erupted in Istanbul’s Gezi Park in June 2013. In this article, I analyze the role of the “public” in the light of these demonstrations. On the one hand, I use the Arendtian conception of the public realm as a sphere of appearance to analyze the role and significance of the actual physical locations of Tahrir Square and Zucotti park. Arendt’s concept of the public is more relevant than ever to understand the dynamics behind the creating of a political power that initiates, defines and shapes democratic politics. On the other hand, I re-evaluate the role of the public sphere in Arendt’s work with respect to these movements. While Arendt’s concept of the public has been rightly applied to the constituents of a liberal democratic state, I argue that these contemporary movements lend credibility to a reading of Arendt’s public as an actual, physical location which allows members of a community to come together and act in concert to bring about social, political and economic change.

Akif Bahadır Kaynak, İstanbul Kemerburgaz Üniversitesi, Istanbul, Turkey, “Financial Crisis, Energy Bounty and the Prospects for Peace in the Eastern Mediterranean”

The end of Cold War eased political tensions in many corners of the World however the conflicts arising from regional dynamics were carried on to the new century. The Greco-Turkish power struggle on Cyprus is among those hot spots where a political settlement has not been reached yet even though the root of disagreement lies in Cold War years. The end of British colonial regime in 1960 and the establishment of Republic of Cyprus by London Agreement provided a temporary respite but political tensions kept escalating until the Turkish troops landed on the island in 1974. In the last forty years, the problem has been demilitarized and Republic of Cyprus became a member 2004 but a final settlement has yet to be reached. The rejection of Annan Plan by the south in the same year created a frustration in the Northern Cyprus and Turkey breaking hopes for reconciliation. This status quo was fundamentally altered when the economic model for Cyprus was terminated as a consequence of contagion from European financial crisis.

The island hosted huge amounts of foreign capital and had become one of the most preferred off-shore destinations especially for the Russian oligarchs thanks to its lax regulations. In 2013, the collapse of Cypriot economy obliged the government to impose a one-time levy on all deposits exceeding 100.00 Euro. This development marked the end of Cyprus as an off-shore financial center and the economic model of development based on financial flows. Almost simultaneously significant reserves of natural gas deposits were discovered in Eastern Mediterranean some of which were located to the south of the island. This Aphrodite natural gas reserve promised the recovery of economic glimmer of the island provided that legal and technical issues on the extraction and transfer of this resource to European markets are resolved. Turkey has the means to increase transaction costs for Cyprus and energy companies if left out of this deal but can alternatively provide a transit route to European markets for Cyprus' natural gas. The demise of Cyprus as an off-shore financial center and the prospects for becoming an energy supplier to European markets changed the payoffs of this deadlocked game considerably. In this new setting Turkey, Greece and Cypriots have a strong incentive to cooperate in order to realize the potential in the energy game. This will require a comprehensive settlement to the Cyprus problem or at worst an interim solution that will pave the way for a peace in the Eastern Mediterranean.

11:15 – 1:15

8A. Energy and Climate Change in the Mediterranean: Challenges and Prospects [Energía y Cambio Climático en el Mediterráneo: Retos y Perspectivas]

Chair: Beatriz Muñoz-Delgado, Universidad Autónoma de Madrid

Beatriz Muñoz-Delgado, "Changes in the Relative Contribution of Energy Transit Countries to the EU's Security of Supply: Eastern Europe vs. Eastern Mediterranean"

The aim of this paper is to analyse the contribution of some Eastern transit countries to the EU's security of energy supply, on the basis of economic and socio-political factors, and in a dynamic perspective of the hydrocarbon network. By using the multivariate statistical technique of Factor Analysis and the Principal Components extraction method, geopolitical energy risks of countries and chokepoints are estimated. The findings of this paper are that, in the oil sector, the four countries analysed –Turkey, Ukraine, Belarus, and Georgia– will enhance their contribution to the EU's security of supply during the period 2000-2020 (providing Turkey the higher increase). While in the natural gas sector, there will be a boost in Turkey's geostrategic importance that would take place at the expense of Ukraine and Belarus; therefore, corroborating the EU's

strategy of energy diversification and the prioritization of the Eastern Mediterranean gas projects in the Southern Gas Corridor.

Gonzalo Escribano-Francés, Director of the Energy Program at the Real Instituto Elcano and Universidad Nacional de Educación a Distancia, & Enrique San Martín González, Universidad Nacional de Educación a Distancia, “The Geopolitical Deepening of a Wider North Africa: Energy Drivers”

The economic and political geography of Mediterranean energy interdependence conform a natural energy space that has been rather stable over the last decades. However, over the last few years, the unconventional revolution has profoundly changed, if not the essence of global energy geopolitics, at least its narrative. The paper nuances the impact of such a geo-economic shift for the Mediterranean. On the contrary, it argues that the main shared Mediterranean’s strategic challenge regarding energy security will be the geopolitical deepening of a wider North Africa. The paper further argues that managing European energy interdependency with North Africa in such a changing context requires developing a new, credible and more appealing energy narrative for their southern energy partners. It also emphasises the need for Mediterranean member States to be more pro-active in this regard in the European and bilateral policy domains.

Wai Mun Hong, Mediterranean Institute Berlin, Humboldt-Universität zu Berlin, “Rejuvenating Socio-economic Dynamics in North Africa with Renewable Energies: (Im)Possible?”

Socio-economic injustices have brought disruptive social uprisings across North Africa. Governments recognise the need to rejuvenate economic growth dynamics to improve the situations. Blessed with abundance of sunshine and wind, North Africa can take advantage of these resources and put them into productive use. Renewable energies can also act as a multi-facets strategy to socio-economic reforms boosting human capital development, economic competitiveness, responsible development, external relations, regional security, and global economic integration. However, institutional deficiencies have resulted in lack of alternative investments and poor human development are some of the challenges that have hamper North Africa's progression in pursuit of RE development; but these gaps also create the opportunity for the governments to work on correcting them. Besides, North African youths have demonstrated positive attitudes casting optimism to the prospect of RE development, but their grim opinions on the governments signal risk of counter-productive efforts.

8B. Early Modern Studies II

Chair: R. John McCaw, University of Wisconsin-Milwaukee

Aurelia Martín Casares, Universidad de Granada, “Muslim Slaves and Christian Captives in Early Modern Western Mediterranean”

El paper que presento se centra en dos aspectos enfrentados y, al mismo tiempo complementarios, de un fenómeno mediterráneo: a) la venta de esclavos y esclavas árabo-turcos en territorio ibérico (fundamentalmente musulmanes, pero también judíos), y b) el rescate de cautivos cristianos en el norte de África (me centraré en los católicos castellanos, aunque sin perder de vista a protestantes y ortodoxos). Por tanto, me centraré en aquellas personas esclavizadas que las fuentes históricas denominan sarracenos, berberiscos, turcos o moros y, al mismo tiempo, estudiaremos las experiencias vitales de los cautivos castellanos en el Magreb árabo-musulmán, teniendo muy presente el papel de las órdenes redentoras de cautivos (trinitarios y mercedarios). En consecuencia, abordaré paralelamente la esclavitud y el cautiverio en ambas orillas del Mediterráneo occidental, descubriendo la complejidad del

fenómeno, sus diferencias y similitudes; de este modo, recuperé, en cierto modo, el paradigma de Braudel respecto al Mare Nostrum como un espacio de referencias y relaciones socio-económicas interconectadas. El marco cronológico se extiende desde el siglo XV a 1830, fecha en que Francia conquistó Argel y se terminó el corso musulmán. Aunque España firmó paces durante las regencias berberiscas en la época de Carlos III, la actividad esclavista prosiguió. Abordaré, por tanto, el mediterráneo occidental, pero tendré muy en cuenta el caso de Cádiz en la primera mitad del Seiscientos, porque responde a un modelo mediterráneo, ya que el contingente esclavo estaba compuesto fundamentalmente por musulmanes apresados a consecuencia de la conquista de Larache y la Mamora.

R. John McCaw, “Myth, Metaphor, and Metamorphosis in Pedro Espinosa’s *La fábula del Genil* (ca. 1605)”

In *Fábulas mitológicas en España* (1952) José María de Cossío dedicates an entire chapter to exploring the adaptations of and allusions to classical myths in the poetry of the Grenadine school of the sixteenth and seventeenth centuries. Of the three poets studied, Pedro Espinosa receives the most attention for his “*La fábula del Genil*” (ca. 1605), a short poem that fantastically explains the origin of Andalusia’s Genil River in terms of a mythic love story and transformation. Cossío presents confirmed and likely sources for Espinosa’s poem, including antecedent works by Spaniards such as the Andalusian Luis Barahona de Soto. More generically, Cossío remarks on the parallel between Espinosa’s poem and the Polyphemus and Galatea myth, but this parallel is not explored in detail. In my presentation, I will address the Polyphemus subtext of Espinosa’s poem as I explore the rhetorical and aesthetic function of monstrosity and unrequited love. I expect my analysis to help clarify the role of the Polyphemus and Galatea myth in Espinosa’s poem, and I also expect to signal some of the textual processes that interrogate the fluid concepts of ugliness and beauty.

Petra Aigner, Austrian Academy of Science, Vienna, “Newly Invented Myths in the Early Modern Age: Aurora’s Pearls”

The Jesuit Niccolò Giannettasio or Parthenius (1648-1715) is one of the several Italian poets who clearly saw the timelessness and versatility of the ancient myths, and playfully put them to use to create new myths, modelled on the classical example. One of his works, *the Halieutica*, a didactic poem on fishing, composed in 1669, reveals a beautiful story about the nymph Drymo, who is hopelessly in love with the fisherman Ianthus, a son of the Ganges nymph Chrysothoe. Drymo finally conquers him with the help of Aurora using a love potion made from pearls. The story tells us about fishing and the birth of the pearl. This myth is representative of our data base, which was drawn up to provide access for research in this field and to allow for international cooperation. This mythological example serves to introduce and illustrates the data base.

8C. Turkey

Chair: Pamela Dorn Sezgin, University of North Georgia

Tolga Demiryol, İstanbul Kemerburgaz Üniversitesi, İstanbul, Turkey, “The Role of Transit States in the New Energy Order: The Case of Turkey”

This article discusses the emergence of a new global energy regime and evaluates the role critical transit states like Turkey can be expected to play.

The rise of global energy demand and prices has transformed the geopolitics of energy. A key aspect of this new geopolitics of energy is the critical role played by energy transit states like

Turkey. Turkey, thanks to its location between the large hydrocarbons reserves in the Middle East, Caspian and North Africa on the one hand and the European energy markets on the other, is poised to become a critical transit state, possibly even a major energy hub.

This article argues that while Turkey's geographical location is advantageous, Ankara has several hurdles to cross to become an energy hub rather than a mere transit corridor. First, being an energy hub requires multiple energy transit routes and Turkey is yet to complete a major energy project to serve European markets. Currently, only modest volumes of Caspian gas are being transported to Greece via Turkey. Several projects are planned and in construction, including Trans-Anatolian Pipeline (TANAP) and Trans-Adriatic Pipeline (TAP), yet as the failure of Nabucco Pipelines has demonstrated, such the completion of such major projects require a great deal of political capital. Second, the infrastructure needed to become a major energy hub - including gas storage and distribution facilities- require major investments. Third, and most importantly, Turkey as growing economy with poor natural endowments is itself highly dependent on energy imports. Turkey's primary energy consumption is expected to grow more than 5 percent annually for the next two decades and the share of natural gas is rising. Turkey imports more than half of its natural gas from Russia, which allows Moscow quite a bit of political leverage over Turkey. Energy dependence narrows the space of political maneuvering Ankara needs as a country aspiring to be a critical actor in regional energy politics.

In order to shore up its energy supply security, Turkey has been following a diversification strategy. In addition to raising the share of renewable energy sources, nuclear and coal in the energy mix, the critical component of this strategy is to purchase gas from multiple and reliable suppliers. Besides Azerbaijan and Iran, currently the alternatives to Russian natural gas, Turkey has turned its attention to two regional players: Iraq, which has considerable oil and natural gas reserves in need for a reliable connection to the world markets, and Cyprus, where the recent discovery of natural gas is likely to shift the entire politics the East Mediterranean. In both cases, however, political conflicts seem be the major hurdles in front of an extensive energy partnership. In Iraq, until the conflict between the Kurdish regional government in Erbil and the central government in Baghdad over the distribution of energy revenues is resolved, Turkey is unlikely to take full advantage of the Iraqi reserves. In Cyprus, the enduring historical enmities between Turkey and the Greek Cyprus might prevent the Eastern Mediterranean gas ever reaching the markets in the foreseeable future.

Bedriye Aysuda Kölemen Luge, İstanbul Kemerburgaz Üniversitesi, Turkey, “Nonviolent Forms of Resistance in the Age of New Social Movements: Yoga as Political Action”

What started out as a right-to-city protest against the building of a shopping mall at Gezi Park, İstanbul, Turkey in May 2013, quickly transformed into a country-wide protest movement against all authoritarian actions of the Turkish government. Creative forms of non-violent resistance defined this protest movement. Particularly at Gezi Park, the epicenter of the protests, artists performed concerts and danced, while other protestors built a free library, an infirmary, as well as a community garden; organized workshops to debate how to avoid using homophobic and misogynistic slurs, and practiced yoga among other things. All these activities were conceived as forms of resistance by the protestors and they were understood as such by the government authorities. In this paper, I will examine these non-violent forms of protests, with a particular focus on practicing-yoga-as-resistance. I have conducted in-depth interviews with yoga teachers and practitioners who were active in the Gezi movement.

Ayşegül Komsuoğlu, İstanbul Üniversitesi, “Turkey’s Education Policy and the Obstacles of Achieving Democratic Plurality”

Turkey's nation building process aimed to create an "ideal citizen" with the help of the newly established secular education system in the early republican period. The system was based on erasing all differences and indoctrinating the values of the authoritarian modernist discourse to create a homogenous society. This main approach to education did not experience any radical changes until the 2005 education reform. The Turkish education system is experiencing a positive change that reflects democratic values and human rights in its curriculum. However the revisions in the curriculum beginning with the reform exclude examples from the religious, ethnic and culture based differences of the country while trying to emphasize the importance of plurality – a concept central to democracy, citizen's duties and rights in a democratic system. This paper aims to discuss this inadequacy with the help of Hannah Arendt's ideas on education and argue that to achieve a democratic political system the students should understand what it means to exist together in plurality and without any examples from current diversity of the society it is not possible to support democratic plurality.

8D. History of Sexuality

Chair: Glenn W. Olsen, University of Utah

Glenn W. Olsen, "Albertus Magnus on Sodomy"

As I noted in my paper given in Terceira last year, Albertus Magnus marks an important turning point in scholastic thought about sodomy. In Terceira I surveyed the entire thirteenth century. This year at Malaga I would like to concentrate on Albertus.

The reader of my *Of Sodomites, Effeminate, Hermaphrodites, and Androgynes: Sodomy in the Age of Peter Damian* (Toronto: Pontifical Institute of Mediaeval Studies, 2011), will know that into the twelfth century there was no fixed vocabulary used to designate sodomy. The two most important theological treatments of sodomy into the thirteenth century are by Peter the Chanter and Albertus Magnus. Both of these men read Romans 1:26-27 to mean that women as well as men can commit sodomy, but only Albertus actually uses the word *sodomia* to designate same-sex intercourse. In this paper I wish to explore the implications of such usage, and its importance within the history of what we now call the history of homosexuality.

Encarnación Juárez-Almendros, University of Notre Dame, "The Politics of Virginity in Early Modern Spanish Discourses"

Una rápida búsqueda en internet sobre el término "himenoplastia," o reconstrucción del himen, da como resultado abundante información de clínicas y profesionales de todo el mundo dedicados a hacer un procedimiento que tiene una larga tradición histórica. La reparación de virgos aparece ocasionalmente en textos literarios tales como *La Celestina* de Fernando de Rojas a principios del siglo XVI o en *La tía fingida*, novela atribuida a Cervantes, casi un siglo después. Tanto en el presente como en el pasado esta operación se conecta con unas expectativas morales y sociales sobre la integridad corporal de las mujeres jóvenes. De hecho el valor social, económico y moral de muchas mujeres solteras se asienta en esta pequeña obstrucción vaginal que muchas veces es una pura invención.

¿Cuál es el origen y la necesidad de estas expectativas sobre el cuerpo femenino joven? Mientras que el concepto del himen vaginal no aparece en los antiguos tratados de filosofía natural, Aristóteles y Galeno, donde la virginidad se considera más un estado de pureza o inocencia moral que un daño físico irreparable, la cristiandad reviste la desfloración con juicios morales y la conecta con la impureza como se observa ya en el Deuteronomio (22:13-21). La idea de que la membrana femenina salvaguarda el honor personal y familiar se relaciona con el control creciente de los hombres que se observa especialmente en la temprana modernidad.

Aunque en conocidos tratados de anatomía como el de Valverde de Amusco (*Historia de la composición del cuerpo humano*, 1556) no aparece la descripción del himen ni del clítoris, los discursos morales del periodo insisten en la importancia de la virginidad para sostener la estabilidad social. Juan Luis Vives, por ejemplo, dedica toda una sección en su *Institutione feminae christianae* (1523) a la virginidad de la soltera y a su preservación. En literatura, el requisito fundamental de la heroína joven y hermosa es ser virgen mientras que su pérdida implica o reparo social (casamiento) o marginación (convento). En la ficción literaria la reconstrucción de himenes se conecta con la prostitución y el engaño femenino.

El objetivo de mi comunicación es trazar la política de la virginidad en representativos textos médicos, morales y literarios de la temprana edad moderna en España para demostrar la complejidad de esta construcción y sus consecuencias sociales, políticas y económicas.

Jane Tar, University of St. Thomas, Minnesota, “Fray Antonio Daza, OFM, and the Promotion of Immaculist Confraternities in the *Libro de la Purísima Concepción* (1620)”

Of the plethora of pro-Immaculist texts published in early seventeenth-century Spain, Fray Antonio Daza’s *Libro de la Purísima Concepción*, was undoubtedly one of the most ambitious. As the title page announces, the author aimed to provide a chronicle and theological exegesis of all events and matters, both human and divine, pertaining to the Immaculate Conception of Mary, since the Garden of Eden and up to the present time of writing, that is, 1620. My paper necessarily limits itself to Fray Daza’s intriguing presentation of two Immaculist confraternities founded in the Franciscan province of La Concepción in 1617 and in which Fray Daza had a stake. The first, founded by his visionary protégé, Luisa de la Ascensión, claimed a membership of 140,000 individuals, including King Philip III and family. The second, linking art and devotion, was inspired by Fray Daza’s commissioning of an Inmaculada for his monastery by sculptor Gregorio Fernández. Comments: In my paper, I will explain clearly what is meant by the term (dogma), the Immaculate Conception (i.e. Mary, as the Mother of Christ, was necessarily conceived free from the taint of Original Sin).

Saturday, May 31

6:30 PM 8:30 PM

Closing Reception/Cocktail de Clausura sponsored by MSA

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Acknowledgements

The MSA would like to express its gratitude to Pam LeRow and CLAS Digital Media Services, College of Liberal Arts and Sciences, University of Kansas, for digital work on the program.