



MEDITERRANEAN STUDIES ASSOCIATION

Abstracts

Thursday, June 1

9:00am-11:00am

1A. The Ancient Eastern Mediterranean: Cultures and Economies

Chair: Helen Dixon, University of Helsinki

Helen Dixon, University of Helsinki, "Altars to Baal: Understanding the Use of Levantine Phoenician Sacred Space"

Though rarely explored on their own terms, the ten temples and shrines known from the Iron Age (ca. 1100 – ca. 300 BCE) Phoenician Levantine ‘homeland’ show evidence of significant stylistic diversity, which may be attributed both to chronological change and regional variation. This paper will focus on structures recovered from within the extant temple complexes, paying special attention to stones identified by their excavators as altars. What do the highly variable materials, shapes, and carved features of these Levantine Phoenician altars potentially tell us about the use of sacred space? How might we interpret the relationships between each ‘altar’ and other temple features, like water basins or standing stones? Evidence from neighboring Mediterranean cultures that has previously been brought to bear on the interpretation of Phoenician altars will also be reevaluated.

Malgorzata Oleszkiewicz-Peralba, University of Texas at San Antonio, "Trypillian Culture as the Cradle of European Civilization"

My paper examines the motifs found on today’s folk embroideries, weavings, ritual dress, wood carvings, painted Easter eggs, and paper cutouts from East-Central Europe, the Balkans, and Anatolia, and traces their origin to the pre-Indo-European, Neolithic, Trypole-Cucuteni culture, considered the cradle of European civilization. This culture, from the geographic area of today’s Ukraine, Moldova, and Romania, developed from the sixth till the third millennium BC, and was one of the most highly developed cultures of Neolithic Europe. Trypillian civilization was characterized by a sedentary lifestyle, and is famous for its painted pottery and female statuettes, full of feminine symbols and diagrams presenting a complete world view. Today, these symbols can be found on objects throughout Europe, Asia, and the Americas, including the Mediterranean. I examine and explain the meaning of the system of symbols of Tripillian imagery, and show their correlation with motifs on contemporary folk embroideries, weavings, and carvings.

Agata Kubala, Institute of Art History, University of Wrocław, Poland, "White-Ground Lekythoi as the Evidence of Athenian Funerary Rites in the Fifth Century B.C.E."

Among the surviving ancient Greek objects from the collection of the nineteenth-century Wrocław architect Eduard Schaubert there is a white-ground lekythos decorated with a sepulchral scene. It represents a very interesting category of ancient Greek vessels produced for funeral purposes. White-ground lekythoi with polychrome decoration were made almost exclusively by Athenian ceramists and connected with Athenian funeral rites from 470 to about 410 B.C. There are two general categories into which the scenes depicted on these particular vessels can be divided: those on which Death is represented

rites from 470 to about 410 B.C. There are two general categories into which the scenes depicted on these particular vessels can be divided: those on which Death is represented allegorically by its ministers, Hermes, Charon Hypnos and Thanatos, and those on which Athenians are seen executing the rites of burial practised at Athens in the Classical period. There are also scenes which provide evidence, that at Athens in the fifth century B.C. tombs were seen as places where one could contact the dead.

Representations of the white-ground lekythoi on red-figured vases show them brought to the grave, standing or lying broken on the steps of the tomb or under the bier at the prothesis what indicates, that they also played a role in this part of the funeral rite.

The white-ground lekythoi, unlike many their red-figured counterparts, were produced at Athens and for the Athenians what makes them a very important source for our understanding of Athenian funerary rites in the fifth century B.C. as well as Athenian ideas and attitudes about death and the afterlife.

Paul Sant-Cassia, University of Malta, “Why is the ‘Ancient Economy’ So Problematical?”

Over the past 20 years’ debates on the economy of the Classical World were initially dominated by the controversy between the ‘primitivists’ (or more properly ‘substantivists’) and ‘modernists’ (i.e. ‘formalists’) (Finely et al). In an attempt to move beyond the limitations of that debate, focus has now shifted to periodic oscillations between ‘efflorescence’ and ‘equilibrium or internal states’ (Goldstone, Ober, etc). Yet some of the troubling issues in the substantivist/formalist debate (dual economies, economic rationalities) have not been fully resolved by the Efflorescence/Equilibrium model, that in turn through its reliance on Schumpeterian models of economic growth (‘destructive investment’, lower transaction costs, innovation and entrepreneurship, etc) risks creating other ‘essentialist’ accounts of ancient economies. This paper tries to navigate a way out of these two debates by showing (i) how the classical Athenian economy was integrated through the circulation of two relatively ‘invisible’ social categories (women and slaves) who bridged the divide between the citizen and the metic social and economic worlds, and (ii) how the means of destruction (in particular, the military -coinage- slavery complex) was as important as the means of production in explaining ‘efflorescences’ than any putative ‘cultural genius’.

1B. Piracy in the Medieval Mediterranean: Politics and Economy

Chair, Kathryn L. Reyerson, University of Minnesota

John Manke, University of Minnesota, “Piracy and State Authority in Fourteenth-Century Genoa”

The violent factionalism that characterized Genoese politics during the Middle Ages was not limited to the city itself. Often, exiled nobles would retreat to their lands in the hinterlands of Liguria and equip pirate vessels to prey on local shipping. This problem became particularly acute when a new popular government came to power in 1339 and many nobles were sent into exile, which caused piracy to become rampant in the Ligurian Sea. To combat this, the 1339 government reformulated the *Officium Robarie*. This administrative apparatus was originally created to facilitate reprisal claims from foreign powers. In the 14th century, however, the focus of the *Robarie* shifted to prosecuting piratical activities that disaffected nobles directed at Genoese shipping. This paper will argue that this change was part of a larger process wherein the popular administrations of the 14th century sought to expand communal authority and bring stability to the "comune."

Kathryn L. Reyerson, University of Minnesota, “Lordship and Piracy in the Medieval Mediterranean World”

In this study, I will explore literary sources and documents of practice to investigate the connection between piracy and lordship in the medieval Mediterranean world. There is a range of piratical activity among the ex-patriot Genoese who flooded the thirteenth- and fourteenth-century Mediterranean. There were the noble corsair lords like Enrico Pescatore, Henry, count of Malta, who had ambitions of conquering Crete in the face of Venetian dominance. Enrico served in the maritime service of Emperor Frederick II of Germany/Sicily. The Genoese pirate Vignolo de Vignoli collaborated with the

Pescatore, Henry, count of Malta, who had ambitions of conquering Crete in the face of Venetian dominance. Enrico served in the maritime service of Emperor Frederick II of Germany/Sicily. The Genoese pirate Vignolo de Vignoli collaborated with the Hospitallers to conquer Aegean islands, particularly Rhodes. An admiral when he was not a corsair the remarkable Benedetto Zaccaria came to dominate Phocaea, renowned as a source of alum, and for a brief time the island of Chios, a source of mastic. Insights regarding the relationship between politics and piracy, particularly in terms of islands and pirates, should emerge from this investigation.

Emily Sohmer Tai, Queensborough Community College, CUNY, “The Division of the Spoils: Cargo and Commerce in Medieval Piracy”

“Successful merchant networks have historically been built on connections,” writes Reyerson in her study of medieval Mediterranean trade, *The Art of the Deal* (Brill, 2002). Scholarship has often presented maritime theft, or piracy, as an activity disruptive to such networks. As sanctioned maritime aggression, or corsairing, seizures of ships and cargo could represent a strategic campaign to rupture networks that sustained the commerce of political and economic rivals. Unsanctioned maritime theft has, meanwhile, been seen as the foundation of a “parasitic” economy, that preyed upon legitimate commerce.

This paper will explore characterizations of piracy as a parallel economy in the medieval Mediterranean by focusing upon the question of what was seized in an episode of maritime interruption and how it was disposed of. An examination of these commercial interactions will show that pirate captains, however disruptive they might have been, may also be regarded as “deal-makers” in the medieval Mediterranean.

1C. Fear, Identity, and the Imagination with Respect to the Premodern Mediterranean

Chair: Daniel T. Reff, The Ohio State University

Michael North, University of Greifswald, “The Northern Invasion into the Mediterranean: Myth or Reality?”

In his fundamental work *The Mediterranean and the Mediterranean World in the Age of Philip II*, Fernand Braudel has painted a picture of “Northern Invasion” into the Mediterranean. According to Braudel the Dutch and the English invaded the Mediterranean with their superior sailing ships and seized control during the seventeenth century. My paper will examine as a case study the Dutch presence in the Mediterranean and analyse the causes of the Dutch success. It will also review the cultural impact of the Dutch in the Mediterranean and vice versa the Mediterranean impact on the Low Countries. Furthermore, I shall reconstruct, how the Dutch linked the Mediterranean with other seas and oceans, profiting from the various commodity demands in the world. Thus, I can demonstrate that an isolated view of the Mediterranean is no longer appropriate.

Maryrica Ortiz Lottman, UNC Charlotte, “The Re-Imagined Palm Trees of Imperial Spain and Portugal”

The date palm and its fruit have been potent natural resources and multifaceted symbols in Mediterranean cultures at least since biblical times. As well as offering food, medicine, and building materials, they represent victory, martyrdom, justice, a woman’s breasts, the sun, conjugal love, and the paradisaical landscapes of both the Christian and Islamic traditions. Throughout the early modern empires of Spain and Portugal, new observations regarding a variety of palms and their uses expanded this tree as a symbol and as an object of Ignatian contemplation and efforts were made to correct traditional taxonomies. The rediscovery of the palm tree influenced the illustrations for *Arquitectura civil recta y oblicua* and can be found inside texts as varied as *Discursos de las cosas aromaticas, arboles y frutales* and Lope de Vega’s *El Nuevo Mundo descubierto por Cristóbal Colón*.

Daniel T. Reff, The Ohio State University, “The Knights of Malta, The Jesuits, and the Fear of World Domination”

Today, as in the past, the Jesuits and the Knights of Malta loom large in conspiracy theories concerning attempts by Catholic elites to control world events. The real and purported members of the Knights and the Jesuits have been implicated in everything from the assassination of JFK to various plots to install the Pope as head of a one-world government. Are these simply the rantings of madmen (and some women)?

In this paper, I trace fears of the Black Robes and Hospitaliers to the sixteenth century and the emergence of the nation state and the modern notion of religion as a “private affair” with the reduction of the world. The distinction, and identification, of

In this paper, I trace fears of the Black Robes and Hospitaliers to the sixteenth century and the emergence of the nation state and the modern notion of religion as a “private affair” concerned with the salvation of the soul. The distinctive social activism of the Jesuit order and the knights of Malta – their involvement in the affairs of the nation state – is highlighted as a contributing cause of fears of elite Catholic intrigue.

1D. Culture, Politics, and Ideas Throughout the Mediterranean and Beyond (1500-1800)

Chair: Salvatore Bottari, University of Messina

Maria Cannataro, University of Messina, “Francisco Suárez on Consent and Political Obligation: Old Spain and New World”

This paper discusses the place and the possible function of the concept of *ius gentium* in Francisco Suárez’s thought, with regard to the foundation of a universalistic normative, legal and moral, frame for the Spanish intervention in America, the relation with the members of other peoples and cultures, and the difference between *ius gentium* and popular sovereignty in order to discuss the new ideas of freedom and social structure.

This paper sustains that the notion of *ius gentium* allows to conceive a cosmopolitan frame of understanding and shared rules, based on the effective consensus of certain practices and rules of the communication between peoples, as an assumption being weaker and more capable of agreement than those of the natural law or the Christian theology. And the works of Suárez and other Spanish Scholastics advance interesting ideas in this direction.

Francesca Russo, Suor Orsola Benincasa University, “European Identity and the Idea of Alterity: French Political Debate in the Early Seventeenth Century”

At the beginning of Seventeenth century French culture lived a very fruitful moment. The idea of Europe was deeply discussed. There was also a huge debate about the project of organizing a new crusade against the Turkish Empire, following the hints taken from the new edition of *De recuperationae terrae sanctae* written by Pierre Dubois. The Muslims were instead considered as good friends by Eméric Crucé, who was in favor of religious freedom. He published in 1623 *Le Nouveau Cynée, ou Discours d’Estat représentant les occasions et le moyens d’establiir une paix générale et la liberté du commerce par tout le monde*. The main purpose of his work is to find a way to set up an enduring peace in the world. It contains for the first time the idea of avoiding war, by creating an international arbitration court, composed by representatives of all States, even the Turkish Empire.

Mirella Vera Mafri, University of Salerno, “Ferdinando Galiani and the Russian Empire: Diplomatic and Commercial Relations”

The paper focuses on Ferdinando Galiani and the Russian Empire. Galiani was secretary of the Neapolitan embassy in Paris from 1759 to 1769. He made friends with the most representative personalities of the capital (Diderot, Grimm, madame d’Epinay). He, on his return to Naples, had various assignments by Queen Mary Caroline. After the Austro-Russian alliance (1781), it was the Neapolitan court and especially Queen Mary Caroline, to show their interest towards the Russian Empire. Political and economic motivations pushed the Romanov towards Naples, where the merchant class was very interested in new markets. Though it was only in January 1787, after four years of dealing – between Baron Friedrich Melchior von Grimm for the Russians and Galiani for the Neapolitans – that the Russian-Neapolitan treaty was signed, at Tsarskoe-Selo. This treaty caused a not unjustified alarm among several States, which saw not only a new economic bound between the two powers, but also a mutual neutral support in case of war.

1E. Mediterranean Literature in the Nineteenth and Twentieth Centuries

Chair: Andrew Elfenbein, University of Minnesota

Andrew Elfenbein, University of Minnesota, “Romanticism's Foreign Offices”

This paper will examine one of the most influential representations of the Mediterranean region during the early nineteenth-century, George Gordon, Lord Byron’s poem *The Bride of Abydos*. It was a huge best seller, was translated into multiple languages, and spread across Europe. Although Byron produced several poems about the Mediterranean,

region during the early nineteenth-century, George Gordon, Lord Byron's poem *The Bride of Abydos*. It was a huge best seller, was translated into multiple languages, and spread across Europe. Although Byron produced several poems about the Mediterranean, *The Bride of Abydos* is special in that all its characters are from the region; Byron's other poems contrast "Eastern" characters with those from the "West," but in *The Bride*, they are all "Eastern." In addition, Byron provides substantial notes to his poem that provide an abundance of information about the region during an important time in the history of both the Mediterranean and of Britain's foreign policy. Unlike many who wrote about the Ottoman empire during this period, Byron had spent time there and had met with the Sultan. I will argue that Byron conceives of his poem as what I will call a para-ambassadorial gesture. Byron's Eastern poetry has usually been understood in terms of travel writing, a genre that privileged sublime and picturesque descriptions of landscape and local customs. While there are elements of travel writing in Byron's poems, I will argue that such a description misses just why his poetry was so compelling. Just as ambassadors were expected to report regularly about the state of negotiations, so Byron's poems serve as para-ambassadorial reports packed with details about the political state of the Ottoman Empire. Although Byron does not fashion his poem as a direct political allegory, he outlines both the strengths of the Empire (its political reach and capacity for ruthless behavior) and weaknesses (its vulnerability to internal dissent).

James P. Gilroy, University of Denver, "Sin and Repentance in Zola's *Une Page d'amour*"

Helene Mouret Grandjean, the heroine of Emile Zola's novel *Une Page d'amour* (1878), has inherited the benevolence and intelligence of the middle-class Mouret branch of the Rougon-Macquart dynasty. A young widow of remarkable beauty and grace, she is likened to a classical Greek goddess. She has moral qualities that match her physical perfection. She has devoted her life to the care of her sickly daughter Jeanne, who is about nine at the beginning of the novel. Poor Jeanne has inherited the ancestral Rougon-Macquart physical and mental disabilities. As the story unfolds, the reader tends to have more compassion for the saintly mother than for the child, who in her jealous possessiveness increasingly becomes Helene's tormentor. Because of forces both within and beyond herself that gradually develop in the course of the story, Helene, with the noblest intentions, backs into an adulterous relationship with a married man. She spends the rest of her life regretting it. Through her subsequent death, Jeanne assumes the dual role of sacrificial victim and punishing angel. Although she experiences sincere contrition and finds a kind of peace at the end, Helene's ambiguous redemption promises a future of sorrow and guilt.

Rose E. Facchini, University of Massachusetts at Dartmouth, "Donna-angelo and Donna-demone: A Comparison of Poetic Ladies"

La Scuola Siciliana (the "Sicilian School") developed a number of themes that would continue to morph in its poetic successors, the *Dolce Stil Novo* (the "Sweet New Style") and the *Poesia Comico-realistica* (the "comic-realistic poetry"). The primary subject that underwent a significant evolution throughout these literary transitions are the concepts of Love and the poet's Lady. We will be primarily focusing on a comparison of Dante Alighieri's Lady Beatrice and Cecco Angiolieri's Lady Becchina. Although it is undoubtedly the poet who gives a voice to his Lady and writes her dialogue, the fact remains that both poets Dante Alighieri and Cecco Angiolieri willingly placed themselves in a submissive role. Both of their Ladies command authority, be it positive as with Beatrice or negative as with Becchina, and neither Lady is "used" as an instrument like with their predecessors. Beatrice establishes her command with Dante before she aids him in the afterlife, thus transcending all base or corporeal descriptions of her and instead portraying a stronger, internally beautiful figure who plays a more authoritative role established by both her presence and her voice. Becchina portrays an equally strong figure by consistently rejecting Cecco's advances and indeed even verbally attacking him in a candid tirade. In this way, the voice that Cecco gives to Becchina in these dialogues are empowering yet ironically misogynistic.

1F. Early Modern Visual Cultures

Chair: Israel Burshatin, Haverford College

Israel Burshatin, Haverford College, "Francisco Delgado's Seductive Narratives of Con-

1F. Early Modern Visual Cultures

Chair: Israel Burshatin, Haverford College

Israel Burshatin, Haverford College, “Francisco Delicado's Seductive Narratives of Care: Iberian Exiles, Caribbean Remedies, and Venetian Printers, ca. 1529”

Retrato de la Lozana Andaluza/ Portrait of the Andalusian Sweetheart (Venice, ca.1530; my translation of the title) was written by Francisco Delicado, an expatriate Andalusian priest who also "moonlighted" as a print shop corrector, book editor, and author of various treatises including a short text on the French Pox that advocated the medicinal use of guaiac wood, whose effectiveness as a cure for what would later be known as syphilis the author personally attests to. A native of Córdoba and long-time resident of the papal city, Delicado carried out his priestly duties in Rome until fleeing to Venice following the Sack of 1527. Scholars have speculated about Delicado's own ethnicity—converso (New Christian of Jewish origin), morisco (a convert of Muslim ancestry) or Old Christian. Debates about the author's origins pale in comparison with the astonishingly complex depictions of embodied identity in Delicado's picaresque *Lozana*, whose debt to Rojas's *Celestina* is trumpeted in the frontispiece of the unique extant copy (c.1530). Several of the actors are ethnically or symptomatically marked as Jews, Marranos, blacks from sub-Saharan Africa, or visibly afflicted by the "French Pox." My discussion here focuses on the novel's sly handling of the complex semiotics of ethnicity and illness. Signs of both emphasize the efficacy of visuality in assessing degrees of otherness among fellow ex-pats, only to be called into question, a move that challenges the pertinence of such data in apprehending bodies as evidence of unbalanced humors or tainted bloodlines. Having established Delicado's surprising turn to the undecidability of visual phenomena, I then bring into the discussion his plague tractate, *El modo*, a 16-page pamphlet from 1529, which was also printed in Venice. Faithful to the genre, *El modo* underscores what Ernest Gilman calls "plague theodicy," a strategy that adduced the "backlog of guilt" accumulated by nations or individuals, and which results in outbreaks of pox (Gilman 25-26). I conclude by showing the manner in which Delicado locates syphilis on the intersecting planes of individual humoral complexion and the organicist construct of a corpus (nation or ethnic group) characterized by ethical failings and deserving of scourges.

Madeline Rislow, Missouri Western State University, “Sculpting Presence in Early Modern Genoa: Overdoor Imagery in the Doria Family Neighborhood”

The illustrious Doria family settled in the thriving port city of Genoa in the twelfth century and immediately established their presence. They cleverly positioned their albergo, or neighborhood group, close to both the cathedral and ducal palace—the high-traffic sacred and secular focuses of the city. In the fifteenth century, the Doria sought to augment their albergo's family church, facing piazza, and surrounding palaces, with at least ten marble or slate soprapporte, a lintel relief type particular to the Ligurian region. Adorned with Genoese saints as well as Doria patrons and coats of arms, these overdoor sculptures acted as both protective devices and also as promotional place markers visible to the frequent processions and celebrations along the public streets and piazza they faced. This paper posits that the Doria used soprapporte to not only endorse a unified Genoa, but also to advance their individual family agenda on an international stage.

Stephen Nimis, American University in Cairo, “Vesalius and Reception History”

The reception history of the work of Andreas Vesalius, the celebrated Renaissance anatomist, has been focused on the elaborate illustrations of human anatomy that appeared in his monumental text, *De humani corporis fabrica* (1543). Art historians have explored the aesthetic traditions out of which those images came while historians of science have investigated their role in the book per se and in Vesalius' intellectual setting at the university. Much less is known about his readers, especially his academic and professional colleagues. The recent work on building a census and the analysis of marginalia in those copies by Daniel Margocsy has begun to provide a much more robust picture of reception. Contributing to that picture, this paper will address the extensive notations by a contemporary academic found in an edition of Vesalius' *China Root Epistle*. In particular, this paper will characterize the topics that were annotated as well as the adherence or opposition of the reader to Vesalius' text. Such an analysis will illuminate the range and diversity of opinion on anatomical topics that could be featured in a single work.

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11:15am-1:15pm

2A. Greece and Rome

Chair: Susan Shapiro, Utah State University

James A. Arieti, Hampden-Sydney College, "Expiation of Guilt in Ancient Greece"

Among the unwritten laws (a[grafoi novmoi) in ancient Greece are the obligations to bury the dead, to respect the gods, and to accept the "principle of vicissitude"—that human prosperity never lasts. In my paper, I should like to examine the additional obligations to recognize one's guilt for wrongdoing and to make amends, or, if making amends is impossible, to atone formally for the wrongdoing. My paper will focus on the double binds whereby one good action results in a wrongdoing that also needs to be atoned, a circumstance that for a basically good individual involves intellectual and moral agony. After a review of how the principle of expiation emerges in Homer, I shall show how it undergoes an erratic development in the fifth century B.C.E., in Pindar, Herodotus, and the tragic poets, from whose contributions it helps to form the moral and religious framework of the Mediterranean world.

Tziona Grossmark, Tel Hai College, "Athens, Rome and the 'Cities of the Sea' in Rabbinic Literature"

My proposed paper will focus on some rabbinic legends that describe some of the important cities of the Mediterranean, mainly Athens and Rome. It will demonstrate that although some sages actually visited these places, when they referred to these cities its realities were not their main purpose. However, these short texts enable us a glimpse into the knowledge that rabbinic society acquired about the 'cities of the sea'.

Vaios Vaiopoulos, Ionian University, "Ariadne Ovidiana: 'Puella relicta et docta'"

This paper will examine the character of Ariadne, as presented in Ov., Her. 10; emphasis will be put on the way Ovid exploits the characteristics of the heroine (already present in Catull. 64), the differences of the two treatments, the metapoetic character of his Ariadne.

Constantia Constantinou, SUNY Stony Brook, "Liquid Gold: The Symbolic Representation and Spiritual Significance of the Olive Tree and Olive Oil in the Mediterranean"

The paper traces the importance of the symbolic representation and the spiritual significance of the olive tree in the Mediterranean region, with particular emphasis in Cyprus. References and observations from historical facts and archeological findings indicate that the olive tree was a key crop in the early Mediterranean societies. Molecular dating analyses based on plastid genome profiling of 1263 oleasters (wild olives) and 534 cultivated genotypes of olive trees reveal three main lineages found in the Near East, the region of Iran and the coast of Syria, Palestine and Cyprus, as well as the Aegean area (Crete) and the Straits of Gibraltar. The olive tree existed in Cyprus from the Neolithic period in 6th millennium BC with the earliest evidence of olive oil production in Cyprus dating back to the 13th century BC. The paper discusses the importance of olives and olive oil as a commodity for trade and export that contributed to the economic prosperity of Cyprus during antiquity. The paper also addresses the significance of the olive and olive oil as sacred symbols in ancient worship that continues to inspire clergy and laypersons during liturgical ceremonies and church practices. In addition, evidence of cultural practices points to nutritionist and healers who thought highly of the natural healing properties and dietary importance of the olive oil.

2B. Premodern Maritime War

Chair: Dawn Marie Hayes, Montclair State University

Kevin Dumke, Saint Louis University, "Early Modern Spanish Crusading in the Mediterranean, Real and Imagined: The Hospitaller Connection"

The military-religious Order of St John was heavily involved in Spanish military operations throughout the early modern period, reaching an apex in the late sixteenth century. This paper will demonstrate the enduring attraction of crusade rhetoric in Spain. Francisco Balbi rendered the sole firsthand account of the Siege of Malta. Juan Latino's

operations throughout the early modern period, reaching an apex in the late sixteenth century. This paper will demonstrate the enduring attraction of crusade rhetoric in Spain. Francisco Balbi rendered the sole firsthand account of the Siege of Malta. Juan Latino's Austrias Carmen was offered to Philip II to commemorate the first anniversary of the Battle of Lepanto. Both authors composed for a Spanish audience, and both prominently feature the Hospitallers. Various historiographical schools disregard events after the expulsion of Latin Christians from the Syrian coast as hollow echoes of "real" crusading. I argue that crusade rhetoric still resonated in Spain hundreds of years after the fall of Acre, and military actions were understood as crusades. The relationship between the Hospitallers and the Spanish Crown illuminates the persistent legacy of crusading in the western Mediterranean.

Stephen P. Bensch, Swarthmore College, "The Hospitaller Crusade to Rhodes in 1309-1310 and the Crown of Aragon"

My presentation will examine the motives and context for the Hospitaller crusade of the Hospitallers to Rhodes in 1310 to establish a new center for the grand master of the order. Based on new archival material, the paper will evaluate the role of Ramon d'Empúries admiral of the Crusade, and his place in the broader context of the Crown of Aragón and its relationship to the Catalan baronage and the Order of Saint John.

Dawn Marie Hayes, Montclair State University, "Devotion Magnified by the Perils of the Sea: Roger II of Sicily, St. Nicholas of Bari, and the Challenges of Travel in a Maritime Kingdom"

Roger II (c. 1095-1154), son of Roger I and architect of the Kingdom of Sicily, continued a tradition of devotion to St. Nicholas of Bari that had been demonstrated by his father, uncle and other family members before him. Although the sea had always played an important role in the lives of those living in the region, Roger depended on the Mediterranean more so than most as he joined together in a maritime kingdom two distinct geographical territories over which his predecessors had ruled. That Roger's kingdom consisted of the lower portion of the Italian peninsula and the island of Sicily virtually assured that Nicholas, for centuries known as a wonderworker who could calm the seas and protect those who traveled across them, would continue to be an important intercessor for those living in the region. Indeed, as the ruler of a kingdom divided by a body of water, Roger took on challenges similar to the kind faced by another Norman, William the Conqueror. The very success – or failure – of his kingdom could largely be determined by the seas he had to navigate. It was an ambiguous situation. Although the Mediterranean was a challenge for Roger, it was also a source of great strength, a catalyst for change in the balance of political power, and an instrument through which God's favor toward him was made manifest.

This paper will speak to the challenges of sea travel and its effect on Roger's devotion. It will build on recently completed research appearing in the *Journal of Ecclesiastical History*, that investigates the cult of St. Nicholas in later eleventh-century Bari, focusing on its importance to the new Norman rulers in the region as well as to their subjects. Bringing the relationship between the Hautevilles and the saint forward in time and space, it will demonstrate how reliance on the sometimes-unpredictable Mediterranean intensified Roger's devotion to Nicholas and the ways that devotion expressed itself.

Christine Isom-Verhaaren, Brigham Young University, "The Impact of the Siege of Malta on Ottoman Naval Power at Lepanto"

The 1565 Ottoman siege of Malta had long term consequences for the naval forces of the empire. During the siege, the Ottomans lost Turgud Pasha, governor of Tripoli, who had more naval expertise than anyone else in the Ottoman fleet, although Piyale Pasha was admiral. In addition, there were substantial casualties on all levels of the Ottoman land and sea forces. By the early 1560s the Ottomans were already facing a shortage of provincial cavalry men, who served on naval expeditions when major expeditions required it. The events in 1565, due to the death of Turgud Pasha, the replacement of Piyale Pasha as admiral by a man less amenable to good advice, and by the loss of many men leading to galleys lacking full numbers of fighting men, impacted the outcome in 1571. Ottoman sources provide evidence that the defeat at Lepanto can be explained by the losses at Malta.

2C. Shakespeare and Crossroads

Chair: Geraldo U. de Sousa, University of Kansas

Richard Raspa, Wayne State University, “Shakespeare’s *Tempest*: The Intersection of Folklore and Literature”

Shakespeare’s final comedy *The Tempest* has provoked a range of structural and post-structural interpretations of the play from semiotics to post-colonialism and feminism. In contrast, I propose to focus on how the hero Prospero’s magical shipwreck of his enemies and their deliverance to his enchanted island reveal an ensemble of contesting voices as everyone on the island—survivors as well as natives-- struggles with making meaning out of that which is strange and threatening. Characters are disrupted from their common-sense understandings of the world and thrown into a landscape of enchantment. Old constructions of reality break down and the opportunity to reimagine the world and reinvent themselves becomes possible. Shakespeare’s magician hero Prospero resonates with a figure from European folklore—the trickster--pervasive throughout traditional cultures. How folklore and literature—the oral and literary practices of a society-- intersect and produce a rich and complex text of meanings in Shakespeare’s early modern play is the subject of this paper.

Gaywyn Moore, Missouri Western State University, “Any Port in a Storm: (Un)Safe Spaces in Marlowe’s *The Jew of Malta*”

This paper explores ports as places of safety and danger for the island community in Marlowe’s *The Jew of Malta*, and then explores the ways the port becomes a problem and reproduces itself in the play.

David M. Bergeron, University of Kansas, “Saint Paul, Malta, and Shakespeare’s *Richard III*”

Shipwrecked off the coast of Malta, the Apostle Paul and fellow travelers set foot on shore and found a safe haven in warm Maltese hospitality: “The islanders showed us unusual kindness. They built a fire and welcomed us all because it was raining and cold” (Acts 27:27-28:5). This paper focuses on the importance of St. Paul and Malta and the prominence of references to the apostle in Shakespeare’s *Richard III*. In view of *Richard III*’s violent actions, the references to Paul resonate with intense irony in the play.

Geraldo U. de Sousa, University of Kansas, ““Out of This Fearful Country’: Shakespeare, the Borders of the Unknown, and the Question of Resistance”

In the *Tempest*, Ariel reports that Prospero’s “prisoners,” deprived of willpower and control over their own bodies, have been corralled “in the line grove” that “weather-fends” Prospero’s cell (5.1.10). The good old Gonzalo summarizes the prisoners’ perception of the events: “All torment, trouble, wonder, and amazement / Inhabits here. Some heavenly power guide us / Out of this fearful country” (5.1.103-6). Shakespeare’s characters often journey to, traverse, inhabit, or become aware of a fearful, frightening, strange, treacherous, dangerous world through which they have to navigate, the borders of which they must identify and define, and whose dehumanizing forces they must resist. In the *Tempest*, *King Lear*, and *Othello*, Shakespeare explores how the characters seek to overcome a sense of powerlessness and lack of control; defend their humanity, values, and identity; and develop strategies of resistance, whether collective and political or alone and personal.

Commentator: John C. Pierce, University of Kansas

2D. Cervantes in / on the Mediterranean

Chair, María Antonia Garcés, Cornell University

María Antonia Garcés, Cornell University, “Sailing the Mediterranean: Affective Geographies in Cervantes”

The Mediterranean was for Cervantes a subject of infinite aesthetic recreation. In this paper, I propose to explore the depiction of the Mediterranean geographical space in Cervantes’s fictions, especially in his last works, such as *Voyage to Parnassus* (1614) and *Don Quixote II* (1615). In effect, both the sea and ships were for the Spanish soldier objects of enduring fascination, which probably elicited a wonder similar to that undergone by Don Quixote and Sancho when they first envision the Mediterranean. The

Don Quixote II (1615). In effect, both the sea and ships were for the Spanish soldier objects of enduring fascination, which probably elicited a wonder similar to that undergone by Don Quixote and Sancho when they first envision the Mediterranean. The memories of his seagoing experiences consequently evoke a type of affective geography in Cervantes. Maritime space appears as the blue canvas on which the poet projects both his seafaring practices and his literary accomplishments, from his early years as a soldier to the crisis of his old age. Sailing through the Mediterranean in *Voyage to Parnassus*, Cervantes asserts his legacy as a creator, even while bidding farewell to the beloved sea of his youth.

Diana De Armas Wilson, University of Denver, “Cervantes’s ‘Scabby Renegade’: In Search of ‘Uludj ‘Ali’”

The “bold and successful pirate” ‘Uludj ‘Ali (Ochalí), who appears in Cervantes’s “Captive’s Tale” as a sympathetic Muslim (DQ I.39-40), was originally a Christian called Giovanni Dionigi, born to an impoverished fisherman’s family in Calabria. He spent fourteen years as a galley slave before his impulsive conversion to Islam and eventual rise to commander of the Ottoman fleet. An occasional melancholic with a disfigured scalp, ‘Uludj ‘Ali wore black to signal an inability to talk business. Beginning with his role in Cervantes’s text as an enlightened slave-owner, I shall trace the fortunes of ‘Uludj ‘Ali, from his role in the 1565 Siege of Malta, to his 1568-1571 reign as beylerbey (viceroys) of Ottoman Algiers, to his oddly celebrated flight from the 1571 Battle of Lepanto. Various sources—from Sosa’s 1612 *Epitome de los reyes de Argel* to the 2009 *Encyclopedia of Islam*—will help me flesh out Cervantes’s “scabby renegade.”

Ana María Laguna, Rutgers University at Camden, “Malta in Lepanto: Cervantes and the Mediterranean Racial Frontier”

The hybrid waters of the early modern Mediterranean Sea that indistinctly earned glory, slavery, or contempt for its sailors, provided the young soldier Cervantes the opportunity to participate in “the greatest event ever seen in past or present times, or that future times can ever hope to see” (Prologue, *Don Quixote II*): The Battle of Lepanto (1571). In this confrontation, the League composed by, among others, the Papal States, Habsburg Spain, The Republic of Genoa, and The Knights of Malta, faced and vanquished the most imposing maritime power of its time: The Ottoman empire. Yet, despite the magnitude of the victory, Cervantes only references it briefly in his opera.

My presentation explains this surprising restraint by recuperating the destructive spirit of distrust and intrigue—particularly strong among Malta, Venice, and Spain—that reigned among all Christian allies and endangered the mission from its inception, unavoidably tarnishing its short-lived success.

Paul Michael Johnson, DePauw University, “Transvaluing Mediterranean Values”

An assumption that honor and shame are counterparts of the same cultural phenomenon has tended to color many studies of what twentieth-century anthropologists deemed “the values of Mediterranean society.” In his book of the same name, for example, J. G. Peristiany discusses honor and shame as merely “two poles of an evaluation” (9). By examining the representation of popular and inquisitorial forms of punishment in the works of Cervantes, however, I seek to recover shame as an emotional register of lived experience in the early modern Mediterranean, independent of the oft-cited honor code.

The identification of an inquisitorial discourse of shaming in the episodes of Don Quixote’s engagement suggests the need to both reevaluate the so-called “values” of Mediterranean society and to rehabilitate local (hi)stories that are all marked by blood: the blood of shame’s blush; that which was shed through violent conflicts; and that which governed the politics of blood purity.

2E. Nineteenth-Century History

Chair: Paul S. Vickery, Oral Roberts University

Regina A. Mezei, “Joseph Bonaparte and the Spanish Debacle”

Joseph Bonaparte had almost completed his second year as King of Naples when Napoleon decided to transfer him to the throne of Spain. Joseph was reluctant to leave Naples where he had begun to institute more modern governmental institutions based on

Napoleon decided to transfer him to the throne of Spain. Joseph was reluctant to leave Naples where he had begun to institute more modern governmental institutions based on enlightened principles and where he had won a good measure of public acceptance. Nevertheless, he acquiesced to his brother's wishes, intending to employ the same strategy in Spain that had led to his successes in Naples: a benevolent conquest of hearts and minds through pacification and visible improvements in the lives of his new subjects. He was not prepared for a hostile Spanish environment that thwarted his plans and consistently threatened his kingship.

This paper will examine Joseph's attempts to govern a country fraught with deep ideological divisions, anti-French patriotism, and a vast and difficult terrain, while dealing with a brother whose geopolitical goals were often at odds with his own efforts to win over the Spanish people and to institute a new order.

Bernd Kreuzer, Aachen University, "The 'Austrian Lloyd' Steam Navigation Company in the Eastern Mediterranean and its Competitors, 1830s – 1914"

In 1836, the "Lloyd Austriaco" ("Österreichischer Lloyd"), an association that supplied its members with commercial and maritime information, founded a steamship company in Trieste. The Lloyd became a highly subsidized semi-governmental enterprise, which in 1851 was one of the most important steam navigation companies of the Mediterranean. By the end of the century the Lloyd had extended its activities to four continents, mainly in the Far East, but its main area of activity remained the Adriatic Sea and the Eastern Mediterranean.

In the Adriatic Sea, competition came from the Hungarian steam navigation company "Adria" based at Fiume (now Rijeka). Only in 1891 competition between the two companies was brought to an end by coming to an agreement on each company's sphere of influence.

On an international level, competition within the Mediterranean came, above all, from the French company "Messageries maritimes", founded in 1835, the French "Compagnie Fraissinet", founded in 1836, the Italian Company "De Luchi-Rubattino", founded in 1838, re-named in 1844 and merged, in 1881, with the Sicilian "Società Florio" to the new "Navigazione Generale Italiana", and the English "Peninsular & Oriental".

In this paper, I want to give an overview of the "Austrian Lloyd"'s shipping activities in the Eastern Mediterranean, the competition it had to face in goods and passenger transport on its routes and the strategies and measures it took against her competitors.

Pamela Dorn Sezgin, University of North Georgia, "A Trans-Mediterranean Imaginary: Don Pacifico and the Malleability of Nineteenth-Century Identities"

The Don Pacifico Affair (1850) is remembered in British history as an example of "gunboat diplomacy" and of Foreign Minister, Lord Palmerston's policy that the British Empire would go to great lengths to protect the interests of its citizens abroad. But the story of David Pacifico (1784-1854) whose title was bestowed by the Portuguese for his service in the War of the Two Brothers (1828-1834), is more complex. It can help us better understand a nineteenth century world that was fast becoming dominated by newly formed nation-states that were breaking away from established empires, challenging absolutist regimes, and the agency used by people caught in the turmoil. Pacifico, a British citizen, was from Gibraltar. It is possible that he was born in Morocco and his grandfather settled in Gibraltar, coming from Italy, where his Sephardic ancestors went after their late fifteenth century expulsion from Spain. Pacifico spent his early career as a corn merchant in Portugal, where he supported liberalism (being defined here as the ideals of the French Revolution) of the progressive constitutionalists against the authoritarian absolutists in the War of the Two Brothers, Pedro and Miguel, over the succession to the Portuguese throne. Despite his critical role in providing food and material support to the troops, the Portuguese government could not pay him the monies they owed. He later was appointed as the Portuguese consul to Morocco (1835-37) and then, to Greece (1837-1842). He also was promised a reimbursement by the Portuguese government for his consular services and moving expenses, which also were not paid. He stayed on in Athens, working as a merchant and in an important voluntary role as the president of the Athenian Jewish community. Pacifico was a practicing Jew and knowledgeable about the religion, who did not convert to Christianity to further his career options. In 1847, Pacifico's palatial home in Athens was ransacked in a planned "riot," led by the sons of at least two of the Greek government's ministers. While the

knowledgeable about the religion, who did not convert to Christianity to further his career options. In 1847, Pacifico's palatial home in Athens was ransacked in a planned "riot," led by the sons of at least two of the Greek government's ministers. While the riot appeared to be the usual Easter anti-Semitic activity in Greece, it was instead a calculated robbery. Pacifico's stock as a merchant was stored in his home, and the incident left him destitute and dependent on the generosity of his relatives abroad and friends in Greece. A substantial sum raised to build a synagogue in Athens was also stolen, much of which had been donated by Lord Rothschild. To get the matter of his stolen property in Greece resolved, which also included the paperwork for his reimbursement claims to the Portuguese government, Pacifico appealed to the British, who in 1850, blockaded the Port of Piraeus until the Greek government settled the matter. Pacifico's story, then, gives us a glimpse into international politics, British involvement in Portuguese and Greek nation-building, and the repertoire of identities used by an obscure merchant to interact with some of the most powerful people in Europe at the time.

2F. Turkish Music I

Chair: Şerife Güvençoğlu, Istanbul Technical University State Conservatory of Turkish Music

Zeynep Barut, Istanbul Technical University State Conservatory of Turkish Music, "Ney' in Turkish Music: Meaning and Importance Within Sufi Thought"

Religious music in Turks; Mevleviyeh and Mevlevi Music come to mind. To understand the Mevlevi music in the light of Sufi thought requires knowledge of the life, works and philosophy of Mevlana Celaleddin Rumi, the founder of the Mevlevi order.

The Mevlevi people perform their worship in music accompaniment. This ritual, called the Sema, is shaped by music and some kind of dance accompaniment. Among the instruments used in the Mevlevi music, Ney, that has mystical meanings, is a divine instrument. In the philosophy of Rumi, Ney symbolizes a mature person who has spent certain phases, "perfect human being".

In this declaration, Ney in Turkish music instruments shall be introduced organologically. Furthermore, the place and importance of Ney in the Mevlevi philosophy shall be handled as stated in Rumi's Masnavi.

Şerife Güvençoğlu, Istanbul Technical University State Conservatory of Turkish Music, "The Place of Women in Turkish Music"

The women take place in every field of Turkish music. They represented our music as instructor, performer of instruments, vocal performer, text poet, music writer and composer. They also took part as conductor and performer in a music society. Except making music together with men, the music societies that just consist of women musicians comprised in Ottoman Empire and appeared these days. In Ottoman Palaces, besides the women' music societies, in the amusements of women in harem, the musical amusements in the mansions and the henna nights at weddings consisted of just women. Women music societies in old times were not able to perform their music except the traditional places they've been in. After the Republic and these days of Turkey, almost in every location, we can see that the number of the women music societies increase.

2:30-4:30pm

3A. New Approaches to Old Greece

Chair: Peter Rose, Miami University of Ohio

David W. Tandy, University of Leeds / University of Tennessee, "From Kyme to Askra: What is Hesiod's Father's Story?"

This paper is a reassessment of the circumstances that brought Hesiod's father from Aiolis to Boiotia. Why did Hesiod's father leave Kyme? Why did he end up in Askra? What Hesiod tells us (WD 633-640), that his father left Kyme in search of a decent livelihood (bios), does not stand up when juxtaposed to later observations attributed to Aristotle about early Kyme and, more importantly, the newly emergent archaeological evidence there. Review of this conflicting information about father and an assessment of near-contemporary literary narratives in Homer and Alcaeus may help us form a new picture of just what Hesiod's father had been up to before he came to Askra.

Peter Rose, Miami University of Ohio, "Colonization in Archaic Greece: The Case Against 'Confusion'"

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Peter Rose, Miami University of Ohio, "Colonization in Archaic Greece: The Case Against 'Confusion'"

Most students of antiquity would readily agree that, in the light of the many gaps in our evidence and the ambiguity of the evidence we do have, important phenomena like colonization are not susceptible to simple explanations. There is something disturbingly smug in the position of George Forrest, "These examples show how foolish it is to generalize about colonization. We must argue for confusion, a confusion which by 600 BC found Greeks established in southern France, northern Africa, Egypt, etc." (Forrest 1986: 26). The severely unequal distribution of land ownership associated with the consolidation of the polis form created a class dynamic too often to be censored out of accounts of colonization. I will attempt to construct an account of the class dynamics of the emergence of the polis that points toward an adequate explanation of this massive process.

Michael Gagarin, University of Texas at Austin, "Laws Protecting the Environment in Early Greece"

One does not normally think of ancient Greece as concerned about the environment, but in fact, a few laws are preserved in stone from the archaic and early classical period that appear intended to regulate and protect the environment.

As one might expect, the most common concern was water, which was in short supply almost everywhere, so I will examine 4 or 5 texts concerning water first. I will then look at a few other texts concerned with planting olive trees, limiting hunting, and not removing natural stone. These do not amount to great concern for the environment, but they do show that the early Greeks were aware of the need to conserve various resources and enacted some legislation to further this goal.

Cristina Carusi, University of Texas at Austin, "Salt Consumption and Production in the Ancient Mediterranean"

In this paper, I will first discuss the consumption of salt as a cultural phenomenon and to what extent the ancient Greeks considered it a distinguishing trait of their civilized way of life in contrast to the uncultured customs of 'marginal' and 'alien' people, who knew nothing of salt or used poor substitutes to flavor their food.

Then I will focus on the crucial link between salt production and marine environment in the ancient Mediterranean and on the similarities between ancient and modern salt-works, which I will illustrate with the aid of both literary and archaeological sources (e.g. from Vigo in Galicia, Caunos in Turkey, and Ostia in Italy).

3B. Fishing and Fishery Practices in the Central Mediterranean: A Historical Overview

Chair: Francesca Russo, Suor Orsola Benincasa University in Naples

Giuseppe Campagna, University of Messina, "Sicilian Coral in the Fifteenth and Sixteenth Centuries: Fishing, Manufacturing, Trade"

Between the medieval period and the early Modern Age, the coral was an important commercial product in the Mediterranean trade. In the fifteenth century, when Sicily came into the geopolitical sphere of the Aragonese crown, Trapani got the same privileges enjoyed by Messina and assumed a key role in the economy of the island. New coral reefs were discovered and Trapani gained a crucial position in the Mediterranean maritime trade. The proposed paper will analyze some aspects of this trade. The sources comprise documents kept in Sicilian archives including the Archivio di Stato of Messina and the Archivio di Stato of Palermo. Moreover, useful information can be provided by the contemporary chroniclers that visited Sicily during the fifteenth and sixteenth century. Finally, particular attention will be paid to the Jewish monopoly on the production of the coral.

Salvatore Bottari, University of Messina, "Swordfish Fishing in the Straits of Messina between Middle and Modern Ages"

The proposed paper is about the swordfish fishing or 'hunting' – as it is written in many sources – in the Straits of Messina between Middle and Modern Ages. In the Straits, the Ionian and Tyrrhenian Seas meet, creating strong currents and supporting a rich and varied ecosystem. In particular, the marine ecosystem between northeastern Sicily and southwestern Calabria is a focal point of the migratory route for the swordfish moving from the cold Atlantic Ocean into the warmer Mediterranean Sea. Since the ancient

varied ecosystem. In particular, the marine ecosystem between northeastern Sicily and southwestern Calabria is a focal point of the migratory route for the swordfish moving from the cold Atlantic Ocean into the warmer Mediterranean Sea. Since the ancient times many Sicilian and Calabrian fishermen dedicate the months from May to September to catching swordfish. The aim of this paper is to examine the economic, social and cultural implications of the swordfish hunting in a central area of the Mediterranean Sea.

Franca Pirolò, University of Catania, “Fishing Proto-Industrial Systems: Tuna-Fishing Nets and ‘Paranzelli’ (Trawling) in Nineteenth-Century Naples”

The paper will examine the fishing systems adopted in the Gulf of Naples during the nineteenth century, describing their evolution from the subsistence fishing performed by using of various types of nets, for example the "sciabica", to the "special" proto-industrial fishing systems.

These last systems were: tuna-fishing nets, present in large number in the Gulf Naples (Naples, Procida, Sorrento and Ischia), whose installation required substantial capital investments; furthermore, there was the fishing with "paranzelli" (trawling) consisting in two boats sailing next to each other at the same speed dragging together a dragnet. This was a very harmful system to the sea fauna proliferation therefore were issued several regulations and prohibitions due to the many jurisdictional conflicts.

Finally, there was the coral fishing, the main economic activity of Torre del Greco.

3C. People, Things, Ideas: The Mediterranean as a Space of Circulation and Exchange in the Early Modern Era

Chair: María de los Ángeles Pérez Samper, Universitat de Barcelona

María de los Ángeles Pérez Samper, Universitat de Barcelona, “Princesas en el mar Mediterráneo” (“Princesses in the Mediterranean Sea”)

In the early modern times, numerous princesses crossed the Mediterranean Sea on the occasion of their marriages from their countries of origin to their countries of destination. They created rich and complex itineraries, with political, social, cultural and artistic motives. The Mediterranean “circulation” of princesses was not limited to their persons and their travels: it was an occasion for the “circulation” of many other people and with them ideas, customs and objects. They gave and received multiple influences and contributed in some way to define the Mediterranean space.

Young princesses, some of them girls, embarked on long journeys, usually without return, to marry, to live and to reign in another country. These trips were true metamorphoses, processes of passage from girls to women, to wives, to queens. They were both an outside journey and an inner journey of transformation.

Princesses from other countries went to Spain to become queens. Infantas of Spain marched to other countries to marry and become sovereigns. My presentation aims to remind some of them, precisely those that crossed the Mediterranean Sea, highlighting some of the events and meanings of their travels.

Jaume Danti, Universitat de Barcelona, “El comercio catalán en el Mediterráneo en los siglos XVI y XVII. Continuidad y articulación del territorio” (“The Catalan Trade in the Mediterranean in the Sixteenth and Seventeenth Centuries: Continuity and Articulation of the Territory”)

The new Atlantic orientation of Catalan trade since the mid-16th century materialized in a greater dedication to the activity of long cabotage by the Spanish East Coast to Seville and Cadiz, but also towards Lisbon and Galicia. Nevertheless, that change not implied the abandonment of the traditional Mediterranean relations that had achieved an extraordinary development during the late Middle Ages. These were relations capitalized mainly by the city of Barcelona but in which other towns of the Catalan coast also participated. Trade relations with French ports, the Italian peninsula, Sardinia and Sicily, with the Maghreb and also Alexandria increased since the second half of the 16th century and until the first decades of the 17th. Afterwards, with more presence of French traders, the activity that reflected the decentralization of production and the greater autonomy of other Catalan ports continued. The ability to export and circulation of products and merchants were the result of an important articulation of the territory that would culminate in the 18th century.

Diego Sola, Universitat de Barcelona, “The ‘Chinese’ Mediterranean: The Reception of the East in Mediterranean Europe in the Sixteenth and Seventeenth Centuries”

The early modern era was the time of the European creation of a World's global vision

Diego Sola, "The 'Chinese' Mediterranean: The Reception of the East in Mediterranean Europe in the Sixteenth and Seventeenth Centuries"

The early modern era was the time of the European creation of a World's global vision. Europe not only constructed an image of the American "New World" but also of an Asia of unlimited riches and exuberant paradises. Through the works of several missionary friars of Mediterranean origin, we propose a journey at a time in which the dialogue between the West and the East -and particularly China and Japan- achieved a first historical milestone full of difficulties, successes and failures that echoed in the literature of his time through travel books, accounts, novels and scholarly treatises. This paper focuses, in particular, on the construction of this primitive European sinology in Italy, France and Spain at the 16th century and the first half of the 17th century, when the circulation of books made available a shared and transnational knowledge to the new Republic of Letters.

Bernadette Andrea, University of Texas at San Antonio, "From Madrid to Isfahan to Rome: The Travels and Travails of Lady Teresa Sampsonia Sherley's Carmelite Relic"

I focus on the "object" Lady Teresa Sampsonia Sherley (1589–1668) – a Circassian subject of Safavid Shah 'Abbas – wore to ward off the dangers she faced after her husband, the "English Persian" Robert Sherley (1581–1628), died en route to the Safavid court following their second European embassy: namely, "a small relic of the flesh of S[anta] Teresa [of Ávila, 1515-1582], given her in Madrid by the Carmelite mother Beatrice, niece of the saint" and Prioress of the Convent of Santa Ana in Madrid. I seek to unpack the significance of Teresa Sampsonia's Carmelite relic in terms of the networks it established between cloistered and cosmopolitan women from "East" and "West" – specifically, Persianate and Mediterranean domains – by foregrounding material culture as a crucial constituent of women's connections that go beyond the patriarchal discourses of militarism, trade, and diplomacy that have hitherto defined the story of the Sherleys' travels.

3D. Mediterranean Music II

Chair: Pamela Dorn Sezgin, University of North Georgia

Alexandra Mascolo-David, Central Michigan University, "Stylistic Characteristics and Historical Significance of Francisco Mignone's *Fantasia Brasileira* for Piano and Orchestra"

Although Francisco Mignone (1897-1986) enjoyed wide recognition during his lifetime, today, his name is still relatively unknown outside of Brazil. Mário Tavares, Brazilian composer and conductor, rightly states: "Just as the Germany of the past gave us the three "B's" -- Bach, Beethoven, and Brahms -- we also had the three major and exponential figures of contemporary Brazilian music: Heitor Villa-Lobos, Camargo Guarnieri, and Francisco Mignone." The compositions of Francisco Mignone, like much of the Brazilian art music of the nineteenth and twentieth centuries, show the influence of the three cultures that form the country's complex heritage. European music (in particular Portuguese and Italian), Amerindian music and African music collided, mixed and gave rise -- over the course of centuries -- to a uniquely Brazilian idiom. Mignone's life as a composer contains well-defined periods that demonstrate a microcosm of this cultural history: his earliest works showcase his Italian-French training, while his mature output gives voice to a new genre of Brazilian art music, rich in folk tonalities within Romantic structures. Although Mignone explored serialism and atonality in his later years, he is best known for his nationalistic works, especially his orchestral pieces and art songs. The 4 *Fantasia Brasileira* for piano and orchestra represent the height of Brazilian nationalism, and, as such, their historical importance cannot be underestimated. In addition to addressing unique stylistic characteristics of Mignone's 4 *Fantasia Brasileira* resulting from the influence of the ethnic sources just discussed, I will discuss their historical significance.

Marlene Mifsud-Chircop, University of Malta, "The Development of Maltese Ballads"

Colonialism obliges the colonised to link their culture to resistance. The folkloristic ballad almost always incorporates the element of protest in its social and historical context, through collective attitudes and values. This is an important function of folklore. The inseparable organic relationship between protest and ballad lies in that they stimulate each other, which can be further seen in their cultural mobility. The Maltese ballad's *ghana tal-fatt*'s thematic engagement with human conflict, either within humanity itself or

each other, which can be further seen in their cultural mobility. The Maltese ballad's *ghana tal-fatt*'s thematic engagement with human conflict, either within humanity itself or with the forces of nature, requires certain pre-conditions and the corresponding consequences explicated in linear time – moving from the past to the future through the present – and this, across five hundred years of ballad singing, since the pre-1850s shorter traditional ballad.

Different forms of protest can be identified especially through ballads about crime and its punishment and the liminal stages therein, plain tragic ballads, ballads about Maltese heroes, real or fictitious, as originated in *Ġużè Muscat Azzopardi's* translations and original novels, examples of the local Romantic Movement, intended to arouse the large majority of the indifferent Maltese population. This was integrated in street literature, chapbooks, which synchronized the past with real time through a new image of the Maltese.

3E. The Middle East in the Twentieth Century

Chair: Shaul Bartal, Bar-Ilan University

Berna Bridge, Deniz College, “The Leadership of Atatürk”

In his book “Rebirth of a Nation,” Lord Kinross (1964) states that Mustafa Kemal Atatürk was an outstanding soldier-statesman of the twentieth century. According to Kinross, Atatürk differed from the leaders of his age in two significant respects: Firstly, Atatürk's foreign policy was based not on expansion but on retraction of frontiers. And secondly, Atatürk's home policy focusing on creating the foundations of a political system which could survive his time. It was in this realistic spirit that he regenerated his country, transforming the old Ottoman Empire into a new Turkish Republic. His reforms as a statesman included:

1. The Proclamation of the Republic
2. Abolition of the Caliphate: Secularism
3. New Legal System
4. The Revolution of Headgear
5. Emancipation of Women
6. Alphabet and Calendar Reforms
7. The Language Reform
8. The Education Reform

This paper examines the life and works of this extraordinary leader.

Borja Wladimiro González Fernández, Universidad Autónoma de Madrid, ““The Last Bastion”: The Second Lebanese Republic (1943-1975) and the Death of Levantinism”

Albert Hourani defined the Levantine in quite derisory terms, as living “in two worlds or more at once, without belonging to either”, as an almost a-cultural creature straddling across the civilizational divide of the Mediterranean described by Braudel long before Huntington's apocalyptic analyses.

Pre-war Lebanon, founded upon the a-national pact of the “élites meeting in the marketplace”, to retake again one of Hourani's formulations, that has passed down into History as the 'National Pact', represented, in this sense, the summit of Levantinism. The Republic established in 1943 was not based on any predetermined and exclusivist approach to nationhood, but on the cosmopolitan, pluralistic and mercantile attitude that had been the trademark of Levantine cities since, at least, the beginning of the nineteenth century.

In this context, it is the goal of this presentation to prove that the downfall of the Lebanese State in 1975 was not due to some inherent defects in its constitutional or political formation, nor even less to the alleged flaws of its *laissez-faire* economic system - this being one of the mainstays of Levantinism, contrary to Meir Zamir's views on the subject, but to the external pressures exerted by its neighbours on a State whose open and non-ideological *Weltanschauung* contrasted sharply with the radical political and social environment of post-war Middle East. In a region where the likes of iron-fist-ruled Syria, Nasser's charismatic rule and Israel's austere Zionism were the rule, Lebanon had become a shocking exception: the remaining bastion of Levantinism.

Shaul Bartal, Bar-Ilan University, “80 years to the First Partition Plan of Lord Peel's Royal Commission”

In July 1937, the Palestine Royal Commission rapport of Lord Earl Peel was given to the

Shaul Bar-Ilan, Bar-Ilan University, "80 years to the First Partition Plan of Lord Peel's Royal Commission"

In July 1937, the Palestine Royal Commission rapport of Lord Earl Peel was given to the Government of Great Britain. The Commission authority was to ascertain the underlying causes of the disturbances, which broke out in Palestine in the middle of April. Also to inquire into the manner in which the Mandate for Palestine is being implemented in relation to the obligations of the Mandatory towards the Arabs and the Jews respectively. In addition, to ascertain whether, upon a proper construction of the terms of the Mandate, either the Arabs or the Jews have any legitimate grievances upon account of the way in which the Mandate has been or is being implemented. In the end of the examination, the conclusion was only one – the two states solution, Jewish and Arab states. Why this was the only possible recommendation?

Anastasia Filippidou, Cranfield University, "Learning from Conflict Resolution Processes and State-Building Efforts: The 1922 Compulsory Population Exchange Between Greece and Turkey"

Borders and boundaries often represent inflexible old narratives, while reality has become flexible and fluid. Consequently, borders fail to become a peace dividend and often become a source of conflict. For cultures with roots in ancient times, borders just seem to lack either importance or legitimacy, as they emphasise more cultural, ideological and historical similarities of peoples instead of what is or is often perceived as artificially and externally imposed borders. The historical case study highlights the dual role of borders in the Mediterranean for maritime security, and demonstrates that the main concepts remain still valid, as masses of migrants and refugees defy land and sea borders on a daily basis. This movement of peoples for humanitarian purposes has not been dealt with effectively by lone states in traditional ways at sea, thus highlighting the fragile nature of the rules and systems which designate and maintain borders, especially at sea.

3F. Mediterranean Francophonies

Chair: Ralph Heyndels, University of Miami

Ralph Heyndels, University of Miami, "Who am I if I am not Moroccan anymore?": An Imaginary Space at The Other Side of the Mediterranean in Abdellah Taia's Auto-Anthropological Work"

In this paper, I will study how the Mediterranean constitutes the always unsaid breaking frontier between a lived human experience and an imaginary representation in the literary work of Francophone writer Abdellah Taia when his country of origin, Morocco, is directly or indirectly addressed within his auto-fictional writing.

This Mediterranean frontier constitutes a cardinal component of Taia's work even more as it is never referred to in explicit terms but always alluded to in implied ways. It is actually and organically a constitutive part of the symbolic economic of his work that can be read as an effort toward a fragmented, always in process, fluid and unstable self-anthropology in which the question "Who am I if I am not a Moroccan anymore? (Le Jour du Roi, 22) is seminal.

I will attempt to show that such interrogation is not simply a subjective auto-biographical one, but, as it is mediated by the written and existential experience of the self, a cultural anthropology one questioning the very "constructed" essence of Morocco itself.

The latter, which was lived as immediate evidence on the South of the Mediterranean is not only made problematic when considered from the North of it, it also becomes completely enigmatic ["C'est le Maroc! / C'est le Maroc. / Une autre enigme."

(Infideles)], and, as such, is transformed in a matrix productive of a constantly self-reflective imaginary. From being on the southern side of the Mediterranean the site of the first "auto - revelation" Morocco becomes on its northern side the imaginary object of an infinite and meditative mediation by the writer with and within himself ["Le Maroc! Fuir le Maroc? Se resourcer au Maroc?, Revoir le Maroc? Mon Maroc? (Le rouge du tarbouche). In that imaginary representation, the Mediterranean plays the role of what could be called the action of presence of an absent reality, and it could very well be that its "critical disclosure" through the hermeneutical reading I propose permits the understanding of its significance for an interpretation of Taia's self-anthropological writing.

Nadia Naami, Chouaib Doukkali University, "Toward a Poetic Geography: Understanding the Mediterranean as a Poetic Space"

writing.

Nadia Naami, Chouaib Doukkali University, "Toward a Poetic Geography: Understanding the Mediterranean Maghreb through the Francophone Caribbean: Khatibi and Glissant"

My attempt in this paper is to inscribe the postcolonial debate about the Mediterranean Maghreb out of its limited geo-political area and, that way, to rethink this very Mediterranean "location" itself. Looking comparatively at the Maghreb through the Caribbean model becomes a necessity in the face of different forms of fundamentalisms, would they be religious or political, for it provides a pattern that can enable, not only to think the Maghreb in regard to its colonial past, but more importantly, to contemplate its postcolonial becoming. Crossing the Maghrebian Mediterranean and the Caribbean experiences is based on the identification of a community other than the geographical one understood as localizing concept, namely a "poetic community" founded on a shared experience of the language of the Other that leads to the "identification of identity" as a process rather than a fixed reference. Inscribing the Mediterranean Maghreb within the mapping of the Caribbean experience, and more specifically the notion of *créolité*, introduces a more ethical apprehension of the future, regarding language, culture, religion and identity. But thinking the Maghreb as Caribbean is also thinking the Caribbean as an alternative type of "Mediterranean" space (actually the Caribbean Sea is a Mediterranean Sea). My study is supported by a comparative analysis of two major writers and thinkers: Edouard Glissant and Abdelkebir Khatibi, who share many textual echoings of what one calls "pensée du tremblement" and "pensée de l'errance", and the other "pensée autre".

Walter Shawn Temple, Utah Valley University, "'Qui suis-je?' New Beginnings and Melancholic Returns: Modes of Trans-Mediterranean Identity in the Writings of Rachid O."

The Mediterranean, as a geographical space and site of contact, functions as a gateway to the transnational Franco-Maghrebi encounter. A number of French and North African writers respond to questions of otherness by examining the motif of silence that is often ruptured by reaching the "other side" of this body of water that separates two oppositional cultural milieus. In this paper, I study what I refer to as an "in between" locus of queer identity as defined by (and "via") the trans-Mediterranean crossing. In particular, I consider how the traveler's imaginary becomes interrupted (and "rewritten") as he (re) defines his role at the north/south intersection. I consider two texts by Moroccan author Rachid O., whose auto-fictional writing in many ways underscores the intimate relationship the traveler develops with the "exotic other." Through close readings and comparative analyses of *L'enfant ébloui* (1995) and *Analphabètes* (2013), I consider questions of gender, identity, and trans-belonging as they "appear" on both sides of the Mediterranean. More specifically, I contemplate the traveler's bifurcated identity as he attempts to reconcile his lived experiences in his native and adopted homelands. I thus suggest a reading of these texts that permits me to critically position modes of resistance and alterity as they apply to the traveler-writer.

Friday, June 2

9:00am-11:00am

4A. Politics and Literature in Ancient Rome

Chair: John Watkins, University of Minnesota

Darryl Phillips, Connecticut College, "Revolution or Evolution? Perspectives on Political Change in Rome in the 20s BC"

Rome in the 20s BC saw the end of decades of civil wars and a return to a period of peace and prosperity. It also witnessed the solidification of Augustus' position in the state.

How we view this period and the motives of Augustus depends heavily on the sources we choose to follow. This paper aims to explore the challenges of understanding the politics of the 20s BC by exploring the problems of our sources. Historical hindsight, as presented in the writings of Tacitus, Suetonius, and Dio Cassius from a century or more after Augustus' death, has led us to view this as a period of revolution as Augustus established his family as the ruling dynasty. In contrast to these sources, this paper explores the direct evidence for buildings in Rome in the 20s BC and the glimpses of Rome presented in the *Aeneid* of Virgil (who died in 19 BC), sources that provide valuable contemporary evidence for the politics of the 20s BC without being influenced by later developments. Seen through these contemporary sources that contrast with the

Rome presented in the Aeneid of Virgil (who died in 19 BC), sources that provide valuable contemporary evidence for the politics of the 20s BC without being influenced by later developments. Seen through these contemporary sources that contrast with the dominate views of later writers, the period appears as one of political evolution, not revolution.

Spyridon Tzounakas, University of Cyprus, “Cases of Prayer in Persius’ Second Satire”

Starting off as a birthday poem in honour of Macrinus and prompted by the genuine and honourable wishes of the latter, Persius’ second satire is structured upon a succession of contrasts and develops into a harsh renunciation of the wishes of a bona pars procerum, as they appear morbid and point to a misplaced religiosity. Financial gain, materialistic concerns and the greed of his fellow countrymen in general, are among the principal causes of Persius’s indignation, as are their hypocrisy and the overall disparity between public image and private self, superstition, the tendency to measure gods against human standards and the adherence to the principal do ut des in the spirit of a financial transaction, the violent approach to nature, the departure from the simplicity and austerity of the past, the subordination to the desires of the flesh and the indifference to all that is superior and divine. Persius juxtaposes these choices with the human need for internal purity and saintliness and, consequently, his satire concludes with an indirect laus paupertatis.

Senia Foster, Utah State University, “Under a Bushel No Longer: The Rediscovery of Catullus”

This paper discusses the textual problems in the manuscripts of the Roman poet Catullus--who famously wrote both love poetry and political satire--especially focusing on the decline of the circulation of Catullus’ poetry, and its subsequent resurgence following the rediscovery of the only extant manuscript of his work. Catullus was popular during his life (ca. 84-54 BCE) but circulation of his work fell practically into extinction during the Medieval period, so it is of great interest that his poetry was lost and then rediscovered around 1290 AD in a single manuscript. This paper highlights the reasons behind the lack of Catullan manuscripts, the importance of the manuscript that was found, and the textual difficulties that arose when that manuscript was lost almost immediately after having been copied.

Susan O. Shapiro, Utah State University, “The Wrath of Cybele: Passion and Resistance in Catullus’ Attis Poem”

Catullus’ poem about a Greek youth named Attis who castrates himself and becomes an acolyte of the Phrygian fertility goddess, Cybele, has famously been called "the most remarkable poetical creation in the Latin language." It may also be the most difficult to understand, dealing as it does with religious obsession, self-emasculaton, gender transformation, and a young man’s flight from civilization and safety to wilderness and danger. Furthermore, at the end of the poem, Catullus, in his own persona, addresses Cybele directly, praising her divinity and power.

Cybele was in fact a Phrygian fertility goddess whose worship had traveled to Greece and Rome. She was attended by a band of priests who castrated themselves as part of their initiation ritual. I will argue that Catullus’ poem takes the form of a Resistance Myth, a well-known myth-type, in which a Greek god or goddess punishes a mortal who withholds his worship.

4B. Medieval Iberia and Iberian Diasporas

Chair: Barbara F. Weissberger, University of Minnesota

Denise K. Filios, University of Iowa, “Competing to Be ‘God’s Chosen People’: Exodus in Andalusian and Hispano-Latin Historiography”

Some scholars see the fact that Islamic and Christian traditions share many biblical stories in common as a point of convergence that could promote mutual understanding. However, Robert C. Gregg has recently shown how different versions of the ‘same’ story help each religion articulate their individual beliefs and history, marking their distinctness in contrast with the other two faith groups. Gregg’s argument helps illuminate the use of the Exodus story in ninth-century Andalusian and Hispano-Latin chronicles. Both traditions depict their conquering here as a new Moses who leads

distinctly in contrast with the other two faith groups. Gregg's argument helps illuminate the use of the Exodus story in ninth-century Andalusian and Hispano-Latin chronicles. Both traditions depict their conquering hero as a new Moses who leads God's chosen people to a new land, be that hero Mūsā [Moses] b. Nuṣayr or Pelayo, the first king of Asturias. Of course, the two competing Iberian polities depict the other as Pharaoh, God's enemy, using the Exodus story to articulate an oppositional identity. I will explore nuances in the two traditions' different application of the 'same' story in my talk.

John Dagenais, University of California, Los Angeles, "An Islamic Talismanic Charm and the Divided Self of Abdullah al-Tarjuman/Anselm Turmeda"

The Cobles de la divisió del regne de Mallorques is the most personal work by Abdullah al-Tarjuman ("Anselm Turmeda"). It is a work about a divided self and about a buried but lingering Moorish talismanic enchantment that continues to manifest itself in present-day activities, about hidden forces of division. The work was written in 1398, a decade after Abdullah's conversion to Islam. Abdullah tells the story of a former Moorish king of Mallorca who seeks to divide his people in order to save himself from their collective wrath. The division is accomplished by a Moorish sage/astrologer who uses talismanic magic of the sort described in the Picatrix and similar works to direct celestial influences toward dividing the peoples of Mallorca. The work sets up a number of issues stemming from the perdurance of these Moorish divisions, including Abdullah's division from his own past self, the use of allegory to effectively erase/bridge the Mediterranean waters that stand between Turmeda and his Queen, as well as the sense of a land divided from its own past.

Jose-Luis Gastanaga, University of Tennessee at Chattanooga, "Calisto's Options"

"Calisto's Options" is a paper about Celestina

In Spain, love literature can count with the most important and well-known works of literary art from the 14th century on. In that century, we find the LBA but it will be only in the 15th century when the genre flourishes, with great quality cancionero poetry, the romances we call novelas sentimentales and, of course, Celestina, that somehow crowns this peculiar development in Spanish letters. Seen from the point of view of Celestina, we discover that LBA is not necessarily foreign to the 15th century.

The Salamanca manuscript connects the book of the Arcipreste de Hita with the same atmosphere and ideas of the University of Salamanca that are visible in Celestina.

In this essay, I aim to show a specific aspect in which the two books are connected. This aspect is the fact that we have a male character, suffering the *malatia de amore*, and in both cases, they are presented as individuals with choices to make. In this paper, I study the theological and philosophical background to that thought process.

The male character in LBA acts within the Ovidian tradition. Rojas makes use of that tradition to present a contemporary situation, one that his contemporaries will find very realistic.

Barbara F. Weissberger, University of Minnesota, "The Persistence of Myth: The Case of the Santo Niño de La Guardia"

Spain's most famous blood libel myth bears the name of its alleged victim, the Santo Niño de La Guardia (Holy Child of La Guardia). It resulted from an Inquisitional trial that concluded in 1491 with the burning at the stake of two Jews and six conversos (Christians of Jewish ancestry). They had been accused of kidnapping a Christian boy from Toledo and bringing him to the village of La Guardia, where they mockingly reenacted Christ's Passion, vilifying, torturing, and finally crucifying the child. The myth influenced Queen Isabel and King Fernando's decision only four months later to sign the Edict expelling all unconverted Jews from their kingdoms.

The myth has been repeatedly redeployed for a variety of religious and political reasons up to the present day. In this paper, I examine two of these redeployments.

The first is a painting by the well-known eighteenth-century court painter, Francisco Bayeu. In 1774 Bayeu was commissioned by the Archbishop of Spain's primate see in Toledo to paint eleven frescoes for the cloister of the Toledo cathedral. The Archbishop's goal was to exalt Toledo as the capital of Visigothic Christian Spain. To that end all of Bayeu's frescoes depicted canonized saints associated with the 6th and 7th century Church. The fresco featuring the Santo Niño not only refers to a much later period, but also depicts the only non-canonized saint in the series. Its demonization of Jews is

Day's fresco depicted canonized saints associated with the 6th and 7th century Church. The fresco featuring the Santo Niño not only refers to a much later period, but also depicts the only non-canonized saint in the series. Its demonization of Jews is intended to enhance the celebration of the purity of the primitive Church.

The second example is a comic book. Titled *Emocionante Historia del Niño Juan Pasamontes*, it was written by Vicente Franco, a prolific writer in the early years of Francisco Franco's dictatorship. The story appeared in 1945 in *Flechas y Pelayos*, a children's magazine published by the Falange, the Spanish Fascist Party. It supports Franco's frequent praise of Isabel and Fernando for their efforts to make of Spain a purely Christian nation.

4C. Bridge or Barrier? Maritime Geopolitics in The Eastern Mediterranean

Chair: Aharon Klieman, Tel Aviv University

Pere Vilanova, University of Barcelona, "The Post-Bipolar Mediterranean-Middle East as a Laboratory for Geopolitical Experimentation"

It is commonly assumed that the Mediterranean Sea and its eastern shores constitute an obviously geographic and observable regional subsystem; a coherent and unified one. It follows logically that as an accepted geopolitical region of the world the Mediterranean basin should have the objective capacity of generating a common dynamic. A dynamic affording the analyst a "solid space" by which to understand conflict, cooperation and coexistence as well as any other social, economic or political phenomenon.

My paper seeks to explore the contradictory hypothesis that the Mediterranean is neither a region nor a geopolitical space. More precisely: that it no longer qualifies as such; becoming instead a fragmented area in which neither conflicts nor interactions have a common dominant dynamic. This centrifugal process has accelerated dramatically, best mirrored by the regional failure of the "Arab Spring", and in particular the parallel Syria-Iraq conflicts, posing the question: what conclusions can we reach about this post-bipolar Mediterranean-Middle East?

Tolga Demiryol, Istanbul Kemerburgaz University, "Resource Rivalry and Geopolitical Order in the Eastern Mediterranean"

This paper discusses the recent wave of energy-powered conflicts in the Eastern Mediterranean. While energy has never been a force of peace and stability in the Mediterranean or the larger Middle East, natural gas is now at the core of intense geopolitical competition. Discovery of deep-sea gas reserves has re-fueled existing tensions while creating still newer rivalries in an already precarious region.

This paper will explore four arguments. First, ongoing drilling efforts to discover potentially bigger gas reserves exacerbate disputes among regional powers over maritime boundaries. Second, resource ownership disputes pave the way for major naval acquisitions, accelerating a conventional arms race. Third, energy serves as the catalyst for new regional alliances, including among Cyprus, Greece, Israel and Egypt. Lastly, the "new great game" in the Mediterranean is pulling in major powers, notably Russia. How extra-regional powers like the US, China and the EU might respond will also be discussed.

Aharon Klieman, Tel Aviv University "Strategic Opportunities and Challenges for Israel in the Eastern Mediterranean"

For the first time in nearly 70 years of statehood Israel is beginning to act like a maritime nation. While previously regarded as peripheral to the immediate Arab conflict zone, the expansive Mediterranean Sea now becomes of paramount importance in Israel's geopolitical map.

Current Israeli strategy signals a heightened awareness of unprecedented threats as well as potential openings lying immediately to the west, driving Israeli diplomacy to look to the eastern Mediterranean littoral in seeking alternative avenues and allies for securing the Jewish state's vital national interests. An intensifying competition among rival claimants over offshore oil and natural gas deposits, Russia's restored naval presence, lucrative commercial trade prospects and closer association within the Euro-Mediterranean Partnership assure that Israel -- its back no longer to the sea -- will continue to be a central player in the unfolding maritime contest presently taking place across the eastern Mediterranean. Indeed, for none of the 21 Mediterranean littoral countries is this rebalancing process of greater strategic, diplomatic and economic concern than for the State of Israel.

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4D. Beyond the Mediterranean

Chair: Ben Olguin, University of Texas at San Antonio

Mustafah Dhada, California State University, Bakersfield, and CES, Universidade de Coimbra, “The Colonial Wars and The End of the Portuguese Empire, 1953-1974”

On 25 April 1975, Portugal’s fascist regime fell — and with it five hundred years of colonial rule in Africa. Portugal’s armed forces were hailed as liberators. Luso-Africa therefore was a passive recipient of Lisbon’s newly gained liberty. This narrative has now become the prevailing orthodoxy in the field. Is this how Portugal shed its fascist skin? Using culture of evidence ignored in the field, and primary archival sources, this text argues for the central role that Africa played both through and outside the armed forces movements in delivering in utter silence Portugal’s freedom. The paper concludes, had it not been for the intellectual contribution of the Luso-African leadership and their successful diplomacy to out Lisbon’s conduct of war in the Western press, Lisbon’s fate under Caetano would have been far less decisive or clear.

Ben Olguin, University of Texas at San Antonio, “Mexican American Internationalisms: Race, Warfare, and Competing Ideologies in Two Case Studies of Mexican American International Volunteers in the Abraham Lincoln Battalion and the French Foreign Legion”

This paper presents two comparative case studies of wide ranging ideological trajectories in Mexican American internationalisms that calls attention to the need for a reassessment of foundational tropes—specifically, nationalism, transnationalism, and internationalism—in Chicana/o and Latin American Studies. One case study focuses on my ongoing research on Ismael “Smiley” Rincon, a Mexican American communist and union organizer who joined the Abraham Lincoln Battalion and fought for Republican forces in the Spanish Civil War. The other case study focuses on a memoir by Jaime Salazar, a Mexican American volunteer in the French Foreign Legion, titled, *Legion of the Lost: The True Experience of An American in the French Foreign Legion* (2006).

Kirsten F. Nigro, The University of Texas at El Paso, “You’ve Come a Long Way, Baby: From the Knights Templar of Yore to the Infamous Mexican Drug Cartel the Caballeros Templarios”

This presentation will briefly look at who the Knights Templar of yore were and how over the centuries they have become embedded in our popular imagination. It will then look at the drug cartel from Michoacan-the Caballeros templarios-, and at the ways this violent cartel came to see itself as latter-day Knights Templar--to the dismay and distress of Mexican citizens, many of whom suffered and died because of them.

Anita Herzfeld, University of Kansas, “The Lunfardo of the Third Millennium”

1990 saw the publication of "The New Dictionary of Lunfardo" in Argentina--that is 26 years ago. This was to be then, the "dernier cri" of the popular speech of Buenos Aires. There is no doubt that in the present lapse of time, a semantic transformation has taken place. While the basic Italian vocabulary may well still be extant, today we encounter the birth and incorporation of many new "immigrant" terms, especially those that have to do with mass communication media. They have contributed to the richness and modernization of the Lunfardo terminology used, especially at its birth, by the youth of the country. Thus, the new repertoire is rightly called "The Lunfardo of the Third Millennium"--which will be highlighted in this paper.

4E. Art and Architecture

Chair: Barbara J. Watts, Florida International University

Felicity Ratte, Marlboro College, “The Madrasa and the University: Architecture and Learning in the Medieval Mediterranean”

It is now well known that the medieval European educational institutions were strongly influenced by both the textual and andragogical practices of the Islamic lands. The nature and the extent of this influence continues to be hotly contested, however. Curiously, there has been almost nothing written about these two traditions in terms of their impact on the built environment.

My paper is a comparative visual analysis of two key cities, Damascus and Bologna, both

built environment.

My paper is a comparative visual analysis of two key cities, Damascus and Bologna, both at the forefront of the development of educational institutions in the medieval period.

This comparison highlights the dramatic differences between the development of educational architecture East and West, but it does not end there. Further examination of ritual practice and pictorial imagery demonstrates that similarities existed alongside these dramatic differences.

The study begins by describing the Islamic tradition of architecture in service of education, which manifest a strong built presence in the city, particularly in Ayyubid and early Mamluk Damascus (1174 to 1380). This is then set side by side to the Italian case where there were no single purpose-built structures that supported the educational infrastructure until the second half of the fourteenth century (1360). This absence was counteracted, however, by ritual behavior within the city that made manifest the diverse presence of the educational communities, its students and faculty. In this practice, links may be found with the experience in the Islamic city, as can be seen particularly in a comparative analysis of images of the student experience found in both cultures.

By comparing these two-distinct architectural and cultural traditions we gain insight both into the differences between the Muslim and Christian built environments and similarities of ritual and quotidian practice in the urban environments that counteracted those differences.

Barbara J. Watts, Florida International University, “Masaccio’s Expulsion of Adam and Eve: Perspective, Vision and Lack Thereof”

This paper addresses Masaccio’s Expulsion of Adam and Eve (1420s, Brancacci Chapel, Sta. Maria del Carmine, Florence). Is there a single person, let alone art historian, who hasn’t been perplexed by Adam’s right leg? His calf curves inward, as if his shin bone is bowed rather than straight. Apparently, this curvature was intentional, for the intonaco’s giornata corresponds with Adam’s bowed leg. How is this physical abnormality to be explained, especially in a painting by one lauded for his breakthroughs in realism, especially with respect to the human body? Did Adam suddenly develop rickets after he ate of the forbidden fruit? This paper considers Adam’s misshapen leg and suggests an explanation: it depends upon one’s perspective.

Bryna Bobick, University of Memphis, “Mediterranean and American Art Education: Practices and Pedagogies”

This presentation will highlight aspects of Mediterranean and American art education. Baldacchino and Vella (2013) write research that focuses specifically on art education in the Mediterranean macro context is relatively scarce. Lack of financial support, location and educational policy are common factors that lead to art education experiences varying in Mediterranean and American schools. There are common art education curricula themes including; national identity, multiculturalism, and community. Cultural and religious aspects contribute to diverse frameworks, curriculum development, subject matter and practices in both Mediterranean and American art education. It is challenging to draw conclusions about art education as a whole, however appropriate conclusions will be presented and offer ways foster a greater understanding of both Mediterranean and American art education.

4F. Medieval Mediterranean Foodways I: The Dangers of Dining and Wining for Iberian Jews and Muslims

Chair, Montserrat Piera, Temple University

Mark D. Johnston, De Paul University, “Confession and Cooking: The Cultural Segregation of Granada, 1496-1502”

When the Christian kingdom of Castile annexed the Muslim kingdom of Granada in 1492, the terms of capitulation guaranteed to the subjugated territory’s inhabitants broad license to maintain their religion, local institutions, and customs. However, the new Castilian authorities appointed to govern Granada soon initiated measures to control and isolate its Muslim population, leading to revolts throughout the kingdom, which the crown suppressed through mass baptisms, expulsions, and forced conversions. In 1502, Hernando de Talavera, archbishop of Granada, famously decreed to the newly-converted Muslims that they must avoid “scandalizing” their Christian neighbors by abandoning all their past customs, even “in eating”. This paper examines in detail how Talavera’s dictates on provisioning foodstuffs, eating habits, and table manners from his Confesional

Muslims that they must avoid scandalizing their Christian neighbors by abandoning all their past customs, even “in eating”. This paper examines in detail how Talavera’s dictates on provisioning foodstuffs, eating habits, and table manners from his Confessional anticipate his sweeping decrees of 1502. The Confessional makes clear that Muslim culinary practices, methods of slaughter, and table behavior were not simply “scandalous,” but in fact sinful.

Madera Gabriela Allan, Lawrence University, “*Dexar me é morir, que non quiero comer*: Violence and Shared Meals in Medieval Iberia”

In his seminal 1925 book, *Essai sur le don*, Marcel Mauss describes gift-giving as a nominally free act that compels recompense and forges bonds of obligation. Among gifts, food has always enjoyed a privileged status. In Medieval Iberia, Muslim, Jewish, and Christian communities strengthened their faith-based communities at shared tables. Likewise, communities of soldiers, merchants, and courtiers dined together as interfaith *communitas*. Saints disguised themselves to dine with heroes like the Cid. However, food-gifts were not always freely received. Families forced converts to consume ritually prepared meals. Wary Christians forced conversos to publicly ingest pork and other *treif* foods. In the *Cantar de mio Cid*, Rodrigo’s followers are “*los que comièn so pan*,” but his rival only joins him at the table under duress. Nevertheless, bread is broken and community forged in both scenarios. This paper considers the impact of violence on the communities forged through food gifting in Medieval Iberia.

Larry J. Simon, Western Michigan University, “Wine Among Enemies, Wine Among Crusaders and Muslims? Jaume I the Conqueror and the Kingdom of Valencia, 1233-1276”

Jaume I, king of Aragon, became also king of Mallorca and Valencia by right of conquest. Mallorca was taken rather brutally and dramatically, but Valencia was a long, protracted affair involving innumerable sieges and negotiations, and diplomacy ultimately proving more decisive than battlefield victories. Jaume I was proud of his knowledge of Islam and Judaism and his sensitivity to Muslim and Jewish sensibilities. I wish to explore in this paper two related elements: Jaume’s take over and further development of a thriving viticulture among Christians, Jews, and yes Muslims as seen in some of the 1500 published and 568 unpublished registered royal charters pertaining to Valencia, and the importance of food and drink in Jaume’s diplomatic negotiations with his Muslim adversaries. Given the well-known and well ignored Quranic prohibitions against wine, would offering wine been among Jaume’s “Muslim sensibilities” or would avoiding wine himself been part of his “Muslim sensibility”?

11:15am-1:15pm

5A. Medieval and Renaissance French Literature

Chair: Geraldo U. de Sousa, University of Kansas

Sahar Amer, University of Sydney, “Gaming: A Promising Methodology for Medieval Literature”

The Global Middle Ages is a concept that has increasingly been used especially since 9/11 to refer to the resolute move away from the traditionally deep Eurocentric entrenchment of the field of Medieval Studies. Today it is a well-established field of study that has expanded the conventional focus on medieval Europe to take also into account the cultural productions and material conditions of a number of different medieval empires and civilizations, and it explores the historical, economic, intellectual, religious and cultural interactions and exchanges between them and Europe.

The discipline of medieval French literature has been slower than others (compared to other European languages or to fields other than literature) in adopting the global turn. Still today, many established scholars of French, even those who are sensitive to ideas of cultural diversity and hybridity, remain skeptical of the idea that the Islamic world played a foundational role in the medieval French literary tradition.

It is to overcome such resistance and to address the fact that there is no hard evidence where literature is concerned that I believe that a recourse to technology can be especially fruitful. In this presentation, I will show how video games are proving to be especially promising strategies to teach and learn about medieval literature, society, and cultural interactions in general. They can be used to model the exchange and movement of texts and ideas (not just of people and goods) across vast geographical spaces, different

interactions in general. They can be used to model the exchange and movement of texts and ideas (not just of people and goods) across vast geographical spaces, different political systems, and religious and linguistic divides. In this regard, video games are a productive new methodology for studying and teaching medieval literature from a global perspective.

Caroline Jewers, University of Kansas, “On the *Chanson de Roland* and the *Liber floridus*”

The current resurgence of critical interest in emotion theory and the Middle Ages sheds fascinating light on how writers, philosophers, and theologians sought to explore the inner workings of the mind, and express the complexities of the affective landscape. This paper will focus on the great, encyclopedic *Liber floridus* (c. 1121, Lambert de St Omer, Ghent University Library, MS 92) and its treatment of the virtues, vices, and the emotions. I argue that in the *Liber floridus* we find an underlying preoccupation with the contemporary politics of the Crusades, and that it shares common themes and ideas with that other great Romanesque literary monument, the *Chanson de Roland*, most particularly in its presentation of affect. I will argue that the *Liber floridus* is an important source for contemporary emotion theory, and that in *Roland* we see something of its practical application, and a reflection on war, anger, and extreme behaviour.

Bruce Hayes, University of Kansas, “From the Mediterranean to Rouen: Artus Désiré, Post-Reformation France’s Most Successful, Forgotten Catholic Polemicist”

Strategically located on the Seine between Paris and the English Channel, Rouen was France’s busiest port in the sixteenth century, a crossroads that brought ships from the Mediterranean and the New World, as well as new ideas from the north. It quickly became a place of conflict between a rapidly growing Protestant population and an entrenched Catholic majority. It was here that Artus Désiré established himself as the first truly successful French Catholic polemicist in a religious war of words exploding across Europe. He published dozens of tracts whose circulation reached tens of thousands. Yet his reputation as a writer of libelles has historically been entirely negative, and today, he is all but forgotten. In this paper, I seek to bring Désiré out of obscurity and suggest that he has been treated unfairly. His contributions were both substantial and significant, and demand a reappraisal.

5B. Border-crossing, Identification, and Movement: Strategies for Managing Movement in the Mediterranean Region

Chair: Ian Hathaway, Yale University

Ian Hathaway, Yale University, “Travellers and Their Papers: A Comparative View of Sixteenth- Century Safe-conducts from Venice, Ragusa, Istanbul, and Malta”

Patente, yöl hükmü, littera passus, salva-conductus, aman kağıdı, lasciapassare. During the sixteenth century documents bearing these names were issued by the central administrations of numerous Mediterranean powers. The process of issuing documents providing individual safe-conduct responded to a common set of challenges: safeguarding sea-faring travelers, projecting political power and authority over unruly waters, competing to attract traders, information specialist, and other travelers to a specific port or region. However, different administrations issued safe-conducts with different purposes and patterns. This paper is a first attempt to comparatively explore these purposes and patterns based Venetian, Ottoman, Ragusan, and Maltese primary sources from the second half of the sixteenth century. To whom, when, and why were individual safe-conducts issued? In answering these questions, I hope to shed light on the workings of a shared bureaucratic practice developed to promote the circulation of key economic and political actors across Mediterranean waters.

Pauline Guéna, University of Paris, Sorbonne, “Crossing the Border: Daily Life on the Venetian-Ottoman Frontiers at the End of the Fifteenth Century”

Diplomatic peace treaties between the Venetian and Ottoman territories are among the most well-known sources for Mediterranean Early Modern history. Nonetheless, applying these high-profile agreements could be very deceptive, since regulating border-crossing was often a local business. In the Balkans and Adriatic, the priorities set by central authorities might give way to a more flexible way of managing the frontier. This paper focuses on the border lands’ daily life, and especially on cases of frontier-crossing related to family connections, agricultural work, small trade, or religious duties. Based on documentation from Venice and Corfù, it will examine the recurring breaches made by local authorities against the central orders, as well as some known example of cross-

related to family connections, agricultural work, slave trade, or religious duties. Based on documentation from Venice and Corfù, it will examine the recurring breaches made by local authorities against the central orders, as well as some known example of cross-frontier collaboration between Venetian and Ottoman local officials. The forging of documents, but also the invention of new and sometimes only temporary control techniques suggests the existence of a true legal creativity on the frontier.

Umberto Signori, University of Milan, “The Foreigners’ Right to Petitioning: Venetian Subjects and Their Identification in the Ottoman Empire (Izmir, 1670-1715)”

This presentation aims at an analyzing the status of foreigners in Early Modern Ottoman society by focusing on identification practices and conflicts. Firstly, I will analyses identification disputes dating from 1670 to 1715 between Venetian consuls and Ottomans officials concerning the freedom of movement and the exemption from poll tax-paying of Venetian subjects. Secondly, I will focus on the cross-cultural diplomatic negotiations of these disputes through the Ottoman petition system, where the validity of some aspect of Capitulations often became an issue. The case presented will provide an important insight on the instability of belonging, in which the corresponding fiscal and legal categories of classification were also defined by social relations. The primary resources at the core of this paper are letters sent to the Venetian representative in Istanbul by the Venetian consuls in Izmir, and of petitions from the bailo to the Ottoman government.

5C. Early Modern Spanish Literature and Culture

Chair: Robert John McCaw, University of Wisconsin-Milwaukee

Jesús David Jerez-Gómez, California State University, San Bernardino, “Captain Alonso de Contreras’ ‘Discurso de mi vida’: Mediterranean Identity as a Literary Genre”

Alonso de Contreras’ *Discurso de mi vida*, his life memoirs, constitute not only an excellent view of the Early Modern Mediterranean world and Spanish society of the time, but also a captivating storytelling narrative characterized by the common features of a literary genre of the Mediterranean tradition. Contreras’ memoirs, despite not being a literary text, shares many aspects common to literary works of his time and to the vast and multicultural diverse literary tradition in which this narrative emerges. From the use of industria, or witticism, to survive to the importance of the spoken word and multilingualism, Contreras’ discourse embodies the Mediterranean diversity and contradictory appearance inherent to this geography and multicultural heritage. As Contreras depicts his military career, the themes of class struggle and social injustice take a more central role as the fight against the Turks becomes a frame story for a deeper reflection and denounce of a hermetic anachronistic society. Contreras’ purpose of legitimizing his raise in the world, against all odds, offers the modern reader a valuable panorama of the Early Modern Mediterranean and a measure of its times and conflicts. In this paper, we will review the main features of Contreras’ narrative, its connections with other Mediterranean literary genres, as we identify the significance of the genre in which Contreras’ depicts his own identity and social status. For the purpose of teaching Mediterranean Studies in the Humanities, Contreras’ discourse serves as a solid and attractive resourceful text not only to explain the Mediterranean and Western world of the past, but also its present conflicts and miss understandings of our time.

Robert John McCaw, University of Wisconsin-Milwaukee, “The Thrill of the Chase: Hunting in Lope de Vega’s *El villano en su rincón*”

Much has been written with regard to country and court, the two general categories of place in Lope de Vega's play that undergird the separate yet intersecting lives of the King of France (the Sovereign who seeks affirmation and power from those who gaze upon him) and Juan Labrador (the villager who fancies himself the sovereign of his own little world, and who refuses to gaze upon the King). One of the themes used not only to underscore the country/court contrast between the two men and their competing worlds, but also to establish parallels and connections between them, is hunting. Hunting is used in its strictest and most literal sense—the activity of pursuing game for sport—as a pretext in Act II for the King to disguise himself as a lost nobleman who visits Juan Labrador unannounced in order to understand and debate the villager’s refusal. But hunting is also used metaphorically in many ways. For example, the disguised King’s visit with Juan maybe interpreted as an expedition to hunt for truth and social affirmation, and the King’s interaction later that evening with Juan’s daughter and other women of the house may be viewed as an unsuccessful hunt for truth and sexual affirmation.

visit with Juan maybe interpreted as an expedition to hunt for truth and social affirmation, and the King's interaction later that evening with Juan's daughter and other women of the house may be viewed as an unsuccessful hunt for truth and sexual affirmation.

The venatic theme also appears in the drama in other ways. For example, one of the many songs in the play features a nobleman who was out hunting and encountered an abandoned woman. The significance of this song is interesting when read against the King's visit with Juan and his interactions with the women, but it is also revealing when read against the amorous subplot featuring Otón, a high-ranking officer in the King's retinue, and Lisarda, Juan Labrador's daughter. In this case, Otón represents the song's lost nobleman and Lisarda represents the forlorn woman, but the situation is complicated by the King's insinuations that he, too, is in love with Lisarda. Thus, the theme of hunting structures the King's journey throughout the play, and it also structures Otón's trajectory. It is fitting that the two hunters, then, are from the court, and that the "game," metaphorically speaking, are father and daughter from the country—Juan's "rincón." The spaces of the court/country dichotomy, then, become spaces for a hunter/hunted divide, but through the use of symbolism and irony, Lope ultimately shows some inversion in the terms: the hunted, to some extent, acquire the role of hunters, and the separate spaces used to express the hunter/hunted categories also wind up becoming conflated. In the end, the King triumphs over Juan (the King forces Juan to gaze upon him, and even compels him to abandon the country for service in his retinue), and Otón wins his quest for Lisarda (he is high-ranking but not noble, so may marry the socially ambitious Lisarda). As a result, both Juan and his daughter become trophies as they are physically removed from the country and established at court. In brief, I will argue that the play uses hunting imagery and symbolism in order to feature a competition between courtly spaces and country spaces, and in order to communicate a lesson that ultimately (though not unconditionally) privileges courtly values over those of the country.

José R. Cartagena-Calderón, Pomona College, "Sanctity and Same-Sex Desire: The Allure of St. Sebastian in Early Modern Spain and Italy"

The widespread popularity of the cult devoted to Saint Sebastian in the Mediterranean world has, through the centuries, ensured a constant production of textual and visual images in both Spain and Italy. Although Saint Sebastian has had various religious and gendered incarnations throughout history from plague saint in the Middle Ages to decadent and androgynous icon in the late nineteenth century, in contemporary popular culture he is regarded as the unofficial patron saint of homosexual men, much to the discomfort of modern church authorities. Drawing on a rich array of 16th and 17th century sources from Italy and Spain, this paper will provide textual and pictorial support that suggests that Saint Sebastian's representation in literature and visual culture fostered homoerotic implications in the early modern period. This paper will also reflect on the broader implications of these findings for the history of sexuality, masculinity and non-normative forms of desire in its Mediterranean context.

Paul S. Vickery, Oral Roberts University, "The Evolution of Las Casas' Thinking on the Slave Trade"

Gomes Eanes de Zurara and his effect upon the views of Las Casas concerning the slave trade. In both 1531, 1542, and 1543, Bartolome de las Casas, the "Defender of the Indians" and Dominican priest recommended to the Crown that "Negro slaves, Moors, or other types" of slaves be sent to the New World to try to stop the decimation of the indigenous peoples who were dying at an alarming rate. After arriving back in Spain and doing some research into the writings of Eanes de Zurara however, the Dominican changed his mind. Despite criticism that Las Casas came "late to the problem of African slavery," he was actually one of the first in the sixteenth century to speak out against the entire system of slavery not just the abuse of some. He then became an active and ardent opponent of slavery and the slave trade. This paper will examine the writing of this Portuguese chronicler and his influence upon Las Casas and the Portuguese slave trade in the context of the moral, theological, and economic milieu of the time.

5D. Refugees and Exiles

Chair: Abdelwahab Hechiche, University of South Florida

Pamela Ballinger, University of Michigan, "Refugee Resettlement on Mediterranean Islands: The Sardinian Case after World War II"

In the contemporary moment, many Mediterranean islands function as either transit

Islands: The Sardinian Case after World War II

In the contemporary moment, many Mediterranean islands function as either transit points or carceral spaces for migrants. After World War II, however, Sardinia became home to a range of resettlement schemes for both Italian and foreign displaced persons. This paper focuses on the little-known Homeless European Land Programme (HELP) founded by two young Americans in the 1950s. HELP's success in settling a small group of (mostly Eastern European) refugees in Sardinia was the exception that proved the rule, i.e. that after 1945 Italy would only serve as a transit country for foreign displaced persons rather than becoming a permanent home. Drawing upon archival documents and oral histories with descendants of the refugees and project personnel, I reflect upon the lessons that this history offers for contemporary Mediterranean islands suffering from underpopulation. Might today's migration flow across and through the Mediterranean become important resources, rather than liabilities, for many Mediterranean islands?

Michael T. Smith, University of Delaware, “Assisted Voluntary Return and Reintegration in the Mediterranean - Case Studies in Global Migration Governance”

Assisted voluntary return and reintegration (AVRR) programs have been authorized at various points in time by governments around the world in an attempt to both make visible and manage certain migrant communities. Although initially prominent as a tool intended to reduce the presence of 'guest workers' who, along with their families, had remained in host countries after an initial period of authorization, the programs have made a resurgence in Europe as migrant flows have diversified and led to new stresses in European politics. AVRR programs are present in several European states in or bordering the Mediterranean today, and the development and operation of these programs, assisted by governmental, intergovernmental and non-governmental stakeholders, offer significant opportunity for case studies in an emerging, though fractured, global migration governance. This paper is an attempt to advance interest in, and take a closer look at, the relevance of these programs in several European states bordering the Mediterranean in order to advance the debate over the nature, and future, of global migration governance.

Mark LeVine, Lund University CMES, “The New Arab Exiles: Art and Resistance from the MENA to Europe, 2005-2017”

10 Years ago, I organized a session at the Mediterranean Studies Association meeting in Messina titled "Heavy Metal Islam." Based on research conducted in Iraq, Egypt, Morocco, Lebanon, and Israel/Palestine, I brought together several scholars, musicians and activists to discuss what was then still a rarely discussed subject: the relationship between religion and extreme music in the MENA. Within several years, I had published a book of the same name, and the study of metal, hiphop and other forms of "youth music" had exploded. Then the Green Revolution and Arab Spring erupted, and many of the young people from Morocco to Egypt to Iran who were behind these scenes turned out to have become leaders of their youth-inspired uprisings and revolutions. Half a decade later, the majority of these artists have been silenced or gone into exile. Yet youth music remains crucial vectors for both expressing dissent, imagining different futures, and organizing sub-, counter- and revolutionary cultures without which any challenge to the region's deeply embedded authoritarian systems will remain well-nigh impossible to achieve. This paper analyses the music and its position in societies across the MENA, and how the necessity for so many artists to go into exile (mostly in Europe) is changing both the aesthetics of and politics underlying the music.

David Alvarez, Grand Valley State University, “‘We are building a cemetery within our Mediterranean Sea’: Clandestine Migration and Necropolitics”

In literary texts that thematize clandestine migration across the Strait of Gibraltar, the passage that links the Mediterranean to the Atlantic is typically figured via metaphors that convey impenetrability and exclusion: as a locked entrance, as an impassable moat, as an impregnable wall, and as a hellish abyss. The starkest of these figures is that of the Strait as a maritime cemetery. Since 2011 the metaphor has been extended to the entire Mediterranean Sea. In response to the deadly capsizes that have taken place in the Sicilian Channel and in the Aegean, politicians such as Maltese premier Joseph Muscat have joined humanitarian organizations, creative writers, and academics in designating the Middle Sea as a kind of mortuary seascape. After providing a genealogy of the metaphor's uses, this paper will interrogate the designation of an entire sea as an aqueous necropolis and will discuss alternative ways of evoking migration-linked mass mortality

the Middle Sea as a kind of mortuary seascape. After providing a genealogy of the metaphor's uses, this paper will interrogate the designation of an entire sea as an aqueous necropolis and will discuss alternative ways of evoking migration-linked mass mortality.

5E. Cities, Nation-States, Diasporas

Chair: Amikam Nachmani, Bar Ilan University

Itamar Radai, University of Haifa, "Jaffa, Bride of the Sea?"

In 1947, Jaffa was the largest Arab city in Palestine. It was the major port, and principal commercial, industrial, social, and cultural hub. From a national and a symbolic point of view, Jaffa was for Palestinian Arabs second only to Jerusalem in importance; they dubbed it "Bride of the Sea", or "Bride of Palestine". By May 1948 nearly all of Jaffa's Palestinian Arabs had fled. Yet their feelings about the city have not faded since then. Jaffa still looms large in the Palestinian consciousness, suffused with an aura of idealized depictions; Palestinians envision it as a kind of lost paradise, often in contrast with its degradation following 1948 and its woeful physical appearance, in many parts even today. Palestinian sociologist Salim Tamari (born in Jaffa) had termed this transformation as "from the Bride of Palestine, to the hashish den of Israel".

This paper aims to reconstruct Jaffa's immediate pre-1948 past and confront it vis-à-vis the myth. Was Jaffa indeed "Bride of the Sea"? As well as widespread poverty, there were also prosperity and wealth. Jaffa was extremely heterogeneous. The paper will discuss the possible gaps between its image and reality, by using a variety of Arabic, English, and Hebrew sources.

Eliezer Papo, Ben Gurion University, "The Trans-Mediterranean Nature of the Sephardic Culture"

After the Expulsion from Spain, in 1492, the Sephardic Jews established their new communities around the basin of the Mediterranean Sea. Most of the expulses went to the Ottoman Empire, first to the two big port cities: Constantinople and Thessalonica, and later to the hinterland of the "European Turkey" (the Balkans), to Asia Minor (and its own city ports such as Smyrna) or to the Holy Land. Some expulses opted for North Africa, while others referred different Italian city-states, including the Papal lands. At the same time, for centuries to come, the descendants of the Jews forcefully converted in 1391 and 1492 kept leaving Spain and returning openly to their ancestral faith, mostly in the Protestant Holland (and its colonies) and later in Great Brittan (and its colonies). All these newly established Sephardic communities maintained trade-related and cultural contacts. As the dispersed Jewry of Spain recreated its world around the Mediterranean Sea, it was normal for rabbis from Northern Balkans to acquire their education in Venice's rabbinical academy and print there their books, for the Holland's communities of "returnees to Judaism", such as Amsterdam, to "import" rabbis from Thessalonica and for the Hakitia-speaking Jews of Morocco to keep printing their books in Livorno, until the modern times, due to the lack of printing houses in their own country. Many a time, Jews also played prominent roles in establishment of certain ports of international trade. Thus, for example, in 1592, an ex-converso, Daniel Rodriguez, succeeded (with the authorization of the Senate of Venice), in establishing a free port in Spalato (today Split in Croatia), on the Adriatic Sea. Jewish merchants from the Ottoman Empire wanting to settle in Split were exempted from paying the residence tax; and immunity of person and capital was guaranteed to Jewish merchants traveling to Venice via Split. The free port prospered, undermining greatly the port of Republic of Ragusa (today Dubrovnik in Croatia). Thus, in striking opposition with the river-centered continental culture of the Ashkenazi Jews, in which the communities developed along the watersheds of the main rivers, the Sephardic culture was a sea-centered culture. The main purpose of this paper is to explore the trans-Mediterranean nature of the Sephardic culture.

Amikam Nachmani, Bar Ilan University, "Greece, Israel, and the Eastern Mediterranean: Will Common Denominators Help the Third Stage?"

A few years ago, we witnessed a surprising initiative by two prime ministers: Benjamin Netanyahu of Israel and George Papandreou of Greece. Reportedly, the personal relationship and chemistry between Papandreou and Netanyahu – both American

Netanyahu of Israel and George Papandreou of Greece. Reportedly, the personal relationship and chemistry between Papandreou and Netanyahu – both American educated – helped to build the present unexpected and promising relationship between Greece and Israel. We should state at the outset that it is fitting that Greek-Israeli relations would have their own *raison d'être*, and not only as a result of a crisis in Turkish-Israeli relations, or because of a shared U.S. educational background of future Israeli or Greek heads of state.

Greece and Israel, though so geographically close in the Mediterranean Basin, yet in the first forty years of Israel's existence as an independent state (i.e., the first stage, 1948–1990) the two states could not have been farther apart politically. Fear for the fate of the Greek communities in the Arab Middle East prevented Greece from opening an embassy in Israel until 1990. Even when the Greek diaspora, primarily in Alexandria, Egypt, was widely expelled and scattered in 1957 as a result of the Suez Crisis, no improvement occurred in the relations between the two countries. The Greek need for Arab votes in the Cypriot conflict, plus the emphasis placed in Israel on relations with Turkey, certainly did not help relations between Athens and Jerusalem.

A second chapter, an *entente cordiale* in Israel-Greek relations, lasted for about twenty years from 1990 to 2010. It opened with the establishment of full diplomatic relations between the two countries. The entrance of Greece into the European Union (1981) stressed the need for good relations between Israel and the Hellenistic world. The collapse of communism and the end of the Cold War, the decreased impact of the Arab oil crisis and the 1990s open Egyptian and Jordanian *détentes* with Israel and the Palestinian-Israeli peace negotiations all added to the warming of relations between Israel and Greece. Starting in 2010, Israel and Greece passed through a third gateway into a period of enhanced relations that both countries hoped would make the most of the changing geopolitical opportunities. Their similarities and shared interests could only help them achieve this.

Elie Podeh, Hebrew University of Jerusalem, “Israel in the Eastern Mediterranean: The Evolution of a Partnership (2010-2016)”

The years 2013-2016 saw a significant warming of relations between Israel, Greece and Cyprus. This culminated in a tripartite meeting, held in Nicosia, with Israeli Prime Minister Benjamin Netanyahu, Greek Prime Minister Alexis Tsipras, and President of Cyprus Nicos Anastasiades, in late January 2016. The joint statement of the summit described seven areas of cooperation: energy, tourism, research and technology, environment, water, immigration and fight against terror. In addition, it is known that security and military relationship exists between Israel and Greece. The tripartite declaration attests to the emergence of a new geopolitical bloc in the region. This partnership seemed as a natural step in light of the freeze in the diplomatic relations between Israel and Turkey since 2010. However, the rapprochement between Israel and Turkey in June 2016 raised questions with regard to the future of the tripartite partnership. A successful consummation of the Greco-Turkish talks with regard to the Cyprus problem might herald the beginning of a regional change in the East Mediterranean. The aim of this lecture is to analyze Israel's changing role in the East Mediterranean. This subject is part of a comprehensive study, which aims at analyzing Israel's role in the Middle East and the Mediterranean.

2:30-4:30pm

6A. Medieval Mediterranean Foodways II: Exchanging Food and Eating Habits in Medieval Societies

Chair: Donna M. Rogers, Brescia University College

Ana Pairet, Rutgers University Press, “Culinary Crossroads: from ‘Libre de Sent Soví’ (1324) to ‘Libro de Cozina’ (1525)”

This paper will present the evolution of Catalan cookbooks from the 14th to the early 16th century, building on recent work by scholars Eliana Thibaut Comelada, Joan Santanach i Suñol, Nathalie Peyrebonne, and Janet Long. It will focus on the paratext and structure of Robert de Nola's *‘Llibre del Coch’* (1520), the first cookbook printed in Catalan. While borrowing from earlier cookbooks such the *‘Book of Sent Soví,’* the *‘Llibre del Coch,’* originally dedicated to Ferdinand I of Naples (1458-1494), includes a number of recipes from other regional cooking traditions such as those of Occitania, France, Southern Italy, and the Maghreb. The pan-Mediterranean dimension of this first

LLibre del Coch, originally dedicated to Ferdinand I of Naples (1458-1494), includes a number of recipes from other regional cooking traditions such as those of Occitania, France, Southern Italy, and the Maghreb. The pan-Mediterranean dimension of this first printed Catalan cookbook may have contributed to its editorial success and prompted its 1525 translation into Castilian, expressly commissioned by the Holy Roman Emperor Charles V.

Donna M. Rogers, Brescia University College, “Starving the Body, Feeding the Soul: Fasting and Abstinence in Mediterranean Europe in the Later Middle Ages”

Throughout the Middle Ages, the Church proclaimed varying rules concerning the consumption of food in general and also of specific foods on specific occasions. The roots of fasting (reduced intake of food) and abstinence (refraining from certain foods) are found in the Old Testament but were manifested in particular ways, depending on the context.

Both fasting and abstinence were mandated, but the rules were changed frequently and were usually adapted officially or unofficially to regional and local circumstances. Furthermore, there was great variation in the observance of those rules, again according to place and circumstance.

In this presentation, I will use examples from Mediterranean Iberia, France and Italy to explore the cultural practices related to prescriptions/proscriptions around food in the later Middle Ages, and the characteristics of their observance and non-observance.

Montserrat Piera, Temple University, “Breaking Bread in Medieval Mediterranean Travel Narratives”

Medieval travel narratives provide us with a privileged locus of investigation of issues of multiculturalism, nationalism and geopolitics because they enact intriguing cultural exchanges and transfers of knowledge among disparate ethnic, political and religious groups. One of the most revealing of such cultural exchanges is the breaking of bread or sharing of food. In the Middle Ages the breaking of bread stood at the symbolic heart of community bonding, peacemaking, camaraderie, and sacred communion. Eating bread with others was one of the most important acts in forging community and developing collective identities. Furthermore, the act of breaking bread also represented a moment of respite for medieval travelers who were constantly vulnerable to violence, hunger, abuse, warfare other other perils. My aim is to examine the rituals of sharing food among travelers in the travel narratives of Egeria, Benjamin of Tudela, Ibn Battuta, Carpini, Rubruck, Marco Polo and al-Wazzan (Leo Africanus).

6B. Modern and Postmodern Turkey

Chair: Pamela Dorn Sezgin, University of North Georgia

Kürşad Ertuğrul, Middle East Technical University, “Into the Turkish Postmodern”

This study explores the characteristics of postmodern complexity as an ontological social condition in the case of Turkey. The reflections of this condition are intellectually registered in the fiction of Hasan Ali Toptaş. Therefore, his novels are scrutinized as a source to delineate features of postmodern complexity engulfing the Turkish society. His narrative both affirms this condition and critically unravels it in the Turkish context.

While postmodern complexity implies a certain freedom to try out possibilities of being across multiple temporalities and expanding social and cultural diversity it also decenters the subject and undermines its autonomy and capacity of action. In this sense, vanishing subject and multiple temporalities are posited as the two nodal points of the analysis. In the fiction of Toptaş the narrative is no more about the becoming process of the subjects involving a critical interrogation of the Turkish social-historical domain as is the case in the modernist Turkish novel, but on the desperate movement of the subjects within the socio-cultural complexity looking for a subject, meaning or even a place to identify with in vain.

Burcu Nur Binbuga Kinik, Middle East Technical University, “The Promise of Ecological Movements in Contemporary Turkey”

Last decades of neoliberalism can be evaluated as a wave of enclosure and dispossession process of nature and commons. Commodification of nature, natural resources and commons have become means of accumulation in neoliberal era. This process brings devastating attacks towards ecological commons such as water, land or air. In this respect, ecological movements defending nature and commons against privatization and

devastating attacks towards ecological commons such as water, land or air. In this respect, ecological movements defending nature and commons against privatization and commodification represents one of the most powerful resistances to neoliberal project. Against enclosure of commons including parks, forests and water, extensive environmental degradation, and the subordination of environmental interests to capital, many different ecological movements are rising in contemporary Turkey, as the case in many localities through the world. This study aims to understand and explain the organizational characteristics, main motivations and action patterns of ecological movements on the one hand, and emerging forms of new political and social agency representing a significant opposition against neoliberal politics on the other. In this respect, it is aimed to discuss following questions; how can we understand anti-capitalist resistances represented by ecological movements? What are the main characteristics of these movements in terms of social basis, identity, values, organizational structures, strategies and prospects for social transformation? How do actors define themselves? What is the social, economic, political context in which these protests develop? The empirical dimension of this study is based on field study conducted in different localities in Turkey through semi- structured interviews with the actors of ecological movements.

Alper Kaliber, Istanbul Kemerburgaz University, “Re-Imagining Cyprus: The Rise of Regionalism in Turkey’s Security Lexicon”

The rise of regional level politics has been envisioned as one of the main constituents of the post-Cold War security order in international politics. This paper makes the case that Turkey’s security policy on Cyprus which has been subject to change since the mid-1990s does not constitute an exception to this. Throughout the Cold War years, the Cyprus dispute was more of a Turco-Greek ethnic conflict and the island’s geo-strategic salience was always discussed within the confines of military balances with Greece. However, from the second half of the 1990s onwards, a new rhetoric has gained prominence placing Turkey’s threat perceptions and strategic calculations on Cyprus in a more regionalist context. In this re-formulation, even if Greece does not completely disappear as a source of insecurity, the Eastern Mediterranean has been re-invented as a regional—or in some cases sub-regional—context where Turkey’s security calculations and interests on Cyprus should be situated. In the new rhetoric, the Eastern Mediterranean has signified not only the diversification and multiplication of threats but also emerging opportunities for economic development and the prospect of becoming an activist, regional power for Turkey. The rise of energy politics and energy security issues have also incorporated the region-focused outlook into the Turkish policies on Cyprus. This study explores the regionalist shift in Turkey’s security outlook on Cyprus by analyzing Turkey’s changing conception of the Eastern Mediterranean region with a constellation of new geo-strategic calculations.

6C. The Conquest of Tunis (1535) as a European Enterprise

Chair: Miguel Deyà Bauza, Universitat de les Illes Balears

Mia Rodriquez-Salgado, London School of Economics, “Crusade or Diversion? International Responses to Charles V’s Campaign in Tunis”

In 1534-5 Charles V was undecided whether to attack France or Tunis. Relations with Francis I had deteriorated and another war between them was widely expected. Consequently, the emperor’s decision to turn his forces against Tunis was questioned and doubted by some, until troops landed in North Africa. This paper considers contemporary views in Christian Europe about the campaign, particularly in France, focusing on their assessment of its motivation and importance. It will consider the extent to which responses were shaped by attitudes towards Charles V and Suleyman; by traditions of crusade; by expectations of how a victory for the emperor or the sultan would impact on international relations, and by their views on Barbarroxa and exposure

to which responses were shaped by attitudes towards Charles V and Süleyman, by traditions of crusade; by expectations of how a victory for the emperor or the sultan would impact on international relations, and by their views on Barbarossa and exposure to corsair predation.

Gennaro Varriale, CEDCS/ Universidad de Alcalá de Henares, “Between the Sword and the Quill: Mediterranean Espionage in the Age of Charles V”

The westward expansion of the Ottomans in the sixteenth century caused enormous tensions in the Mediterranean. The House of Austria emerged as the main opponent of the Porte in this region. This paper will focus on a specific and little-known aspect of warfare which was central to the conflict: the control of information. First of all, we will examine the creation of Habsburg intelligence networks in the Mare Nostrum during the 1530s, when Suleiman supported Western corsairs such as Hayreddin Barbarossa, the conqueror of Tunis. Albanians, Greeks, Italians and Spaniards were just some of the international, multi-lingual agents recruited by imperial officials to provide vital information. We will then analyse espionage during Charles V’s campaign against Tunis, and end by presenting our latest research on the contributions of these spies after the war.

Miguel Ángel de Bunes Ibarra, CSIC/ Spanish National Research Council, and Rubén González Cuerva, CSIC/ Spanish National Research Council, “Divergent Chronicles: Germans and Spaniards in the Conquest of Tunis”

The ambitious, multinational army of Charles V in 1535 included numerous German lansquenets, clearly depicted in Vermeyen’s tapestries of the Conquest of Tunis. These disciplined forces were unfamiliar with Mediterranean traditions of warfare, as demonstrated in the rather naïf narrative written by the soldier Niklaus Guldi. Our aim is to go beyond the rich crusading propaganda and rhetorical representations of Charles V’s triumph and to recover the voices of individual protagonists of this campaign, comparing the Spanish and German visions that emerge from these narratives. For the former, it will be argued, the campaign was primarily a large-scale military enterprise against corsairs, rooted in the conventions of Western Mediterranean war between Maghrebian and Iberian forces. For the latter, it seemed an exotic adventure which required them to learn new and difficult rules of war, among them the need to distinguish between Hafsid allies, on the one hand, and Ottoman enemies on the other.

Alain Servantie, Société Belge des Etudes Orientales, “How Charles V Ambassador to Constantinople Convinced the Emperor to Organize an Expedition to Tunis

In 1533-34, the Emperor Charles V sent an ambassador to Constantinople, Cornelius de Schepper, with the charge to negotiate a peace on behalf of his brother Ferdinand, which would guarantee the latter’s power over Hungary. In 1534, the negotiations failed, as Schepper could not propose anything in exchange. Furthermore, Sultan Suleiman was leaving to conquer Iraq over the Iranian Safavid Shah. Back from Turkey to Spain, Schepper suggested the Emperor that the time was appropriate for an expedition against the Ottomans. Tunis was chosen, as the newly appointed Turkish Admiral, Barbarossa, had reversed the local ruler Mulay-Hasan who had looked for a Western protectorate. The paper will study the process leading from the failure of a negotiation to a unique expedition in North Africa, how it was heavily used in the imperial propaganda against French and Turks and how it changed Turkish maritime policy.

Commentator: Evrim Türkçelik, Ankara Soysal Bilimler Üniversitesi

6D. Modern Mediterranean Literatures and Cultures I

Chair: Susan L. Rosenstreich, Dowling College

Tiziana Carlino, Independent Scholar, “‘Sono ebreo, anche’: Jewish Voices from Arab Countries in Italian Contemporary Prose”

Masal Pas Baghdadi, Raphael Luzon, Carolina Del Burgo, Edy Jamous, Arturo Schwarz, Gad Lerner, Victor Magiar, Arthur Journó, Miro Silvera, Daniel Fishmann, David Jerbi. Those are the names of writers who arrived to Italy during the Fifties of the past century, when the Jewish communities of Arab countries began to disappear. Despite the central position of Italy in the Mediterranean geographical area, the literary production of Mediterranean Jewry during the modern era appears still today insufficiently investigated. My paper is part of a broader project aiming to fill this gap by analysing the novels written in Italian by Jewish authors from Arab countries.

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I will start stressing that they don't are a homogeneous group for several reasons: they have various origins (Lybia, Egypt, Syria) and different mother tongues (eventually replaced by Italian). For some of them writing is a profession, for others writing is an isolated event produced by the urge of telling and remembering the family's past and the personal memories of a lost world. However, the prose of Jewish writers coming to Italy from Arab countries shows common elements that will be presented in my paper:

- A real or imagined travel back to the native country as way of literary reterritorialization;
- The identity question. Banned or expelled from their homes they go from exile to exile bearing reflections about an individual dilemma tied to the Jewish history.
- The stratified system of language (s). Even if written in Italian the prose of Jewish writers from Arab countries is loomed with Arabic, French, Hebrew and English words. This element reflects the prismatic experience of multiple coexistence and the diasporic Jewish life where to each language corresponded a status. Hebrew was the language of religion dimension and of the intellectual élite. Ladino, Judeo-Arabic or local spoken Arabic was the everyday language and family's language. French, English was the language of emancipation, education and 'universal' culture. Then Italian became the language of literary creation.

Panayiota Mini, University of Crete, “Kazantzakis Adapting Cervantes and Boccaccio”

Nikos Kazantzakis, perhaps the most famous modern Greek author worldwide, is known for his novels (e.g. 'Zorba the Greek' 1946, 'The Last Temptation of Christ' 1951), his epic poem 'The Odyssey' and his theatrical plays. What is not widely known is that Kazantzakis also wrote screenplays. Between 1928 and 1932, he composed eight screenplays, most of them in French.

Building upon my recent work on Kazantzakis's screenplays, in my presentation I will examine two of them, 'Don Quixote' and 'Decameron', adaptations of the works by Cervantes and Boccaccio respectively. I will examine Kazantzakis's selection of scenes of the original works, explain which aspects of 'Don Quixote' and 'Decameron' attracted his attention and interpret his adaptation strategies in the context of his own creative career and of cinema's development in the early 1930s. For my presentation, I will greatly rely on archival material held at the Nikos Kazantzakis Museum in Myrtia, Herakleion, Crete.

Silvia Caserta, Cornell University, “A Narrative Mediterranean as a Counter-Movement to Globalization in Paolo Rumiz's *Il Ciclope*”

The Mediterranean has long been accused of being immobile, backward, and, as such, opposed to a presumed European modernity and progress. But what if the apparent immobility of the Mediterranean could be valued as a different kind of movement? What if the supposed Mediterranean backwardness is to be seen as a form of resistance to a “fluid” and alienating globalization? Paolo Rumiz's *Il Ciclope* creates a narrative Mediterranean that rejects any simplistic categorization of the region, while embracing its contradictions and restoring the complexity of its “multiplicity,” in Ian Chambers powerful formulation. Voluntarily trapped in the lighthouse of a tiny island in the middle of the Mediterranean Sea, Rumiz participates the instability, constant changes and adaptations of the Mediterranean as a space where land and sea, human and non-human, man and nature endlessly negotiate their relationship with each other. Thus, Rumiz's narrative Mediterranean can offer a valuable key to interpret and act in the larger world.

James Agee, Morehouse College, “José Ortega y Gasset and Arnold Toynbee: A Clash of Views on World History”

By 1949, the well-known British historian Arnold Toynbee had completed most of his *A Study of History* that gained a great deal of popularity for its wide-ranging analysis of past civilizations that would flourish for a certain period of time but then decline in a predictable pattern. Included was an attractive behaviorist theory based on the concept of challenge and response to explain how all these societies developed. Although Toynbee's work was well-received initially, many of his ideas soon became very controversial. Among the critics was José Ortega y Gasset, Spain's most well-known philosopher, who had recently founded an institute for the humanities in Madrid. Interestingly his first series of lectures concerned a thorough examination of *A Study of*

known philosopher, who had recently founded an institute for the humanities in Madrid. Interestingly his first series of lectures concerned a thorough examination of *A Study of History* indicating strong disagreements with its basic historical approach. But consistent with Ortega's work throughout his career, when he concentrated on certain writers or historical periods he also developed and refined his own philosophical views. Unfortunately, many who study Ortega's work have found this method distracting and even disconcerting leading to a lot of negative evaluations of his philosophy. Yet his unique way of proceeding was an integral part of his vision of the humanities as the essence of philosophy. In other words, the two were vitally linked, which was in direct opposition to many of the still current philosophical trends that promote a scientific interpretation of all things human.

My paper will concern Ortega's criticism of Toynbee along with his vehement opposition to post-positivistic views of the humanities and innovative approach to history and philosophy that has not been fully evaluated or understood but which can and should make a significant contribution for the ongoing conversation today.

6E. Mediterranean Studies in Korea

Chair: Sebastian Müller, Busan University of Foreign Studies

Sebastian Müller, Busan University of Foreign Studies, "Life and Afterlife: A Comparison of Etruscan and Goguryeo Tomb Murals"

Etruscan civilization (8th-4th century BC) produced a number of outstanding pieces of artwork and some of the most prominent are certainly the famous tomb murals from Tarquinia, Cerveteri and other places. These murals offer deep insights into the social and religious background of Etruscan society as well as the self-portrayal of the local elite. The paintings depict mythological scenes but also images of the life and afterlife of the tomb owner.

Several centuries later and thousands of kilometers away from Italy the elite tombs of the kingdom of Goguryeo (37 BC - 668 AD) located in the northern part of the Korean peninsula and the southern area of Manchuria were painted with murals that take up similar topics as their Mediterranean counterparts.

The talk aims to highlight in a cross-cultural comparison the similarities between both civilizations in order to grasp universal modes in the imagery of ancient societies and the self-portrayal of their elite.

Eun-Jee Park, Busan University of Foreign Studies, "Film Festivals and Transnational Cinephilia: Isabelle Huppert in *In Another Country*"

A comedy of cultural difference and nuances, *In Another Country* is a South Korean film that features the actress Isabelle Huppert, a quintessential face of French-European art cinema. Telling the story of a French woman visiting a small town of Mohang, the film was made possible by the encounter between Huppert, who has publicly endorsed Korean films in recent years, and the writer-director Hong Sang Soo, with a distinctive investment in bringing French cinematic modernism to Korean screens. Drawing on the collaboration between the actress and the director that transcends their own national cinemas, this paper looks beyond the textual analysis of the film and especially considers the context of film culture and (trans)national culture. On one hand, how Korean cinema has emerged as an international platform, with its thriving film festivals becoming an integral part of a film culture that brings together filmmakers and actors alike among others, needs to be mentioned. Simultaneously, on the other, a particular emphasis is placed on the way Huppert's star image is transformed amidst the circumstances around the making of the South Korean film, such as film festivals, transnational cinephilia and stardom.

Su Jung Kim, Busan University of Foreign Studies, and Dong Yul Lee, Busan University of Foreign Studies, "Egyptian Honor Killings: A Big Data Analysis"

Today, the Arab world is in the midst of a gradual development in terms of politics, society, economy, and culture due to the Arab Spring that began in 2010. It is obvious that many countries affected by the Arab Spring are deeply struggling to find a way for democratization. One of these aspects is also the claim to apply human rights in general and women's rights in particular.

The presentation aims to look at the changes of rights for Egyptian women by examining honor killings. It is a fact that honor killings are still practiced in particular regions of the

general and women's rights in particular.

The presentation aims to look at the changes of rights for Egyptian women by examining honor killings. It is a fact that honor killings are still practiced in particular regions of the Arab world and beyond, even though this is not a religious custom of Islam. We will analyze the media data on honor killings through big data analysis and look at the changing of honor killings after the Arab Spring. Among the Arab countries, Egypt made some progress in the realization of an Arab democracy and we believe that it provides an important case for research in the region.

Saturday June 3

9:00am-11:00am

7A. Mediterranean Politics: Theory, Dissent, and Praxis

Chair: Martine Antle, University of Sydney

Akif Bahadır Kaynak, Istanbul Kemerburgaz University, “Syrian Civil War and Energy Security in the Eastern Mediterranean”

Demonstrations against the Assad regime in Syria started in 2011 as an extension of popular upheavals in the greater Middle East. Nevertheless, the clashes between the incumbent government and opposition groups gradually evolved into a struggle for influence and power between local and global actors. The geopolitical importance of the Levant was already apparent as a region overlooking one of the most important maritime routes between oil producers of the Middle East and consumer nations. Discovery of natural-gas resources in the Eastern Mediterranean underlined the significance of the region in terms of security of energy supplies. This may have motivated rival groups in the Syrian civil war and their patrons to be more persistent in their pursuit for victory, prolonging the armed conflict. An analysis of the situation from an offensive realist perspective may provide an explanation to the crisis.

Martine Antle, University of Sydney, “Nadine Hammam: New Visions of Dissent from the Mediterranean Region”

Born in 1973 in Cairo, Nadine Hammam lives and works in Cairo. A multi-disciplinary and conceptual artist, she works with painting, writing, and sound installations. She deconstructs gender dynamics and social taboos by investigating the relationship between the public versus the private. Hammam’s artistic journey speaks both to the persistence of art to manifest itself in times of revolution and to the new ways in which the current Egyptian artistic avant-garde is coming to the forefront. Her work also defies stereotypes, confronting and challenging constructions of the feminine in the Mediterranean region.

In the heart of the highly mediatized Egyptian revolutions, Nadine Hammam’s artistic inquiry engages us in new ways of thinking about the intellectual and artistic consequences of revolutions in the Mediterranean and the experiences of historical and ideological unrest. Her art undoubtedly demonstrates and confirms that women artists from the Mediterranean diasporas are actively engaged with their times. Her canvas *Tank Girl* is a direct reference and her response to the “Blue Bra Girl,” the young woman who was dragged violently by the Egyptian police during the uprising and is really a tribute to all women who have been assaulted during the events.

The female figures and the words printed on Hammam’s female bodies openly deploy nudity, a domain that has traditionally been the prerogative of men. With Nadine Hammam, female figures can no longer be reduced to decorative and sexualized models; She breaks taboos, giving center stage to love and desire, or the lack thereof out the needs of women on a global scale. With her recent work entitled *WHY*, Nadine Hammam pursues the dynamic process of mirroring and viewing oneself. The words taken from the traditional repertory of love (*Love, Kiss, Forever* etc.) on the canvas assembled from broken mirror pieces are both reflecting and fragmenting the self and she invites the viewer to engage in the work as his or her own image reflects back from the written words. The seven works that compose the series *WHY* reveal a conceptual strategy at work that hands us only the mere illusion that meaning and past histories can be fully reconfigured.

Gaye İlhan Demiryol, Bahçeşehir University, “Adorno and Arendt: From Theory to Praxis”

In a now infamous incident in January 1969, a group of students from German Socialist Student Union occupied the building of the Institute for Social Research and refused to

In a now infamous incident in January 1969, a group of students from German Socialist Student Union occupied the building of the Institute for Social Research and refused to leave until Adorno, who was then the director of the Institute, called the cops. While Adorno did eventually distance himself from the student movement's goals and particularly methods, he did not underestimate the merits of the movement and regarded it as an "emergency break" (to use a Benjaminian phrase) on the way to "totally administered world." Yet, this incident sealed Adorno's image as an aloof academic in an ivory tower, who refused to translate the radical promises of his political theory into a practical emancipatory political agenda.

In contrast, another important political thinker of the 20th century, and a fellow émigré Hannah Arendt, had a completely different attitude towards the social movements of 60s. According to an anecdote, narrated by Arendt's dissertation student and later the author of Arendt's best biography-to-date Elisabeth Young-Bruehl, when asked about her advice whether Young-Bruehl and her fellow students should join with a local labor union in order to plan an anti-Vietnam War demonstration, Arendt answered in the positive, pointing out that "it would mean you could use their mimeograph machine." Arendt's practicality stands in sharp contrast to Adorno's refusal to engage in practical politics. Adorno's political quietism is often contrasted with Marcuse's active and vocal support of the student movement as evidenced by his very frequent and visible appearances at political events of the day. The contrast between Arendt and Adorno, however, is rarely highlighted.

There are numerous reasons to warrant such a comparison. Both Arendt and Adorno's personal experiences were deeply influenced by the World War II and the Holocaust. As a result, their respective political theories were marked by a similar attempt to come to terms with the "crisis of humanity", which the annihilation of European Jewry brought to the foreground as a problem of modernity, as well as a collective responsibility of the international community to prevent such future crimes.

Yet, Arendt and Adorno had very different road maps. While Arendt was still confident in the power of the united actors to bring about a lasting transformation in political life, Adorno was concerned about the possibility of the moral revolt of the students changing into a new kind of fascism, that of the left. Was this merely a context-dependent disagreement resulting from their different evaluations of the situation in the 60s? Or is there something fundamentally conflictual in their respective political theories? This is the main line of inquiry that will be adopted in this paper.

Albina Osrečki, University of Zagreb, "European Union External Action: Inconsistency of Political Process and Incoherence of Aims in the Mediterranean Region"

My presentation examines the hypothesis that EU external action (which encompasses EU external relations as a collective term for externalized EU internal policies and EU foreign policy) has been unsuccessful in the Mediterranean region due to the inconsistency of the foreign policy process and incoherence of the aims of three EU Mediterranean policies (Euro-Mediterranean Partnership–EMP, European Neighborhood Policy–ENP, and Union for the Mediterranean–UFM). In that context, the first objective is to provide the reasons as to why the EU external action has failed in the Mediterranean region. Secondly, it will point at the wider implications of this failure in terms of EU aspirations to be a global actor.

My research has resulted in the following. EU external action in the Mediterranean region has been unsuccessful in both stages of the foreign policy process: (1) in the decision making stage due to the incoherence of aims of EU's foreign policy and many EU's externalized internal policies between EMP, ENP and UFM; (2) in the implementation stage due to the inconsistency in bilateral implementation of multilateral instruments of EU Mediterranean policies in the foreign policy field, and in the JHA from the side of south-Mediterranean partners, despite the fact that they have adopted these instruments jointly with EU Member States.

Inconsistency of the foreign policy process and incoherence of the aims between the three EU Mediterranean policies are weakening the EU capabilities (the ability to formulate, adopt and implement policies), which is the main element of EU actorness, and demonstrates that the EU is still an emerging (regional) actor that is yet unable to assume the role of a foreign policy actor on a global level due to its complex nature.

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7B. Early Modern Literatures I

Chair: Sheila T. Cavanagh, Emory University

Martine Sauret, Macalester College, “The Theater of Theodore de Bry’s *Les Grands Voyages*: Tales, Distortion, Negotiation”

From 1590, Théodore de Bry, engraver native of Liege and protestant, published the collection of “Le theater des Grands Voyages.”

Based on first-hand observations by three explorers (John White, Laudonnière and Staden), many of the illustrations seem formal, detailed, historically significant and highly controversial. Scholars point out that certain aspects of the engravings do not match later depictions.

Over time, the concept of "nudity" differs, the notion of the other oscillates and finishes to be completely altered. The text and the illustrations are meant to promote colonization and question at the same time the “singularités” of these voyages in a sort of anamorphic stage.

We would like to see how these images go beyond stories, show that although “panoramic” effects in maps and illustrations generally affect a particular point of focus, they offer an attraction that invades the imagination of the reader, unsettles him and engages him in many different ways.

Sheila T. Cavanagh, Emory University, “Take Special Care’: Shakespeare and Accessibility in the Mediterranean World”

There is a growing emphasis upon “social justice” in the performative and pedagogical realms of Shakespeare. This paper will discuss some recent Mediterranean productions that demonstrate the far-ranging efforts that some modern theatre companies are adapting in order to make their work applicable to audiences and artists with varying abilities. The International Opera Theatre, in conjunction with the World Shakespeare Project, offered a world premiere production of *A Midsummer Night’s Dream* last August in Città della Pieve, Italy. The composer, librettist and singers emanated from 17 different countries.

The costumes were designed by local students with Downs Syndrome and other related conditions. The local art studio where these students study collaborated with costume makers in Philadelphia in order to use their designs in this professional production. Flute Theatre Company, based in London, produces Shakespeare for students on the autistic spectrum. They have performed in numerous countries, including a pair of recent visits to Spain (Madrid and Barcelona). Kelly Hunter, formerly of the Royal Shakespeare Company, has developed the “Hunter Heartbeat Method,” which is creating this remarkable work that has been scientifically assessed by the Ohio State University. In this talk, I will discuss the theory and practice behind these kinds of performative collaborations which are revolutionizing the ways that we present theatrical experiences in the Mediterranean world and beyond.

Susan L. Rosenstreich, Dowling College, “Beyond This Place: Two Tales from the *Heptameron* by Marguerite de Navarre”

This presentation examines Marguerite de Navarre’s dual tendencies of Renaissance engagement and Reformist sympathies in light of two tales from her posthumous work, *L’Heptaméron*. These are the only tales in the work to be set beyond Christendom, the decisive drama of Tale 14 occurring across the Mediterranean, near Beirut, and Tale 67 set on an island off the coast of Labrador, across the Atlantic. Though both tales involve a foreign theatre of action, the two settings in this sixteenth century French work could hardly be further apart geographically. Even greater is the conceptual distance between them. Old World, New World: these are the true subjects of Marguerite’s tales. In an age when it is possible for a traveler to arrive at her destination earlier than her departure time, Marguerite’s preoccupation with the opposition between these historically-bound concepts might seem irrelevant. Yet the coinage of the two terms in the early modern period heralded a major shift in the image Europeans had long had of their place in world, and it is worth taking the time to probe even more deeply into the impact of a shift that provoked the postcolonial tensions now riling global event.

had of their place in world, and it is worth taking the time to probe even more deeply into the impact of a shift that provoked the postcolonial tensions now riling global event.

Cartographers of Marguerite's time could only do so much to reshape the European sense of place on the earth, projecting into two dimensions the rapidly morphing three-dimensional evidence of newly discovered land masses. Conveying the lived experience of that discovery was left to literature.

Marguerite's two tales present a model for reading the sixteenth century experience of transatlantic discoveries. Though the author follows patterns of heroic narrative in many regards --- her protagonists respond to mortal challenges in well-identified places, and, like her Boccaccian Renaissance model, they disrupt social codes and use ironic power structures to argue for the mobility of the individual --- she deviates in an important respect. Instead of a place of action that is continuous with the greater moral space in which protagonists' choices affirm received ideas of right and wrong, Marguerite detaches place of action from space of choice. The context of morality that traditionally surrounds heroic choice in early and Renaissance French literature moves from the public space of social conventions to a personal place where psychology and self-knowledge displace society in guiding a protagonist's choice of a course of action. In separating individualized place from socialized space, Marguerite prepares readers to experience through literature what European discoveries of a challenging New World meant to inhabitants of the Old World.

Ronald E. Surtz, Princeton University, "Making Love and War in a Seventeenth-Century Spanish Sonnet"

In an anonymous seventeenth-century Spanish sonnet a one-eyed soldier complains that his bride turned out not to be a virgin. She counters that he was not intact either, for he was missing an eye. When the soldier brags that he lost his giving death to this enemies, the woman answers that she lost hers giving life to her friends. This paper will discuss the blindness/Virginity equivalence (or lack thereof) as well as the gender imbalance between the male and the female perspective.

7.C Cultural Practices, Sociability and Religion in Spain During the Eighteenth Century

Chair: Inmaculada Arias de Saavedra, University of Granada

Inmaculada Arias de Saavedra, University of Granada, "New Ways of Sociability in the Elites of Eighteenth-Century Spain: Cavalry Armories and Economic Societies of Friends of the Country"

During the 18th century, new associations emerged in Spain that consolidated new forms of sociability between the members of the elites. This study pays attention to two of them: The Cavalry armories (Maestranzas de Caballería) and the Economic Societies of Friends of the Country (Sociedades Económicas de Amigos del País). This paper explains the differences between the two corporations. The Cavalry armories are formed by the minor nobility in order to promote the pleasure for horses, equestrian exercises and weapons. However, the Economic Societies, which drove the economic development and the diffusion of useful teaching, were much more open to other kinds of people, not only for the nobility: like clergymen, administration staff, bourgeois, etc. In conclusion, their cultural and social practices were different and they are compared here, as well as the relationship between these two institutions.

Esther Jiménez Pablo, University of Granada, "The Royal Seminary of Nobles of Madrid During the Enlightenment: A Place of Young People's Sociability"

During the 18th century, the Royal Seminary of Nobles of Madrid (Real Seminario de Nobles de Madrid) was an academic center for the instruction of young people from the noble families. At the end of their formation, these students would end up occupying some position in the administration of the Spanish Monarchy or in the army. It can be very enriching analyzing this institution from a new perspective: a place of sociability where the students periodically made activities together, not only socializing but also competing. These were rivalries of poetry, mathematics, sacred history, as well as plays performed in public and open manner, in which the skills and effort of the best students were praised, while the bad students were reprimanded or encouraged to improve their knowledge in any of the subjects.

Magdalena Guerrero Cano, University of Granada, "The Noble American College of Granada: The Failed Attempt of an Educational and Sociability Center in Charles IV's Spain"

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Among the reforms of the Spanish Enlightenment regarding the American territories, there was an attempt of founding an educational and sociability centre in Spain destined to educate the sons of the most prestigious American families. These young people would be living and would be formed in the metropolitan way, learning and appreciating the Spanish habits and customs, in order to carry them back to their places of provenance at the time of their return. The chosen place was Granada, where a building was selected for that purpose, the rules were established, the studying programme was set up and the teachers were designed.

Miguel Luis López-Guadalupe Muñoz, University of Granada, "Domestic Religious Objects: A Daily Confraternity in Eighteenth-Century Spain"

During the 18th Century in Spain, the reality of the "cofrades" (a religious brotherhood) determined forms of sociability deeply rooted in the public life, such as acts of worship and social representation, but also in the private sphere. These aspects were emphasized by the baroque mentality during the 18th century. These domestic practices derive from the mentality of the confraternity and were supported by the family traditions. This study focuses on the placement of private oratories, niches and crosses at frontages, and especially, on the presence of religious objects in the domestic area: rosaries, medals, scapulars, sacred images, engravings, and the confraternities' basic tools. These elements contributed to the sacralization of the private space with a clear aim of supernatural protection of the rooms and the people, being extremely important in situations of illness and death.

7D. Mediterranean Spiritualities and the Legacy of Byzantium

Chair: Hayrettin Yucesoy, Washington University in St. Louis

Hayrettin Yucesoy, Washington University in St. Louis, "Muhammad and the Hour: Messianic Time and the Irony of Mundane Politics"

The Qur'anic discourse marks the prophecy of Muhammad within the Abrahamic tradition of "salvation history" as the final dispensation/warning/reminder of the imminent and already unfolding "end of time" (the Hour). If we agree that Muhammad announced the imminence of the Hour to his community, we need to provide an explanation of how his followers resumed mundane politics after preparing for an imminent end. How was "the delay" possible? Where in this notion of prophetic, sacred, salvific, and final "moment" did they find a moral and theological license to allow the practice of politics and resumption of mundane life? In other words, how do we account for "history" in the fullness of time? Without an appropriate engagement with this issue, it would be difficult to explain the sustained messianic claims of the caliphs and even understand the caliphate in the first place. In my paper, I would like to look at what historical scholarship on the periods following the death of Muhammad has left for "common sense" explanations, namely the notion of the delay of the end of time and the inevitable necessity of dealing with mundane politics.

Huseyin Yilmaz, George Mason University, "The Sovereign Mystics of Post-Abbasid Anatolia"

My paper concerns the mystical claims of rulership in competition with temporal rulers of Anatolia in the thirteenth and fourteenth centuries. Following the demise of the Abbasid Empire in 1258 that led to a long period of political fragmentation in Anatolia, the Seljuks and their successor states faced a growing threat from powerful charismatic dervishes. These mystics, most notably the Mevlevis and the Babais, claimed universal authority with spiritual and temporal powers, expressed with such designations as God's deputy on earth and axis mundi. Among others, Baba Ilyas, Jalal al-Din Rumi, and Haci Bektash, each considered temporal rulership an extension of his supreme spiritual authority and adopted royal titles such as sultan, amir, and hunkar. In response, temporal rulers, including the Ottomans, were compelled to constantly negotiate their sovereignty with these unruly dervishes and refashion themselves with mystical imageries of authority.

James Morton, University of California, Berkeley, “Italo-Greek Christianity between Rome and Constantinople: Sources of Religious Authority in Nektarios of Otranto’s Three Chapters”

Following the Fourth Crusade (1204) and the Fourth Lateran Council (1215), the Roman church increasingly questioned the legitimacy of the religious practices of Greek Christians who had not accepted papal authority. This was a result of the sudden conquest of the Byzantine Empire by Latin-rite crusaders, yet it also had consequences for the Greeks of southern Italy, who by that time had been living under Western rule since 1071. This paper examines the thirteenth-century Three Chapters of the Italo-Greek abbot Nektarios of Otranto, a neglected and largely unpublished treatise defending various aspects of the Greek rite to a Latin audience. It challenges preconceptions of the medieval ‘East-West schism’, showing how Italo-Greeks such as Nektarios had traditionally divided their jurisdictional and doctrinal loyalties between Rome and Constantinople respectively. Moreover, the paper explains why it was not until the thirteenth century that this became problematic for the papacy, thus prompting Nektarios’ work.

Ufuk Serin, Middle East Technical University, “Making Byzantium Understood: Re-Interpretation and Representation of Byzantine Cultural Heritage in the Eastern Mediterranean”

This paper, which is part of continuing research into the reinterpretation, representation and valorization of Byzantine cultural heritage in Turkey, is based upon two basic premises: First, only an affective awareness, understanding, and interpretation of the past can help encourage the need to conserve cultural heritage in a wider audience. Second, Byzantium needs to be re-interpreted and represented as part of a common cultural history for the greater recognition of its values and better protection of its heritage. There are several ideological and pragmatic factors affecting the perception of Byzantium and the protection of its heritage in different areas of the Eastern Mediterranean. Within the general theoretical and practical framework of heritage preservation in this region of conflicts, this paper aims to explore the meaning of Byzantium for the Turkish beholder in particular, and the difficulties experienced by local communities in identifying with its concept and material culture.

7E. Mediterranean Investigations I

Chair: Dorothy M. Joiner, LaGrange College

Dorothy M. Joiner, LaGrange College, “Gaela Erwin: ‘Saintly’ Self-Portraits”

Joining her eminent forbears who portrayed themselves as holy figures -- Dürer as Christ and Rembrandt as Saint Paul, to cite two celebrated examples -- Gaela Erwin depicts herself in the guise of Christian saints and martyrs. Painting “perceptually” while looking into a mirror, Erwin employs chiaroscuro and stark dramatic lighting. She directs her intense green eyes at the observer, face with little make-up save lipstick, brow furrowed, skin weathered with florid splotches, nostrils flared, blonde hair limp and wispy. Almost nothing leavens the piercing gaze and unmitigated psychic pain.

The most agonized is Self-Portrait as Ste. Agathe (2001), a just under life-sized interpretation of the early Christian martyr. Holding to her chest a blood-soaked rectangle of red chiffon, Erwin covers the wounds inflicted by Quintian, a spurned lover who had her breasts cut off. Clad only in a loin cloth like those worn by the crucified Christ, the figure stands against a desolate backdrop, unspeakable anguish convulsing her features. A subtle grid, nonetheless, frames the composition signifying an unseen but actual divine support sustaining this victim of ruthless brutality.

With dramatic aplomb, Erwin also appropriates the iconography of the male. In Self-Portrait as St. Sebastian (2000), her nude body is covered only at the hips with a white cloth. In accord with the erotic implications frequent in historical depictions of the saint, the artist raises her left arm, holding it behind her head in a conventional gesture of self-display. Three arrows pierce her flesh, their entry marked with rivulets of blood. Despite the visible wounds, however, the pain appears more psychological than physical, lining her face and defining her expression.

Even more grizzly is the “double” Self-Portrait as Salome with Head of St. Jean -

her face and defining her expression.

Even more grizzly is the “double” Self-Portrait as Salome with Head of St. Jean - Baptiste (2001). As Biblical temptress/dancer, Erwin wears a see-through garment revealing her breasts and navel with startling clarity. On a plate, she holds a head -- her own -- the face shining and bruised, the eyes and mouth open in shock. Echoing the intensity of her expression, the troubled indigo sky in the upper left bleeds into an electric teal behind the figure. The composition’s painted border darkens along the bottom edge, encapsulating the pubic triangle in a zone of shadow as if to underscore the sexual implications of the beheading.

The erotic dimension in many of Erwin’s self-portraits bespeaks a deliberate effort to “restore” sensuality to those women who lost their lives to remain chaste. This inversion for the artist is in a sense a return to the robust sexuality of many ancient goddesses.

Together with sexuality, the notions of death and suffering are also focal to Erwin’s thinking. These preoccupations have led her to mine the rich hagiographical traditions of the past. Offering narratives of pain and spiritual transformation, the lives of the saints provide her with a novel vehicle for exploring contemporary psychic states. An analogue for Erwin to the pain involved in making art, the sufferings of the saints can mirror aspects of life that often go “unacknowledged” or that the contemporary viewer “might normally choose to avoid.”

Alessandro Cancian, The Institute of Ismaili Studies, “Transmediterranean Perennialism: Modern Iranian Sufism and its Influence on Twentieth-Century European Traditionalism”

The ṭarīqa Ni‘matullāhiyya is by far the most important Sufi order active in Iran in the modern period. An offshoot of the Qādiriyya, the masters of the order migrated to the Indian subcontinent in the 15th century. In Deccan, the order gradually embraced Shi‘ism and by the end of the 18th century, when it returned to Iran, it flourished as a fully-fledged Twelver Shi‘i Sufi order, which split into different branches. In this paper, I will be dealing with Riḍā ‘Alī Shāh’s (d. 1966) account of his encounter in Paris with Michel Valsan (d. 1974), the then master of the traditionalist Parisian branch of the Shādhiliyya. The encounter, occurred in 1955, while Riḍā ‘Alī Shāh was accompanying his father and master of the most important branch of the Ni‘matullāhiyya, on a trip to Geneva, where he had to be treated after falling severely ill. The encounter happens way before the traditionalist take on Sufism, originated in the thought of René

Guénon (d. 1951), was known in Iran thanks to the intellectual activity of Seyyed Hossin Nasr. As such, it highlights the doubts that an Iranian Sufi master entertained with regard to the competence and authority of the charismatic leader of a Sufi order nurtured in a school of thought that, despite its connection with authentic sources in the Islamic world, had originated in the heart of Europe. Later in the 20th century, in spite of this first, overall non-positive encounter, many European intellectuals, as well as Iranian, will enter or reenter Islam – and Shi‘i mystical Islam for that matter – through the gateway of Guénonian traditionalism, indirectly informing areas of the intellectual layout of Shi‘i Iranian Sufism.

In this paper, I will provide an account of the encounter, its context and background, and will analyse it in the framework of the history of Sufi traditionalism in the Europe, its subsequent Iranian connections and the influence it had on the transnational approach to Iranian mysticism, showing how the rather negative view of the Iranian Sufi master originated in the incompleteness of his information about the traditionalist school and was centered around marginal aspects. In addition, taking Riḍā ‘Alī Shāh’s account of his trip to Europe as a starting point, I will address the wider matter of the traditionalist thought’s inroads into the realm of Persian mysticism in the 20th century.

Dzavid Dzanic, Austin Peay State University, “Il ne pourrait se faire obéir à une telle distance’: Islam and the Theology of Collaboration in French Algeria and France”

In this paper, I examine the role of Islam in the early French colonial history in Algeria during the 1830s and 1840s. Scholars have studied French officers’ perceptions of Islam and their attempts to adopt various methods of assimilating their colonial allies, but the reception of these projects among Algerian notables remains largely unstudied. I argue that France’s indigenous allies developed what I call a theology of collaboration, which assimilated the victory of French forces to the Qur’ānic idea of divine will. This approach made it theologically coherent for many influential Algerians to fight French forces for a

that France's indigenous allies developed what I call a theology of collaboration, which assimilated the victory of French forces to the Qur'anic idea of divine will. This approach made it theologically coherent for many influential Algerians to fight French forces for a number of years, only to later concede defeat and join the French administration by claiming that the divine will had favored the French army. Through this process of shifting allegiances, some Algerian notables developed a new sense of belonging: some claimed that they had become culturally French, while others saw themselves as French clients and members of a pro-French indigenous bloc. The organization of trans-Mediterranean voyages to France further reinforced indigenous loyalty and its roots in the theology of collaboration because many Algerians who visited Paris and other French cities described the wonders they observed as the result of divine favor.

Kathy Marzilli Miraglia, University of Massachusetts Dartmouth, "Theoretical and Pedagogical Foundations of a Study Abroad Program in Italy"

Many universities promote participation in a study abroad program as part of a comprehensive education (<http://www.iie.org/Who-We-Are/News-and-Events/Press-Center/Press-Releases/2014/2014-11-17-Open-Doors-Data>). The results of 13 years' experience in an art and culture study abroad program in Sicily and pedagogical design points derived from the review of the literature, will be presented. This presentation examines the theoretical foundations and intersections between critical and pedagogical theories of experiential learning, situated cognition, communities of practice, and culture learning that the program was based on. Integration of multiple learning theories in the design of the program was a result of year-end reviews and program evaluation through student ratings, surveys, interviews, and journals. A holistic approach maximized students' experiences, concentrated on cultural immersion, and communities of practice, allowing for intercultural interaction and personal transformation toward global citizenship and participatory learning. The presentation explores the question: What do students learn in intercultural learning communities as part of a study abroad program?

11:15am-1:15pm

8A. Forms of Sociability in Early Modern Spain Everyday Life

Chair, Gloria Franco Rubio, Universidad Complutense de Madrid

Juana Anadón Benedicto, Universidad Complutense de Madrid, "Dances and 'Romerías': Spaces of Relation and Fun in Early Modern Madrid"

Along History every society had its spaces of relationship and fun. We are going to focus on Early Modern Age modern, specifically in the city of Madrid, the place where the Spanish monarchy set its residence. We must differentiate how to have fun in the time of the Habsburgs and the Bourbons, because the changes introduced by the new dynasty affected also the most playful field of daily life such as festivities, "romerías" and dances. In addition, we will establish the differences between public and private spaces.

A lo largo de la Historia todas las sociedades han intentado tener sus espacios de relación y de diversión pero nosotros vamos a centrarnos en la Edad Moderna y de forma más concreta en la ciudad de Madrid, por ser el lugar donde la Monarquía hispánica fijó su residencia. Hay que diferenciar la manera de divertirse en la época de los Austrias y la de los Borbones, pues los cambios introducidos por la nueva dinastía afectaron también al ámbito más lúdico de la vida cotidiana como son las festividades, romerías y bailes.

Además estableceremos las diferencias entre los espacios públicos y privados.

Antonia Fernández Valencia, Universidad Complutense de Madrid, "Other Looks at Sociability"

Sociability, as relational experience, has been analyzed and studied, essentially, from a positive perspective and avoiding the limits that determine it, according to the social configuration of the system.

This work aims to study sociability in Early Modern Spain from new perspectives. On the one hand the limits that impose on sociability the estates configuration - essentially to the formation of couples -. On the other hand, the negative effects of a sociability based on friendship, that ignores the effects of the actions of a member on other groups, or assumes dominant and asymmetrical speeches and penalizes with their advice and acts to one of its members. It will be supported in archival and literary sources.

La sociabilidad, como experiencia relacional, ha sido analizada y estudiada, esencialmente, desde una perspectiva positiva y eludiendo los límites que la condicionan

La sociabilidad, como experiencia relacional, ha sido analizada y estudiada, esencialmente, desde una perspectiva positiva y eludiendo los límites que la condicionan en función de la configuración social del sistema.

El trabajo que presentamos pretende acercarse a la sociabilidad en la España Moderna desde miradas nuevas: por un lado los límites que impone a la sociabilidad – esencialmente a la formación de parejas- la configuración estamental; por otro, los efectos perversos de una sociabilidad fundamentada en la amistad que ignora los efectos que las acciones de un miembro del tienen sobre otros grupos o que, asumiendo discursos dominantes asimétricos, penaliza con sus consejos y actos a uno de sus miembros. Se apoyará en fuentes archivísticas y literarias.

Ana García Sanz, Patrimonio Nacional, “‘And the Court Visited the Cloister’: Social Relations in the Monastery of Descalzas Reales in Madrid”

Through the documentation preserved in the archive of the monastery of Descalzas Reales, it is possible to know interesting aspects of social life developed in the monastery from 16th century. Despite being a enclosed monastery, its status as Royal patronage, involved the development of a series of social "commitments" which included regular visits of the monarch and his family, ambassadors, foreign rulers, nuncios and other illustrious figures. These visits were in need of a previous organization, infrastructure and certain protocol. This paper analyze how meals were prepared, the decoration of the spaces, the moments when the visits had place, etc. The existence of a Royal room next to the monastery, which was used as a residence by women of the Royal family, provoked the regulation of the meetings with the religious community and the use of the spaces by religious and seculars.

A través de la documentación conservada en el Archivo del Monasterio de las Descalzas Reales es posible conocer interesantes aspectos de la vida social desarrollada en el monasterio desde el siglo XVI. A pesar de tratarse de un monasterio de clausura, su condición de patronato real, implicaba el desarrollo de una serie de "compromisos" sociales entre los que se encontraban las visitas periódicas del monarca y su familia, de embajadores, gobernantes extranjeros, nuncios y otros personajes ilustres. Estas visitas precisaban de una organización previa, de una infraestructura y de un determinado protocolo. Esta conferencia trata de estos asuntos entre los que se encuentran la preparación de comidas, el adorno de las estancias, los momentos en los que estas visitas tenían lugar, etc. La existencia de un Cuarto Real contiguo al monasterio, utilizado como residencia por mujeres de la familia real, supuso también la regulación de los encuentros con la comunidad religiosa y el uso de los espacios por ambas partes.

Natalia González Heras, Universidad Autónoma de Madrid-IULCE, “Sociability Through Diplomatic Channels Between Rome and Madrid”

The relations between the Papacy and the Spanish monarchy in the 18th century was nourishing, among others, of continuous materials exchanges. The figures of the Apostolic nuncios contributed to the development of this "sociability" of diplomatic carácter.

This paper studies the different scenarios of sociability, as well as the practices developed in them, that had place in the Court of Madrid for receiving the extraordinary nuncio Jose Doria Pamphili, in times of the Papa Clemente XIV, responsible of regailing the monarch Carlos III.

The absence of a ceremonial for this reception by the Spanish monarchy led to request as a model the receptions of that type which had been held in the French court.

Therefore, we observe a circulation, both of material character, as of practices -symbolic- among the different European court centres.

Las relaciones entre el Papado y la Monarquía española en el siglo XVIII se nutrieron, entre otros, de continuos intercambios materiales. Las figuras de los nuncios apostólicos ejercieron como agentes que contribuyeron al desarrollo de esta “sociabilidad” de carácter diplomático.

En esta comunicación presentaremos los distintos escenarios de sociabilidad, así como las prácticas llevadas a cabo en ellos, que tuvieron lugar en la corte madrileña para recibir al nuncio extraordinario José Doria Pamphili, en tiempos del Papa Clemente XIV.

En esta comunicación presentaremos los distintos escenarios de sociabilidad, así como las prácticas llevadas a cabo en ellos, que tuvieron lugar en la corte madrileña para recibir al nuncio extraordinario José Doria Pamphili, en tiempos del Papa Clemente XIV, encargado de agasajar al monarca Carlos III.

La inexistencia de un ceremonial para dicha recepción por parte de la Monarquía española llevó a solicitar como modelo los recibimientos que se habían celebrado de aquel tipo en la corte Francesa.

Observamos así una circulación, tanto de carácter material, como de prácticas – simbólica- entre los distintos centros cortesanos europeos.

8B. Aesthetic Representation of Modernity and Modern Representations of Space

Chair: Bernardo Piciché, Virginia Commonwealth University

Bernardo Piciché, Virginia Commonwealth University, “Francesco Rosi’s ‘Mediterranean Camera’”

Francesco Rosi was born in Naples. The port city offered him the capacity to partake in Mediterranean civilization. This paper will highlight moments of *Mediterraneità* in Rosi’s cinema, such as using a fairy tale as a metaphor of southern Italian history under Spanish rule, adapting the novel *Christ Stopped at Eboli*, and approaching with admiration the sensitive topic of Spanish *corrida*. Moreover, Rosi, in spite of the predominantly politically committed nature of his movies, often lets his camera indulge in capturing slivers of the Mediterranean world as raptured in fascination. The paper will single out extra-diegetic details in his *mise-en-scène* that reveal Rosi’s enamored with the Mediterranean aesthetic. These moments act like those “clics” - to use Leo Spitzer’s concept - or glimpses, showing where the hearts of artists stay. Such clics may be seen, for instance, in the sudden drop of blood staining an immaculate white shirt worn by a paradigmatic boy in a fish market, in fact a cinematic rendition of a ritualistic scene witnessed by the filmmaker in Palermo. Other clics can be tracked in the rendition of dilapidated baronial castles, ekphrasis on paintings, funerary rituals, long takes on cities, and in bountiful random shots.

Domenico Palumbo, Sant’Anna Institute, “Paesaggi mediterranei nel cinema di Pasolini” (“Mediterranean Landscapes in Pasolini’s Cinema”)

Panorama and Landscapes in the films of Pasolini. Pier Paolo Pasolini understood cinema as a narrative tool that is able to speak to a larger and more diverse audience, yet he never abandoned the references, citations and readings that belong to literature, all of which represents the ‘panorama’ of this paper and takes shape with the re-reading of classical myths. This universe (with its multifaceted languages and contaminations) finds new meaning by altering the landscapes seen in the films: the outskirts of a city, the coast of Africa, places from childhood. This paper will attempt to restructure these aspects so as to read the author’s poetics in the exquisitely Mediterranean context whence Pasolini draws his force and originality.

Ufuk Serin, Middle East Technical University, “Making Byzantium Understood: Re-Interpretation and Representation of Byzantine Cultural Heritage in the Eastern Mediterranean”

This paper, which is part of continuing research into the reinterpretation, representation and valorization of Byzantine cultural heritage in Turkey, is based upon two basic premises: First, only an affective awareness, understanding, and interpretation of the past can help encourage the need to conserve cultural heritage in a wider audience. Second, Byzantium needs to be re-interpreted and represented as part of a common cultural history for the greater recognition of its values and better protection of its heritage. There are several ideological and pragmatic factors affecting the perception of Byzantium and the protection of its heritage in different areas of the Eastern Mediterranean. Within the general theoretical and practical framework of heritage preservation in this region of conflicts, this paper aims to explore the meaning of Byzantium for the Turkish beholder in particular, and the difficulties experienced by local communities in identifying with its concept and material culture.

Dorit Gottesfeld, Bar Ilan University, and Ronen Yitzhak, Western Galilee College, “The Mandelbaum Gate, Separation and Orphanhood: Jerusalem (1948-1967) Reflected in History and Literature”

During the 1948 war, after a failed Jordanian attempt to take over West Jerusalem (the

History and Literature”

During the 1948 war, after a failed Jordanian attempt to take over West Jerusalem (the new city), the border between West Jerusalem under Israeli rule, and East Jerusalem under Jordanian rule, was consolidated. One of the well-known checkpoints was the Mandelbaum Gate, located on the main road between Jerusalem and Ramallah. It was the only open crossing between Israel and Jordan in the years between 1948 and 1967, and thus played an important role in the history of both countries.

Alongside its historical importance, the Mandelbaum Gate had a great deal of impact on Palestinian society, as the crossing was open to only few people, often there was no possibility of return, thus dividing the Palestinian people and separating families.

Manifestation of these effects, on both personal and collective aspects, as well as viewing the Gate as a symbol of separation and detachment more than a mere geographical border, can be found in Palestinian literature in those years.

The lecture will relate to the Mandelbaum Gate from both historical and literary viewpoints. It will open with a historical review of its development, importance, and the role it played during and after the war of 1948. Later it will deal with its psychological, national and social effects, as reflected in the works of prominent Palestinian writers of the times, such as Ghassan Kanafani and Emile Habibi.

8C. Mediterranean Investigations II

Chair: Antonis Danos, Cyprus University of Technology

Robert Clark, Kansas State University, “Jacques Copeau in Italy: Spectacle, Fascism, and the Future of European Theater”

The renowned stage director and theater critic, Jacques Copeau, was invited three times in the 1930s to stage productions for the Maggio Musicale Fiorentino, newly established under the auspices of the Fascist regime. Copeau, although no friend to Fascism but long in search of a renewal of the theater through what he termed a théâtre populaire, jumped at the possibility of staging large open-air productions on themes that he and the festival directors thought would have broad appeal: *The Sacra rappresentazione di santa Uliva* (1933), *Savonarola* (1935), and *As You Like It* (1937). Although vastly different in genre, theme, and scope, Copeau used these three opportunities to elaborate an approach to theater that steered a middle ground, ideologically speaking, between the trends that were developing in Nazi Germany and Fascist Italy, on the one hand, and the Soviet Union, on the other. The paper will explore the complicated dynamics of these developments in light of archival material from Copeau’s productions as well as his participation in the 1934 Volta conference on ‘The Dramatic Theater,’ where his intervention was on ‘Le Spectacle dans la vie morale des peuples.’

David Mallia, University of Malta, “Migration and Re-migration in the Central Mediterranean over Two Centuries: From Malta, to Sicily, to Tunis and to France”

Migration seems to be making the headlines once again, although they seem to ignore that the phenomenon is as old as humankind. This study looks at Maltese migration to Sicily in the 18th century and the re-migration of the descendants of these people to Tunisia in the late 19th century. Their descendants had to migrate to France after Tunisia's independence in 1956. Apart from the historical facts, the paper explores the technology, traditions, language and memories which these people carried with them as they moved between the northern and southern shores of the Mediterranean.

William Zammit, University of Malta, “Circulation Patterns of English-Language Books in Early Modern Malta”

The paper will examine the presence of different genres of works in English or by English authors present in Malta during the period 1600 to 1798. Maltese Inquisitorial sources, together with the surviving collection of such English material within the National Library of Malta and which became part of the collection prior to 1798 will be referred to and discussed.

Klara Buršić-Matijašić, University of Pula, and Robert Matijašić, University of Pula, “Monte Ricco Near Vrsar, Istria, Croatia: New Finds and Results in a Prehistoric Roman

referred to and discussed.

Klara Buršić-Matijašić, University of Pula, and Robert Matijašić, University of Pula, “Monte Ricco Near Vrsar, Istria, Croatia: New Finds and Results in a Prehistoric Roman Site”

The site of Monte Ricco is a stratified settlement, inhabited in the Bronze and Iron Age, as well as in the beginning of the Roman Age. It has been chosen for excavation because it was hoped that it will help document the transition between Prehistory and Classical Antiquity. The most notable remains are that of a Roman cistern, but three campaigns have unearthed other details that show how the site was used in the last centuries B.C., after the Roman conquest of the Istrian peninsula and before the founding of the Roman colonies. Contrary to our belief, it was not used as a control point, a lookout over the conquered territory, but a luxurious villa was built in the Augustan period, with frescoes and mosaics. It must have been one of the earliest such buildings in Istria, but it was also soon abandoned, probably in the beginning of the 1st century AD.

8D. Mediterranean Linguistics

Chair: Violeta Moretti, Juraj Dobrila University

Violeta Moretti, Juraj Dobrila University, and Igor Grbić, Juraj Dobrila University, “Antiquarian vs. Poet: Paulus Ritter's (1652-1713) ‘False’ Etymologies”

The paper explores the place names and the discourse regarding their etymologies in the Latin poem "Plorantis Croatiae saecula duo", written and published in 1703 by the Croatian polymath Paulus Ritter (born in 1652 in the town of Senj, on the Adriatic coast, and died in Vienna in 1713). Although mostly accurate, the text is streaked with a considerable number of linguistically unplausible deductions and, in comparison with the other two analysed pieces – his Latin versified correspondence (9000 verses of "epistolarum metricarum libri") and his "Illyrian-Latin glossary" – such etymologies come as a surprise. The aim of this presentation is to show that there is a good reason behind these "false" etymologies. Ritter sometimes puts the real etymology aside in order to achieve the aimed poetical effect, thus proving that, along with the antiquarian relevance of his endeavour, there is also a poetical dimension to it.

Lina Pliško, University of Pula, and Marijana Fabijanić, University of Zadar, “Romance Loanwords Describing People in Čakavian Speeches of Rakalj and Preko”

This contribution deals with lexical borrowing from Romance languages (Dalmatic, Venetian, Triestine, Italian) in contemporary Čakavian local speeches of Rakalj in Istria and Preko, on the island of Ugljan in Zadar archipelago. The research is focused on Romance loanwords denoting and describing persons and their characteristics. The corpus, collected by the authors, comprises lexemes registered in semi-structured interviews. Moreover, dialectal dictionaries are included as an additional resource. An overview of Romance-Slavic language contacts on the Eastern Adriatic coast is followed by etymological analysis of Romance loanwords describing people in speeches of Rakalj and Preko. Furthermore, their phonological, morphological, semantic and stylistic adaptations are illustrated with the aim to shed light on diatopic variations. In this contribution, the authors will present results of their researches carried out within the scientific project “Researches in dialectology and history of the Croatian language”, supported by Croatian Science Foundation (IP-2014-09-1946), in which they collaborate.

Elena Bonmatí González, University of Miami, “Epistemology of the Sea: Santa Pola Fisherman’s Oral Transmission in Naming Their Fishing Grounds in the Twentieth Century”

As Paulo Freire advocated that knowledge comes from the people that had contact with the land through farming, I will claim that the Mediterranean Sea is also being described, mapped, known and named by its inhabitants, the fishermen, whose oral and popular knowledge has been underestimated. For this purpose, I have compiled oral interviews from Santa Pola’s community of fishermen, former and current fishermen, as well as visual data from 25 years of compilation of sea data from a particular fisherman using an Olex computer. In order to analyze the data, I have used both Google mapping applications and textual analysis tools. What this DH project presents is how the fishermen’s community names and distinguishes different areas on the Bahía de Santa Pola, in the Valencia Region of Spain. It includes not only how oral and popular knowledge of the sea is transmitted from generation to generation, but also, how the improvement on fishing technology provides new fishing grounds. Through the use of

Pola, in the Valencia Region of Spain. It includes not only how oral and popular knowledge of the sea is transmitted from generation to generation, but also, how the improvement on fishing technology provides new fishing grounds. Through the use of this new technology, I propose to analyze this data as a historical narrative and to reposition the knowledge of the fisherman as a distinct force in the conceptual and material formation of the Mediterranean Sea.

John Vella, Mediterranean Institute, University of Malta, “How Ghawdex (Gozo) and Malta Got Their Names”

Among Mediterranean toponyms feature those of islands with millenia of history. The objective of this research is to identify the origins of the toponyms of the two main Maltese Islands: Ghawdex (Gozo) and Malta. Through a multi-disciplinary approach this study analyses the historic circumstances behind the two toponyms. The toponyms are descriptive and indicative of specific events in history and functions that the two islands had. The toponyms reflect the cultural contacts which the two islands had through prehistory and ancient times. The linguistic element, sustained by other intangible and tangible evidence is a major contributor to the solution of past uncertainties and unrecorded history. The findings show that both toponyms date back to the Phoenician era when natural phenomena demanded changes to island identification among maritime Mediterranean cultures. The study also researched about the Gozo and Melita toponyms used by subsequent cultures.

8E. Modern Mediterranean Literatures and Cultures II

Chair: Susan L. Rosenstreich, Dowling College

Katerina Santiestaban, Florida Atlantic University, “While the Men Were Away: Communities of Women in Vicente Blasco Ibáñez’s *Mare Nostrum*”

Vicente Blasco Ibáñez’s novel *Mare Nostrum* (1916) invites us along on a seafaring adventure in what will prove to be troubled waters. Throughout the journey, the men experience trying times that bond them both with each other and with the Mediterranean Sea that carries them; but, what remains of the communities of women back on dry land? The text offers a passing glance, given their position in the periphery of the narrative, into the lives of women in towns whose existence relies upon the generosity of the sea. The women and their interactions with each other during long periods of non-self-imposed isolation communicate the ever-fluctuating gender roles so characteristic of Mediterranean cultures due to the nature of the relationship between the men of these coastal towns and the sea. In this paper, I will argue that the cyclical absence of the men in the community creates a psychological bond between the women, that further liberates them from the reliance on their men and thus on the hegemonic patriarchy present in non-seafaring communities, therefore, illustrating the culture framed by nature in opposition to the patriarchy.

María Soledad Fernández Utrera, University of British Columbia, “La prehistoria ideológica de la vanguardia española: el joven Ramón Gómez de la Serna” (“Ideological Beginnings of the Spanish Avant-garde: The Young Ramón Gómez de la Serna”)

El objetivo de esta ponencia es explorar la prehistoria ideológica del joven Gómez de la Serna entre 1905 y mediados de 1912. ¿Qué postulados sociales y políticos nutren el pensamiento del padre de la vanguardia peninsular durante este período: los liberales, como han defendido algunos críticos o los anarquistas, como han afirmado otros? ¿Evolucionan sus creencias e ideas durante estos años? ¿Cómo se posiciona ante la realidad social y política española? Para responder a estas preguntas describiré primero las circunstancias históricas que atraviesa España a principios del siglo XX; luego, presentaré las creencias ideológicas de Gómez de la Serna en sus primeros libros y artículos: desde *Entrando en fuego* (1905) a *Prometeo* (1908-1912), pasando por *Morbideces* (1908), *El libro mudo* (1911) y los numerosos escritos periodísticos de aquellos años. Se argumentará que la posición política y las creencias ideológicas de Gómez de la Serna no son algo singular; se comprenden plenamente si se confrontan con la historia y la evolución del movimiento ácrata y la pluralidad de tendencias anarquistas que existentes en España durante aquellos años. Sólo teniendo en cuenta el anarquismo

Gómez de la Serna no sólo se ocupó de pensar, se comprenden plenamente su ser como hombre con la historia y la evolución del movimiento ácrata y la pluralidad de tendencias anarquistas que existentes en España durante aquellos años. Sólo teniendo en cuenta el anarquismo intelectual del primer Gómez de la Serna es posible desentrañar correctamente el sentido de su trayectoria tanto personal como literaria posterior.

Mercedes Tasende, Western Michigan University, “Curando viejas heridas: La visión de la Guerra Civil Española en *Riña de gatos*, de Eduardo Mendoza” (“Healing Old Wounds: The Portrayal of the Spanish Civil War in Eduardo Mendoza’s *An Englishman in Madrid*”)

The Spanish Civil War has generated thousands of works, both in Spain and abroad, and continues to fascinate writers and readers. For many decades, Spanish novelists explored the painful memories associated with the war, as well as the ideological dimensions of the conflict. Since the 1980’s, however, there has been a tendency to use the war as the background to present a mythical universe populated by larger-than-life characters, explore the human condition, or dismantle the foundations of the Francoist official history. Eduardo Mendoza’s recent novel *An Englishman in Madrid* goes a step further by exploring the farcical dimensions of the intrigues, coincidences, and conspiracies that ultimately led to the war. More specifically, Mendoza resorts to many of the devices associated with the esperpento. This genre, created by Ramón del Valle-Inclán, systematically deforms reality, emphasizing its grotesque and absurd qualities, while at the same time subverting consecrated values.

Rosalía Di Liberto, University of Malaga, “La prosa de Rosa Romojaro: una vida para la escritura” (“Rosa Romojaro’s Prose: A Life for Writing”)

Rosa Romojaro es una autora andaluza. Nacida en Algeciras, vive y trabaja en Málaga. Enseña Teoría literaria y literatura comparada en la Universidad y colabora con diferentes revistas culturales. Su prestigio está reconocido por la crítica española contemporánea. A sus trabajos se han concedido muchos premios literarios y culturales por toda España. La obra de Rosa Romojaro es muy extensa y abarca poesía, prosa, crítica y teoría literaria y con esta presentación se quiere contribuir a la diseminación de sus obras en prosa analizando su novela "Páginas Amarillas (1992)", su recopilación de artículos periodísticos en "Rodear la tarde (2003)" y su colección de cuentos de "No me gustan las mujeres que lloran (2007)". Se quiere destacar las conexiones con su obra poética y el enlace con su tierra en la revisitación de los paisajes que pueblan sus páginas

8F. The City in the Eye of its Beholders: Perspectives of Ottoman Istanbul

Chair, Stefano Taglia, Oriental Institute

A. Ebru Akcasu, Charles University, “Indexing Late-Ottoman Istanbul: Semiotic Contestations in a Polycentric City”

Among numerous meanings and nominal signifiers for the Ottoman capital, the most commanding were ‘city of Constantine’ (Constantinople), ‘to the city’ (Istanbul), ‘where Islam abounds’ (Islambol), and ‘gate of felicity’ (Dersaadet). Accepting Pierre Bourdieu’s argument that there are no innocent words, this paper analyzes the positions asserted with numerous appellations in transnational sender-receiver dynamics throughout the Ottoman centuries. It draws particular attention on how the State participated in the ubiquitous civilizational discourses that came to be associated with its existential struggle in the final decades of its polycentric being. This aspect is approached through an analysis of the indexical values of the designators it forced into circulation, along with others it perpetuated the social existence of. Through evaluation of semiotic variations in historical con-/texts, this paper demonstrates the capacity signifiers were imbued with, allowing dominant and non-dominant senders to index their positions regarding the State, its power, legitimacy, and identity.

Taylan Güngör, SOAS, University of London, “Pera and the City: The Merchant Foreigners versus the Rest in Early Ottoman Istanbul”

After the conquest of Istanbul in 1453, the Djeneviz bāzīrgānları (Genoese merchants) of Pera were granted the special status and identity of the muste’min allowing them the freedom to trade in Ottoman territories. There existed a complex pluralist legal framework in early Ottoman Istanbul, in which the invaluable role of merchant foreigners, whether transient, the Frengis (Franks), or the previously settled, the dhimmīs, was recognised and codified. By looking at Ottoman court and Italian notary documents, this privileged status will be examined from the experience of both the merchant foreigner in Pera and their Ottoman rulers on the other side of the Golden Horn. As such, by reviewing their ordinary interactions, the practical value placed upon the merchant

this privileged status will be examined from the experience of both the merchant foreigner in Pera and their Ottoman rulers on the other side of the Golden Horn. As such, by reviewing their ordinary interactions, the practical value placed upon the merchant foreigner's pre-existing primacy over the established trade routes of out of Pera will be assessed.

Yakoob Ahmed, SOAS, University of London, "The Caliphate's Last Seat: The Urban Ulema's Vision for an Unrealized Future"

This paper examines how the urbanised ulema class of Istanbul had envisioned the imperial capital as the centre of the Islamic world, unaware of the turmoil and breakdown of their authority once the Empire would participate in World War I. The paper focuses on three key phases that effected ulema authority attached to Istanbul as the seat of the Caliphate. The first was the Constitutional Revolution of 1908 and Counterrevolution of the following year which consolidated ulema authority as they helped implement the new constitutional order and dethrone Sultan Abdulhamid II. The second phase examines how the occupation of Istanbul by the Allied Forces had compromised the ulema's authority as the Ankara government moved to delegitimise their influence. The final stage analyses the iconoclastic policies of the New Turkish Republic and how the abolishment of the Caliphate subsequently brought an end to the ulema's role in the city.

Stefano Taglia, Oriental Institute, "Getting High in the City: The Use and Abuse of Recreational Drugs in late-Ottoman Istanbul"

This paper examines the use of cannabinoids in late Ottoman Istanbul in an attempt to shed light on the underworld of the Ottoman capital over the course of the late-nineteenth century. Using material from the Ottoman archives in Istanbul (e.g. court and police records, as well as bureaucratic exchanges), from period police journals (Polis and Polis Mecmuası) and European travelogues, the analysis taps into a number of broader topics, such as social history, modernization and cosmopolitanism. By carrying out this enquiry, this paper positions itself in conversation with researches on the marginalized and economically disadvantaged in the capital of the Exalted State, how they related to the center of power and how the latter viewed them in its development from a pre-modern to modern political entity. This paper, thereby, contributes to a more nuanced understanding of the side-effects of what is sometimes erroneously termed cosmopolitanism in fin desicècle Istanbul.