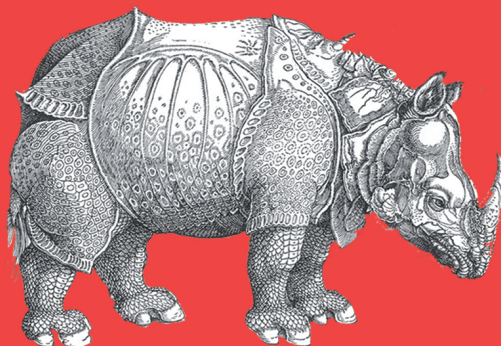


# Knowledge Transfer and Cultural Exchanges



II CHAM INTERNATIONAL CONFERENCE

FSCH / NOVA, Lisbon, Portugal

15-18 July, 2015

CONFERENCE PROGRAMME  
AND BOOK OF ABSTRACTS

# CONFERENCE TIMETABLE

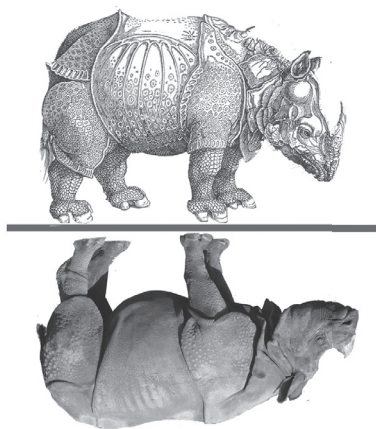
Wednesday 15 July	Thursday 16 July	Friday 17 July	Saturday 18 July
	09.30-11.00	Session 4	
11.00-11.30	Opening (SGL*)	11.00-11.30	Session 8
11.30-12.30	Keynote (SGL*)	Coffee Break	Coffee Break
13.00-14.30	Registration and lunch	Session 5	Session 9
14.30-16.00	Session 1	Lunch**	Lunch**
16.00-16.30	Coffee break	Session 6	Session 10
16.30-18.00	Session 2	Coffee break	Coffee break
18.00-18.30	Coffee break	Session 7	Keynote
18.30-20.00	Session 3	Exhibition opening (BNP***)	
		Banquet	
			Walking Tours (sign up at Reception desk)

\* The opening and first keynote will take place at SGL, the Sociedade de Geografia de Lisboa, near Restauradores (Rua das Portas de Santo Antão, 100 1150-269 Lisboa). Delegates will then return to Universidade NOVA de Lisboa to register and have lunch.

\*\* Between 14.00 and 14.30 there will be presentations and discussion of posters.

\*\*\* The exhibition opening takes place at the Biblioteca Nacional de Portugal, Campo Grande 83, 1749-081 Lisboa, which is 20 minutes' walk from the main venue.

# Knowledge Transfer and Cultural Exchanges



## **II CHAM International Conference**

**Lisbon, Portugal**

**15-18 July 2015**

**CHAM, FCSH/Universidade NOVA de Lisboa**

## Acknowledgements

**CHAM2015 Executive Committee:** Alice Santiago Faria, Ana Maria Martinho Gale, Cristina Brito, João Luís Lisboa, Nunziatella Alessandrini, Paulo Teodoro de Matos, Roberta Stumpf

**CHAM2015 Scientific Committee:** Aliocha Maldavsky (U. Paris X - France), Giovanni Levi (Università Ca' Foscari - Italy), Helena Carvalhão Buescu (FLU Lisboa - Portugal), Joao Luís Lisboa (CHAM), João Paulo Oliveira e Costa (CHAM), Júnia Ferreira Furtado (UFMG - Brazil), Kapil Raj (EHESS Paris - France), Manuel Herrero Sanchez (UPO - Spain), Márcia Abreu (Unieamp - Brazil), Mariagrazia Russo (Università della Tuscia - Italy), Olinda Kleiman (Université de Lille 3 - France), Philip Rothwell (Oxford University - UK), Teresa Cruz e Silva (U. E. Mondlane - Mozambique)

**CHAM Staff:** Alexandra Canaveira de Campos, Beatriz Serrão, Carla Veloso, Cátia Teles e Marques, Helder Mendes

**Student Team:** Diana Rato, Eleftheria Lakovidou, Maria Gabriela Galveia da Mota, Mariana Guedes da Silva, Nuno Correia

**Conference administrators:** NomadIT: Darren Edale, Eli Bugler, James Howard, Rohan Jackson, Triinu Mets

### Acknowledgements for financial and institutional support

We would like to thank the following institutions for their generous support of this event: Fundação Calouste Gulbenkian, Fundação Oriente, Fundação Jorge Álvares, Fundação para a Ciência e a Tecnologia, Sociedade de Geografia de Lisboa, EDP – Electricidade de Portugal, El Corte Ingles, TAP – Transportadora Aérea Portuguesa, Câmara Municipal de Lisboa, Museu Nacional do Azulejo.

**Publishers:** Several companies have supported this event by advertising in this programme. With thanks to Liverpool University Press, University of Wisconsin Press, Escola do Mar and We Value.

## Wireless internet

There is free wireless access (no login information required) throughout the campus and in all the buildings within the conference venue, on the Faculty's own network "feshunl".

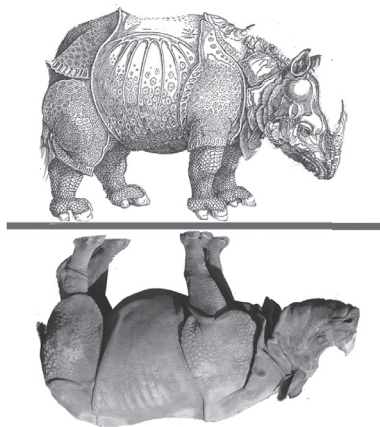


# Contents

Welcome addresses .....	5
Concept .....	7
Practical information .....	9
Daily timetable .....	17
Keynote, roundtable, panel, paper and poster abstracts .....	29
Keynotes .....	29
Roundtables .....	30
Panels.....	31
Posters.....	152
List of participants: convenors, chairs, discussants and presenters .....	157
Metro map.....	167
Getting to the exhibition map .....	168
Campus map.....	169
City map.....	outside rear cover



# Knowledge Transfer and Cultural Exchanges



## Welcome from CHAM

It is with great pride that CHAM hosts historians from all over the world for the second CHAM International Conference. After the success of the first edition two years ago and the great response we received for this conference we now have a greater hope that these conferences will become a permanent space for dialogue on questions related to global history. I am certain this conference will represent an important moment for the dissemination of innovative historical research on themes like interculturality and globalization.

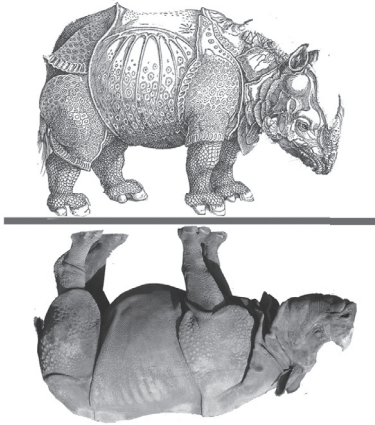
On behalf of the Board of Directors of CHAM, I would like to welcome you and hope you will feel at home with us during the conference. CHAM is a research centre for the study of overseas history and comprises 387 researchers, including 144 full-time researchers, 32 of whom are post-doctoral fellows from Brazil, France, Italy, Portugal, Spain, The Netherlands, the United States and the UK. In addition, CHAM has 84 affiliated doctoral students and is involved in numerous national and international research projects and networks. We invite you to visit our centre during your stay to become better acquainted with our activities and publications.

Finally, I would like to wish you an excellent stay in Lisbon, a city that is open to the sea and to relations between cultures, always welcoming of visitors, and a meeting point between the Old and New Worlds.

João Paulo Oliveira e Costa  
Director of CHAM



# Knowledge Transfer and Cultural Exchanges



## Concept

### Knowledge Transfer and Cultural Exchanges

It is certainly a commonplace to say that knowledge transfer is never neutral, occurring in specific conditions that interfere in whatever is being transferred, and between subjects formed and conditioned differently, which implies that meanings change while being “transferred”. Nevertheless, working on global realities, and being confronted with relationships established diachronically as well as synchronically, we shall question the practices and the concepts that contribute to the way these transfers occur.

The second CHAM international conference, conceived as a starting point of a strategic project on “Frontiers”, will discuss “Knowledge transfer and cultural exchanges” from two perspectives, although not necessarily put apart.

A methodological and conceptual perspective aims at questioning practices and concepts associated to knowledge transfer: the concepts of generation, network, learning, reception and appropriation, and “alterity” and cultural areas (hence, cultural frontiers) among others.

A historical perspective aims at identifying and discussing specific situations of knowledge transfer, comprehending values, customs, narratives, or scientific knowledge, and taking place in specific institutional, social and cultural realities, including family, school, or whatever exchange space is concerned.

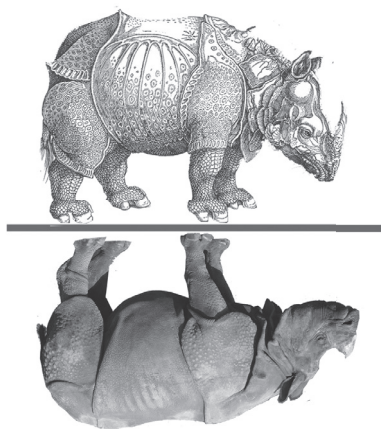
## Concept

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We invited scholars from all humanities and social science disciplines to submit panel proposals on the following themes:

- New directions in historiography
- The strength of traditions
- Identities, heritage and conflict
- Language, communication, and translation
- Making sense of the globe: space and territory
- Networks and cultural power
- Circulation and consumption of material and visual culture
- Nature, science and world views
- Generations
- Learning: formal and informal
- Obstacles and constraints to cultural transfer
- Frontiers: visible and invisible
- Culture and State

# Knowledge Transfer and Cultural Exchanges



## Practical information

### Using this programme

This *Practical information* gives guidance on how to navigate this book and the main venues - and of course Lisbon in general - including suggestions for sightseeing, dining and nightlife.

The general *Timetable* on the inside front cover gives a quick overview of when keynotes, panel sessions and other events are taking place during the II CHAM international conference. The *Events* section is ordered chronologically and gives details of the activities taking place this week besides the panel sessions, including the keynotes, roundtables, the banquet etc.

The full academic programme is detailed in the *Daily timetable* section which shows what is happening and where at any given moment in chronological sequence. The *Keynote, panel and paper abstracts* section provides the actual panel and paper abstracts.

At the rear of the book there is a *List of participants* to help you identify the panels and workshops in which particular colleagues will convene/discuss/present their work. Following this 'index' are the *Publisher advertisements*, and then a *Conference planner*. The latter is a blank grid that aims to help you plan your Congress attendance by providing space for you to note down which panels/ you wish to go to when. Finally, you will find a city map on the rear cover.

If you need any help interpreting the information in the conference book, please ask a member of the team at the Reception desk.

## Timing of panels

Ten ninety-minute panel sessions have been scheduled from 15 to 17 June. Panels last from one to four sessions, depending on the number of accepted papers, with up to four papers per session, and up to twelve a day. Only panels P01 and P16 run overnight, from Wednesday to Thursday. We are using eight rooms at a time, so any one panel is up against that number of alternatives. The times of each panel are shown in the respective abstract section and are also indicated in the *Daily timetable*.

## Timing of individual papers

In this programme, you will find panel times, the order of presentations, but **not** the exact times of individual papers. In most cases, each ninety-minute session accommodates up to three papers and a discussion. This can be used as a rough guide in establishing when papers should start and end in any given session. However, considering the fact that convenors have a degree of flexibility in structuring their panels (i.e. in determining the length of individual presentations or discussions), and that last minute cancellations inevitably occur, we cannot guarantee complete success in targeting specific papers. A running order will be placed on the door of each room, so that convenors are able to indicate any late changes there.

If you are keen to hear a particular paper/presentation but do not wish to sit through the whole panel, we recommend you check with the running order on the door or ask the convenors at the start of the panel/workshop to find out when the paper will actually be presented.

## Venues

The opening and initial keynote will take place in Sociedade de Geografia de Lisboa, near Restauradores (Rua das Portas de Santo Antão, 100 1150-269 Lisboa). The rest of the conference will take place at Universidade Nova de Lisboa: Faculdade de Ciências Sociais e Humanas, Av. de Berna 26-C, 1069-061 Lisboa, centred in the building which houses CHAM, *Edifício I&D*, and its neighbours, *Edifício B2* and *Torre B*. The best way to travel from Sociedade de Geografia de Lisboa to FCSH is to take the Metro, blue line at Restauradores.

The conference dinner will be at Faz Figura, near Santa Apolonia (Rua do Paraíso, 15B, 1100-395 Lisboa). To get to Faz Figura from FCSH we suggest taking the Metro's blue line to Santa Apolonia.

The exhibition, **'Where our books end, theirs begin...'** Japan in sixteenth- and seventeenth-century documents, curated by CHAM researchers, Angelo Cattaneo and Alexandra Curvelo, opens on Thursday 16 July at 18:30. This will take place in the Biblioteca Nacional de Portugal, Campo Grande 83, 1749-081 Lisboa, which is 20 minutes' walk from the main venue; or Metro Yellow line to Entrecampos (200m from library) or Cidade Universitária (500m from library). See map at rear of book.



## Catering

Please note that ALL the Congress catering will be mindful of the dietary requirements you have indicated when registering for the conference (vegan, vegetarian, food allergies) and the food is labelled accordingly.

**Tea and coffee breaks:** (*space behind ID building*)

Refreshments will be served in the space behind the ID building where the conference is centred, at 11:00-11:30 and 16:00-16:30.

**Lunches:** (*space behind the ID building*)

Conference registration includes access to lunches on each of the three conference days.

Lunch can be obtained by delegates during the lunch breaks 13:00-14:30 in the space behind the ID building.

**The banquet:** (*Faz Figura, Rua do Paraíso, 15B, 1100-395 Lisboa*)

Tickets for the conference banquet were optional and had to be requested when registering.

## Recycling

NomadIT re-uses the plastic badge holders, so please hand these in at the boxes provided on the Reception desk at the party, or to a member of the conference team when leaving the conference for the final time. This not only saves resources, but helps keep registration costs to a minimum. With similar concern for the environment, we ask delegates to please be careful to use the recycling bins for paper and plastic.

## Reception desk locations and hours

We will **not** run a reception desk at the opening keynote in Sociedade de Geografia de Lisboa. Anyone may attend the opening without the need for a badge or having registered. The Reception desk will be in the entrance foyer of *Edifício I&D*. Delegates will come to *Edifício I&D* after the opening keynote, to eat lunch, collect their programme, and attend panels.

On arrival at the Reception desk you will be given this book and your conference badge. Your banquet tickets (if you bought them with your registration) are inserted in your plastic badge holder. Please do not lose them!

The Reception desk will be open: Wednesday: 12:30-18:15; Thursday and Friday: 09:00-16:45.

## Congress team

There is a team of helpful volunteers, familiar with the programme, the venue and the surrounding area that you can turn to when in need of assistance. The volunteer team members can be identified by their t-shirts carrying the conference logo. If you cannot see a team member, please ask for help at the Reception desk.

## CHAM2015 office (NomadIT)

All financial arrangements must be dealt with in the conference organisers' (NomadIT) office located close to the Reception desk in *Sala 0.07, Edifício I&D, Piso 0*.

## Emergency contact details

During the conference, emergency messages should be sent to [cham\(at\)nomadit.co.uk](mailto:cham(at)nomadit.co.uk). The conference organiser, Rohan Jackson of NomadIT, can be contacted on Portuguese cell, +351 966 683540. There will be a message board for delegates at the reception desk. The Portuguese emergency services number is 112.

## Internet for those without laptops

There are two computer rooms on campus that can be used for internet access by delegates travelling without laptops: the *Sala do Centro de Informática* on the ground floor in *Edifício B2* (near the Colibri Bookshop, the entrance is outside); and *Sala de Estudo* in Tower B (located between the bar and the Students Association (AE) area). *Sala do Centro de Informática* is open every work-day, from 09:00 to 22:00. Printing is available for a fee. The second room is *Sala de Estudo* is open 24 hours.

## Printing

Printing can be done from a USB memory stick or via internet at the NovaCópia print shops located in Tower B (inside the Students Association (AE) area, upstairs from the main entrance) and in *Edifício B2* (on the ground floor, close to the Colibri BookShop).

Working hours: Mon 09:00-18:00; Tue and Wed 08:00-20:00.

## Local travel

### Taxi phone numbers

Autocoope - Taxis de Lisboa: +351 217 932 756 (<http://www.taxislisboa.com/>)

GEOTAXI: +351 218 444 400†

Taxis 7C: +351 934 959 169 / +351 966 346 030

Taxitours + 351 964 120 673 (<http://www.taxitours.com.pt/>)

Rádio-táxis de Lisboa: +351 218 119 000

Taxis are a good and cheap way of getting around in Lisbon. Taxi fares are calculated on the basis of an initial flat charge, currently €3.25 during the day and €3.90 at night (a further €1.6 is charged for luggage bigger than 55x35x20cm). The call-out charge is €0.80.

Driving from the airport to most locations in central Lisbon should not cost more than €12 (plus baggage and call-out charges). Meters are displayed in all licensed taxis. Tipping is voluntary, but customary: 10% is the norm.

Lisbon taxis charge 25% more after 22:00 and on weekends (using Rate 2 rather than Rate 1). The fare outside of the city is calculated on a km basis upon leaving the city limits, about €0.40/km, and any motorway/bridge tolls are paid by the client. When taking a cab, try to enquire about the price to your destination first. Save your receipt and check if the license plate matches the receipt details. See if the meter is running and the rate code is correct.

## **Metro - Metropolitano de Lisboa**

This is one of the easiest ways to get around Lisbon. Accessible and relatively cheap, the metro has four main lines:

- yellow (Rato - Odivelas)
- green (Cais-do-Sodré - Telheiras)
- blue (Santa Apolónia - Amadora Este)
- red (S. Sebastião- Aeroporto)

**NB: the stations closest to the conference venue are Campo Pequeno (yellow line), Praça de Espanha (blue line) or S. Sebastião (blue and red line).**

Before hopping on the metro you must buy an electronic ticket, *Viva Viagem*, and charge it up (minimum charge €5). The card itself costs 50 cents and can be bought at the ticket office or using the vending machines. Upon charging the card, keep the receipt as it may be useful if you need to change a damaged card. A ticket exclusively for the metro can only be charged up to €20. You can check your card balance using the machines, choosing the option '*carregamento/leitura*'.

Tip: recharge your card with the approximate number of trips in mind, as you get a small bonus each time you charge it with more than €5.

A single ticket costs €1.25 and is valid for one journey, after validation, throughout the metro. A one-day ticket Carris/Metro costs €5 and is valid for an unlimited number of journeys throughout the Carris and Metro networks for 24 hours after validation.

The first trains leave 06:30 from the terminal stations of each line; the last trains leave at 01:00 from the terminal stations of each line.

## **Business hours**

Opening hours for shops and businesses across Portugal are usually 09:30-19:30, Monday to Saturday. Malls close late (23:00 or 00:00) daily. Cafés tend to be open from 08:00 or 09:00 until 20:00 daily; restaurants 12:00-15:00 and 07:00-22:00 daily; banks 08:30-15:00 (Monday to Friday); pharmacies 09:00-20:00, Monday to Friday; and supermarkets 09:30-20:30 daily.

## About Lisbon

In 1620, Nicolao d'Oliveira explained that Lisbon, the principal city and head of the Kingdom of Portugal, was “more populated than all other cities of Europe”. Oliveira emphasized the “very healthy, mild air” of Lisbon, and vividly described the wide variety of goods that arrived in the city from India, Iran, Brazil, Ethiopia or Arabia. Only five years later, in 1625, António Coelho Gasco called Lisbon a “princess”, “imperial lady” and “Emporium of commerce”, and also indicated that “all the peoples of the world, even the most remote” travelled to Lisbon.

These words may inspire the visitor to discover the real city that lies behind the imperial rhetoric and Eurocentric view of the foreign peoples and goods that arrived to Lisbon, as well as, of course, behind the ghostly heritage of the 1755 earthquake, which resulted in the complete reconstruction of “Baixa”, in a new, “enlightened” fashion. Lisbon was one the first true “world cities” and still is a very cosmopolitan one.

We invite you to explore World Heritage architectural marvels, the Jerónimos Monastery and Belem Tower, with their intricate carvings showcasing all the glory and excitement of the Age of Exploration, and to discover the treasures from the East and the West inside the world-class Calouste Gulbenkian Museum, Museu Nacional de Arte Antiga, Fundação Oriente, Museu Nacional do Azulejo, or the acclaimed Design Museum (MUDE) and the Berardo Museum of Contemporary Art. The city’s legendary seven hills will also seduce you with their characteristic mosaic pavements and dazzling tiled façades, and will reward you with strategically-placed viewpoints offering breathtaking panoramas over the city after a ride on a charming old tram (don’t miss No. 25 and 28)

You’ll find yourself wandering through colourful 18th-century squares downtown and getting lost in the medieval maze of the Alfama district overlooked by an ancient (reconstructed) castle. Follow that with a dive into the spectacular Oceanarium and spend your nights indulging in the city’s gastronomic delights, listening to the sounds of Fado, or bar-hopping through the cobbled alleys of the shabby-chic Bairro Alto district. You’re sure to become mesmerized by Lisbon’s wonderful mix of the old-fashioned and the hip; of the historic and the modern, but you’ll also want to go outside the city to the fairytale town of Sintra and to the cosmopolitan shores of Cascais and Estoril.

It’s our intention to offer some organised walking tours the day after the conference. Details will be announced during the conference and at the Reception desk.

## Lisbon districts

**Baixa:** broad squares, 18th-century architecture, patterned pavements, popular cafes

**Bairro Alto & Chiado:** vibrant nightlife, picturesque streets, classic and alternative culture, chic shopping, restaurants

**Belém:** the Age of Discovery, grandiose monuments, museums

**Alfama:** medieval maze, spectacular views, an imposing castle, the sounds of Fado

**Uptown:** masterpieces and museum treasures, shopping malls

Parque das Nações: the 21st century by the Tagus; futuristic architecture

### **Closest metro stations**

Bairro Alto: Baixa-Chiado (blue line)

Cais-do-Sodré: Cais-do-Sodré (green line)

Alfama: Santa Apolónia (blue line)

24 de Julho: Cais-do-Sodré

Parque das Nações: Oriente

Docas: Tram no. 15, 18; bus no. 28, 714, 727, 732

### **Nightlife**

Traditionally, the centre of Lisbon's nightlife has been the Bairro Alto, with its fado clubs, traditional, canteen-style bars, and upscale discos. In the past year, the requalification of the riverside quarter of Cais-do-Sodré led to its rebirth as a nightlife centre – currently the most trendy - with a large spectrum of bars, *tascas* (traditional eating places) and clubs. The bars are often open as late as 02:00 o'clock in the night and the clubs from 16:00 to 06:00. Much of the action also moves onto the Docas (Docks) district, situated just to the east of Ponte 25 de Abril (bridge). But don't rule out other districts such as 24 de Julho, Alfama, Bica, Parque das Nações (Expo).

### **10 nightlife possibilities\***

Club Lux: the city's most stylish club

Club Music Box

Clube Ferroviário

Bairro Alto bar hop: Lisbon's lively street party

Docas: cosmopolitan bars in an attractive setting

Chapitô: drink among young artists and with the best night-time city views at this restaurant-bar

Senhor Vinho: the city's best Fado House

Solar do Vinho do Porto: sample the country's famous wine

Calouste Gulbenkian Foundation: world-class classical music program

Op Art: watch the sun rise to the sound of music

\*check for the locations here: <http://www.golisbon.com/night-life/>

**Useful links**

Timeout Lisbon: <http://timeout.sapo.pt/>

Agenda Cultural de Lisboa: [http://agendalx.pt/cgi-bin/iportal\\_agendalx/](http://agendalx.pt/cgi-bin/iportal_agendalx/)

goLisbon: <http://www.golisbon.com/night-life>

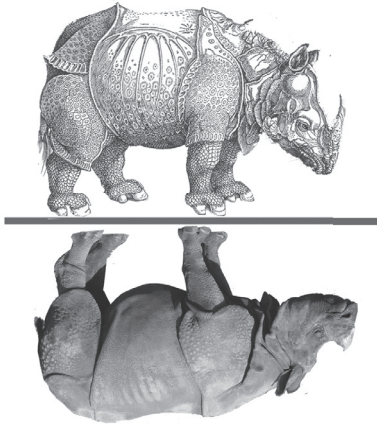
Lisbon Guide: <http://www.lisbon-guide.info>

Turismo de Lisboa: [http://www.visitlisboa.com/Home\\_UK.aspx?lang=en-GB](http://www.visitlisboa.com/Home_UK.aspx?lang=en-GB)

Time Out Lisbon: <http://timeout.sapo.pt>

tipsguidelisboa: <http://www.tipsguidelisboa.com>

# Knowledge Transfer and Cultural Exchanges



## Daily timetable

### Wednesday 15 July

**11:00-11:30:** Opening of the conference, *Sociedade de Geografia de Lisboa*

**11:30-12:30:** Opening keynote (Giovanni Levi (*Università Ca' Foscari*), *Sociedade de Geografia de Lisboa*)

**12:30-14:30:** Travel to main venue, check-in at conference Reception desk, lunch (from 13:00), *Edifício I&D, FCSH*

**14:30-16:00: Panel session 1:**

**P07 Cultural exchanges in Portuguese - European and colonial - townscapes**

*Convenors: Alice Santiago Faria (CHAM); Manuel Teixeira (CIAUD-FAUTL)*

*Sala 82, Edifício B2, Piso 1: first of two sessions*

**P13 From Mediterranean to the oceans: circulation of people and knowledge in the Early Modern Iberian era**

*Convenor: Joana Fraga (École des Hautes Études en Sciences Sociales)*

*Multissos 2, Edifício I&D, Piso 4: first of three sessions*

**P16 Transfer or ...? Revisiting concepts in the global history of knowledge**

*Convenors: Thomás Haddad (University of São Paulo); Catarina Madeira-Santos (Ecole des Hautes Etudes en Sciences Sociales); Kapil Raj (Ecole des Hautes Etudes en Sciences Sociales)*

*Auditório 1, Torre B, Piso 1: first of six sessions*

**P18 Demography and empire: normative framework, sources and methods (18-20th centuries)**

*Convenors: Paulo Teodoro de Matos (CHAM); Paulo Silveira e Sousa (CHAM)*

*Discussant: Cristina Nogueira da Silva (NOVA)*

*Sala 43, Edifício B2, Piso 1: first of three sessions*

**P25 To know global markets: acquiring knowledge and broadcasting information in European overseas ventures (1500-1750)**

*Convenors: Edgar Pereira (Leiden University); Julie Svalastog (Leiden University); Kaarle Wirta (Socio Economic History Leiden); Elisabeth Heijmans (Leiden University)*

*Sala 1.05, Edifício I&D, Piso 1: first of two sessions*

**P27 The spread of Art reproductions and the shaping of modern culture**

*Convenor: Ricardo Mendonça (Faculty of Fine Arts of the University of Lisbon)*

*Multissos 3, Edifício I&D, Piso 4: single session*

**P30 From Central Europe to the Levant: Jewish immigration and the re-orientation of cultural knowledge in Palestine/Israel**

*Convenor: Miriam Szamet (The Hebrew Univeraity of Jerusalem); Adi Livny (The Hebrew University of Jerusalem); Yonatan Shiloh Dayan (The Hebrew University of Jerusalem)*

*Sala 0.06, Edifício I&D, Piso 0: first of three sessions*

**P32 Heritage diplomacy and networks of conservation knowledge**

*Convenor: Tim Winter*

*Sala 1.06, Edifício I&D, Piso 1: first of three sessions*



**16:00-16:30:** Refreshments, behind Edifício I&D, FCSH

**16:30-18:00:** Panel session 2:

**P01 The Mediterranean - land and sea, dialogues on civilizations**

*Convenor: Helena Lopes (CHAM)*

*Multiusos 3, Edifício I&D, Piso 4: first of four sessions*

**P07 Cultural exchanges in Portuguese - European and colonial - townscapes**

*Convenors: Alice Santiago Faria (CHAM); Manuel Teixeira (CLAUD-FAUTL)*

*Sala 82, Edifício B2, Piso 1: second of two sessions*

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*Convenor: Tim Winter*

*Sala 1.06, Edifício I&D, Piso 1: second of three sessions*

**18:00-18:30: Refreshments, behind Edificio I&D, FCSH**

**18:30-20:00: Panel session 3:**

**P01 The Mediterranean - land and sea, dialogues on civilizations**

*Convenor: Helena Lopes (CHAM)*

*Multiusos 3, Edificio I&D, Piso 4: second of four sessions*

**P13 From Mediterranean to the oceans: circulation of people and knowledge in the Early Modern Iberian era**

*Convenor: Joana Fraga (École des Hautes Études en Sciences Sociales)*

*Multiusos 2, Edificio I&D, Piso 4: third of three sessions*

**P16 Transfer or ...? Revisiting concepts in the global history of knowledge**

*Convenors: Thomás Haddad (University of São Paulo); Catarina Madeira-Santos (Ecole des Hautes Etudes en Sciences Sociales); Kapil Raj (Ecole des Hautes Etudes en Sciences Sociales)*

*Auditório 1, Torre B, Piso 1: third of six sessions*

**P18 Demography and empire: normative framework, sources and methods (18-20th centuries)**

*Convenors: Paulo Teodoro de Matos (CHAM); Paulo Silveira e Sousa (CHAM)*

*Discussant: Cristina Nogueira da Silva (NOVA)*

*Sala 43, Edificio B2, Piso 1: third of three sessions*

**P28 Sensuality, courtesy and devotion: cultural exchanges between European courts (1650-1700)**

*Convenors: Laura Oliván (Universität Wien); Mercedes Llorente (Fundación Carlos de Amberes)*

*Chair: Sabina de Cavi (University of Córdoba)*

*Sala 1.05, Edificio I&D, Piso 1: single session*

**P30 From Central Europe to the Levant: Jewish immigration and the re-orientation of cultural knowledge in Palestine/Israel**

*Convenor: Miriam Szamet (The Hebrew Univeraity of Jerusalem); Adi Livny (The Hebrew University of Jerusalem); Yonatan Shiloh Dayan (The Hebrew University of Jerusalem)*

*Sala 0.06, Edificio I&D, Piso 0: third of three sessions*

**P32 Heritage diplomacy and networks of conservation knowledge**

*Convenor: Tim Winter*

*Sala 1.06, Edificio I&D, Piso 1: third of three sessions*

## Thursday 16 July

### 09:30-11:00: Panel session 4:

#### **P01** The Mediterranean - land and sea, dialogues on civilizations

*Convenor: Helena Lopes (CHAM)*

*Multiusos 3, Edifício I&D, Piso 4: third of four sessions*

#### **P02** Closing the door on globalization: cultural nationalism and scientific internationalism in the 19th and 20th centuries

*Convenors: Fernando Clara (FCSH, Universidade Nova de Lisboa); Cláudia Ninhos (Instituto de história contemporânea-Faculdade de ciências sociais e humanas)*

*Sala 43, Edifício B2, Piso 1: first of four sessions*

#### **P05** The allure of Rome: Joao V of Portugal and his Cultural Policy in the European context

*Convenor: Pilar Díez del Corral (FCSH, Univ. Nova de Lisboa)*

*Sala 1.06, Edifício I&D, Piso 1: first of two sessions*

#### **P06** New frontiers, new spaces: Africa and the circulation of knowledge, 16th -19th centuries

*Convenors: Eugénia Rodrigues (Instituto de Investigação Científica Tropical); Mariana Candido (Notre Dame University)*

*Multiusos 2, Edifício I&D, Piso 4: first of four sessions*

#### **P16** Transfer or ...? Revisiting concepts in the global history of knowledge

*Convenors: Thomás Haddad (University of São Paulo); Catarina Madeira-Santos (Ecole des Hautes Etudes en Sciences Sociales); Kapil Raj (Ecole des Hautes Etudes en Sciences Sociales)*

*Auditório 1, Torre B, Piso 1: fourth of six sessions*

#### **P24** From networks to spaces: social identities, craft knowledge and cross-cultural trade (1400-1800)

*Convenor: Andrea Caracausi (University of Padua)*

*Sala 82, Edifício B2, Piso 1: first of four sessions*

### 11:00-11:30: Refreshments, behind Edifício I&D, FCSH

**11:30-13:00: Panel session 5:**

**P01 The Mediterranean - land and sea, dialogues on civilizations**

*Convenor: Helena Lopes (CHAM)*

*Multiusos 3, Edifício I&D, Piso 4: fourth of four sessions*

**P02 Closing the door on globalization: cultural nationalism and scientific internationalism in the 19th and 20th centuries**

*Convenors: Fernando Clara (FCSH, Universidade Nova de Lisboa); Cláudia Ninhos (Instituto de história contemporânea-Faculdade de ciências sociais e humanas)*

*Sala 43, Edifício B2, Piso 1: second of four sessions*

**P05 The allure of Rome: Joao V of Portugal and his Cultural Policy in the European context**

*Convenor: Pilar Díez del Corral (FCSH, Univ. Nova de Lisboa)*

*Sala 1.06, Edifício I&D, Piso 1: second of two sessions*

**P06 New frontiers, new spaces: Africa and the circulation of knowledge, 16th -19th centuries**

*Convenors: Eugénia Rodrigues (Instituto de Investigação Científica Tropical); Mariana Candido (Notre Dame University)*

*Multiusos 2, Edifício I&D, Piso 4: second of four sessions*

**P16 Transfer or ...? Revisiting concepts in the global history of knowledge**

*Convenors: Thomás Haddad (University of São Paulo); Catarina Madeira-Santos (Ecole des Hautes Etudes en Sciences Sociales); Kapil Raj (Ecole des Hautes Etudes en Sciences Sociales)*

*Auditório 1, Torre B, Piso 1: fifth of six sessions*

**P22 Lost in Translation? Negotiating Colonial Knowledge in the Ottoman and post-Ottoman Middle East**

*Convenors: Haya Bambaji-Sasportas (Ben-Gurion University of the Negev); Haggai Ram (Ben Gurion University); Dror Zeevi (Ben Gurion University)*

*Chair: Omri Paz (Ben Gurion University of the Negev)*

*Sala 0.06, Edifício I&D, Piso 0: first of two sessions*

**P23 Medical knowledge in motion: exchange, transformation and iteration in the medical traditions of the Late Antique Mediterranean world**

*Convenors: Matteo Martelli (Humboldt Universität zu Berlin); Christine Salazar (Humboldt-Universität zu Berlin); Lennart Lehmann (Project A03 "Talmudic Medicine")*

*Chair: Markham J. Geller (Freie Universität Berlin)*

*Sala 1.05, Edifício I&D, Piso 1: first of three sessions*

**P24 From networks to spaces: social identities, craft knowledge and cross-cultural trade (1400-1800)**

*Convenor: Andrea Caracausi (University of Padua)*

*Sala 82, Edifício B2, Piso 1: second of four sessions*

**13:00-14:30:** **Lunch**, *behind Edifício I&D, FCSH*

**14:00-14:30:** **Poster discussion/Q&A**, *Hallway, Edifício I&D, Piso 1, FCSH*

**14:30-16:00:** **Panel session 6:**

**P02** **Closing the door on globalization: cultural nationalism and scientific internationalism in the 19th and 20th centuries**

*Convenors: Fernando Clara (FCSH, Universidade Nova de Lisboa); Cláudia Ninhos (Instituto de história contemporânea-Faculdade de ciências sociais e humanas)*  
*Sala 43, Edifício B2, Piso 1: third of four sessions*

**P06** **New frontiers, new spaces: Africa and the circulation of knowledge, 16th -19th centuries**

*Convenors: Eugénia Rodrigues (Instituto de Investigação Científica Tropical); Mariana Candido (Notre Dame University)*  
*Multiusos 2, Edifício I&D, Piso 4: third of four sessions*

**P11** **Encompassing islands: the artistic and material cultural within the Atlantic network**

*Convenors: Isabel Albergaria (CHAM); Ana Cristina Moscatel (CHAM)*  
*Multiusos 3, Edifício I&D, Piso 4: first of two sessions*

**P14** **Musical exchanges between Europe and Portugal at the end of the Ancien Regime: sheet music, trade of instruments and entrepreneur musicians**

*Convenors: Cristina Fernandes (INET-md, FCSH-UNL); Maria Albuquerque (INET-md, FCSH-UNL); Vanda Sá (Universidade de Évora)*  
*Sala 1.06, Edifício I&D, Piso 1: single session*

**P16** **Transfer or ...? Revisiting concepts in the global history of knowledge**

*Convenors: Tomás Haddad (University of São Paulo); Catarina Madeira-Santos (Ecole des Hautes Etudes en Sciences Sociales); Kapil Raj (Ecole des Hautes Etudes en Sciences Sociales)*  
*Auditório 1, Torre B, Piso 1: sixth of six sessions*

**P22** **Lost in Translation? Negotiating Colonial Knowledge in the Ottoman and post-Ottoman Middle East**

*Convenors: Haya Bambaji-Sasportas (Ben-Gurion University of the Negev); Haggai Ram (Ben Gurion University); Dror Zeevi (Ben Gurion University)*  
*Chair: Omri Paz (Ben Gurion University of the Negev)*  
*Sala 0.06, Edifício I&D, Piso 0: second of two sessions*

**P23 Medical knowledge in motion: exchange, transformation and iteration in the medical traditions of the Late Antique Mediterranean world**

*Convenors: Matteo Martelli (Humboldt Universität zu Berlin); Christine Salazar (Humboldt-Universität zu Berlin); Lennart Lehmhaus (Project A03 "Talmudic Medicine")*

*Chair: Markham J. Geller (Freie Universität Berlin)*

*Sala 1.05, Edificio I&D, Piso 1: second of three sessions*

**P24 From networks to spaces: social identities, craft knowledge and cross-cultural trade (1400-1800)**

*Convenor: Andrea Caracausi (University of Padua)*

*Sala 82, Edificio B2, Piso 1: third of four sessions*

**16:00-16:30: Refreshments, behind Edificio I&D, FCSH**

**16:30-18:00: Panel session 7:**

**P02 Closing the door on globalization: cultural nationalism and scientific internationalism in the 19th and 20th centuries**

*Convenors: Fernando Clara (FCSH, Universidade Nova de Lisboa); Cláudia Ninhos (Instituto de história contemporânea-Faculdade de ciências sociais e humanas)*

*Sala 43, Edificio B2, Piso 1: fourth of four sessions*

**P04 Making sense of the globe between Europe, India, Russia and China**

*Convenor: Mark Gamsa (Tel Aviv University)*

*Sala 0.06, Edificio I&D, Piso 0: single session*

**P06 New frontiers, new spaces: Africa and the circulation of knowledge, 16th -19th centuries**

*Convenors: Eugénia Rodrigues (Instituto de Investigação Científica Tropical); Mariana Candido (Notre Dame University)*

*Multiusos 2, Edificio I&D, Piso 4: fourth of four sessions*

**P11 Encompassing islands: the artistic and material cultural within the Atlantic network**

*Convenors: Isabel Albergaria (CHAM); Ana Cristina Moscatel (CHAM)*

*Multiusos 3, Edificio I&D, Piso 4: second of two sessions*

**P21 Censorship in the dynamics of cultural exchanges in early modern times**

*Convenor: Hervé Baudry (CHAM)*

*Sala 1.06, Edificio I&D, Piso 1: single session*

**P23 Medical knowledge in motion: exchange, transformation and iteration in the medical traditions of the Late Antique Mediterranean world**

*Convenors: Matteo Martelli (Humboldt Universität zu Berlin); Christine Salazar (Humboldt-Universität zu Berlin); Lennart Lehmhaus (Project A03 "Talmudic Medicine")*

*Chair: Markham J. Geller (Freie Universität Berlin)*

*Sala 1.05, Edificio I&D, Piso 1: third of three sessions*

**P24 From networks to spaces: social identities, craft knowledge and cross-cultural trade (1400-1800)***Convenor: Andrea Caracausi (University of Padua)**Sala 82, Edificio B2, Piso 1: fourth of four sessions***18:30-19:30: Opening exhibition: ‘Where our books end, theirs begin...’****Japan in sixteenth- and seventeenth-century documents, *Biblioteca****Nacional de Portugal, Campo Grande 83, 1749-081 Lisboa**Curators: Angelo Cattaneo (CHAM), Alexandra Curvelo (CHAM)***See: [www.bnportugal.pt](http://www.bnportugal.pt).****20:00-22:00: Banquet, *Faz Figura, Rua do Paraíso, 15B, 1100-395 Lisboa*****Friday 17 July****09:30-11:00: Panel session 8:****RT1 and RT2 Roundtable 1: Interactions between rivals: the Christian mission and Buddhist sects in Japan (c.1549-c.1647)***Alexandra Curvelo, Ana Fernandes Pinto, Angelo Cattaneo***Roundtable 2: Population and statistical censuses in the Portuguese empire: demography and colonial governance, 1776-1875***Paulo Teodoro de Matos, Cristina Nogueira da Silva, Paulo Silveira e Sousa**Sala 1.05, Edificio I&D, Piso 1: single session***RT3 and RT4 Roundtable 3: BAHIA 16-19. Salvador da Bahia: American, European, and African forging of a colonial capital city***Giuseppina Raggi***Roundtable 4: 500 years of luso-italian history: the archive of Our Lady of Loreto in Lisbon***Nunziatella Alessandrini**Sala 0.06, Edificio I&D, Piso 0: single session***P08 Economic relationships between Europe and the Turkish homeland from the Early Modern age to the 20th century***Convenors: Giampaolo Conte (Roma Tre University); Fabrizio Filioli Uranio (Università di Pisa); Alessandro Albanese Ginammi (European University of Rome)**Chair: Gaetano Sabatini (Università Roma Tre)**Discussant: Manfredi Merluzzi (Università Roma Tre)**Sala 82, Edificio B2, Piso 1: single session*

**P12 Global gifts: material culture and diplomatic exchange in the Early Modern world**

*Convenors: Giorgio Riello (University of Warwick); Zoltán Biedermann (University College London); Luca Molà (European University Institute)*

*Multiusos 3, Edifício I&D, Piso 4: first of three sessions*

**P29 Defining religious deviance, creating novel identities: the fruits of persecution**

*Convenors: Jessica Fowler (University of California, Davis); Roger L. Martinez-Davila (University of Colorado); Gretchen Starr-LeBeau (University of Kentucky)*

*Auditório 1, Torre B, Piso 1: single session*

**P31 International circulation of engineering teaching models in the 19th and the 20th centuries: the creation of European and Latin American engineering schools in historical and comparative perspectives**

*Convenors: Flavio Heinz (UFPR - Universidade Federal do Paraná); Ana Cardoso de Matos (University of Évora)*

*Sala 1.06, Edifício I&D, Piso 1: first of three sessions*

**11:00-11:30: Refreshments, behind Edifício I&D, FCSH**

**11:30-13:00: Panel session 9:**

**P10 Medical knowledge and transfer in the colonies**

*Convenor: Poonam Bala (Jawaharlal Nehru University)*

*Discussant: Cristiana Bastos (University of Lisbon)*

*Sala 0.06, Edifício I&D, Piso 0: Fri 17th July, first of two sessions*

**P12 Global gifts: material culture and diplomatic exchange in the Early Modern world**

*Convenors: Giorgio Riello (University of Warwick); Zoltán Biedermann (University College London); Luca Molà (European University Institute)*

*Multiusos 3, Edifício I&D, Piso 4: second of three sessions*

**P15 For an archeology of cultural diplomacy (1822-1922): comparing Portuguese and Brazilian nineteenth century international policies regarding cultural heritage.**

*Convenors: Sébastien Rozeaux (Casa de Velazquez - Madrid); Isabel Corrêa da Silva (Instituto de Ciências Sociais)*

*Sala 43, Edifício B2, Piso 1: first of two sessions*

**P17 Scholarly practices and Iberian intellectual networks through an Early Modern web of cities**

*Convenor: Fabien Montcher (Saint Louis University)*

*Sala 1.05, Edifício I&D, Piso 1: Fri 17th July, first of two sessions*

**P19 India and the West: Identities, Heritage, and the Dynamics of Cross-cultural Exchange**

*Convenor: Parnal Chirmuley (Jawaharlal Nehru University)*

*Auditório 1, Torre B, Piso 1: Fri 17th July, first of two sessions*



**P20 Democratic principles and cultures in the colonial press (19-20th centuries)**

*Convenors: Sandra Lobo (CHAM); Cátia Miriam Costa (Instituto Universitário); Adelaide Machado (CHAM)*

*Sala 82, Edifício B2, Piso 1: Fri 17th July, first of two sessions*

**P26 Textual production and knowledge transfer: interimperial cultural exchange in the Atlantic world from the Early Modern period to the present**

*Convenors: Kristina Soric (The Ohio State University); Lúcia Helena Costigan (The Ohio State University); Fernando Morato (Ohio State University); Jessica Rutherford (The Ohio State University)*

*Multiusos 2, Edifício I&D, Piso 4: Fri 17th July, first of two sessions*

**P31 International circulation of engineering teaching models in the 19th and the 20th centuries: the creation of European and Latin American engineering schools in historical and comparative perspectives**

*Convenors: Flavio Heinz (UFPR - Universidade Federal do Paraná); Ana Cardoso de Matos (University of Évora)*

*Sala 1.06, Edifício I&D, Piso 1: second of three sessions*

**13:00-14:30: Lunch, behind Edifício I&D, FCSH**

**14:00-14:30: Poster discussion/Q&A, Hallway, Edifício I&D, Piso 1, FCSH**

**14:30-16:00: Panel session 10:**

**P10 Medical knowledge and transfer in the colonies**

*Convenor: Poonam Bala (Jawaharlal Nehru University)*

*Discussant: Cristiana Bastos (University of Lisbon)*

*Sala 0.06, Edifício I&D, Piso 0: Fri 17th July, second of two sessions*

**P12 Global gifts: material culture and diplomatic exchange in the Early Modern world**

*Convenors: Giorgio Riello (University of Warwick); Zoltán Biedermann (University College London); Luca Molà (European University Institute)*

*Multiusos 3, Edifício I&D, Piso 4: third of three sessions*

**P15 For an archeology of cultural diplomacy (1822-1922): comparing Portuguese and Brazilian nineteenth century international policies regarding cultural heritage.**

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*Sala 1.06, Edifício I&D, Piso 1: third of three sessions*

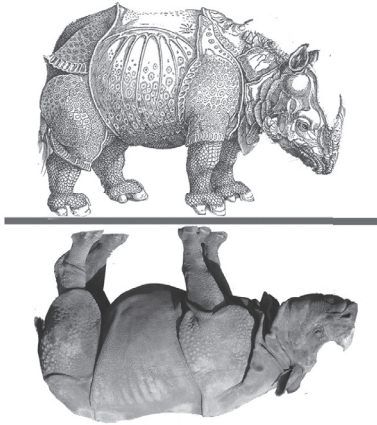
**16:00-16:30: Refreshments, behind Edifício I&D, FCSH**

**16:30-18:00: Closing keynote (Philip Rothwell (University of Oxford),**  
*Auditório 1, Torre B, FCSH*

## **Saturday 18 July**

Walking tours of Lisbon (see information at Reception desk).

# Knowledge Transfer and Cultural Exchanges



## Keynote, roundtable, panel, paper and poster abstracts

### Keynotes

#### **Keynote 1** Violence and resistance in cultural transmission

*Giovanni Levi (Università Ca' Foscari - Italy)*

*Sociedade de Geografia de Lisboa (nr Restauradores):* **Wed 15 July, 12:30-12:30**

This paper discusses the way cultural transmission depends on cultures, ideologies and resistances. Recent conflicts over the extension of GMO plantations have several examples in the past, concerning opium, tea, sugar, maize, potato, Coca Cola or Mc Donalds. These examples allow us to discuss the question of how transmission can be violent and how people can accept it or react.

## **Keynote 2 Cultural exchanges in the aftermath of Empire: re-readings and re-writings in the Portuguese-speaking world**

*Philip Rothwell (University of Oxford)*

*Auditório 1, Torre B, Faculdade de Ciências Sociais e Humanas: Fri 17 July, 16:30-18:00*

This talk examines cultural instances emerging from the former colonies of Portugal, one of Europe's longest-lasting empires, that interrogate Europe by refracting the continent's literary traditions and revealing the latent falsehoods of replicated "originals".

## **Roundtables**

II CHAM International Conference offers an opportunity for researchers from CHAM to share some of their current projects. To this end there will be four short roundtables, taking place in pairs on Friday 17 July, 09:30-11:00.

### **Roundtable 1 Interactions between rivals: the Christian mission and Buddhist sects in Japan (c.1549-c.1647)**

*Alexandra Curvelo, Ana Fernandes Pinto, Angelo Cattaneo*

*Sala 1.05, Edifício I&D, Piso 1: Friday 17 July, 09:30-11:00*

Buddhism in Japan acquired its own specific forms that distinguished it from its mainland variants, including the emergence of sects and schools that had developed sets of beliefs and practices over the years. It was with some of these schools that the missionaries working under the Portuguese Padroado created acquaintances and alliances. This project aims at promoting a comprehensive research on the way Southern Europeans (nanban-jin) and Japanese confronted each other, interacted and mutually experienced religious Otherness through the study of a composite cultural heritage, created in Japan by both European and Japanese.

### **Roundtable 2 Population and statistical censuses in the Portuguese empire: demography and colonial governance, 1776-1875**

*Paulo Teodoro de Matos, Cristina Nogueira da Silva, Paulo Silveira e Sousa*

*Sala 1.05, Edifício I&D, Piso 1: Friday 17 July, 09:30-11:00*

After the 1750's censuses processes in the Portuguese empire gained particular significance and were decreed to all its territories. Consisting on hundreds of statistical tables, decrees and royal orders, this vast corpus of documents has an enormous potential in the estimations of unpublished demographic statistics for the colonial period.

Project website: [http://www.carefulsoftware.pt/pop\\_colonial/mainEnglish.html](http://www.carefulsoftware.pt/pop_colonial/mainEnglish.html)

### **Roundtable 3 BAHIA 16-19. Salvador da Bahia: American, European, and African forging of a colonial capital city**

*Giuseppina Raggi*

*Sala 0.06, Edificio I&D, Piso 0: Friday 17 July, 09:30-11:00*

The project Bahia16-19 is a project of mobility scheme (IRSES), funded by the REA (Research Executive Agency - European Commission). It aims at creating a top-level research and advanced training network on the colonial history of the Atlantic, which involves 24 researchers from three different countries (CHAM; UFBA; EHESS)

### **Roundtable 4 500 years of luso-italian history: the archive of Our Lady of Loreto in Lisbon**

*Nunziatella Alessandrini*

*Sala 0.06, Edificio I&D, Piso 0: Friday 17 July, 09:30-11:00*

This project, financed by Calouste Gulbenkian Foundation, aims to recover, organize, and make public the precious documental fund of the Our Lady of Loreto Church in Lisbon collecting old memories of the Italian community over five centuries.

## **Panels**

### **P01 The Mediterranean - land and sea, dialogues on civilizations**

*Convenor: Helena Lopes (FCSH)*

*Multiusos 3, Edificio I&D, Piso 4: Wed 15 July, 16:30-18:00, 18:30-20:00; Thu 16th July 09:30-11:00, 11:30-13:00*

For many people and civilizations, it was «the challenge of the Mediterranean» which pushed them «to a destination from which they could not escape». And «this challenge can also be a gift».

#### **Ancient Egyptian's Conception(s) of the Mediterranean: between symbolic and historical realities**

*Guilherme Borges Pires (CHAM)*

For the Ancient Egyptians, the Mediterranean was a permanent challenge. Unlike the freshwaters of the Nile, the Sea was not regarded as the ultimate source of life but as a possible genesis of tribulation and danger. Nevertheless, the “Great Green”, as the people of the “Black Land” called it, presented an opportunity to establish new trading relationships, making it a way of increasing the Nilotic country’s wealth. In fact, business and commercial contacts between Egypt and other Mediterranean territories (Anatolia, Crete, Greece, Cyclades...) have been attested since the transition from the Predynastic to the Early Dynastic periods.

This double aspect of the Mediterranean shaped the Ancient Egyptian men and women's political, economical, cultural and religious approaches to that aquatic element, which underwent profound changes in the Greco-Roman period. Moreover, the Mediterranean allowed the Egyptians not only to recognize themselves but also to interact with foreign peoples and cultures. The Mediterranean was thus a real "Sea of Dialogue" and was crucial in the Egyptian identity's building process throughout its history.

The aim of this paper is thus to understand how the Mediterranean was, at the same time, a "challenge" and a "gift" to the Ancient Egyptians.

**"Whatever God fated this flight - be gracious, and bring me home!" - The issue of social identity in Sinuhe**

*Marcus Vinicius Carvalho Pinto (CHAM)*

The Tale of Sinuhe is most of all an Egyptian tale, written by Egyptians and directed to an Egyptian audience. During Sinuhe's flight the reader is exposed to different lands, peoples and costumes. These characterizations of the foreign lands, some of them identified in literary and non-literary sources, should not be taken as a source to understand socio-cultural relationships in Asia, but as a metaphorical literary device to show the transformation of the main character in an outlander, in a foreign land.

The tale shows the transgression of Egyptian values, however, as it develops, the notion of native affiliation is reinforced, as well as its emphasis on the protagonist's social identity. What it reveals is the individual confronted by himself. Despite all the estrangement that "a Delta man seeing himself in Elephantine" could feel, any Egyptian reader would identify himself with the protagonist, recognizing him as an equal.

The aim of this paper is to analyse The Tale of Sinuhe as a cultural text, exploring both its normative and formative sphere. It as well aims to explore the role of cultural memory as the connection between the individual and its community in the development of social identity, during the Middle Kingdom.

**The Memnon Colossi: A Summary of its History through Time**

*Bárbara Rodrigues (CHAM)*

Built during a reign known for its attention to the Arts, the colossal statues known as Memnon Colossi were part of Amenhotep III's mortuary temple. However, these sculptures gained popularity centuries later, in the Roman Epoch, receiving visitors from various points of the Ancient World.

Amenhotep III's mortuary temple disappeared shortly after his reign. On the one hand, the building was partly destroyed by an earthquake in the thirteenth century B.C., and on the other, what remained of it was used by the pharaohs of the nineteenth dynasty to build their own mortuary temples.

In this paper we wish to demonstrate how a symbol – in this case, a statue representing a king of the eighteenth dynasty – can be “usurped” and reused later in time. The appropriation of one of the statues occurred in the Roman Period after another earthquake made alterations to its structure, causing it to produce sound. The noises that came out of the sculpture were perceived as a manifestation of the divine and eventually it was associated with Memnon, a roman hero that died in Troy. Thus the name by which we still call the colossal statues today.

The statues that once had the magical function of protecting the pharaoh’s temple were by the time of the Romans a pilgrimage site, where people came to witness the mystical phenomenon and engrave a sign of their presence on the statue itself, attesting their communication with the divine.

### **The dissemination of Egyptian cylindrical amulet cases and oracular amuletic decrees in Mediterranean**

*Jessica Santos (CHAM)*

Ancient Egyptians developed a diversified set of magical mechanisms for child protection. Among amulets, we can emphasize two kinds of objects which have some physical similarities and that were to be used suspending with a string in the neck: the cylindrical amulet cases and the oracular amuletic decrees. The former had a cylindrical shape, although its exterior decoration could differ. Being hollow, it could contain inside amulets, garnets, and possibly papyrus. The latter consisted in small papyrus rolls which contained divine promises of protection towards several perils, which were kept inside cylindrical casings.

The aim of our communications is to make a comparison with artifacts found in Mediterranean regions which contain representations of Egyptian deities and which inscriptions aim to imitate, albeit unsuccessfully, Egyptian writing. Thus, we intend to perceive if there was a dissemination of Egyptian models among Mediterranean civilizations.

### **«As far as the upper sea»: The Middle Assyrian kings and the significance of Mediterranean.**

*Diogo Paiva (CHAM)*

At least since Akkadian period the Mesopotamian rulers were drawn to the Mediterranean, the “upper sea”. It was the final frontier whose control allowed kings to repeat the mythical deeds of Sargon of Akkad (c. 2340 BC), who accomplished the first unification of Mesopotamia.

During the second half of 2nd millennium BC, after gaining control of the Upper Tigris and Euphrates Assyria paid attention to its old southern enemy, Babylonia. However, the Mediterranean was still on its horizon, both symbolic and strategically. At same time, New Kingdom of Egypt and Hatti were battling for the dominance of the oriental Mediterranean coast.

Facing these two major powers, Tukulti-Ninurta I (1243-1207 BC) addressed the Mediterranean issue in a more subtle form, by trying to strengthen the ties with Ugarit and other Syrian cities. A century later, Tiglath-Pileser I (1114-1076 BC) was favored by the fall of Hatti and the Egyptian retraction, which allowed a more direct approach. Phoenician cities were conquered and the king promenaded through the Mediterranean sea. Soon after his death the Assyria kingdom entered a fast decline bestowing the “Upper sea” to its unreachable character, which lasted until the Neo-Assyrian Empire.

By analyzing royal inscriptions and other written sources we aim to identify the ways Middle-Assyrian kings acted upon the Mediterranean and its symbolic value, promoting a discussion about possible similarities with other Near-Eastern rulers.

### **Between multiple and one: the journey towards monotheism in Mesopotamian Divine Feminine**

*Isabel Almeida (CHAM)*

The Judeo-Christian worldview is considered one of the most emblematic of the multiple roots for Western Civilization. It was born on the oriental Mediterranean coast, a place where different people from all over the Ancient Middle East met and exchanged on many levels. On what concerns religious thought, we can claim that these groups share a somewhat similar metaphysical horizon: the cosmos was created and commanded by the numen, which was, therefore, present in every single life form, object, act, word.

The numen was understood in different forms and by different names depending on the context, but a common trait can be identified: the polytheistic framework. However, during the 1st millennium BC something changed: the belief in a single deity arose, leading to a cultural revolution in religious behavior and thought. But was this a complete and radical novelty? Certainly not. We can trace a trend in the West Semitic and Mesopotamian communities, as well as in Egypt, throughout the 2nd millennium BC, characterized by the exaltation of the chief god (Marduk, Aššur, Amon). These different but similar religious experiences left their print on the minds of those who “created” monotheism.

With this paper we will present another stream: the cult of Ištar, a goddess who sustained a ruling position on Mesopotamian pantheon, throughout time and space. More than revisiting Max Müller pathway on henotheistic role for the formation of Judeo-Christian monotheism, we aim to contribute to the scientific discussion concerning the religious interchange and dialogue in the Mediterranean.



### **Prophecy in the Ancient Near East: ideological and religious perspectives**

*Francisco Caramelo (CHAM)*

Prophecy is a phenomenon which is characteristic of Semitic religions in the ancient Near East, namely of Mesopotamia and Biblical Israel, reflecting a certain concept of divinity and its relationship and communication with man. We will study prophecy as an important part of these pre-classic religions, analysing its convergences and its specificities. The prophetic text is another dimension of the phenomenon. The literary dimension of oracle will have an important impact on prophetic literature production, a significant part of corpus and of theological structure of the so-called monotheistic religions.

Prophetism is an important feature concerning religions from ancient semitic world expressing man's anxiety toward his fate. Similarities between biblical prophecy and mesopotamian prophecies (Mari and Assyria) are obvious and we may consider a general phenomenon with common features. It is mainly communication between god and man and we must differentiate the oracle from the text with its theological characteristics and developments.

But prophecy is also a phenomenon that reflects an ideology and political thought. We are going to analyse the religious and political and ideological perspectives of prophecy in the ancient Near East.

### **Dialogues on friendship: Cicero (1st century B.C.), André Rodrigues Eborense and Matheus Ricci, S.J. (16th century)**

*Maria do Rosário Laureano Santos (CHAM)*

In 44 B. C. Cicero wrote *Laelius De Amicitia*. Since Roman times and throughout the centuries, this little work about friendship has inspired many authors in different perspectives, either as a whole or divided in small sentences, called *sententiae*, which could be organized in anthologies on the theme of friendship. In the 16th century the Portuguese André Rodrigues Eborense (1498-1573) prepared two anthologies of *sententiae* and, among other classical works, he used *Laelius De Amicitia* for the theme of friendship. These two Portuguese works would be the fount of inspiration for Matheus Ricci, S. J. (1552-1610), to write his book *On friendship in Chinese*, as a gift to the Chinese Prince Jian'an, Qian Zhai.

In this paper we aim to study the common *sententiae* used first by Cicero and used later by André Rodrigues Eborense and Matheus Ricci, S. J., in different times and in different social contexts as one of the highest human and universal values between two human beings.

### **The Gnomon of Idios Logos - Roman rules for Greek culture in Egypt**

*Ronaldo Pereira (CHAM)*

After the Roman conquest of Egypt by Octavian Augustus, the country underwent a radical social reformulation. Aiming the preservation of "pure Greek culture" in a supposedly "degenerated environment", the Roman administration of Egypt imposed a series of rules to establish some sort of cultural purge. The Gnomon of Idios Logos (Office of Special Issues) was in charge of the supervision and administrative punishment of any transgressions.

However, how to explain that Roman perception of a Greek-Macedonian cultural degeneration? Why Greeks in Egypt never considered themselves less Greeks under their own eyes? This is a debate on the process of formation of a cultural identity and the way the ‘Other’ interact with such construction.

Thus, the list of rules for the right behavior dictated by the Gnomon of Idios Logos will be used as key-point to promote a debate on the Roman look over the Hellenistic civilization developed in Egypt.

### **The Alexandrian Isis: tradition versus adaptation In ancient Mediterranean cult dynamics**

*José Sales (Universidade Aberta)*

The cult of the Egyptian goddess Isis crosses over all Pharaonic history up to Ptolemaic period, when it became one of the main deities of Alexandria. In the capital of the Ptolemies, the old Osiris-Isis couple of the multimillenary pharaonic tradition gave way to the inseparable duo Sarapis-Isis. Although without a shrine in the temenos of the Serapeum, Isis had several temples in the island of Pharos and in the islet of Lochias.

While maintaining its traditional attributes of nursing mother goddess (Isis Lactans), Isis is the protective deity of navigation and of sailors (Isis Pelagia and Isis Euploia). She was also depicted either in a traditional way or with new imagery with Greek garments (chiton or peplos and himation).

Transcending Nilotic borders and spreading throughout the Mediterranean, the cult of Isis was the subject of multiple processes of assimilation and appropriation. The Mediterranean Isiac diaspora cult points out to a new level of worship: the transformation of an Egyptian goddess, with a local referent, into a universal goddess.

A most important issue in this dialogue between civilization, which the cult of Isis allows, is to better understand how its coexistence in time (several centuries) and space (different regions) has shaped the iconographic and symbolic images as well as ritual codes and mythological imaginaries that highly diversified communities had about the ancient Egyptian goddess.

Furthermore, numerous aretologies or laudatory texts on the Isiac diaspora have allowed us to identify the image that the faithful outside Egypt had of the goddess, its attributes, its functions and its mythological story.

### **Mediterranean cultural exchanges in Apuleius’ “Metamorphoses”**

*António Manuel de Andrade Moniz (CHAM)*

Located in Greece, this Milesian novel accounts, in the first person, the adventures of Lucius, changed in a donkey. Persecuted by the goddess Fortune, he is submitted to several probations till he gets Isis’ mercy, the Egyptian goddess, who gives him back the human body. Then Lucius consecrates himself to the Goddess. He will be her priest in Rome, integrating the Postphorus’ college and the quinquenal Decurion’s group.

### **The Mediterranean: a sea uniting different worlds**

*Leonor Santa Bárbara (CHAM)*

By the end of Hellenistic age the Greeks developed a new literary genre: the novel. At least five of these novels arrived to nowadays. These are simple stories, whose main characters are usually a young couple, who fall in love with each other. Yet, a series of circumstances take them apart, travelling around the Hellenistic world, suffering all sorts of adventures, distresses and even harassment until they meet again and live happily for ever.

This genre illustrates, on the one hand, some of the policy of Alexander, when he built his empire: the cultural unity of Greece, Macedonia and the other Hellenistic Kingdoms. But, on the other hand, it illustrates the difference between Classical and Hellenistic Greece. It also constitutes a way of telling the readers about the different habits of people living around the Mediterranean.

This paper intends to show how relevant Greek novel can be as a way to describe Greek life in the Hellenistic age.

### **P02 Closing the door on globalization: cultural nationalism and scientific internationalism in the 19th and 20th centuries**

*Convenors: Fernando Clara (FCSH, Universidade Nova de Lisboa); Cláudia Ninhos (Instituto de história contemporânea-Faculdade de ciências sociais e humanas)*

*Sala 43, Edifício B2, Piso 1: Thu 16th July, 09:30-11:00, 11:30-13:00, 14:30-16:00, 16:30-18:00*

Focussing mainly on the second half of the 19th-century and on the first half of the 20th-century, the panel will discuss the internationalization of science, the nationalization of culture, as well as the tensions and dialectical interactions between both these movements during that period.

### **World Projects. German Approaches of Standardizing Language, Currency and Thinking before WWI**

*Markus Krajewski (University of Basel)*

Before Google and globalization, big-thinking Germans tried to bring the world closer together: In my talk I will explore a neglected part in the history of globalization by examining a selection of large-scale projects that, at the beginning of the twentieth century, shared a grand yet unachievable goal: bringing order to the world. I will show how media, technological structures, and naked human ambition paved the way for global-scale ventures that created the first “world wide web.”

I will discuss the late nineteenth-century networks of cables, routes, and shipping lines—of junctions, crossovers, and transfers—merged into a “multimedia system” that was both, a prerequisite and an inspiration for conceiving a project with a global range. By example of the German chemist and natural philosopher Wilhelm Ostwald, who spent years promoting a “world auxiliary language” (in advocating for Ido, together with Louis Couturat), a world currency, and a globally standardized paper format (nowadays known as DIN A 4) as the basis of all thought, I will show how Internationalism was conceived as a result of certain media networks.

**In Search for Global Simultaneity: The Rise and Fall of the International Glacier Commission in the Age of Nationalism, 1894-1930**

*Franziska Hupfer (ETH Zürich)*

When meeting in Zurich in 1894, the International Congress of Geology set up a committee to encourage observations on glaciers around the world. Scientists studying in Europe had detected astonishing simultaneities in retreat or advances of glaciers. Regular world-wide surveys should now provide answers to the questions of uniformity and causes of glacier changes on global level. The initiators of the global monitoring project pursued a commission composed of one representative per glacial country. However, the members finally were mostly European and North American scientists. Their task was to collect observations for annual international reports. No standard monitoring rules were defined, since the commission considered the established methods in various countries to be too different. This procedure resulted in nonuniformity, but it helped to recruit a large number of correspondents involved in diverse national monitoring systems. The project expanded until World War I that set an end to cross-border cooperation. Not a single international glacier report was published between 1915 and 1930.

The history of the International Glacier Commission provides an opportunity to discuss the complex relation between global knowledge production and cultural nationalism. Using the example of Switzerland, my paper analyzes how the nationalization and internationalization of science were inextricably intertwined. The involvement in the global network allowed Swiss scientists to gain international reputation and to promote glaciers as the nation’s most prestigious object of scientific research. Looking at nationalization from the perspective of entanglements gives way to its reinterpretation as a process that partakes in globalization.

**Clearing ‘poisonous clouds’: the ambivalence and impact of mediating approaches in international chemistry after the First World War.**

*Jorrit Smit (Utrecht University)*

From propaganda to poison gas, from fertilizer to fuel: the mobilization of scientists in the First World War manifested a concrete conflict between the alleged universality of scientific knowledge and the particularity of patriotic politics. International scientific communities, and the blooming knowledge network of chemistry in particular, were severely disrupted by the ‘chemists’ war’. The antagonism substantialized in the exclusion of Central Power chemists from international organizations and the publication of rivalling atomic weight tables.

Still, chemistry was the only scientific discipline to achieve full restoration of its international community before the 1930's. How were the 'poisonous clouds' of the war dissolved in the knowledge network of chemistry? The special importance of chemical 'mediators' from neutral nations is investigated in this paper. By comparing the approach, motivation and reception of Swedish (S.A. Arrhenius) and Dutch (E. Cohen) attempts it is clarified how 'neutrality' was fueled not only by internationalist ideals but also by cultural nationalism. Both mediators relied on the informal revival of pre-war personal networks of which Cohen's 'International Reunion of Chemists' (Smit, 2014) is an early example. The presentation and reception of such events was commonly larded with nationalistic rhetoric. It was the progression from a personal to a practical approach that distinguished the Dutch from the Swedish mediating mission. This proved more fruitful than the intellectual approach of e.g. the American chemist W.A. Noyes. The role of the neutral mediators in the successful rebuilding of international chemistry demonstrates the harmonization of internationalist endeavors with national pride.

### **A History of Knowledge on Mountains and Woods Transnational academic discourses and transfer practices, Germany and the U.S. (1750-1950)**

*Swen Steinberg (University of California, Los Angeles)*

As a result of the economic crisis after the Seven Years' War and the take-off of industrialization in Germany, new scientific disciplines were established: the modern forestry and the mining science. Both disciplines experienced rapid international expansion. Following the 'German' paragons, schools and colleges were founded – first in Europe and later in the U.S. - where the 'use' of nature as well as sustainability concepts were taught and disseminated. The paper aims to investigate these processes at three different levels: First, transfer and modification of knowledge on the use of nature between German-speaking countries and North America will be analyzed. In particular, the paper will analyze the effect of those individuals who deliberately transferred 'German' ideas about the use of nature and who put them to use. It will also be studied where the corresponding concepts were applied successfully. This exchange is seen as a two-way process. Second, the paper will investigate associated discourses on the use of and the knowledge on nature and natural resources in the 19/20th Century (e.g. notions of nature of German and British Romanticism. Third, the paper aims to compare different parties that were involved in the process: The development and implementation of academic concepts for the use of nature in forestry and mining academies entailed the formation of a functional elite (foresters, forest botanists, mining engineers). It is likely that such a professionalization caused conflicts, e.g. between academically qualified experts and practically active 'players'.

### **German-Portuguese Academic Relations and Cross-cultural contacts**

*Cláudia Ninhos (Instituto de história contemporânea-Faculdade de ciências sociais e humanas)*

In January 1929 the Portuguese Government founded the National Board of Education (Junta de Educação Nacional) in order to support the Portuguese research activities by sending scientists and academics “to foreign centres of the highest culture”, so that they could take part in “the worldwide movement of intellectual cooperation”. Since then, Germany became one of the most important destinations for Portuguese scholars.

This paper seeks to address the transfer of knowledge from Germany to Portugal by focusing on the academic careers of Portuguese scientists in that country.

### **“Study with doubt and carry on through Faith” - Agronomic research during the Estado Novo**

*João Pedro Rocha Joaquim (FCSH-UNL)*

Since the 18th century Portugal’s economic gap with the rest of Western Europe has been partially attributed to an inadequate agrarian structure and its inability of technical modernisation. By the late 19th century the creation of agronomic research institutions was part of several modernisation efforts attempted in order to exceed that perceived handicap. The Estado Novo (New State) regime, officially implemented in 1933, made renewed attempts to ameliorate this matter proposing further reforms. The Estação Agronómica Nacional (EAN / National Agronomic Station) was created in 1936 by initiative of the Ministry of Agriculture Rafael Duque, as part of a wide range of structural agro-economic reforms which emphasised the importance of scientific research. This initiative had both supporters who shared reformist ideas and detractors who opposed alterations to the status quo or considered the matter irrelevant.

Science, particularly experimental research, was seen as essential for the economic development of the country and an independent institute, solely dedicated to agronomic research, was deemed more capable of achieving good results than higher education institutions. The dichotomy between basic and applied science was also an important matter of debate, which the EAN’s first director, Professor António Sousa Câmara, a keen writer of science communication to the general public, would explore frequently.

There was also a moral/ideological dimension of the work done at the experimental station where a determined set of values, as the importance of hard work or the dedication to the Nation, were encouraged.

**Scientific and technological (inter)nationalisms: three Iberian cases**

*Jaume Valentines-Álvarez (Faculdade de Ciências e Tecnologia, Universidade Nova de Lisboa); Ana Paula Silva (Faculdade de Ciências e Tecnologia, Universidade Nova de Lisboa); Maria Luísa Sousa (Interuniversity Centre for the History of Science and Technology (CIUHCT), Nova)*

Through the analysis of three case studies from the perspective of history of technology, we discuss the assumed contradiction between “scientific and technological internationalism” and “cultural nationalism” focusing on specific technological constructions (knowledge, practices, representations and other by-products).

Science and technology highly served to the symbolic and material constructions of the nation-states. This movement of state building through technology entangled both international and national dimensions.

Therefore, our argument is based on three Iberian cases illustrating different nuances of this entanglement: the case of the emergence of a “technological nationalism” within a broader cultural and political movement in Catalonia during the 1930s; and two cases on the role of technological networks in linking and delinking national and transnational spaces through telegraphs and roads in Portugal from the late nineteenth century to the early twentieth century.

**“Mon Cher Ami”: Curators, Archaeological museums and the formation of an international knowledge transfer network”**

*Jason Young (McGill University)*

The nineteenth-century coordination of scientific activities is most visible in the emergence of international congresses. These congresses reveal the paradox of nineteenth-century science: its simultaneous internationalization and nationalization. Archaeology, and anthropology – collectively the field of prehistory – stand out from their natural science counterparts for their importance to the formation of national identities. Museums were key sites for the institutionalization of these disciplines, yet the focus of scholars on the imperial and nationalist impulses behind the development of national archaeology and anthropology overlooks an important aspect of their curator’s interactions. Robert Fox and George Weisz have argued that there is a “need integrate the study of institutional structures with some serious account of the lives and motivations of individual scientists and the informal networks in which they worked.” As Nelia Dias has noted, museums were key sites for the institutionalization of these disciplines, yet the focus of scholars on the imperial and nationalist impulses behind the development of national archaeology and anthropology overlooks an important aspect of their curator’s interactions. This paper takes up the call to explore these connections in looking at CIAAP and the function it served in connecting and shaping archaeological and ethnographic museums by forming an international knowledge transfer network among their curators. Using an original database of the Congress’ members and their occupational and institutional associations and supported by an analysis of curators’ correspondence I demonstrate the importance of the CIAAP in the building of an international knowledge transfer network.

**Nation-building with images. Photography, ethnography and the construction of Jewish identities**

*Olga Osadtschy (University of Basel)*

The ethnographic expeditions of Salomon Ansky in 1912 and 1913 were quests for new foundations for Jewish life and Jewish art in the Russian Empire. Travelling the pale of settlement with photographer Salomon Iudovin and musicologist Michael Engel, Ansky sought to collect as many impressions, artefacts and folkloristic detail as possible to take back to St. Petersburg. Here, in the “laboratory of modernity” as Karl Schlögel puts it, the assimilated, cosmopolite Jews of the Empire were to be reminded of their religious and cultural roots. Preoccupied with the possibility of Jewish traditions disappearing due to assimilation, scholars worldwide engaged in similar endeavours.

The paper will be focusing on the photographic work of Salomon Iudovin and the tensions that arise from it. Human or not, the objects of ethnographic interest have to stay where they are in order to justify the ethnographer’s endeavours. The use of modern technologies (photography and phonography) proves to be a *pharmakon*, means of conservation and of destruction at the same time. Just like the religious artefacts collected in the field, the inhabitants of the Shtetls were transformed into mobile objects. Their destination: The first Jewish Museum in St. Petersburg. They all became part of a ‘nation-building’ process that relied on contemporary media practices.

A close reading of the visual and textual archive material will show how Jewish identity figures as diasporic and therefore global issue and as highly normative ‘*dispositif*’ for national thought.

**Relocating Knowledge: From International Science to National Philology to National Science**

*Fernando Clara (FCSH, Universidade Nova de Lisboa)*

C. P. Snow’s bipolar thesis of the “Two Cultures”, and above all his apology for a scientific turn in education, found a fertile ground to flourish in the Post-World War era. Not surprisingly, as World War II had been won in a Physics Lab, rather than in the classical battlefield.

The paper will reconsider Snow’s thesis from a historical point of view. It will trace the tensions and dialectical interactions between these two networks of knowledge from the late-18th century to the mid-20th century focusing mainly on one of the premises that underlies Snow’s arguments: the gap between a universal, international and progressive endeavour like Science, and a parochial, national and conservative Culture, which, according to Snow, is at the very base of the Humanities.



**The debates on educational reform and the narratives of the national past: National Education Leagues as actors in the process of cultural nationalization in France, Belgium and England (1870-1900)**

*Christina Reimann (Humboldt-University, Centre Marc Bloch, Berlin)*

This paper studies the nationalization of culture from an actors' perspective: It considers the National Education Leagues in France, Belgium and England as having promoted this process by their very foundation as well as by their stance taken in the debates on national education. Through an analysis of the Leagues' statements – the associations fought for national, public and secular education – I will analyse the relationship between cultural nationalization, the creation of national education systems and the discourse producing “national-history narratives”. I want to show that the production of “national-history narratives” was a pillar of both cultural nationalization and national education which were also mutually entangled – and that the National Education Leagues as representatives of the bourgeois civil society took an active part in these processes. The Leagues mobilized and constructed the narratives of national history in two ways: first to support their arguments in favour of national education and against a privately or church based system; second by designing the curricular of national education including lessons on “national history”. Analysing how the Leagues conceived “national history” and how they used this narrative to foster their claims for national education will elucidate how the dynamic of cultural nationalization was urged by organized social actors. However, taking into account that the Leagues were transnationally connected with each other and that they developed their argumentative strategies out of transnational transfers suggests that cultural nationalization as represented by national education and the narratives of “national history” was also the product of transnational transfers.

**Cultural Nationalism in the Global South: The Case of Early Twentieth-Century Argentina**

*Jeane DeLaney (St. Olaf College)*

The rise of cultural nationalism in early 20th Argentina represents a fascinating example of how societies on the receiving end of 19th globalization responded to the challenges posed by an externally produced modernity. With the advent of new technologies that allowed for improved shipping and transatlantic communications, the country became Europe's foremost supplier of beef, grains and wool. The resulting export boom made Argentina a preferred destination for both British capital and millions of Europeans, and rapidly thrust the country into the modern age. These changes provoked a strong reaction from a new generation of Argentine intellectuals known as the cultural nationalists, who called for the defense of lo argentino and the protection of the country's supposedly authentic cultural values. In doing so, they launched a cultural movement that had a broad and enduring impact on how Argentines understood their nation's identity and its place in the international arena.

This paper will explore the key tenets of early- twentieth-century cultural nationalism, including: the rejection of 19th positivism, which the cultural nationalists saw as an imported, scientifically-based philosophy at odds with the supposedly inherent idealism of the Argentine people; the celebration of the Argentine “folk,” with a particular focus on the nineteenth-century creole “gaucho” or cowboy; the call for the cultivation of an authentically national literature and art that would reflect the supposedly unique character of the Argentine “soul;” the rejection of universalism and the Romantically-inspired belief that each nation formed a distinctive ethno-cultural community.

#### **P04 Making sense of the globe between Europe, India, Russia and China**

*Convenor: Mark Gamsa (Tel Aviv University)*

*Sala 0.06, Edificio I&D, Piso 0: Thu 16th July, 16:30-18:00*

This panel addresses the circulation of ideas between East and West. The papers discuss the Jesuit-Mughal encounter in the 17th century, European views of Chinese geography in the 19th century, and Russian and Chinese uses of geopolitical terms in the 20th century.

#### **Venetian travellers, merchants and discoverers along the Spice Route during the Early Modern Age (15th-17th c.)**

*Gianni Dubbini (University Ca' Foscari- Venice)*

The topic of the Venetian travellers along the “Spice Route” between 15th and 17th century is a truly global moment of the history of the “Repubblica Serenissima”. Some of these travellers such as De Conti, Balbi, were real pioneers in the description of many of the most remote regions of maritime Asia, such as Indonesia and Burma. Others, such as Maffio Priuli, provided an attempt of ethnological comprehension, of the indigenous culture. Diplomats, envoys and spies in Lisbon at the turning of the 15th century and pioneers in many fields, the Venetian travellers were moving through a network of traders and goods of the maritime route of Asia. Without any colonial claim, they created fruitful cultural exchanges between two worlds: Asia and Europe. My proposal will investigate this complex cultural passage with the help of the travelers’ first-hand accounts.

#### **A Mirror to Govern the Globe: A Jesuit Mirror of Princes for the Emperor of Mughal India**

*Uros Zver (European University Institute)*

In 1609, three decades after their arrival at the Mughal court, Jesuit missionaries presented emperor Jahangir with a book of Advice on Kingship in Persian (Adab al-Saltanat). Written by the head of the mission, Jerome Xavier, the book followed a period of intensifying Mughal-Jesuit artistic and literary collaborations, even as Jesuit hopes for conversion faded. Produced by a mission struggling for relevancy at an Indo-Islamic court, and for an emperor in search of ever new ways to symbolically assert his pretensions of universal rule over territories far beyond the ‘borders’ of the empire, the text’s imagined geographies shed new light on our understanding of this cross-cultural encounter.

**“So Enlightened an Undertaking”: The East India Company’s Firework Display of 1834**

*Joshua Ehrlich (Harvard University)*

My paper will explore a major transition in the ideology and governance of Britain’s empire in the East, through an unlikely but revealing lens: the “Grand Exhibition of Fire Works” held in Calcutta on 10 January, 1834, for an audience of 20,000 Europeans and South Asians. The exhibition was planned to celebrate the East India Company’s new charter, a document which ended the 233-year-old Company’s commercial privileges, leaving it with the sole responsibility of governing vast territories. In the conception of the display, and in the debates surrounding it, I observe a transformation in the Company’s politics of knowledge: from that of a corporation accountable to investors to that of a state accountable to a public.

As my larger dissertation argues, knowledge was of central ideological importance for the East India Company. In response to charges of violence, corruption, and rapacity leveled by British and South Asian critics, the Company had long projected a counterweighing vision of itself as a diffuser of knowledge. Yet this vision had never been intended to persuade the body of the Company’s subjects. In a wide-ranging series of confrontations in the 1810s-20s, the Company had disavowed the existence of any “public” in South Asia competent to comment on its affairs. But the charter of 1833 made such acknowledgement necessary; and the fireworks exhibition, full of symbolism and ideological content, marked an attempt by the Company to convince just such a public of its benevolent designs.

**A Comparison between the Uses of ‘Asian’ in Russian Polemics and the Japanese Name for ‘China’ in Chinese Writing (1900s to 1920s)**

*Mark Gamsa (Tel Aviv University)*

This paper compares two historically unrelated clusters of polemical language. One is critical uses of the term “Asian” in Russian political discourse in the 1900s and 1910s. The other is Chinese usage, mostly in the 1920s, of the Japanese term “Shina”, a denomination for “China” which was by then increasingly perceived as injurious to Chinese pride. I will argue that in both cases political and cultural critique was expressed partly by recourse to geography and by adopting an outsider’s perspective – that of the foreigner, who would classify Russia as an “Asian” country and call China “Shina”. There were also differences between the two sets of terminologies, however, having to do with different understanding by speakers in Russia and China of their country’s place in the world and relation to its neighbours.

**P05 The allure of Rome: Joao V of Portugal and his Cultural Policy in the European context**

*Convenor: Pilar Díez del Corral (FCSH, Univ. Nova de Lisboa)*

*Sala 1.06, Edifício I&D, Piso 1: Thu 16th July, 09:30-11:00, 11:30-13:00*

Joao V (1689-1750) is believed to be the Portuguese Sun King. He not only put Portugal into the European politics raising its prestige to unknown levels but he also developed an ambitious artistic policy supported by huge spending in art, music and luxury items.

**Rome 1707: Joao V of Portugal and Carlo Fontana for the funeral of Pedro II.**

*Barbara Tetti (Sapienza-Università di Roma)*

In 1707, Joao V of Portugal asked Carlo Fontana to create the decoration for the funeral of Pedro II, to be celebrated in the church of S. Antonio dei Portoghesi in Rome.

Besides the apparatus that upholster the entire hall, Fontana creates the catafalque: the ephemeral structure measures a diameter of about 10m, while the canopy is suspended above 12 m high and reaches about 18m inside the dome.

The catafalque had great resonance and became the object of a print publication that will help to spread it: *Funerale celebrato nella chiesa di Santo Antonio della nazione portoghese in Roma per la morte del re di Portogallo Pietro II, anno 1707.*

The structure will be adopted in many European courts and re-elaborated within the Lusitanian and Roman worlds; it constituted a reference in the peculiar case of the catafalque of Joao V, designed by Emmanuel Rodriguez dos Santos in 1751 for the Portuguese church in Rome.

Numerous drawings of the catafalque are preserved: these allow us to understand the genesis of the project, the changes and the final definition, as well as the methods chosen for the dissemination of the work in the published text.

The several drawings show different planimetric and constructive solutions, detailed descriptions of the final structure as well as relations among sculptural elements and decorative. The drawings are full of information: the size of the structural parts, the mutual proportions of these, the positioning inside the hall, the dimensional relationships with the church, the materials and the installation methods.

Influences and relationships emerge in the funeral apparatus designed by subsequent major figures of the architectural scene; among these, the elaborations of Filippo Juvarra, Bernardo Vittone, Luigi Vanvitelli or Johann Bernhard Fischer von Erlach and Nicodemus Tessin.

**The Roman ambition of João V in Filippo Juvarra's architectural designing**

*Sandra Sansone (Università iuav di Venezia)*

Perhaps inspired by the influence of the Ancien Régime, João V too put down to architecture the key role of symbolising power. By locating and assessing the architectural designing of Juvarra in Lisbon, it can somehow be unravelled a deep relationship, a more profound consideration of Juvarra's work may in fact link him to the majestic elegance of Roman Imperial Architecture, and would not just relate him to the more immediate association with the Rome of the Popes. The aim of João V was to be considered an emperor and Juvarra's architecture reveals it.

**S'unisca il Tago al Tebro, il Tebro al Tago: Alessandro Scarlatti and the Politics of Patronage in Early Eighteenth-Century Portuguese-Roman Artistic Exchange**

*Danielle Kuntz (University of Minnesota)*

Alessandro Scarlatti's pastorale *La virtù negli'amori* was premiered on November 16, 1721, in a sumptuous performance at the Teatro Capranica in Rome. Under the careful oversight of the work's sponsor, Portuguese Ambassador André de Melo e Castro, the performance drew together the music of the well-known Arcadian composer with a libretto by Gaetano Lemer and extravagant stage sets by Francesco Galli-Bibiena to depict the dual marriages of Lauso and Lisa, mythological ancestors of the people of Lusitania, and Agave and Toante, the supposed progenitors of the Portuguese Bragança dynasty. Framing this central drama, the characters "Notte" and "Sole" guided the work to a grand climax: an apotheosis of Portuguese King João V of Bragança, and newly-elected pope Innocent XIII in Apollo's chariot of the sun.

In this paper, I analyze the implied political objectives of *La virtù negli'amori*, as well as Scarlatti's serenata *La ninfa del Tago*, which was performed in both Lisbon and Rome in the 1720s. Drawing on the work art historian Susan M. Dixon, I focus especially on examining the symbols of light/dark utilized in the allegorical representation of the Portuguese king and court, who actively fashioned himself a "Sun King" in the manner of France's Louis XIV in this period. In so doing, I posit that such imagery in Portuguese-sponsored musical spectacle worked simultaneously with the visual arts to articulate a Portuguese "self-mythology"—a growing myth of Portugal's cultural relevance, wealth, and power in early eighteenth-century Portuguese-Roman politics

**A taste of Rome in the Library of Mafra's Royal Convent and Palace**

*Master Ana Celeste Glória (Instituto de História da Arte - FCSH)*

The Royal Convent and Palace of Mafra was built in the eighteenth century by order of King John V (1689-1750). The building covers almost four hectares, and includes a Convent, Church, Palace, gardens and a Game Reserve. Mafra's complex was enriched with fine pieces of art commissioned to the most important Portuguese, French and Italian masters. In fact, the major artistic influence came from Italy, especially from Rome, due to the presence of Roman artists in Mafra.

The allure of Rome is also visible in Mafra's Library 36.000 book's collection. During John V kingdom, Royal Libraries were incremented with important foreign press books and manuscripts that King John V commissioned to its ambassadors in London, Paris and Roma. From this Italian city were sent to the Portuguese court, besides the artistic objects, a diversity of history, religious, civil, law, geography and artistic books. The Mafra's Royal Convent and Palace Library was one of that Royals Libraries that was enriched by King John V patronage. After analyzing the library's collection, we found books about Rome that were bought and pressed or not in that city, and that demonstrated the interest by the roman history, society, culture and art. The aim of this paper is to give to public knowledge the allure for Rome through the study of Mafra's books collection emphasizing in particular the presence of art and architectural treatises that contributed to the circulation of artistic knowledge.

**Fingerprints of the kings sculptors - A closer look at the Bozzetti for the Saints in the Basilica of the Palácio Nacional de Mafra**

*Iris Haist (Staatsgalerie Stuttgart)*

The complex of the royal palace in Mafra, built by the Portuguese king Dom João V, and its basilica with the gigantic series of marble statues by the most famous Italian sculptors of his time is well known to art historians. As a real museum of seventeenth century Italian sculpture, the marbles were often analysed and mentioned in several studies on this subject.

Now it's time to take a closer look on the Terracotta-Bozzetti existing in the museum of the Palácio Nacional de Mafra to find new answers to old question. Nothing is closer to the hand of an artist than his preparing drawings and models, which were always the masters business. Of a total number of 58 statues, 27 Bozzetti are conserved – 17 of the shown saints are signed and often dated in the marble version, 10 are not.

While the marble is carved perfectly, the clay gives us a deeper understanding of the working praxis and shows us the fingerprints of the sculptor himself. The Bozzetti are telling more than just helping us with the attribution. The Bozzetti were produced and send to Mafra for being proved and given the kings blessing. Changings within the form or the iconography were ordered by Dom João V himself.

In this talk I would take a closer look at the conserved preparing models, analyse the artists fingerprints which they left in the clay, compare them and find out what they can still tell us about the artists and the kings vision for one of the world's biggest sculpture projects.

**The last ambassador of John V in Rome: Manuel Pereira de Sampaio (1691-1750), diplomat and collector**

*Teresa Vale (Faculdade de Letras da Universidade de Lisboa)*

Manuel Pereira de Sampaio (1691-1750) was the last and also the most roman of the ambassadors of Portugal in Rome during the reign of John V. The approach made in this paper to this very interesting personality will present him not only as a diplomat – and a particularly able agent in commissioning and buying works of art for his King – but also as a collector himself.

During the decade Sampaio performed the role of ambassador (1740-1750), commissioned in Rome a large number of important works of art: paintings, sculptures, silver and even an entire chapel (the chapel of St. John the Baptist of the church of S. Roque in Lisbon). Among his commissions, made in the name of the king of Portugal, we shall focus in a very particular one: the replicas, in their real size, of 3 of the altars of the basilica of St. Peter in Vatican. In fact, John V emulation of Rome went to the point of copying the religious ceremonial in great detail, so in Lisbon the Patriarch should celebrate the mass exactly as the Pope himself did it. These altar replicas were the perfect scenario to rehearsal or even stage such performances.

But Sampaio was also an art collector and we can learn about his artistic interests as collector through his will and the legacies he established in that document, that I shall discuss

**Drawing in Rome at the time of João V of Portugal (1689-1750): sketchbooks by João Glama Ströberle (1741-1742) and his Roman mentors**

*Sabina de Cavi (Universidad de Córdoba)*

This essay will focus on drawing techniques and drawing style in early Settecento Rome. Three sketchbooks by João Glama Ströberle (1708-1792) preserved in the Special Collections of the Getty Research Institute in Los Angeles (acq. num. 2009.M.41, 2009.M.42, 2009.M.43) demonstrate that Portuguese and Spanish painters trained in Rome in three major categories of painting, all based and tuned on appropriate drawing techniques: landscapes, portraiture, and mythological painting.

Analizing the way Stroberle alterned different medias for different themes, I will draw some conclusions on his Roman training in major workshops, in particular in the studios of his teachers Marco Benefial (1684-1764), with whom he trained for seven years, and Agostino Masucci (1691-1768) who ended up being the most coveted italian painter in Portugal at the time of King João V (1689-1750).

The essay overall aims to prove that apart from being a primary resource for the study and the measuring of classical antiquity, the residency in Rome was really considered by the Iberian masters as the occasion learn how to draw: and thus overcome the more traditional training based on the study and copying from foreign prints. The essay also aims to offer a space to discuss the importance of drawing and drawing style in the academic and social milieu of early Settecento Rome.

**P06 New frontiers, new spaces: Africa and the circulation of knowledge, 16th -19th centuries**

*Convenors: Eugénia Rodrigues (Instituto de Investigação Científica Tropical); Mariana Candido (Notre Dame University)*

*Multiusos 2, Edifício I&D, Piso 4: Thu 16th July, 09:30-11:00, 11:30-13:00, 14:30-16:00, 16:30-18:00*

This panel assesses the state of the debate on production and circulation of knowledge in Africa, offering new conceptual tools and approaches. Our goal is to discuss knowledge construction and exchange within and about Africa, stressing the central role played by African actors.

**“Supporting the strength and condition of the slaves”: Drugs, labor, and knowledge circulation in western Central Africa and the Atlantic World, 1500-1940**

*Chris Duvall (University of New Mexico)*

Laborers have long used drug plants to cope with social, cultural, and environmental marginality. The historical processes through which drug knowledge circulated are often poorly understood, reflecting the subaltern status of users and stigmatizations of drug use.

During 1500-1940, laborers in western Central Africa used several plant drugs, particularly Cannabis, the source of marijuana. Scholars have asserted that Cannabis drug use was “African” knowledge that entered the Atlantic World via slavery. Problematically, scant historical data support this assertion, which parallels racial stereotypes of drug use. Instead, this paper argues that Cannabis drug use arrived in western Africa with merchant capitalism, and that drug knowledge circulated within labor, not ethno-linguistic, institutions. First, sailors on Portuguese ships from the Indian Ocean introduced drug Cannabis to coastal Angola and elsewhere (1500s-1600s). Second, commercial slavery increased east-to-west overland migration in Central Africa (1700s-1800s). Some enslaved migrants knew of drug Cannabis from East Africa, and slavers provided the drug to slaves during transport; hard laborers in western Central Africa adopted the drug more generally. Third, after abolition, indentured and forced laborers carried drug knowledge widely, reflecting colonial geographies of labor supply and demand (1830-1940). Finally, Portuguese Angolan planters and merchants developed commercial drug trades to supply former slave populations around the Atlantic (1860s-1910s). Thus, drug Cannabis use is “African” only because Africans demographically dominated underclasses in racially segmented labor regimes. Portraying Cannabis drug use as “African” inappropriately conflates cultural and social knowledge transmission.

**Constructing ignorance about Angolan “pemba” and “encaça”: a study on how colonial knowledge depends on the active forgetting of local lore.**

*João Figueiredo (University of Coimbra, Faculty of Letters)*

As William Pietz made clear in his influential study of the “fetish”, from the mercantile age onwards the creation of commodities depends on the stripping of objects from local orders of knowledge (or symbolic meaning systems), effectively promoting the ignorance about their cultural backgrounds in order to turn them into “standard” trade goods. Londa Schiebinger’s “Plants and Empire” expands on this theme, by narrating an event which takes place simultaneously with this “commodification”: the birth of “modern” scientific botany, based on “binomial nomenclature” and the forgetting of local epistemic contributions and social usages of plants. Finally, one can affirm that when African legal systems and cultures finally came under the scrutinizing gaze of western male scientists and scholars, it immediately became apparent to them that these social constructs needed to be “pruned” in order to be of any administrative use – Africans were deemed incapable of producing abstract concepts and (utopian) laws untainted by politics. Objects situated outside of culture; plant names that were purely arbitrary symbols; abstractions untainted by local idiosyncrasies: these were then the stuff of colonial (appropriation) dreams. Manufacturing them, nevertheless, proved to be a Sisyphus like toil, as old knowledge often uncannily resurfaced. This paper will focus on the history of two examples (“pemba” clay and the “encaça” bark), which provide a nexus between commodity creation, scientific epistemology, and abstract legal conceptualizing, while demonstrating how the production of ignorance (or “agnotology” following Londa’s lead) about them was instrumental in fixating their value in a colonial context.



**The Entanglements of Imperial Medicine: Episodes from the Gulf of Guinea, 1480-1900**

*Hugh Cagle (University of Utah)*

Histories of science and empire tend to portray the colonial adoption of indigenous *materia medica* as the appropriation of curative materials and the extirpation of social and cultural meaning.

My work complicates that familiar story. This paper follows a single item of *materia medica* over time, as it was swept up into imperial communication systems, crossed empires, and moved into and out of medical regimes. I show how medical meanings—ways of reasoning about medicine and the body—were stickier than we tend to think. The plant currently labeled *Crossopteryx febrifuga* first found its way into the European medical imagination at a market in Takrur near the Upper Guinea Coast in the 1480s. Already a staple of *materia medica* among free and enslaved Africans in the region, it became important as well to Portuguese and Spanish colonial medical practice in the Gulf of Guinea from the sixteenth to the late eighteenth centuries. British interest brought it to the UK's Royal Botanical Gardens at Kew in the middle of the nineteenth century, where dried specimens of it remain today. What did this curative item mean in the context of fifteenth century encounters? In what ways did that meaning change among slaves and settlers on São Tomé (under the Portuguese) or Fernando Pó (under the Spanish)? And what meaning was it invested with when British imperial agents brought it to Kew? No single medical community, and no single empire, ever managed to monopolize the medical meaning of this common tropical plant.

**Africans and the global circulation of medical knowledge: exchanges on calumba root**

*Eugénia Rodrigues (Instituto de Investigação Científica Tropical)*

Scholars have highlighted how Enlightened bioprospectors usually appreciated African botanical knowledge and skills, even when European scientists and colonial administrators conceived that Africans were unable to produce universal knowledge. Indeed, they recognized that African peoples knew how to employ plants species, and other environmental means, to healing and adopted their knowledge.

Calumba root was among multiple plants used by Africans in Mozambique to cure, which were adopted by Portuguese settlers. During the 18th century this root was traded around the Indian Ocean rim and was exported to Europe from India, enriching private entrepreneurs and colonial states. Nevertheless, calumba root was known as a commodity from India or Ceylon. In the beginning of the 19th century, scientific exchanges between networks of naturalists in diverse centers of the Indian Ocean expanded the global knowledge about calumba root and traced its origins in Mozambique.

This study examines the circulation and production of knowledge about calumba root, from its origin as a Mozambican healing construct to its incorporation into other medical practices, in India, Europe and America. As will be demonstrated, the increasing information about the plant produced by the laboratories of European modern science during the 19th century gradually erased the role of Africans from Mozambique in producing healing knowledge or underlined a negative representation of African agency.

### **The M kpo of the Dahomean kings**

*Mariza Soares (UFF/Brazil)*

Among the Fon the Ma kpo is called “anger bat”. In the Portuguese documentation it appears as “bat” (bastão). They were sent along with the kings’ emissaries on diplomatic and commercial missions, or advertising war. The contexts in which such bats appear in the Portuguese documentation over the eighteenth and nineteenth centuries indicate the relations between the kings of Portugal and Dahomey. Changes in the uses of those bats also demonstrate changes in their meaning and shape. From the nineteenth century, between the French, those bats were known as “récade”. Therefore, the chronology of bats, their names and changes are an important clue to think the change in the conception of power and use of regalia in Dahomey due to its position within the Atlantic world.

### **“Adjusting to its capacities” - ethnographic knowledge and missionary practice in Central Africa (centuries XVII and XVIII)**

*Carlos Almeida (Tropical Research Institute, Portugal)*

The baptism of the sovereign of Mbanza Kongo, which took place in 1491, sets the beginning of a long and complex relationship that left impressive marks on the historical dynamic of those african societies. Since that moment, but mostly, from the second half of the sixteenth century, hundreds of european missionaries, from several religious orders, crossed the region and produced vast literature regarding their activity on african soil. Built through defined rules, this textual Corpus exhibits rich content of information on those places’ societies and cultures, from aspects of material culture, to those most directly connected to the belief systems, forms of organization of power or conviviality modes. Far from a mere deposit of curiosities, the knowledge collected through the observation and direct experience of the religious but, also, in a large scale, via african informers, is structured in an ethnographic speech on the African, which presents him as an other culturally different, in his habits and feelings. Therefore, the ethnographic knowledge is an asserted authority that makes the methodological orientations, particularly produced by the Capucins, as pertinent as effective to the work of missionaries, building a sort of African pastoral, mindful of the specificity of the context in which they acted.

This communication analyses the guides for missionary action produced by capucins, from late XVII and early XVIII centuries, in Kongo, in order to understand the ethnographic knowledge about the africans, and how that speech simultaneously structures and legitimizes the evangelization method.

### **The role of African intermediaries in the production of knowledge in the interior of Benguela at the turn of the 19th century**

*Mariana Candido (Notre Dame University)*

African rulers and local agents shaped much of the colonial knowledge produced about territories and peoples. In the case of the interior of Benguela at the turn of the 19th century, African intermediaries informed Portuguese colonial officers about distances, political and religious systems, ethnic labels, languages, as well as trade and judicial practices despite the silence of the colonial sources on the African input.

The project of territorializing the Portuguese colony of Benguela was based on the appropriation of Central African knowledge of geography, fauna and flora, as well as political, economic, and social organization. Colonial officers drew maps, collected population demographic data, and produced reports with the intent to strengthening colonial control. In this study will explore how the ethnographical information was collected in the end of the eighteenth century – and how the territorial space was imagined. Precise boundaries were established despite the migratory nature of the population that inhabited the interior of Benguela, recreating new ways to think about the interior and the people who occupied it. For this purpose, I will analyze a series of “Notícias” produced about Benguela and its interior at the turn of the nineteenth century containing description of rivers and mountains, as well as of chiefdoms and larger states, and their religious and political systems. This study demonstrates how colonial reports were based on the knowledge and know-how of African intermediaries. Due to the weak Portuguese presence in Benguela and its interior, colonial officers relied on the African intermediaries and their information.

**Free people of colour and evolution of labour laws in Portugal and West Africa (XVIII-XIX centuries)**

*Antonio De Almeida Mendes (CHAM)*

The end of the slave trade to Europe and the progressive abolition of african slavery in Portugal and in Portugal's colonial possessions during the XVIII-XIX centuries occurred at the same moment when new labour contracts, first form of welfare states and new forms of racialization emerged in Europe. This paper discusses the interaction between these processes in perceptions and practises. A particular accent will be put on the evolution of the condition of free people of color and on the connections between Portugal, Gorée and the Portuguese settlements on the Petite Côte (Senegal).

**Two plus two equals five. Divergences in statistical production by colonial agents in early 1800's Angola**

*Patrícia Lucas (FCSH/NOVA); Diogo Paiva (CHAM)*

According to Political Arithmetic's thought the Portuguese Crown established the normative framework that would allow a more reliable knowledge over its overseas territories and a more efficient colonial administration. Thus, the statistical data collection about population, military and economic status in the colonial empire was conceived under a methodology devised by central power, using uniformed models, which would guaranty comparability. However, this process was dependent on local agents that interpreted and applied the norms in diverse ways. This diversity reflects the solutions found by these agents when problems arose while collecting, compiling and processing the data into statistical maps. One can verify that several types of errors were made in the production of these maps: calculus errors; different mathematical formulation; and transcription mistakes.

This paper results from an empirical study that addresses the divergences between what is required by the Crown and what is actually produced by local agents, in order to identify patterns. Consequently, a correlation can be drawn between the identified patterns and local authorities' mobility and qualifications.

We will base this analysis in a vast documental corpus, present in Historical Overseas Archive (Arquivo Histórico Ultramarino), which sums up over 200 maps with significant consistent data, concerning Angola's territory between 1797 and 1830.

With this recent study, we aim to actively contribute for the discussion around new methods and analytical framework on demography.

**Colonial projects, african experiences: the village of Nova Oeiras and its iron factory. Angola, the second half of the eighteenth century.**

*Crislayne Alfagali (Universidade Estadual de Campinas)*

The main goal of this paper is to analyze life and work conditions of the people who lived in the village of Nova Oeiras, especially those who worked with the iron transformation in the Royal Iron Factory of Nova Oeiras. On one hand, the factory installation was part of the portuguese colonization project in Africa, and it was related to mineralogical and scientific studies that were growing in the second half of the eighteenth century, in the context of Pombal's policies to develop the manufactories. On the other hand, it involved workers from a diverse cultural, social and legal matrix: europeans, africans, deportees, prisoners. This research aims to discuss how this mosaic of individuals, which was united by the knowledge about the iron smelting and forging, was related to the most important interests of the colonial and metropolitan authorities. The study of African techniques that were employed in the iron smelting and forging will be used as thread of analysis, since it allows to understand the disputes, conflicts, customs and traditions involving both the portuguese colonization strategies of domination, and also the forms of resistance articulated by africans.

**African knowledge in the Brazilian mining region: gold coast slaves and cultural exchange in Minas Gerais, 18th century**

*Carlos Da Silva Junior (WISE, Univeristy of Hull)*

African labor was critical in the development of the Atlantic World. Whether in villages, cities plantations or mining regions, enslaved Africans played an essential role in the economy of Portuguese America. With the discovery of gold mining in the late seventeenth century, the need for African work labor became more and more increasing. Brazilian miners demanded West Africans – introduced via the transatlantic slave trade by Bahian traders – who were supposed to be skilled workers for mines. In 1728, Luiz Vahia Monteiro, Governor of Rio de Janeiro, wrote: “the Black Minas have more reputation for that work [mining], for the miners say they are stronger and vigorous, but I believe they obtained such reputation because they are known as sorcerers [...] and they are the only who discover gold”.

Nonetheless, the connections between Brazilian slave traders and Gold Coast merchants have not been studied in depth. The proposal of this paper is to discuss the presence of Africans from Gold Coast and the introduction of techniques of mining in the eighteenth-century Brazil. It will be considered the slave trade between Brazil and Gold Coast and the cultural exchange in both sides of the Atlantic world. In doing so, this paper intends to contribute with the debate on the importance of the African background in the Americas, as described by the “Black Rice” thesis, supported by Judith Carney, Walter Hawthorne and Gwendolyn Midlo Hall, and questioned by David Eltis, David Richardson and Philip Morgan.

### **Transatlantic Tangomãos: Luso-African Merchants and Migrants in the Spanish Caribbean**

*David Wheat (Michigan State University)*

Nearly two thousand transatlantic slaving voyages to Spanish America are presently known to have been organized or completed during the sixteenth and early seventeenth centuries. A variety of under-utilized source materials generated in Spain and Spanish American port cities provides information on many such voyages, occasionally describing shipmasters and passengers as ‘vecinos of Cabo Verde,’ ‘vecinos of Angola,’ and even as ‘tangomãos’ or ‘tangomangos.’ Meanwhile, members of slave ships’ crews—some of whom were enslaved—including grumetes and sailors of sub-Saharan African or Luso-African origin. In other words, the same vessels that brought enslaved Africans also carried Iberian and Luso-African crew members and passengers who had extensive experience in Africa, and African mariners who were already familiar with the Iberian world. Drawing attention to those who arrived in Santo Domingo, Cartagena de Indias, and Veracruz between the 1560s and 1630s, this paper argues that such individuals provide a unique opportunity to analyze relationships between regions of Atlantic Africa and colonial Spanish America that were closely connected historically, but which have been treated in separate historiographies. Countering narratives that portray Iberian and African interaction in the colonial Americas as an initial ‘encounter’ between free and coerced migrants with little prior knowledge of one another, this paper argues that some aspects of early colonial Caribbean history may be best understood not as ‘creolization,’ but as ‘Africanization’: a migration of concepts, socio-economic roles, and human beings from Atlantic Africa directly to the Caribbean, facilitated and reinforced by the transatlantic slave trade.

### **Shared Knowledge among survivors of Portuguese Shipwrecks at Africa’s east coast in the 16th and 17th centuries**

*Kioko Koiso (CHAM)*

Africa’s East coast, today’s Mozambique and South Africa, was the main set of Portuguese shipwreck accounts, written in the 16th and 17th centuries. Besides the sea voyages and the shipwrecks also the ordeals of the survivors are rigorously described, especially of those who made ashore and walked all the way to the known places where they could find their countrymen for help, mainly towards Lourenço Marques. There are accounts that were written on purpose to inform on how to prevent accidents at sea or to instruct survivors on how to make the right decisions when walking along the coast. For instance, which were the locally sought metals to trade with the Africans, and which were the most secure ways to follow, as it is shown in the statement of first lieutenant of São Tomé carrack, Gaspar Ferreira Reimão, and the account of the Santo Alberto carrack from João Baptista Lavanha. However, a few narratives weren’t known back then as they weren’t published in the fascicles or, later, in the compilation known as the *História Trágico-Marítima* (The Tragic History of the Sea) published in two tomes in 1735 and 1736 by bibliophile Bernardo Gomes de Brito. In this presentation and working on printed or manuscript descriptions, we analyse the information that shipwreck survivors already knew when travelling by sea, as well as other information that was brought in through former survivors who stayed in Africa and even from Africans themselves who knew the stories of other Portuguese survivors for decades-long.

**Slave-traffic, slave traders, and knowledge in Mozambique Island (early 19th century)**

*Maria Bastião (Leiden University)*

In recent years, important contributions have been made to improve our knowledge on slave-traffic in the East African coast between the 18th and 19th centuries. Slave traders that settled in Mozambique Island have been studied regarding especially their commercial activities. It is known, for instance, that at that period slave-traders arrived to the island coming from different parts of the globe, and that there were also Africans amongst them. However, little is known, about their lives in Mozambique Island, being it either about their family and social histories or how they applied their know-how on African societies, and African trade in their own commercial activities.

This paper seeks to broaden our knowledge on the slave traders of Mozambique Island, which included Portuguese, Indians and Swahili. In order to do so, I will draw on José Capela's work, namely on his *Slave Trade Dictionary*, and cross it with a set of diversified primary sources, such as population censuses and memoirs, which will allow me to identify and characterize the Mozambican slave traders, their families and their links to the local society. In the end, it will be possible to understand how these slave traders acquired and used their commercial knowledge in the early 19th century.

**The commercialization of coffee and rubber in Angola from c. 1830 to 1900**

*Jelmer Vos (Old Dominion University)*

As the export slave trade was slowly winding down in Angola after 1830, produce traders began to develop new forms of commerce in west-central Africa. Two commodities came to dominate the new export economy in nineteenth-century Angola: first coffee and then rubber. This paper examines how European traders in northern Angola obtained knowledge of local economic resources and production systems – in this case robusta coffee and wild rubber – and how they established connections with African producers and suppliers of these commodities. The robusta coffee plant was native to this part of Africa, but little is known about the initial stages of its commercialization in the Dembos and Kongo regions of northern Angola from about 1830 onward. From about 1870, rubber was exported from Angola in ever larger quantities, eventually overtaking coffee as the colony's most valuable commodity. Unlike coffee, however, most of the rubber sold in northern Angola was tapped from creepers and shrubs several hundred miles inland from the coast, that is, in regions beyond colonial control. This often left European traders guessing about the exact origins of the product they purchased and the untapped riches existing beyond colonial horizons. This paper compares the processes – in particular cross-cultural exchanges of information – by which two natural resources, coffee and rubber, became marketable goods in Angola during the 1800s, showing how European demand and African initiative transformed the Angolan export economy after the end of the slave trade.

### **The epistemic injustice underlying international partnerships for treatment of public health crises in Africa**

*Helen Lauer (University of Ghana)*

Recent reforms proposed (e.g. by Thomas Pogge 2005, 2012 *inter alia*) to augment those WTO\* agreements (e.g. TRIPS)\* which cripple access to ‘essential’ prescription drugs in Africa appear unlikely to fulfil the aims of integrating public health issues worldwide in the post-2015 Millennium Development Goals.

Today’s global approaches to African epidemics bear some remarkable continuities with policies since political Independence and with treatment responses initiated by British colonial administrators of the Gold Coast since the 1880s—policies such as volunteerism, behaviour modification, residential segregation, and now increasingly militarized incarceration. My first hand evidence is restricted to contemporary data derived chiefly but not exclusively from Ghana; my presentation of Gold Coast colonial policy relies upon the medical historiography of Stephen Addae (1996).

Influential elites in academia and industry, comprising the global advocacy of international health rights, promote ethical arguments and development schemes that betray an uneasiness and unfamiliarity with the experiences, the expertise, i.e. the first hand knowledge of human physical conditions and acculturated interests, that these global responsibility advocates purport to serve (Martha Nussbaum 1997). I will apply Miranda Fricker’s (1999, 2014) and Elizabeth Anderson’s (2012) analyses of transactional and institutional epistemic injustices to global discourse about health. I hope to demonstrate that marginalisation of Africans’ subjective agency, hermeneutic authority, and complex systems of modern and traditional expertise contributes directly to the disproportionate burden of premature mortality and chronic morbidity on the African continent.

### **P07 Cultural exchanges in Portuguese - European and colonial - townscapes**

*Convenors: Alice Santiago Faria (CHAM); Manuel Teixeira (CIAUD-FAUTL)*

*Sala 82, Edificio B2, Piso 1: Wed 15 July, 14:30-16:00, 16:30-18:00*

The panel deals with the townscape of Portuguese urban settlements, built both in Portugal and in colonial contexts, the strategies of design and construction involved, into what extent these have resulted from processes of knowledge transfer and cultural exchanges, and their defining elements.

#### **Angra, a Portuguese new town from the Expansion period.**

*Antonieta Reis Leite (CHAM)*

Angra is a Portuguese new town founded in the Azores archipelago in the last quarter of the 15th century, when the central power improved the settlement process on these islands, regarding a new and more dynamic phase of the Atlantic Expansion.

During the 16th century, Angra became an important key point of the Portuguese urban network of the Atlantic, becoming the headquarter of the Provedoria da Armada, the institution responsible since 1522 for the protection of the Indian Route in the north Atlantic area. By the year of 1534 Angra was chosen to be the headquarters of the new Azorean dioceses, and the first settlement in the archipelago's to obtain the city title.

Nevertheless, at that point Angra was already informally the archipelago's capital, and its image and materiality must have, inevitably, expressed it.

Namely, it is important to stress how, along with Angra's exceptional urban design, which was devised and laid out according to geometrical principals, some equipments have been planned to integrate the settlement pattern, such as the church aligned with the street pattern, or the main street, the Rua Direita, a street that was planned with 11 meters wide, combining the metric system that covers the totality of the settlement pattern. Even so both this procedures were rare in the Portuguese townscape at that time, being reserved only to major urban centers in the mainland, the general plan follows the usual urban foundational program, experimented for centuries in the Christian conquest and settlement process.

### **Portuguese inheritance in the cultural landscape of São João Del Rei**

*Vanessa Brasileiro (Universidade Federal de Minas Gerais); André Guilherme Dornelles Dangelo (Universidade Federal de Minas Gerais)*

Cultural circularity reveals common traditions and similarities in the urban settlements, although characterized by hybridisms resulting from the exchanges. Some questions arise: would it be possible to verify the traces of a portuguese scholarly tradition of urban design in cities marked by spontaneous origins? Which part of this inheritance is preserved, and what is redrawn in the new world? In order to answer to this questions, we propose an analysis of the city of São João del Rei.

There, mining was decisive in the form the site was occupied. Differently from other cities, in São João del Rei mining has been done in pits, therefore associated to the existing mountain ranges in the site where major occupation has been settled, although there is a gentle profile in the opposite bank of the valley.

As a result of topography, a distended occupation, parallel to the mountain and the river, was settled. A "branchway" (caminho-tronco) was formed, an strutural axe along which monuments presented and other streets have arised. Lodged in a irregular ground, the layout is based on linearity, but not necessarily on a grid, since it is adapted to the environmental conditions.

Other significant elements constitute the cultural landscape, such as churches and its courtyards. In São João del Rei traces of this fusion between urban space and society are still perceptible in the religious traditions and popular parties that are embraced by several sceneries, organized through a perspective integration between streets, dwellings, open spaces and monuments.



**Some unique urban formation in Minas Gerais, Brazil - The city of Diamantina, space, development, cultural landscape, centralities and quotidian.**

*Celina Borges Lemos (School of Architecture UFMG, BRAZIL.)*

The work aims to inventory and characterize the Diamantina formation, integrating urbanism and architecture that make up the cultural landscape. The study presents the Portuguese contribution and some of the principles of Arts and Crafts, which integrated the circularity experiences of tradition and modernity identified through the architecture and urbanism. Its urban formation presented two structural institutions: the Church and the Monarchical State. It was left to the former the task of articulating, with the private sector, expansions of the worship buildings. At the same time, the State was assigned as the first and foremost sponsor of religious events, civic and civil constructions, and still in charge of boosting the urban economy. In this context, one can remarkably perceive the urban space as conditioned by the spheres of the sacred and the profane, aesthetically interlaced within the public and the private life. The rare formation of the Village shaped a unique urban arranging in Minas Gerais, where most of the settlements – like Ouro Preto, the previous capital – aligned along the roads. The continual paths around the old village defined some pervasive centralities, at certain points due to landform or to the establishment of business for catering and providing further support for the surrounding dwellers and travelers. The historical and cultural landscape of Diamantina – as well as other historical sites like Tiradentes and Ouro Preto – presents itself vulnerable against many contemporary challenges.

**The townscape of Santa Catarina and it's military constructions: an approach to portuguese fortress**

*Lorena Leite*

In the early XVIII century, the Portuguese Empire in America had it's territory defined by natural limits. In the southern part, the frontier was disputed by the Iberian Countries in the River Plate region. To guarantee the access to that watershed, the Portuguese had, in 1680, founded The Colony of Sacramento, a stronghold on the opposite side of Buenos Aires. The Colony has turned out into a major offense to the Spanish Crown, who saw in the initiative a way of contraband and embezzlement of silver from their colonies.

Since the foundation of The Colony of Sacramento, the southern frontier had become an issue for both Iberian Countries, once the border line of the Treaty of Tordesilhas were clearly exceeded. To insure the mastery of the territory, the Portuguese started a number of occupations among the coast – which the most important was the Island Of Santa Catarina. These occupations started with a fortress or stronghold, according to the local topography, and using local manpower and materials.

As an example of village structured around its fortress, the island of Santa Catarina presents an interesting case of the portuguese military engineering in the XVIII century. Its townscape growth from the fortress, but the defensive system was planned as a set of fortifications built to ensure the safety of the ships, functioning in a tri-angle system, not as the others standard defensive projects.

**Macau and Timor: Public works and the construction of colonial townscapes (1869-1910)**

*Alice Santiago Faria (CHAM)*

The Public Works were organized for the first time throughout the Portuguese empire in 1869. It was established that Public Works Departments would be created in all provinces, assembled in two main geographical areas: the Occidental and the Oriental provinces. Grounded in my post-doctoral research – that looks into the Public Works in the Oriental provinces (Macao and East Timor, India and Mozambique) and tries to identifying and reconstructing the mobility and circulation networks established between these territories – this presentation will focus on the particular cases of Macau and East Timor.

Placing in debate a methodological proposal on how to understand these interactions by following the different actors of this entanglement, it will put in contrast the links established between the territories of Macao and East Timor. Not forgetting their administrative interdependency, it aims display the importance of locality and transcolonial connections in the Public Works of the Oriental provinces of the Portuguese Empire.

**Late colonial portuguese city & architecture in post-colonial Africa**

*José Manuel Fernandes (Faculdade de Arquitectura da Universidade Técnica de Lisboa)*

Architecture and urbanism developed in the former portuguese colonies in Africa in the 20th century express the real value of its typological and morphological diversity, and its qualified heritage dimension in the present-day post colonial context.

Portuguese architects working in Africa, mainly between the 1950s and the 1970s, were able to create, in spite of adverse colonial administration and exploitation rules, a whole system of positive cultural, professional and architectural values.

Such were: their coherent rules regarding professional ethics; the use of adequate modern technologies, adapted to tropical needs; and their idea of being at work to serve society and to contribute to the improvement of collective and community needs.

In the present-day PALOPS countries, such aspects should be re-considered, not as old colonial concepts, but as actual and useful tools – if adapted and reinvented in present day realities, to improve and develop urban and architectural contexts, in adequate directions.

These values can and should serve today to support most of architectural /urban activity, adapted to present day needs.

**Modern Movement in Angola: A Liberating Architecture?**

*Luisa Bebiano Correia (Universidade de Coimbra)*

Angola went through a considerable westernized development from the 1940s to the 1970s. Consequently, the most relevant cities in this country, at the time colonized by Portugal, were transformed.

The work that was created during this period, by Portuguese architects, was part of the International Modern Movement; yet, its adaptation to climate turned it into “tropical modern.” By intermingling with the local culture, invoking the popular and the erudite, conveying tradition and modernity, Portuguese architects were able to build modernly, presenting a stylistic renewal adapted to local demands, thus characterizing the Portuguese presence in contemporary Africa. Modernity’s strong expression began at this time, with concrete being used intentionally and as a deliberate technique.

In a time when the Portuguese “Estado Novo” remained resistant to modern culture and its formal and constructive impact on architecture, investing in the construction industry and importing skilled technicians changed the Angolan colonial landscape, putting forth a type of architecture that displayed a “high constructive and plastic quality,” where concrete emerged as the prevailing technique.

Angola was then a territory that was available for experimenting. This architecture emerges as a scenario through propaganda documentary film, as a way of representing new values, technology, culture, and social development.

However, what was recorded in Portugal as propaganda, was eroded and abandoned during the civil and colonial wars. After that, other ways of inhabiting modern buildings, without any Portuguese control, emerged, leading us to question their formal adaptation to the Angolan local people.

### **Coastal urban networks: identifying typologies of Paran  (Brazil) and Algarve’s (Portugal) coasts**

*Mafalda Pacheco (Instituto Superior Tecnico/UL); Jussara Silva (Universidade Positivo); Teresa Heitor (Instituto Superior Tecnico)*

On both sides of the Atlantic Ocean, two shorelines, one in the northern hemisphere – Algarve’s coast (Portugal) and the other in the south – Paran ’s coast (Brazil), present urban settlements with a growing strategic importance regard to environmental, cultural and socio-economic aspects. Both urban settlements suffered an intense urban evolution during the last decades due to the increasing demand for areas of leisure and tourism.

This study search for the similarities and contrasts between these coastlines settlements by exploring three main aspects: 1) Identification of the centralities and connectivities of the coasts; 2) Characterization of the coastal urban centers through social and urban indicators; and 3) Classification of urban centers according with urban morphology and geometry.

The mains tools used are the exploratory spatial data analysis, enabling revealing results of territorial dynamics and patterns of spatial correlations between the urban centers of the two coastlines, combined with the morphologic aspects of the “Projecto Orla” (Project of Integrated Management for the Maritime Coast” guidelines (2006), to read coastal settlements’ front and to identify the main features in the occupancy mode.

The different procedures of urban centres and urban networks are defined by the complexity of dimensional, functional and spatial structures, understanding politics and contributors that defines the cities of today, providing database for further studies and urban planning.

**P08 Economic relationships between Europe and the Turkish homeland from the Early Modern age to the 20th century**

*Convenors: Giampaolo Conte (Roma Tre University); Fabrizio Filioli Uranio (Università di Pisa); Alessandro Albanese Ginammi (European University of Rome)*

*Chair: Gaetano Sabatini (Università Roma Tre)*

*Discussant: Manfredi Merluzzi (Università Roma Tre)*

*Sala 82, Edificio B2, Piso 1: Fri 17 July, 09:30-11:00*

The panel would like to analyze and compare in a long-term perspective selected examples of economic, trade and financial relationships between Europe and the Ottoman Empire/Republic of Turkey in the Early Modern Age and in 19th-20th centuries.

**The Franco-Ottoman alliance in the 16th century amidst geopolitics and trade**

*Fabrizio Filioli Uranio (Università di Pisa)*

Andrea Doria's move to take up the command of Charles V's galleys in 1528 marked the end of Francis I's dream of having a fleet under his orders, able to break the Catholic monarchy's naval hegemony within the Mediterranean. This event was ill-fated for the ruler of the House Valois, not only from a geopolitical viewpoint as regards control of the route from Spain to the Kingdoms of Southern Italy, but also because Doria, in addition to his experience as an admiral, made available his own family's coffers and those of the most important, Genoese, noble family societies in his capacity as *asentista* of the Hapsburgs. This situation pushed Francis I to seek an alliance with the other great Mediterranean Empire – the Ottoman Empire – in order to find an ally that could guarantee protection at sea from the Spanish galleys. In this regard it is suffice to recall the role of Khayr al-Dīn Barbarossa and the port base of Toulon granted him by the king. At the same time said ally also had to be strategically important as a commercial partner in order to open up the monopoly of traffic in this neighbouring Eastern area to France through the port of Marseille. This led to the signing of various agreements and a strategic alliance that only came to an end with Napoleon.

**The European control over the Ottoman finances (1863-1914)**

*Giampaolo Conte (Roma Tre University)*

Once integrated the Ottoman Empire in the world economic system, the economic relationship between Europeans and the Ottomans became tighter largely benefitting the European nations. The up-ward trend of the Ottoman indebtedness for allowing the growing state budget expenditures was a strict trouble for the Ottoman government. Started contracting foreign loans to sustain the war against Russia during the Crimean War (1853-1856) the Sublime Porte discovered how much easier was getting money from the international market instead of reforming the State or increasing tax-burden. By doing so, the huge Ottoman public deficit spending had been a constant feature since the 1854.

The creation of the Imperial Ottoman Bank in 1863, under the supervision of a French and British committee, gave to the Ottoman government a new tool in order to increase the possibility to get money from international investors. With the function of central, investment and commercial bank, the new financial institution tried gathering around the financial business of the Ottoman Empire under its guidance. Besides the new bank institution, the Ottoman public budget deficit did not stop ramping up. In 1875-76, the Ottoman Empire went to bankruptcy. After the Congress of Berlin in 1878 and in accordance with the Ottoman Government in 1881, the Council of Administration of Ottoman Public Debt was established with the aim of managing some State revenues in order to allow the repayment of the debt.

### **The Ankara Agreement of 1963**

*Alessandro Albanese Ginammi (European University of Rome)*

From the 19th century, Turkey began “westernising” its economic, political and social structures. Following the First World War and the proclamation of the Republic in 1923, Turkey has closely aligned itself with the West becoming a founding member of the United Nations, a member of NATO, the Council of Europe, the OECD and an associate member of the Western European Union. Having entered into very close cooperation with Western Europe in the political field, it was therefore only natural for Turkey to complete this in the economic area. Thus, on September 12 1963, the Ankara Agreement was signed: an agreement creating an association between the Republic of Turkey and the fledgling European Economic Community.

My presentation will analyze the contents of the Ankara Agreement, that still constitutes the legal basis of the Association between Turkey and the EU today.

### **P10 Medical knowledge and transfer in the colonies**

*Convenor: Poonam Bala (Jawaharlal Nehru University)*

*Discussant: Cristiana Bastos (University of Lisbon)*

*Sala 0.06, Edificio I&D, Piso 0: **Fri 17 July, 11:30-13:00, 14:30-16:00***

The proposed panel will focus on the trajectory of transfer of medical knowledge and traditions located within different socio-cultural milieu.

### **Parallel Worlds: circuits of knowledge in the combat against HAT (human sleeping sickness)**

*Philip Havik (Instituto de Higiene e Medicina Tropical (IHMT))*

The campaigns against HAT during the early 1900s as the epidemic grew were marked by the emergence of tropical medicine as the new science equipped with ‘magic bullets’. As HAT catapulted the microbiological revolution into the recesses of empire, in the African interior, it propelled human and material resources into an unknown hinterland.

The radical measures tropical medicine engendered brought it into contact with local medical traditions which as HAT spread across the continent were also obliged to deal with a novel threat to people's well-being and livelihoods. In some areas however where HAT had been endemic for some time, local healers were very much aware of the disease and developed methods to counter it. Like tropical medicine, these ideas and methods also 'travelled' as populations migrated and were the subject to quarantine, tests and trials. However these 'bodies of knowledge' operated in different circuits that interacted on an irregular basis – If at all – so that their dynamics were generally autonomous and rarely inter-dependent. The present paper wishes to address the particular dynamics of these circuits of knowledge, and the diverse ways in which their encounters occurred depending on the natural environments and social contexts in which they took place. In order to do so, it compares experiences in different localities and regions in Africa, including former Portuguese colonies such as Angola and Guinea with other, neighbouring areas where HAT became the focus of control and eradication campaigns.

**Tasting and testing exotic remedies: Constructing and circulating medical knowledge in 17th century Jesuit missions in Asia**

*Oana Cristina Baboi (University of Toronto)*

How Jesuits in the mission fields in Goa, Macao and other parts of China took care of their own health and that of the local people they were trying to convert? While relatively much is known about the Jesuits' scientific efforts to disseminate Indian and Chinese medical knowledge and *materia medica* to Europe, little is known about the cross-cultural interactions with local networks through which they acquired, reconfigured, and constructed knowledge of Asian remedies and therapeutics. The Flemish Jesuit François de Rougemont (Belgium, 1624-China, 1676) on his way from Lisbon to his missionary destination in China, via Goa and Macao, gathered a collection of medicinal plant descriptions, remedies and therapeutics. His manuscript, known as *Breve Compendio de Varias Receitas de Medicina* and currently preserved at the Bibliothèque Nationale de France, presents a rare opportunity to investigate how compiling botanical and medical knowledge in 17th century Portuguese holdings in India and China participated in the creation of global networks of medical knowledge and *materia medica* originating outside Europe.

My presentation introduces Padre François de Rougemont, his collection of medical notes, his missionary itinerary and the presumed medical skills he attained along the way. Following examples of medicines acquired, tested, and even prepared by the Jesuits, it discusses how copying, translating, and editing recipes and remedies collected from India and China by de Rougemont and other fellow missionaries participate in the construction of medical knowledge. In the conclusion, it shows how this constructed medical knowledge circulated between Asia and Europe.

**Circulating knowledge: medical manuscripts of the 18th century Portuguese India.**

*Fabiano Bracht (University of Porto); Amélia Polónia (University of Porto - Faculty of Arts)*

This paper aims at submitting to discussion a research project developed under the PhD program in History of the University of Porto. It is centred on the analysis of the production of medical texts in Goa, during the 18th century, and their circulation in Europe. The discussion will be centred on two analytical axes. Firstly, it intends to identify and characterize the agents who produced such knowledge. Who were they? Where did they study and with which kind of intellectual setup did they interact with? Secondly, we will focus on the characteristics of the produced knowledge: was it based in a more European or autochthone background? Can we identify a hybrid medical knowledge containing elements of both European and Indian traditions? And at what extent did it contribute at the renovation of European medical practices?

**Danish Progress in French Indochina: The Political Geography of Plague Control, 1890-1914**

*Aro Velmet (New York University)*

In the 1890s, the bubonic plague emerged in Southeast Asia as a major challenge for colonial governments. The French scientist Alexandre Yersin identified the plague microbe and proposed several cutting-edge measures for eradicating the scourge. The most labor intensive of these measures was deratification, a process first used in Copenhagen in 1896 and then quickly imported to the tropics and implemented by the Public Works Department with the support of the Pasteur Institute, among the most respected French scientific bodies.

This paper seeks to understand why deratification was so enthusiastically imported to French Indochina, even though its ineffectiveness in colonial tropics quickly became apparent. I focus on the rhetorical connection between ‘progress’ and ‘good governance’ formed at international health conferences, and the political geography of transnational movement that enabled this particular exchange. I argue that both Danish public health authorities and Pastorian researchers used the language of ‘universal progress’ at international conferences to make themselves and their technological innovations credible at home, thereby occluding the need for localization of the deratization process.

**A Persianate World: Persian, Indo-Persian and Portuguese medical interactions in the modern period**

*Pedro Prata Andrade (Faculdade de Medicina da Universidade do Porto)*

In the Mughal Empire and in all of the major Deccan Sultanates numerous Persian physicians practiced and took prominent court positions, having a notable influence on the Indo-Muslim medicine of Modern India. As a result of the intense relations between the Portuguese Estado da Índia and mainly Bijapur, Ahmadnagar and the Mughal Empire this Persianate medical milieu contacted in several pivotal moments with Portuguese medical practitioners of different origins and backgrounds in a reciprocal exchange of practices and knowledge.

In this article those interactions are explored, highlighting Garcia de Orta and his alleged incursions into Ahmadnagar.

**Accommodating Chinese Medicine in colonial Hong Kong**

*Meaghan Marian (University of Toronto Scarborough)*

This paper considers Hong Kong's medical history, a complicated tangle of infectious disease episodes and conflicts with a challenging ecological and climatological factors. Hong Kong's semi-tropical environment and status as an entrepôt for global trade through the nineteenth century encouraged the proliferation of infectious disease outbreaks and mandated medical research that would strengthen the emerging fields of bacteriology and public health in the metropole. But in the colony itself, the real story was the shifting relationship between the local traditional Chinese medical culture with its practices of herbal medicine and acupuncture and the Western medical culture that rose to hegemony through the nineteenth century. This paper explores the intellectual and legal accommodations made by Hong Kong's colonial government for the practice of Chinese medicine, accommodations that allowed for the emergence of a uniquely fluent, hybrid local medical culture by the late 20th century, evidenced in the use of integrative approaches to treating SARS in 2003.

**Consolidation and transfer of medical and surgical knowledge between Portugal and colonial Brazil in the eighteenth century**

*Monique Palma (University of Porto)*

The paper submits to discussion an ongoing PhD project centered on the study of surgical practices and knowledge between Portugal and Brazil in the eighteenth century. It aims to discuss how surgical practices and discourses produced by surgeons both from Portugal and Portuguese America reflect and provoke changes in the academic and practical knowledge. The paper aims at questioning at what extent the exchange of knowledge between Brazil and the metropolis contributed to an improvement of surgical practices. Surgical and medical treaties produced simultaneously in Portugal and Brazil, as well as descriptions of empirical uses of surgery will be scrutinized. Those materials will be analyzed under common knowledge about the renovation of the standard bases of Natural Philosophy in Europe, as well as under discussions concerning the new standing of Surgery towards Medicine, considering academic training, scientific academies, knowledge circulation and social status of surgeons in Portugal in the eighteenth century

**The Hungry State: Nutrition assessment, gender and imperial power in central Mozambique, ca.1800-present**

*Heidi Gengenbach (University of Massachusetts Boston)*

For the past decade, Mozambique has played a prominent role in the "New Green Revolution for Africa" (GR4A), a donor-funded initiative to enhance food security by commercializing smallholder agriculture. As a result, Mozambique has witnessed a burgeoning of national policies, bureaucratic machinery, scientific expertise, and "public-private partnerships" aimed at addressing its crisis levels of chronic and acute malnutrition.



Yet because the GR4A paradigm conceptualizes hunger as not only a biomedical condition of nutritional want, but also a gendered social problem requiring unprecedented intervention in the lives of women farmers—“the agents instrumental to food security” (World Bank 2006)—its implementation has required a battery of new technologies for bodily and behavioural nutrition assessment, whose purpose is to legitimize ongoing efforts to “improve” agrifood systems historically managed by rural women. Preliminary research into the effectiveness of these donor-driven assessment technologies suggests that despite the profusion of data they have generated thus far, women’s resistance to nutritionally couched interventions in rural foodways is significantly impeding both the state’s “hunger knowledge” and GR4A progress to date.

This paper argues that ongoing struggles to measure hunger in Mozambique cannot be understood without reference to state efforts to classify and control African diets in the colonial past. In central Mozambique, Portuguese perceptions of local food systems as deficient date back to the 1600s, and fuelled intensifying farmer-state tensions from ca. 1800 on. Oral history and archival sources reveal this neglected nutritional terrain of colonial politics, memories of which inform farmer responses to GR4A interventions today.

## **P11 Encompassing islands: the artistic and material cultural within the Atlantic network**

*Convenors: Isabel Albergaria (CHAM); Ana Cristina Moscatel (CHAM)*

*Multiusos 3, Edifício I&D, Piso 4: **Thu 16th July, 14:30-16:00, 16:30-18:00***

This panel aims to strengthen Art History and Material Cultural Heritage networks of islands within the Atlantic, by analysing the interactions between islands and continental territories through a theoretical, comparative or case study approaches.

### **Couscous and couscous pots in Medieval and Early Modern times**

*Rosa Gomes (Instituto de Arqueologia e Paleociências da Universidade Nova de Lisboa);*

*Tânia Manuel Casimiro (FCSH-UNL); José Luís Neto*

The introduction of the couscous in food consumption was made in the Iberian Peninsula by people from the Maghreb who created a specific pot destined to make this type of food. The couscous pots are recorded in archaeological contexts of the Gharb al-Andalus and less frequent in the 14th century archaeological contexts reappearing the 15th and 16th centuries until the 18th century. Evidence for this type of object is frequently found in mainland Portugal as well as in the Atlantic Islands.

This paper aims to present a study based on the consumption and widespread of the couscous in Medieval and Early Modern food in Portugal and the Atlantic Islands – Azores and Cape Verde – demonstrating how a product imported from Northern Africa in the Middle Ages found its place in the Portuguese gastronomic culture from the Early Modern Age.

**Import of pottery and food consumptions of the Poor Clare Sisters of Saint Andrew's convent, Ponta Delgada**

*N'zinga Oliveira (CHAM); José Luís Neto; Tânia Manuel Casimiro (FCSH-UNL)*

In August 2014 were held works that forced the opening and removal of lands, in order to install an elevator shaft coupled to the outside of the central nucleus of Carlos Machado Museum, to allow and ensure universal access to the renovated museum space. To fulfill this objective, it was needed to revolve lands from the old quarter of the convent garden, once the museum is housed in a former convent of Poor Clare Sisters. Despite the limited area opened, it was possible to collect a very coherent set of ceramic materials, dated between XVII and XVIII centuries that establish a framework of imports and consumptions that contradict the written documentation usually evoked, as well as complement the established with a more rich and diverse outlook.

**Madeira and Canary Islands in the testimony friar Bonifácio da Cruz**

*José Luís Neto; José Carlos Neto*

Friar Bonifácio António de Jesus, whose Christian name should be António Serrão, was born in Pedrogão Grande, in the centre of Portugal in 1760's, entering in the convent of Our Lady of the Light in 28 February 1783. Then he Does the novitiate in the convent of Our Lady of Victory, in Batalha, where he professed January 6 of 1785. He departed to Lisbon in April and embarked at 30th May towards to The East, destined to Goa, India.

Of the several places that Friar went to and the stories that he lived we will explore the pages that he devoted towards Madeira and Canary Islands, where he stayed in 1785. In those he narrates experiential aspects that, even within a personal perspective, open us the windows of everyday experience. Fears, uses, punishments of runways, music, food, are described in his writings. Compared to the reference travel literature this testimony is poor, reflecting the lack of scholar preparation of the author. In the comparison between his believes and the realities with which he was being confronted, we have the testimony of the common Portuguese that is facing the grandeur of the world, which makes this a unique document.

**Azores furniture in the 16th and 17th centuries**

*Pedro Pascoal F. de Melo*

The Azorean furniture of the 16th and 17th centuries reached a moment of singular distinction and development. From boxes, cabinets, tables and other pieces, some with incised decoration and others with sausages, made of "cedro-do-mato", common name that designates the islands endemic botanical species, "Juniperus brevifolia", a tree from the cypress family that produces a reddish wood, stiff and strong with typical odor. The excellence of the design and construction of this furniture can be explained by the syncretism of influences that resulted from the Azores geographical location between the old Europe and the new worlds across the oceans.

The islands, and more specifically, the city of Angra, on Terceira Island, acted as hinge point between these two reality, there sojourned the ships returning from the Portuguese and Spanish Indies, on their journey from east to west, towards Lisbon and Seville. There converged people from the kingdom – by them the dual monarchy of Portugal and Spain – occupied in governance and defense of the islands, merchants of several European nations seeking business opportunities and adventurers returning from the Americas, Africa and the East with exotic goods. The models and ideas they came with influenced the seventy-two wood workshops that by then existed in Angra and whose production was exported for Portugal and Spain and many other parts of Europe as the Portuguese historian Gaspar Frutuoso (1522-1591) testifies in his manuscript titled “Saudades da Terra”.

**Manor Houses in the Azores, Madeira and Canary Islands during the Modern Period: a comparative essay**

*Isabel Albergaria (CHAM)*

Domestic architecture and particularly the Manor houses of the Modern Era in the Azores, Madeira and Canary Islands, displays a significant number of familiar characteristics, as well as idiosyncratic differences between the archipelagoes and even within several groups of islands, whose comparative study has never been carried out.

On the one hand, it is clear that belonging to different political entities, the cultural matrices of the respective Iberian countries – Portugal and Spain – are reflected in architectonic typologies. Furthermore, strong commercial activity between the archipelagos and European or Extra-European players leads them to establish privileged contacts with the outside cultural world, which has resulted in different influences. On the other hand, one can not forget that there was a great deal of internal trade, as well as migration of people among the three archipelagos, namely artists and handicraftsmen.

This paper aims to establish a comparative framework for the upper-class domestic architecture within the three archipelagoes, in terms of typological, morphological and construction aspects, taking into account the historical context and the relationships among the archipelagos and with the outside cultural spaces.

**Foreign influences and insular identity: a preliminary approach to romanticist railings in S. Miguel, Azores**

*José Francisco Queiroz*

In this paper we analyse how foreign influences, combined with local craftsmanship and circumstantial factors, play a very important role in the sedimentation of an insular identity, in terms of architecture. In order to do so, we make a preliminary approach to both cast iron and wrought iron railings and gates, as well as to other similar ornaments existing in the façades of S. Miguel Island, in the Azores, particularly in Ponta Delgada, Ribeira Grande and Lagoa. The analysis ranges from some of the earliest examples to the most interesting examples dating from the beginning of the 20th century. We will emphasize the second half of the 19th century and, particularly, the late romanticist patterns for cast iron balconies, locally produced. We will demonstrate how, in this particular aspect of History of Architecture, islands are, effectively, a privileged study laboratory.

**P12 Global gifts: material culture and diplomatic exchange in the Early Modern world**

*Convenors: Giorgio Riello (University of Warwick); Zoltán Biedermann (University College London); Luca Molà (European University Institute)*

*Multiusos 3, Edificio I&D, Piso 4: Fri 17 July, 09:30-11:00, 11:30-13:00, 14:30-16:00*

This panel considers the role played by art and material culture in early modern diplomatic relations. It examines the ways material goods shaped political exchanges, and how such exchanges influenced the global production and circulation of art and material culture between Asia and Europe.

**Gifted Commodities: Diplomatic Ivories from Sri Lanka**

*Zoltán Biedermann (University College London)*

“Gifts” have been theorised as objects contrasting in a variety of ways with “commodities”. Their artistic and material value may be beyond anything that is available on the market, their symbolic value escapes quantification per definitionem, they cannot be transacted freely, etc. Such generalisations do, however, carry risks of simplification and even tautology. The paper will explore some of the problems thus posed by examining a set of Sri Lankan ivories brought to Europe by the Portuguese.

**‘With Great Pomp and Magnificence’: Royal Gifts and the Embassies between Siam and France in the 1680s**

*Giorgio Riello (University of Warwick)*

In September 1686, the ambassadors of the King of Siam were received with great honour by Louis XIV of France. This paper considers the nature and role played by Siamese gifts and shows how this was just one of a series of mutual exchanges of embassies and gifts. This paper shows how the gifts structured a mutual – though asymmetrical – relationship between France and Siam.

**Spinning the web: Guy Tachard between Diplomacy, Mission and Republic of Letters**

*Deepshikha Boro (Institute for Humanities)*

The impetus for this study came from an encounter with a intriguing sentence in a seventeenth century French Jesuit missionary account: Guy Tachard’s (1688) *A relation of the voyage to Siam*: performed by six Jesuits sent by the French king, to the Indies and China in the year 1685 (a English translation)- which is considered one of the authoritative and detailed early modern European descriptions of Siam (or present day Thailand). The sentence in question describes how the Siamese king Phra Narai (r. 1656- 88) put several questions of astronomy to the Jesuits: ‘The king of Siam wanted to know why the moon appeared reversed in the telescope and what time was in Paris?’ At once fascinating and elusive, this brief anecdote raises question about the role of material culture (objects) in the impressionistic picture of a ‘connected world’ in which the distant reaches of globe were linked through flows of objects. The material objects in the form of exchange helped initiating political tangibility between the two incongruous worlds.

Here in this case, we see the ‘telescope’ as an object that carved a space at the interstices of the two societies. The King of Siam whose interest in physical sciences were whetted by the machines and knowledge of the Jesuits was apparently desirous of extending his own and his country’s intellectual horizon. He highly desired for the commodities in particular interest in the scientific objects and the Jesuits as knowledge brokers disseminated it. This paper proposes to present how global gifts in the early modern world helped initiating diplomatic exchanges by looking at one of the most historical encounters between France and Siam.

**A Silken Diplomacy: Venetian Luxury Gifts for the Ottoman Empire in the Renaissance**

*Luca Molà (European University Institute)*

The essay analyzises the diplomatic gifts that the Republic of Venice sent to the Ottoman Empire during the sixteenth and early seventeenth centuries. Based on a tradition going back to the early expansion of the Turks in the Mediterranean and the Balkans, the Venetian shipments of highly prized luxury goods produced by the city’s industries knew a progressive acceleration in the second half of the sixteenth century. Silk fabrics soon took the lead as the most appreciated gifts, followed by glass, mirrors, woolen cloth, clocks and a range of other items, frequently mixed together. At the centre of this diplomatic exchange was not only the court of the Sultan and his relatives and Vizirs in Istanbul, but also a complex network of high and medium rank officers throughout the various regions of the Empire, to the point that by the end of the century these gifts became a sort of disguised tribute. In order to satisfy the continuous requests for original objects coming from the Ottoman court, from the 1580s onward the government of Venice launched public competitions among skilled craftsmen with the request of inventing procedures that would allow the production of new goods, thus pushing forward the technical boundaries of the Venetian artisans. In conclusion, diplomatic gifts acted as a drinving force for technological innovation.

**Horse, Hawk and Saluki: Precious Animals as Diplomatic Gifts between Timurid Persia and Ming China**

*Yusen Yu (University of Heidelberg)*

This essay discusses the gift exchange between Timurid Persia and Ming China during the fifteenth century, with a focus on the transcultural phenomenon of sending precious animals as diplomatic gifts in the early modern Eurasia. Since the fall of the Ilkhanids in the 1330s, Iran and Central Asia witnessed a renewed frequency of exchanges between Timurid dynasty (ca. 1370-1507) and Ming China (1368-1644). Sources of both sides record numerous diplomatic exchanges: Chinese missions reached Samarqand, Herat, Shiraz, Isfahan and Hormuz, while Timurid embassies traveled through the oasis towns of Central Asia to the imperial courts at Nanjing and Beijing.

Among all the diplomatic gifts exchanged between Persia and China, precious animals played a remarkable part. Both courts in Persia and China were keen on collecting exotic animals in their royal gardens. For example, while precious Persian horses were always the favorite gifts for Chinese courts, Chinese Emperor Yongle also sent back hawks to Timurid Sultan Shahrukh as a signal of friendship. Moreover, these exotic animals became subjects of painting in both sides, and even the animal painting itself functioned again as precious gifts, which survive today in several Persianate albums (*muraqqa*) in Topkapi Library. This essay seeks to show how various exotic animals from foreign lands were viewed and conceived in the courts of Timurid Persia and Ming China.

### **The Gifts of Gold and the Development of Kundankari in Mughal Ateliers**

*Sadia Kamran (Kinnaird College for Women)*

Indian politics had always played a significant role in expounding the development of its arts and crafts. Since ages, the Indian subcontinent was divided into many large and small states which were ruled by different clans and groups. The monarch was very often won over and enticed with expensive and exclusive gifts. The intention was usually to prove one's loyalty and devotion to the king or to seek special grants and favours. Such a tested tradition prevailed even after the coming of the Mughals to India. No matter whether the state was in alliance with the Mughal Empire or just a neighbor sharing the boundary and wanted peace with the mighty Mughals, gifts were mandatory. These gifts or *nazrānās*, as they were called in Mughal tradition mostly included inestimable, priceless gems, gems studded items, horses and elephants. These gifts and presents left enduring effects not only on Indian political but cultural milieus as well. In such an effort the arts and crafts of highest quality were transported from one state to the other. Influencing and inspiring the popular trends and aesthetics of a region, this custom of offering *nazrānās* served well in the cross-cultural schema as this exchange of ideas, information and materials stimulated the development of Mughal art and aesthetics. The study analyses the technique, pattern and motifs of Mughal Kundan and establishes the technical as well as aesthetic links with sub-imperial Mughal courts of India.

### **Embroidered flowers and birds for Shah Abbas I: Chinese silks in Portuguese Diplomatic Missions during Early Modern world**

*Maria João Ferreira (CHAM)*

In 1611 a Chinese embroidered ensemble was included in the shopping list of gifts to buy in India for Shah Abbas I, the greatest ruler of the Safavid Iran. Their mention in the royal instructions sent to D. Jerónimo de Azevedo, Viceroy of India, calls our attention to various aspects related to the circulation of Chinese textiles through Portuguese trade networks in Asia and between Asia and Europe in Early Modern world. This is the case of the circuits involved, but also the status and meaning that shapes these objects. To the point of the Crown regularly exhibit or take them as gifts within the Portuguese diplomatic contacts and missions held both in Portugal and abroad.

Under the then ongoing diplomatic relations between Portugal and Safavid Iran these aspects gain greater projection: while Portugal tried to maintain at all costs its solid position in the Persian Gulf area, simultaneously, Abbas I, the emperor of one of the most important country silk producers in the world sought new outlets to get products to Western markets. This paper aims to find out what led the Portuguese Crown to elect the Chinese textiles as diplomatic gifts under these circumstances and the consequences of this strategy in the Portuguese trade of Persian and Chinese silk.

**Afonso de Albuquerque between kings: selection of gifts and the dynamics of Portuguese-Indian diplomacy**

*Ana Moás (FCSH-UNL)*

Although Albuquerque is mostly known for his military deeds, his letters to King Manuel suggest that he also devised a coherent diplomatic strategy in India during his term as governor (1509-1515). This was a moment when there was a marked quickening of pace in Portuguese-Indian relations. Given the limited knowledge available on the Asian reality and in the absence of instructions from Portugal, the governor was forced to develop himself a rapid understanding of the local practices.

This paper examines the policies of gift-giving in the context of the first contacts between Portugal and the Indian states through the assessment of the gifts given and received by Afonso de Albuquerque and the analysis of the staging of gift exchange situations. It attempts to identify the various protagonists in the selection of the gifts given as well as analyze how the gifts that Albuquerque received were redistributed or converted into other gifts. This paper argues that these gifts are paramount to the understanding of the Portuguese perception of Asian material culture in the early 16th century; it will also contribute to the discussion of the development of new policy of gift-giving, specific to the new geography in which Albuquerque was acting.

**From Peanuts to Venetian glasses: material culture and Spanish diplomacy**

*Manfredi Merluzzi (Università Roma Tre); Flavia Tudini (Roma Tre)*

Through the analysis of different study cases, this paper focus on the broad influence of the culture, material and immaterial, in the Spanish diplomatic acting in XVI-XVII century. Material cultural traits are a concrete evidence of the different cultures as wells as mirror of their tastes, values, economics and productive skills. During the imperial expansion of the Spanish Monarchy, Diplomatic gifts were an instrument of reciprocal representation but construed also a way of circulation for different commodities through the different areas of the Spanish Empire

**Gifts, alms and conflicts: the East India Congregation of the Portuguese Order of the Hermits of St. Augustine in Iran at the beginning of the 17th century**

*Margareth Gonçalves (UFRRJ)*

The extensive lexicon of “giving” in zones of cultural flow exposes mechanisms of civilizational translations which intensify encounters crossed by tensions and conflicts. In the Modern Age, the Christian religious orders occupied spaces as active actors in the diplomatic game and the missionary activity in the East. We highlight that the physical and imaginary topography of Iran, during the Safavid empire, in the reign of Shah Abbas I, in the first decade of the 17th century, formed a privileged locus of interconnections between Eastern eminent Islamic empires and the Western Papacy, Catholic monarchies and Christian religious orders. In this paper, the approach of the complexity of the forms of “giving” is stressed in this context, through the presence of the East India Congregation of the order of the Hermits of St Augustine in the relations with Sha Abbas court and the Armenian church. The focus will be on the practices of “giving” in the context of the Augustinian activity in the diplomatic scenario in Persia (1602-1615). The careful investigation of the multiple meanings of “giving” refers to the diversity of classificatory grids which shapes the meaning of material exchanges of objects. In a varied set of documentations about the augustinians from Portugal, there is a diversity of terms for the act of “giving: “sagoate”, “presente”, “esmola”, “favores”, “dinheiro”. Objects as gifts, objects as commodities, what do they transmit, what kind of knowledge do they refer to? The materiality of exchange objects displays forms of imagination that pervade the cultural displacements.

**Sarmatyzm, Republicanism, and the “Ottomanization” of Polish-Lithuanian sartorial culture in the 16th c.**

*Michael Polczynski (Georgetown University)*

AT ITS height during the 17th century, the frontier shared by the Polish-Lithuanian Commonwealth and the Ottoman Empire stretched 1,200 kilometers from the Pontic Steppe region of eastern Ukraine to the heart of Central Europe. A complex diplomatic exchange between Warsaw, Bahçesaray, and the Porte facilitated the largely peaceful relationship of neighboring states whose power structures drew paradoxically from similar narratives based on real and imagined conflicts in their mutual frontier. Concomitantly, the multi-ethnic, multi-confessional szlachta {nobility/citizenry} of the forma-mixta republic of the Polish-Lithuanian Commonwealth developed a national myth claiming common decent as an estate from Sarmatian horse lords of antiquity. By the early 16th century, diplomacy, trade and direct contact in the vast frontier shard with the Ottoman Empire and their clients effected heavily the sartorial culture of the szlachta. This new style became a symbolic tool in the ongoing struggle of republicanism, championed by the “Sarmatian” szlachta, in the face of monarchical power, though it prompted European observers and artists such as Rembrandt to depict Poles in an “oriental” style along with Turks and Arabs. My research seeks to interrogate diplomatic and trade encounters that fed the “Ottomanization” of republican Polish-Lithuanian sartorial style. Using Polish and Ottoman documents, I recreate social networks within the diplomatic cadres of both polities that facilitated the appropriation and assimilation of Ottoman dress, and ultimately the creation of a new, local mode of self-representation in the Eurasian borderlands.



## **Speaking Clocks for the Sultan: Understanding Automata in the Early Modern Mediterranean**

*Stefano Gulizia*

Jewelled books, automated clocks, and other non-animate objects were presented to the Sultan during the lavish and extended celebrations of the Royal Circumcision Festival of 1582, where they functioned as token of a gift economy and they were subject to a considerable uncertainty—according to Eastern and Western sources alike—with regards to their human-machine boundaries and the projection of the guild system that produced them. These automata raise issues of cross-cultural communication at a time in which the Ottoman court is experiencing an intense social crisis, and can be studied both as a case-study of traveling labor and as a peripheral representation in a metropolitan setting. This paper studies these perplexing objects as the genesis of a difference in a Foucauldian continuum and considers them as a polytemporal hybrid, a ‘record’ embedded within a colonial Mediterranean space that is endlessly morphing. My effort is to show a relationship between imperial mirabilia and knowledge, as well as an inversion between center and periphery resembling the geopolitical protocols of the Plinian encyclopedia.

For this demonstration, my paper reexamines the documentation that surrounded the sixteenth-century festivities of circumcision, paying specific attention to luxury illuminations and arguing for a new realignment of Ottoman and Western sources such as diaries and newsletters by European envoys. Then, as a corollary, I analyze in detail the lion-shaped clock which was given to the fourth vizier Mehmed Pasha and the strange moving table which served as a stage prop on behalf of the guild of the coffee-makers.

## **P13 From Mediterranean to the oceans: circulation of people and knowledge in the Early Modern Iberian era**

*Convenor: Joana Fraga (École des Hautes Études en Sciences Sociales)*

*Multiusos 2, Edificio I&D, Piso 4: Wed 15 July, 14:30-16:00, 16:30-18:00, 18:30-20:00*

This panel analyzes the circulation of people and knowledge in the Iberian world during the 16th and 17th centuries. We will study several case studies of global interactions and connections, in order to identify some common operating guidelines for interpreting cultural encounters.

## **A Constructed Identity. Eleanor of Toledo, Duchess of Florence, between Castile, Naples and Tuscany (1539-1564)**

*Joan-Lluís Palos (University of Barcelona)*

She was not Duke Cosimo’s preferred choice of spouse, but time proved her to be the best decision of his life. His marriage to Eleanor of Toledo, the daughter of the Spanish viceroy in Naples, laid the foundations for the Medicis’ dominance in Tuscany during the two subsequent centuries.

She was the cornerstone of a courtly formula of unparalleled success. Certain Florentines saw her as “a Spanish barbarian, enemy of her husband’s homeland”. The truth, however, is that the construction of Eleanor’s public identity was the product of a complex operation involving the participation of some of the most prominent artists and writers of the day. Far from simply presenting herself as a Spaniard, her image was the result of the assembly of three cultural traditions – Castilian, Neapolitan and Florentine – which made her a figure at once local and cosmopolitan.

**The Count of Peñaranda. Images of diplomatic negotiation (1645-1658)**

*Diana Carrio (UNED)*

From analysing the old questions of immunity or *jus gentium*, themes common to the old diplomatic history, we have become increasingly interested in areas such as secret diplomacy, the attention which diplomats paid to stereotypes, or to appearances as a weapon of confrontation or negotiation. Less studied, but equally promising, is the contribution of the diplomats to the creation of a cosmopolitan international culture. This paper will analyze it from the case study of the Count of Peñaranda and his diplomatic role in Munster and Franckfurt (1645-1658), and more specifically his visual impact in paintings and engravings.

**Sicily and the North Africa in the sixteenth century Mediterranean dynamic trades. Tolerance and diplomacy**

*Carlos González Reyes (University of Barcelona)*

Thanks to its strategic location in the Mediterranean, Sicily, known for being the reserve of cereal for the empire and an exporter of silk by excellence, faced through Early Modern Age constant obstacles to its maritime commerce, due to the attacks perpetrated by the Berbers and Ottomans to its ships.

This reality was a constant along the governments of the viceroys, especially when it came to organize offensive attacks, especially during the summer to assure the viability of the exchanges, avoiding any possible dangers. Despite the dangers of an open and latent religious confrontation, these threats cast a shadow on the commercial relations with North Africa – far more frequent than we usually think.

This paper analyzes the relationship between commerce and religion in the Mediterranean, presenting as a case study Sicily and its relations with North Africa. This implies the idea of coexistence of different cultures and fides and their relationships through commerce and the contradictions that might arise from a moral point of view. This will make us rethink about the concepts of us and the other – of the “infidel” and the “captives” - and the concept of law and religious precepts and their application in the everyday life and we will set the true limits to a much more peaceful coexistence than it has been thought. Trade between North Africa and the large Mediterranean island will also open the way to examine the ideas of tolerance and flexibility and of conflict and risk in a much more dangerous image of international trade.

**Polyphonic voices in the Andean Northeast: From cultural appropriation of the political recognition. (XVII century)**

*Veronica Salazar Baena (Universidad Santo Tomas Bogota)*

This communication is part of a larger research project which aims to make visible the cultural strategies of political recognition made by men and women of calls “Castas”, in an apparent position of subordination.

In the first case I will present the novice “Melchora de Santa Margarita”, who strikes up a correspondence with the Queen Margaret of Austria, requesting payment for their favors. The novice, who lives in the convent of the Conceptas, belongs to a Inca lineage. In his correspondence, she demonstrates meticulous knowledge of letters, the canons and values, awarded by the power structure.

The second story is that of the so-called “Los negros de Esmeraldas” portrayed by a painter from Quito, Andrés Sánchez Gallque. In the image, “The black of Esmeraldas”, they appear with a dress that reflects the many cultural circulations of the time. This portrait was drawn by way of “evidence” to prove to King Philip III, submission of these old “cimarrones”, converted into “caciques”.

Far from speaking in terms of subordination, Melchora and the “chiefs of Esmeraldas” have adopted the typical western models, to build an effective political strategy for dialogue with the power structures.

**From Goa to Salvador da Bahia: the circulation of Portuguese agents in the Portuguese Empire in the 16th and 17th centuries**

*Joana Fraga (École des Hautes Études en Sciences Sociales)*

Portuguese officers traveled from India to Brazil and Africa. Previous works have shown that there are only a few cases of governors-general and viceroys present in more than one territory. It is the case of Vasco de Mascarenhas who was appointed as governor-general of Brazil in 1640, viceroy of India in 1652-1653 and later viceroy of Brazil between 1663 and 1667. This is related to the attractiveness of such places and the social prestige required to occupy certain posts. However, this mobility increases when it comes to less important positions.

In this paper it will be analyzed the social origins of these men, their political trajectories and mainly whether it is possible to detect cultural transfers. Did they take political practices from a place to another? Were they responsible for introducing any novelties? Which experiences did they share? And how were they received?

There are a number of examples men who occupied positions both in India, Brazil and even Angola. They were part of what Luiz F. de Alencastro called “overseas men”, individuals who forged great networks in order to increase their social status overseas in order to return home in a better condition than the one previous to their departure.

It is also important to remember that during these two centuries, the political status of Portugal changed in 1580 and in 1640, as well as the weight of the Portuguese territories and accordingly the requirements demanded to fulfill the posts.

### **Cape Verde - European experiments in the tropics**

*Agata Bloch (Tadeusz Manteuffel Institute of History of the Polish Academy of Sciences & CHAM, UNL)*

The main theory that supports my thesis is the “concept of network”. Cape Verde was a strategic place in all overseas journeys between Europe, Africa and the Americas. All that was created in this small Atlantic archipelago was presented to the rest of the world. My research analyses the European experiments in three dimensions: people, animals and plants. The paper not only discusses the main theories and the historical approaches related to the subject but also provides a wider perspective explaining various phenomena of knowledge transfer between Cabo Verde and the world around. In this paper I present the cross-cultural concepts of knowledge transfer through socialization and acculturation. The act of transferring the multicultural understanding was followed by many decades of negotiations, confrontations and attempts at communication.

The first moments of existence of Cape Verde was a real “tabula rasa” for the settlers due to its being an uninhabited place not ready for the arrival of humans. The cultural exchange and the transfer of knowledge began with the human-being in every possible aspect - from the Europeans coming to Cape Verde following the profit to the formation of Cape Verdean society from scratch.

This resulted in a creation of a new African, a mixed-race person, Creole, a mixture of various ethnic groups originating from the West African coast and the European settlers. In such circumstances the first exchange of cultures, habits, customs, language and religions took place on larger scale. The international exchange of knowledge as well as new practices were possible thanks to the strong merchant class of intermediaries who connected the coast of Guinea with the contractors of the Iberian Peninsula, Atlantic Islands and, last but not least, with the American markets.

### **Building an image of China from Europe. The Iberian paradigm of Juan González de Mendoza, a «global agent» of Philip II**

*Diego Sola (University of Barcelona)*

During his 73 years of life, Juan González de Mendoza (1545-1618) crossed the Atlantic Ocean seven times and sailed the Mediterranean in four occasions at least. He served his king in the Court of Spain, later he became bishop in Italy and America, and wrote his “History of China”, commissioned by the Pope during his stay in Rome. Mendoza’s work was published in the key moment of the union of Crowns between Spain and Portugal. Even though he had never been in the realm of the Ming dynasty, his work was praised as a prestigious source in the Catholic and Protestant countries.

The “History of the Great and Mighty Kingdom of China” (1585) is the book that culminated the first modern and realistic image of China in Europe, an image based on Castilian and Portuguese sources and was only substituted with the successful vision of the Jesuits with the advance of their mission in China. This presentation wants to explain the work of a Spanish friar that established the first solid picture of China in Europe, drawing a kind of «global agent» that served an ideal of «global monarchy». The study of his very unknown memorials addressed to the king Philip II, that explains a panoramic vision of the Empire and its dysfunctions, and the reconstruction of his participation in a Spanish failed embassy to Chinese emperor (1580-1581) allows us to understand an imperial project that ended in travel literature.

**From many experiences: Portugal and the Jesuit missions in Japan and in Brazil during the sixteenth century**

*Mariana Boscarol (CHAM)*

During the Early Modern era, amid various regions and people, besides singular interests and possibilities, the religious work outside Europe came to be adapted and conditioned, what can be observed in the resistance, adaptations and concessions that were made over time. The period in which the territory under the Portuguese Padroado reached its largest amplitude was the middle of sixteenth century, having as limit Brazil and Japan. The first Portuguese had arrived in Brazil in 1500 and in Japan only in 1543, but even so the first Jesuits arrived in both territories at the same year, 1549. Looking for reflect about an comparative approach between these two missions, understanding them as part of the same context besides their singularities, we defined the second half of the sixteenth century as our temporal limit. To do so, we selected letters of some prominent missionaries from each mission and from Portugal, and also of those who assumed the role of Superior General of the Society of Jesus during the period in question. The circulation of news from these many territories was not that fast, even less if we take in count the Japanese geographical positioning. Even so, what was coming to Europe had great influence on the decisions that came to be made and the actions to be taken in the continent, such as from the European reaction what was being done in the non-European territories suffered a “pruning” or an incentive, what came to directly interfere in the path the Jesuit campaign took.

**Catechisms and the translators in seventeenth century: the missing links in the black evangelization in the Portuguese and Hispanic positions overseas**

*Andrea Guerrero Mosquera (University of Tolima)*

For this paper we will emphasize on the movement of people and books between the kingdoms of Kongo and Ngola, and the New World. Missionaries of different religious orders that operated in African kingdoms and in the American colonies of the Iberian monarchies catechized slaves. The catechesis as a device of education in the faith has been throughout history a pedagogical instrument for teaching the Christian faith. In this process, the translators were essential part on both sides of the Atlantic.

For example Congolese translators who studied in Portugal and Brazil, and later they were part of the secular clergy in the Kongo. Meanwhile, catechisms were a useful instrument of evangelization, which served the missionaries who did not know the language of the African people and they must supported by these to carry out their work. These catechisms circulated throughout the area of influence of the “padroado português”, but in the text, will become more enfaces in those conducted by Jesuits and Capuchins during the seventeenth century. For example, the Catechism Jorge Mateus was translated into language Kongo for the evangelization of blacks in the Kongo; or the case of the instruction of the Archbishop of Seville, Pedro de Castro and Quinones, who ordered this instruction for the evangelization of Africans in the Spanish possessions. Both elements were important in the process of “black evangelization”, and they circulated around the Atlantic.

### **P14 Musical exchanges between Europe and Portugal at the end of the Ancien Régime: sheet music, trade of instruments and entrepreneur musicians**

*Convenors: Cristina Fernandes (INET-md, FCSH-UNL); Maria Albuquerque (INET-md, FCSH-UNL); Vanda Sá (Universidade de Évora)*

*Sala 1.06, Edifício I&D, Piso 1: Thu 16th July, 14:30-16:00*

In the final period of the Ancien Régime, Portugal benefited greatly of imports related to music, coming from the leading centres in Europe, especially Paris, London and Hamburg. European musicians brought new instruments and new music, that enabled the renovation of Portuguese cultural practices.

#### **Music Printing and Publishing in Portugal: the impact of cultural exchanges on the rise of a new industry**

*Maria Albuquerque (INET-md, FCSH-UNL)*

The second half of the eighteenth century in Portugal witnessed a wealthy and extravagant aristocratic culture. One of the most enduring legacies of this privileged culture was the patronage of music. At the same time the rising middle class and the development of industry and commerce made possible the appearance of new markets for musical goods, including printed music.

Evidence is given that despite the development of printed music, handwritten music continued to be produced throughout the eighteenth century. But it is an undeniable fact, however, that printed music altered music dissemination. Whilst handwritten manuscripts were usually generated on demand for a limited, and exclusive, clientele printed music was distributed by local stores to attract buyers. The need to find buyers generated a new way of spreading printed music, both in Portugal and abroad. Marketing became necessary to promote new musical pieces and ensure revenue.

Music publishers therefore played a fundamental role, in this period, in promoting the dissemination of new repertoires of music, thus influencing musical taste and stimulating cultural exchanges in Europe. It is the purpose of this paper to contribute to a better understanding of music publishing in Portugal throughout the second half of the eighteenth century, analysing the published music, in terms of genre, musical instruments and composers and, also, identifying the most significant music publishing houses in Lisbon and Oporto.

**The Transformation of Musical Practices in Lisbon at the end of the Ancien Régime: New Commercial Dynamics and Cosmopolitan Models**

*Vanda Sá (Universidade de Évora)*

During the reign of Queen Mary I (1777-1816), there developed in Portugal new musical practices in parallel with a flourishing of commerce associated with music. In this paper I intend to study the articulation between the renewal of repertoire, of music manuals, with the data of the imports and customs duties; and specific information from the commercial advertisements placed in periodicals concerning to the sales of instruments – including some references to Brasil -, but also auctions and trade of second hand instruments, especially pianos.

I intend most of all evaluate how the circulation of new products, new instruments and music, whether cosmopolitan or local production as in the case of the modinha, enabled not only the renovation of cultural practices, such as the affirmation of new professionals and even a new way of consuming and listen to the music.

**Musical careers and cultural exchanges: transformations in the social and professional status of the musicians in late eighteenth century Lisbon**

*Cristina Fernandes (INET-md, FCSH-UNL)*

The development of the public sphere during the eighteenth century turned music into a commodity, accessible to all who could pay for it, either in the form of a concert ticket or the purchase of sheet music and instruments for domestic use. It also contributed to liberate the composer and performer from the dependence of representational culture of the ancient régime. The new paradigm not only led to the increasing variety of cultural and musical goods exchanged as generated significant changes in the social condition of the musicians, widening their professional expectations and opportunities within the labor market.

The paper intends to analyse the impact of the new trends related to cultural exchanges and the music market on the social and professional careers of the musicians in Lisbon in the late eighteenth century (both native and foreigners who had chosen the Portuguese capital to develop their activities), as well as their role in the development of musical practices and repertoires linked to private initiative within a society that slowly began to encompass the challenges of the public sphere. Several musicians, including instrumentalists of the Royal Chamber, had paralell free lance activities and became agents of the emerging music market as sheet music editors and sellers, private teachers or promoters of assemblies, balls and concerts. Different profiles of musicians will be considered, comprising examples of their life conditions and income.

**The conflict between a modern musician and an old-fashioned musical context: the “miracle” of João Domingos Bomtempo’s Sociedade Filarmónica (1822-1828)**

*Francesco Esposito (FCSH)*

The Revolution of 1820 favors the return to Lisbon of João Domingos Bomtempo, a musician who had enjoyed significant success in the most important European musical centers, showing a modern conception of “concertism” and interpreting his role as musician as a free entrepreneur, according to a model exemplified in an incisive and successful way by his friend Muzio Clementi in London. Despite the illuminated climate of the early times of the revolution, the transfer of this model clashes with a musical context, such as the Portuguese capital of the time, still firmly rooted in the dynamics, logic and mentality typical of the Ancient Régime. Though being upgraded to official musician of the revolution and counting with the support of the liberal elite and the king himself, Bomtempo remained unemployed more than a year after his removal. Some deputies tried to resolve the anomaly of this situation by creating a new secular institution for music education (in place of the Seminário Patriarcal de Música) in which the musician entrust a post of prestige: the failure of this initiative will force Bomtempo to create their own livelihoods through the foundation of the Sociedade Filarmónica. This concert society, despite the difficulties caused by politic involution and the hostility of part of the local musical scene, provided during six years some regular concert seasons for the first time in Lisbon and finished significantly its activities on the day of the dissolution of the Cortes and the establishment of the absolutist regime of D. Miguel.

**P15 For an archeology of cultural diplomacy (1822-1922): comparing Portuguese and Brazilian nineteenth century international policies regarding cultural heritage.**

*Convenors: Sébastien Rozeaux (Casa de Velazquez - Madrid); Isabel Corrêa da Silva (Instituto de Ciências Sociais)*

*Sala 43, Edifício B2, Piso 1: Fri 17 July, 11:30-13:00, 14:30-16:00*

Following a methodological perspective of Connected Histories and Comparative History, this panel aims to analyze the state strategies of Brazilian and Portuguese governments to put forward an international scope program of national self-fashioning and heritage promotion in the nineteenth century.

**The Lundu in Luso-Brazilian Keyboard repertoire: perspectives on historical and popular musical reperussion**

*Edite Rocha (INET-md and University of Aveiro)*

In the late 18th century, the Lundu dance, from African origin, was integrated in theatres and ballets pantomines repertoires in Lisbon and in the early 19th, the identified “brazilian lundu” was presented in mostly social activities in Latin America (VEGA, 2007). Combining music with dance and/or singing, the Lundu dance had an especial importance in his reperussion and as an example of cultural circularity beyond continental frontiers.



Based on a survey of musical manuscripts in the Luso-Brazilian space from the end of the eighteenth and beginning of nineteenth century, travel reports, comparative analytical studies on the development of the theme of the lundu for keyboard, and based on literature about the different contexts of lundu, this talks addresses the flows of musical interpretative practices across the Atlantic as transfer and culture exchanges – flows that raise didactics issue, as improvisation, interpretation and composition in a context of the emergence of private concerts and his relation with the social and politics context. Using the example of the “Lundu da Monroy” as a case, this communication aims to outline the trajectory of this theme and the cultural circularity that was particularly reflected in the keyboard music as theme with variations in different musical contexts, highlighted by the relation of the music in the institutional cultural and social politics.

**Writing and publishing a « national monument »: comparing Portuguese and Brazilian edition processes of their respective bibliographical dictionary in the nineteenth century**  
*Sébastien Rozeaux (Casa de Velazquez - Madrid)*

Publishing a bibliographical dictionary is one of the many criteria to evaluate the greatness of a civilization and the glory of a nation in the nineteenth century. First in Portugal, Inocêncio Francisco da Silva aimed to write such a « national monument » dedicated to the glory of his homeland since 1858, a tough work that needed more than four decades to put an end to, since he decided to include Brazilian works in the 22 volumes of the *Dicionário bibliográfico português*, partly published after his death in 1876.

Yet, in 1883, Sacramento Blake, a Brazilian man of letters, thought Brazil needed to possess its own bibliographical dictionary, the *Dicionário bibliográfico brasileiro*, which counts 7 volumes published till 1902.

Both the *Dicionário bibliográfico português* and the *Dicionário bibliográfico brasileiro* were published by the respective National printing offices with public grants, although both dictionaries are originally private initiatives of their respective authors. The reputation accumulated by those two long-term publications encouraged the governments to give some symbolic awards and real rewards to the authors.

This paper proposes to compare Portuguese and Brazilian public support to that long-term editings, focusing particularly in the Portuguese case, as far as the *Dicionário bibliográfico português* included Brazilian literature and earned Inocêncio Francisco da Silva a transatlantic readership, recognition and support to continue his hard work.

**Circulation of Brazilian Archaeological Heritage: The Cavalcanti collection in Volkekunde Museum, Leiden**

*Rita Santos (Museum National do Rio de Janeiro)*

Albuquerque Viscount, Diogo Velho, and his wife, Amelia Machado, played an important role in the dissemination of Brazilian culture during the second half of the nineteenth century.

Amelia Machado was the daughter of an elite intellectual miner, related to sponsorship of the arts and Brazilian cultural heritage. Her stepfather collaborated with the work “Journey to Brazil (1865-1866)” by Louis Agassiz. Her maternal uncle was part of the Brazilian commission at the Paris Universal Exhibition in 1867. Diogo Velho held important political positions in Brazil. He was President of Province, Minister of Agriculture, Foreign Affairs and Justice, as well as the being commissioner of the Paris Universal Exhibition in 1889. It was during this period that, because of their political contributions to the State of Brazil, Emperor Pedro II granted them the title of Viscount Cavalcanti. With the proclamation of the Republic Brazil, in 1889, the couple maintained loyalty to the Emperor D. Pedro II and remained in Europe where they began a relationship with museums and antique houses through the sale of the collections that they accumulated during the period they were in Brazil. The objective of this paper is to explore the network of relations established in Europe by the Viscounts, which will act in the recognition of Brazil as a major region supplying ethnographic and archaeological collections. We will give special attention to explore the context of the supply of the collection to the Volkekunde Museum in Leiden, Netherlands, one of the first and oldest European ethnographic museums.

### **The Brazil-Portugal and the 4th centenary of Brazil's discovery (1900)**

*Júlio Silva (Faculdade de Ciências Sociais e Humanas da Universidade Nova de Lisboa)*

The Brazil-Portugal was an illustrated magazine (1899-1914) aimed particularly at the approach of the Luso-Brazilian relations in the late nineteenth century and early twentieth century. The 4th centenary of the discovery of Brazil was the occasion to carry out their cultural intermediary functions between Brazil and Portugal. The publication of an extraordinary number specially produced for this time allows the analysis of multiple images of the Luso-Brazilian relationship.

### **Luso-Brazilianism and pan-Hispanism: complementary or competitive strategies?**

*Sérgio Campos Matos (Universidade de Lisboa)*

In the late 19th century and early decades of the twentieth century Portuguese and Spanish elites intended to strengthen cultural and political ties with the American nations, their former colonies. These intentions are well evident during the IV centenary of the voyage of Columbus (1892) in conducting a series of scientific congresses (v.g. the Hispano-Português-Americano) or later at the first centenary of the independence of Brazil (1922). In 1923 the idea of a federation between Portugal and Brazil was discussed in small circles. By that time, António Sardinha and his friends Integralistas Lusitanos exposed a hispanist proposal which would have an echo in Spain. How did Republican intellectuals positioned themselves at this regard? Were Luso-Brazilianism and Pan-Hispanism complementary or rather competitive cultural strategies? Or were they no more than utopias?

## **P16 Transfer or ...? Revisiting concepts in the global history of knowledge**

*Convenors: Thomás Haddad (University of São Paulo); Catarina Madeira-Santos (Ecole des Hautes Etudes en Sciences Sociales); Kapil Raj (Ecole des Hautes Etudes en Sciences Sociales)*

*Auditório 1, Torre B, Piso 1: Wed 15 July 14:30-16:00, 16:30-18:00, 18:30-20:00; Thu 16th July 09:30-11:00, 11:30-13:00, 14:30-16:00*

Transfer, diffusion, exchange: Such concepts make up the usual theoretical vocabulary of histories of knowledge. This panel investigates the meanings of such terms, and the extent to which they reflect historical epistemologies that constrain the knowledge practices they are trying to make sense of.

### **Opening Remarks**

*Kapil Raj (Ecole des Hautes Etudes en Sciences Sociales); Catarina Madeira-Santos (Ecole des Hautes Etudes en Sciences Sociales); Thomás Haddad (University of São Paulo)*

Opening remarks.

### **Reading Between the Lines: Astrological Ideas Across Cultures in Marginalia and Annotations**

*Margaret Gaida (University of Oklahoma)*

This paper presents a case study of the readership of an Arabic astrological text through an analysis of the marginalia and annotations of its Latin readers. The text, al Qabisi's (Alcabitius') *Introduction to Astrology*, was first written in Aleppo in about 960, and translated into Latin along with several other Arabic astronomical and astrological texts in the 1130s. According to the marginalia in several manuscripts at the Vatican library, ranging from the twelfth to the fifteenth centuries, the cross-references to other authors, exposition of technical doctrine, and careful attention to linguistic choices show that the Christian readership of the text was both enthusiastic and critical. Comparing the various manuscripts reveals subtle shifts in attitude towards Arabic astrology among Latin readers. The fact that this text was originally written in Arabic, however, raises interesting methodological questions which are seldom asked in studies of reception or appropriation. What is lost in our understanding of the text by not incorporating a thorough examination of its Islamic origins or its Arabic readership? What hidden assumptions are there in studying the reception of an Arabic text by beginning with its earliest Latin manuscripts? How might a philological analysis of the translation help or hinder our goals to broaden our epistemological scope? By posing these questions, the paper aims to identify and come to terms with the constraints that have thus far limited our historical understanding of the transmission and circulation of knowledge in the medieval Mediterranean.

**Conceptualising Sanskrit as transmittable knowledge in Britain and America in the nineteenth and twentieth centuries**

*Rajeshwari Mishka Sinha (University of Cambridge)*

This paper investigates the challenges of conceptualising a narrative of Sanskrit's 'transmission' in Britain and the United States from 1832-1939. Such a conceptualising of Sanskrit's transmission is complicated by its being compared across British and American contexts, and between academic and more general, cultural and literary, milieux, requiring changing conceptualisations for different discursive spaces.

The difficulty of conceptualising travelling Sanskrit is further compounded because it signified a range of ideas and objects in its new contexts. As a basis for Comparative philology, it was a modern scientific discipline, as a "Classical" language, studying it seemingly conferred cultural capital. Sanskrit works offered new sources for literary and philosophical movements including American Transcendentalism and British Modernism. Finally, how should Sanskrit's use in these diverse ways be represented? As appropriation, interpretation, adaptation or integration?

When writing the thesis, the concept of 'transmission' seemed less freighted with cultural preconceptions than words like 'transfer'. Yet its seemingly neutral "scientific" genealogy seemed to inaccurately suggest a smooth mechanical process, rather than uneven, fragmentary, conscious acts of transfer and translation. Revising my thesis into a monograph makes it imperative to critically reflect on the concept of 'transmission'. Recognising that my understanding and application of concepts is historically and geographically inflected and constrained, engaging with the explorations of such concepts by other scholars would be immensely productive in informing a new methodology for conceptualising knowledge transfer.

My paper will interrogate the process and experience of readdressing the conceptualisation of Sanskrit transmission within the global history of knowledge.

**The challenging absence. The transfer of ideas in and about the Baltic Sea region after the end of the Cold War**

*Marta Grzechnik (University of Gdańsk)*

Concepts as transfers, exchange, circulation etc are often applied alongside approaches proposing alternatives to a nation state as a unit of historical analysis, for example a region. Both aim to overcome the hegemony of the national approach; historical regions are often defined as networks of interactions and transfers, and their histories as transnational ones. One example is the Baltic Sea region, especially after the fall of the Iron Curtain, the event which encouraged approaches favouring border-defying categories such as transfer, entanglement, not only as the object of research, but also its result, in the sense of connecting the region by a network of transfers of ideas and common regional concepts between scholars.

Yet, setting out to map this network, one notices that while the enthusiasm for the Baltic Sea region was embraced throughout its north-western part, it did not penetrate the south-eastern part, despite it being most affected by the liberation from, i.e., restrictions imposed on scholarship and its methodology. Factors of geopolitics, security, economy and intellectual traditions led to some actors staying outside of this epistemological network of shared ideas and concepts pertaining to the region, or forming an alternative one. The aim of this paper is to discuss the surprising absence of transfer where its presence would be expected, and the challenges of making sense of this absence – which can lead to questions about the diffusion of ideas and applicability of certain categories in this geographically compact, but otherwise heterogeneous region.

**Circulations and translations : how to think about the deployment of public relations practices in the Interwar period between United States, the Soviet Union, France, and Germany?**

*Yves Cohen (École des Hautes Études en Sciences Sociales)*

Propaganda, marketing, public relations, communication, ad, were among the most developing practices during the Interwar period. Transfers, exchanges, translations, circulations were extremely dense and multi-polarized. The professionalization of the spin doctors in the US echoed agit-prop institutionalization in the SU, propaganda vs propaganda. The practical reflection on esthetic efficiency was embodied in intensely circulating movies, photographs, posters, slogans, and the like. How to historically think about these complex phenomena having a locally defined birth and a global life? Only opposing local and global would not suffice if we do not follow the manifold translations between languages, technologies, know-hows, political programs, and academic disciplines as linguistics, psychology, or even sociology.

**Between Diffusion and Translation, Past and Present: The Transfer of Security Sector related Knowledge in Guinea-Bissau**

*Christoph Kohl (Peace Research Institute Frankfurt)*

Colonialism pretended to contribute to the “civilization” and “assimilation” of supposedly “backward” and “underdeveloped” African societies. Even after the independence of Europe’s colonies, the one-way transfer of “global North” values to the “South” did not come to an end. Decades after decolonisation the question of how African countries can and should be “developed” continues to fuel debates among resident citizens, development practitioners, and politics. The implementation of security sector reform in Guinea-Bissau is no exception: Development policies normatively demand “local ownership” and thus seem to subscribe to the translation and negotiation of “Western” concepts into local approaches, thus stressing the idea of exchange among equals. By contrast, practice shows that, to a large extent, security project implementers often prefer a one-to-one-transmission of “Western” knowledge. However, these approaches are only partly successful, and security sector reform projects take different paths than originally planned from “Western” point of views. Contrariwise, local citizens reveal a variety of opinions and demands in this regard, oscillating between negotiated translation and top-down diffusion.

Taking the security sector reform arena in Guinea-Bissau as an example and based on several month of field research on-site, this paper intends to show the multilayeredness and ambiguity relating to different logics of planning and implementing the reform, expressed by competing discourses. It will be analysed how “development” and “security sector reform” are imagined and contested by different actors and how the implied knowledge transfer is interpreted and envisioned while memorizing/revitalizing colonial discourses in present-day postcolonial settings.

**‘Among the Indians of Guiana’: Objects, Exchanges and Entangled Histories in Everard im Thurn’s time (1852-1932)**

*Sara Albuquerque (IHC/CEHFCi - Universidade de Évora)*

This paper turns to specific objects, in particular to the ones held by Royal Botanic Gardens, Kew, setting them in historical and contemporary context, using both archival sources and information gathered at a trip to Guyana (former British Guiana) in 2010, discussing aspects of Everard im Thurn’s collecting practices, and seeking to restore the ‘cross-cultural histories’. The objects discussed were collected not only by Everard im Thurn but also by G.S. Jenman (1845-1902), his colleague in British Guiana. I will expose some examples in which it is possible to see the histories beneath the objects. By knowing more about the objects’ histories changes the way they are perceived and hopefully will also contribute to a better understanding of the collections. Here, particular cases will show how Europeans absorbed elements of Indigenous knowledge as well as how Amerindians absorbed European elements. Through the objects, this paper aims to understand im Thurn’s interest in certain items and comprehend why and how they were obtained. It also attempts to see these same objects as part of the ethnological encounters im Thurn experienced when he was in British Guiana. These cross-cultural encounters also revealed how the Europeans influenced the Amerindians in the way their objects were produced. Through im Thurn’s descriptions of his Amerindian encounters it is possible to trace a portrait of this Victorian character which will be also discussed.

**Objects in Cross-Cultural Perception: English Consumption and Portuguese Ceramics in the Early Modern Period**

*Sarah Newstead (University of Leicester); Tânia Manuel Casimiro (FCSH-UNL)*

Archaeological research has revealed large amounts of Portuguese coarse earthenware ceramics on English sites around the Atlantic world dating to the 16th and 17th centuries. Traditional interpretations explaining the presence of these ceramics in English households have focused on how these objects represent connections between the English and Portuguese. Conceptually, the exchange of objects such as ceramics is often framed as an act which breaks down the barriers of culture and geography. Certainly the trade of objects facilitates contact between differing geographical and cultural groups and this is seen in the milieu of early modern economic interaction in the Atlantic region.

However, a closer material examination of these Portuguese coarse earthenwares in their end-stage English household contexts reveals a reinforcement of cultural differences within the ways the English used and perceived these objects, rather than a continuation of cultural synthesis begun by the exchange connections. The entrenchment of inherent cultural values by the use of intercultural objects is something effectively studied through archaeology and, in particular, the study of normal, everyday goods within a household. This paper will discuss how the early modern English perceptions of coarse domestic ceramics subverted the cultural connection normally associated, in the historical literature focused on the period, with international trade activities. It will use a variety of material culture case studies and demonstrate the value of archaeological research in challenging fundamental concepts researchers use to study the past.

**Brutalism revisited: from cultural transfer to worldwide connections**

*Ruth Verde Zein (Universidade Presbiteriana Mackenzie)*

The idea of “cultural transfer” permeates historiographical studies dealing on non-European modern architecture. It establishes as an implicit corollary that facts, works, debates and architectural trends occur necessarily first and foremost on the north, and then and a posteriori on the south. Though the concept may be relatively accurate when studying some first modernity manifestations (1910-1940), its indiscriminate adoption to deal with facts, works, discourses, debates and architectural trends of the second modernity (1945-1975) tends to impair or preclude other more appropriate interpretations. The careful and unbiased consideration of documents and dates may become a simple but most effective conceptual instrument, able to overcome the uncritical conceptual crystallization of some current theoretical constructs.

That also happens on the subject of Brutalism, an architectural trend of mid-20th century that is commonly considered, in the canonical books and discourses, as a predominantly European and / or British phenomenon, later extended to other continents. Yet, the careful examination and the systematic collation of a wide geographical range of architectural documents of the period between the 1940s and the 1960s may prove otherwise. Our current investigation on Brutalism is being grounded on the study of the buildings, carefully considering their correct design dates. The ample material already collected and processed has put forward alternative readings and interpretations on the subject, that go completely outside the narrow boundaries of the “cultural transfer” historiographical paradigm, and points to a complex worldwide web of simultaneous and connections, with no single or predominant point of origin.

**Understanding Lusophony. The Mediation Capacity of Translation for a Shared Identity Concept in the Portuguese Speaking World**

*Anne Burgert (Johannes Gutenberg-Universität Mainz)*

The current debate in the Portuguese speaking world about the concept of lusophony is extraordinarily complex as the different positions are not always expressed clearly. The sensitiveness of this topic, result of historically tangled postcolonial implications, leads to a superficially polite and politically correct exchange of meanings, which, however, on a second glance reveals some lack of dialogical coherency, some gaps in the knowledge about the Other and some meaningful omissions.

These deficiencies in communication can be remedied by translation in the same way as the deficiencies of inter-lingual communication can be met by translation proper. Choosing the concept of translation in this case implies the admission of other assumptions inherent in the translation concept, as there is for example the premise of the dependence of context of any statement. Poststructuralist and postcolonial translation strategies, as e.g. proposed by Bhabha, Bassnett/Trivedi and Niranjana, put a stronger focus on the productivity of translation in the sense that meaning does unfold through translation, opening up new spaces for understanding. The paper aims to show the usefulness of the concept of translation for the perception of lusophony, as well as for the mutual perception of positions inside the lusophony debate. Furthermore, the paper aims to find the limits of the applicability of the translation concept here.

**Scholastic Fallacy and the (Im)possibility of Indigenous Historiography in Southeast Asia: The Case of Pantayong Pananaw**

*Rommel Curaming (University of Brunei Darussalam)*

Pantayong Pananaw (literally, for-us perspective, PP hereafter) refers to a school of thought and practice of writing history in the Philippines that self-consciously seeks to develop an indigenous alternative to western tradition of historical writing. Having had four centuries of colonial experience first under the Spaniards and then the Americans, the historical writing tradition in the Philippines has been deeply ‘westernized,’ more than perhaps in any country in the region. It was in the Philippines, however, that saw perhaps the most developed expression and product of indigenization movement in the social sciences in the region.

This paper seeks to clarify the specific ways PP aspires to be ‘indigenous.’ It also examines the limits imposed by the forms and logic of historical scholarship (which are arguably ‘western’ at its core) to efforts that aim to produce an indigenous historiography. I argue that what Bourdieu calls ‘scholastic fallacy’—the often unrecognized tendency among scholars to privilege intellectual standpoint—is among the key obstacles that obstruct a genuinely indigenous efforts. Their desire to offer a counter-scholarly discourse to the more established (Western) scholarly traditions, in a form acceptable to scholarly community, that circumscribe the range of analytic possibilities they can employ in their scholarship.

In short, PP shows that ‘transfer,’ ‘diffusion,’ ‘translation and ‘appropriation’ may be used when referring to the logic of analysis and historical practice, as well to the overall form of knowledge, but ‘negotiation,’ ‘assertion’ and ‘inversion’ may make more sense when referring to concepts and specific contents.

**Historical Language and the Language of History. The Terminological Problem in the Study of Trans-National Corporatism**

*Valerio Torreggiani (Università degli Studi della Toscana)*

This paper aims to furnish some insights on the terminological problem implied in the trans-national study of corporatism.



Previous studies have reported evidences of a global diffusion of the corporatist phenomenon, highlighting what can be labelled as a global corporatist network, elaborated between 1840 and 1945 by a great variety of individuals and political cultures, including non-fascist subjects (Black, 1984; Ornaghi, 1984; Mazzacane et. al., 2005; Pasetti, 2006; Cassese, 2010; Musliedak, 2010).

Therefore, corporatism is not anymore solely a product of a fascist post-war ideology, but it represents the result of a more widespread reflection about the relationship between state and society produced in response to the crisis of the liberal State (Schmitter, 1974; Williamson, 1985; Wiarda, 1997).

A major problem with this kind of historical investigation is that, even if the idea was widely studied and proposed between 19th and 20th century, the term used was not always corporatism, occasionally replaced by planning, rationalisation, technocracy, industrial parliament and others. Thus, focusing on the global history of corporatist ideas will help us to reflect on the particular relationship between historical language and the language used by historians, trying to answer several important methodological questions. In particular, analysing limits, controversies and benefits of the use of the word corporatism to define a multifaceted theoretical world, will help us to better understand the necessity of a terminological and linguistic criticism in every trans-national and global historical investigations.

### **The novels of Émile Gaboriau in Brazil: possibilities of analysis of one novel of Aluísio Azevedo.**

*Ana Gomes Porto (Instituto de Estudos da Linguagem)*

Aluísio Azevedo, besides being a Brazilian naturalism reference, wrote a variety of feuilleton in the Brazilian newspapers of that time. One of them, *Mattos, Malta ou Matta?*, was published in the newspaper *A Semana* in the beginning of 1885. The story was inspired in the news about a case of disappearance occurred in the end of 1884.

Émile Gaboriau, French writer of detective novels, obtained success in the world of that time during the decades of 1870 and 1880, including in Brazil. Considering a case-studies about the novel *Mattos, Malta ou Matta?*, this paper will take the concepts of circulation, diffusion and appropriation of novels in a specific historical context to provide greater complexity to the analysis of this novel. It is intend to take into account a “social history of interpretations”, considering the meanings provided to the texts are consequence of certain practices. In this case, it is relevant the practice of reading of Gaboriau’s novels in Brazil of that time, the success of this “case” of crime in that society and the meanings provided by Aluísio Azevedo and the readers to the novel *Mattos, Mattos ou Matta?*. The following questions could be done: Is it possible that *Mattos, Malta ou Matta?* was it a novel inspired by the Gaboriau’s novels? Did Aluísio Azevedo do an appropriation of the way of writing of Gaboriau? Referring to the concept of appropriation, it will be useful for this analysis?

**“Transmission pyrotechnique”? The Visualization of the Portuguese Restoration in Macau and the Mechanisms of Global Image Traffic**

*Urte Krass (LMU München)*

In Art History and Visual Studies, concepts of pictorial transfer have attracted new attention. Research groups focusing on “Transcultural Negotiations in the Ambits of Art” (Berlin, FU) are springing up and books like “Transmission Image. Visual Translation and Cultural Agency” (Mersmann/Schneider 2009) are being published. Art historians are also looking back for advice: Only recently, an ambitious research group at the London Warburg Institute started to review Aby Warburg’s “concept” of *Bilderfahrzeuge* (image vehicles) and test it for its suitability within the future of iconology and within the increasingly popular research field of global art history.

My paper focuses on a group of image transfers that were undertaken in the wake of the Portuguese Restauração of 1640: This central event in Portugal’s history had to be communicated not only to the European nations but to all the regions that belonged to the vast Portuguese overseas empire. I will analyze the visualization of the Restauração on the Chinese peninsula of Macau that had been under Portuguese administration since 1557. From a written account of 1644 we learn that fireworks, processions and ephemeral sculptures were used to acquaint the inhabitants with the new political situation. Images, however, do not only transport information – they actually shape it. They are at the same time transmitters and agents of culture. And it is this fundamental insight that makes the long-distance transport of images such a fascinating topic. It is worth questioning how and if at all we are able to really grasp the mechanisms of global image traffic.

**The concept of circulation as a tool to understand the movement of exchanges in the early modern world. Case study: medicine trade in the Portuguese Empire during 18th century.**

*Danielle Almeida (FioCruz)*

This paper studies how the concept of circulation can be used to analyze the exchanges between different parts of the Portuguese Empire and between these regions and foreign nations in the late eighteenth century. Our perspective will fall specifically in the trade of pharmaceutical products, in which there is a two-way insertion of imported drugs in America and an output of colonial products to Europe. It should be noted that transformations occurring in Portugal and overseas, due to measures taken by the Marquis of Pombal, resulted in increased imports of drugs in different regions of the Americas, among other things. The aim of this work is to show the dynamics of circulation of knowledge, practices and products entailed by the trade of remedies. We will use as the basis of our analysis documents from the *Companhia de Comércio do Grão-Pará e Maranhão*, located in the *Arquivo Nacional da Torre do Tombo* and the documents about the input and output of medicines in the *Alfândega de Lisboa*.

**Final Discussion Session**

*Thomás Haddad (University of São Paulo); Kapil Raj (Ecole des Hautes Etudes en Sciences Sociales); Catarina Madeira-Santos (Ecole des Hautes Etudes en Sciences Sociales)*

Final discussion session.

## **P17 Scholarly practices and Iberian intellectual networks through an Early Modern web of cities**

*Convenor: Fabien Montcher (Saint Louis University)*

*Sala 1.05, Edificio I&D, Piso 1: Fri 17 July, 11:30-13:00, 14:30-16:00*

This panel explore the scholarly practices and discourses of Iberian communities of knowledge in relation with early modern and global capitals of knowledge such as Lisbon, Rome, Seville and Granada, among many others.

### **The Culture of Commerce and the Commerce of Culture in Sixteenth-Century Seville**

*Guy Lazure (University of Windsor)*

Although sixteenth-century Seville is principally remembered today as a center of trade and commerce, this paper argues that it should also be considered as a space of knowledge and culture, perhaps one of the greatest and largest of the Spanish monarchy, rivalling even the court of Madrid as a center of power and patronage thanks to the spectacular influx of New World. It will do so by examining and comparing the socio-economic foundations of intellectual and cultural elites, as well as the material, political, institutional and even technological pre-conditions for the development of learning in merchant cities, both within in Spain (Valencia) and elsewhere in Europe (Lyon, Antwerp, Florence and Venice).

### **Urban Gardens: Carolus Clusius and the Iberian natural history**

*Miguel Ibañez Aristondo (Columbia University)*

This paper will examine the scholarly Iberian network of Carolus Clusius through the interaction between the Leiden botanical garden (1592-1609) and a circle of Iberian naturalists working as head-gardeners in Seville: Simon de Tovar, Juan de Castañeda and Benito Arias Montano. The paper will explore the categories of *exoticus* and *peregrinus* used by Carolus Clusius to speak about rare species from all around the world and the methodological approaches related to the study of the non-European nature. From this perspective, the talk will explore how the study of exotic naturalia was crucial for the shaping of a global community of naturalists and for the creation of new methodological approaches to the study of nature.

### **Granada after the Conquest : Arabic Translators as Communities of Knowledge**

*Claire Gilbert (Saint Louis University)*

Arabic translators in Granada after the Castilian conquest ended in 1492 served as important transmitters of legal, religious, civic, and scholarly knowledge. The first generation of translators was drawn from Jewish, *mudéjar*, *morisco* and *converso* communities with long experience serving as mediators between representatives of different religious and legal regimes. These men, who worked under a chief translator who was also a Castilian nobleman and recent Muslim convert to Christianity, were crucial in transmitting the knowledge and practices of Muslim Granada to Christian Granada. After the ascension of Philip II to the Spanish throne in 1556, official translation in Granada began to encompass more diverse kinds of information.

Legal and fiscal documents were still the primary objects of translation in the town council and law courts, but nascent antiquarianism and an interest in Arabic-language scholarly manuscripts meant that the next generation of translators would be culled not from the traditional administrative corps but from the intellectual elites connected to the new university and religious institutions. The most famous translator of morisco Granada was the medical doctor and university graduate Alonso del Castillo. Castillo began his career translating Arabic property deeds in Granada, graduated to military and diplomatic missives, and finally became the Royal Arabic Translator at El Escorial and the principle translator in Granada of the Sacromonte Plomos. Castillo's career embodies this transition in Spanish Arabic translation from a local activity of civil administration to a national enterprise geared toward the representation of religious unity and royal sovereignty.

### **Lisbon, a “New Rome”**

*Saúl Martínez Bermejo (CHAM)*

The eulogy pronounced after the death of D. João V of Portugal in 1751 highlighted the efforts of the deceased monarch in the “foundation of this new Rome”. The argument obviously mixed imaginary referents located in the ancient past with actual connections to Rome and its architectural programme. The phrase worked well both within a Christian and a imperial context, and it also updated a way of describing Lisbon that had already been put into motion two centuries earlier. Lisbon had been characterized as a new Rome by authors like Camões, who wrote that “heaven was determined to make Lisbon a new Rome”, Nunes do Leão, Coelho Gasco, Faria e Sousa, etc. Descriptions of the actual city mingled with imagined comparisons to the imperial capital and Latin poets and historians provided the words to speak of Lisbon as “imperial princess” or “common fatherland”.

Some of this episodes have received scholarly attention, but the general story that lies behind the topic of Lisbon as a new Rome still awaits to be unfolded. This paper will trace such a general overview to reflect on the political and social uses of the perceived connections between Rome and Lisbon. I will analyse the rhetorical strategies and literary contexts within which the imperial past was received and transformed. I will also show how the received image of an imperial capital was projected into a concrete urban space and altered the perceptions and expectations of those who contemplated it and lived in it.

### **Rome as a New Lisbon: Portuguese Intellectual Networks in Barberini's Rome**

*Fabien Montcher (Saint Louis University)*

This paper explores the overlaps between state administration, the early modern Republic of Letters and national communities in foreign cities like Rome. It focuses on Portuguese scholars, who in the midst of the Portuguese Restauração, played an active role in the political and intellectual networks of Barberini's Rome (c.1620-1650).

These scholars fostered political interactions between the new monarchy of Joao IV, the diplomatic apparatus of the Hispanic Monarchy as well as the Roman intellectual milieu and their ramifications in the learned communities of the Republic of Letters. By analyzing the correspondences of these Portuguese men of letters with politicians, diplomats, religious authorities but also with merchants and book sellers among many others, this paper advocates for a more complex social history of early modern erudition and scholarly diasporas. This paper takes into account the important role of foreign communities in capitals of knowledge as well as their activities in the diplomatic wars that fostered the new international laws and political map of Europe during the aftermath of the Thirty Years War (1618-1648).

**Lisbon, Rome, Paris: secularization of public education in Rio de Janeiro of the nineteenth century**

*Maria Renata Duran (Universidade Estadual de Londrina)*

Januário da Cunha Barbosa was a renowned figure in the political and cultural environment of the early nineteenth century in Rio de Janeiro. Imperial preacher and Canon in the imperial chapel, constitutional deputy and famous editor, among others, of the newspaper *Reverbero Constitucional Fluminense*; Barbosa was a founder of the Instituto Histórico e Geográfico Brasileiro and one of the first directors of the Library and the National Press. In 1826, inspired by the parisian Enlightenment of Condorcet and the new method of studying of the portuguese oratorian Luis Antonio Verney, who lives great part of his life at Rome, drafted the first bill for the creation of a Brazilian educational system law. Studying the intellectual history of this franciscan and his bill to the National Education, we intend to highlight the influence of different dynamos of culture (Rome and Paris) at the building of Brazilian identity. As our main references, we work with Sergio Buarque de Hollanda, who works with the hypothesis of a large Italian influence in the Brazilian colonial culture, as well as Antonio Candido, who pictured, especially after the Pombal administration, a gradual transfer of Brazilian cultural reference from Lisbon to Paris.

**Translation in scientific transfer - scope and changes in the Middle Ages and the Renaissance**

*Prof. Dr. Ana Bernardo (Universidade Nova de Lisboa)*

The aim of this paper is to shed some light on the different concepts of translation present in medieval and Renaissance scientific transfer and on the most significant changes translation was submitted to. Along time, translation is a label that has been applied to different kinds of knowledge appropriation, reflected on manifold textual practices. The paper will focus on two main topics: (1) the question of auctoritas and how it has been ensured in the transmission of knowledge through translation, and (2) the multilayered levels of agency in translations of scientific texts and the status and role of each of the agents involved in the translational task in medieval times.

Questions on authorship of scientific texts (explicit or anonymous, single or collective), patronage (with or without direct intervention in the translation process), authority and canon of translated scientific texts will be illustrated, in order to account for the mobility which in medieval times affected translators, source texts and translated texts alike. A brief characterization of several translation schools in the Middle Ages – Baghdad, Toledo and Sicily – will show the prevailing methodologies adopted at the time and their consequences in terms of scientific appropriation and diffusion. Furthermore, a brief analysis of the paradigmatic changes of the translational activity which were launched by the time of the Renaissance, both at the theoretical and at the practical level, will be undertaken.

### **P18 Demography and empire: normative framework, sources and methods (18-20th centuries)**

*Convenors: Paulo Teodoro de Matos (CHAM); Paulo Silveira e Sousa (CHAM)*

*Discussant: Cristina Nogueira da Silva (NOVA)*

*Sala 43, Edifício B2, Piso 1: Wed 15 July, 14:30-16:00, 16:30-18:00, 18:30-20:00*

Censuses and vital statistics were a key instrument in the construction of modern states and colonialism. This panel seeks for contributions on the normative framework of the colonial population counts/censuses, social categorization and methodological approaches.

#### **Mozambique's Colonial Population, 1750s-1820s: Sources, Methods and Results**

*Filipa Ribeiro da Silva (University of Macau)*

From the mid-18th century, demographic statistical production in Europe increased as a result of the expansion of governments' bureaucracy and a surge in topographic and cartographic knowledge. In recent years, important contributions have been made to improve our understanding of colonial populations and their history. Most of this scholarship has, however, focused on former British, French and German colonies in the late 19th and 20th centuries, paying little attention to the Portuguese empire and the early modern period.

In this paper, we partially fill this void in the literature by studying and comparing the composition of Mozambique's population in urban and rural spaces between 1750s and 1820s, using data samples from the collections of Portuguese Overseas Historical Archive.

Our study is divided in four sections. In section 1, we look at the types of primary sources available and discuss their potential and problems. In section 2, we discuss our preliminary estimates for the total urban and rural population in the areas controlled by the Portuguese, their geographical distribution and main over time changes. In section 3, we examine in detail the population composition in these two spaces. Here, we look in particular at ethnic composition, sex ratios, age groups structures, birth/death patterns, occupations, and social and juridical status. Special attention is given to free and enslaved population as well as to people living other forms of bondage in the territory. We will close our study by comparing Mozambican urban and rural population patterns and highlighting main differences and similarities.

**The Donas of Benguela, 1797**

*José Curto (York University)*

Through the north and south nominal household censuses carried out in Benguela towards the end of 1797, this contribution offers a synchronic analysis of the female component of the local colonial elite: the Donas or ladies who underpinned Portugal's ambitions throughout parts of the African continent prior to the advent of formal colonialism. We are particularly interested in developing a number of profiles that the demographic data lend themselves well for investigation: age, colour, marital status, living quarters, and wealth. In the process, this study provides a quantitative examination of the phenomenon of the Donas immediately following the height of slave trading in Benguela that adds to an existing, modest literature based on individual biographies and hence, largely anecdotal.

**Colonial Control and the production of health and demographic statistics in Spanish Guinea, 1850-1968.**

*Jose Antonio Ortega (Universidad de Salamanca)*

Effective control of the Spanish possessions in the Gulf of Guinea only started in the mid 1800s. During the 19th century the administration is basically limited to the city of Santa Isabel, and early population statistic are produced together with actors like the missionaries or explorers. As control was gained over the territory there was a parallel expansion of statistical coverage. Since the 1930s the predominant causal direction would reverse. The introduction of professional statistics into Spanish Guinea due to the failure of the 1930 Census, and the revised 1932 professional census led to better knowledge and control of the island through institutions that developed such as the land registry (catastro). After the Spanish civil war a statistical department was created responsible for carrying out first biennial statistical compendiums and regular censuses. Health statistics provided a tool for control over the people through the introduction of sanitary passports for the control of trypanosomiasis. Analytical tests were carried out every three months in the island of Fernando Póo (Bioko) and annually in the continent, that were required in order for the passport to be stamped. Starting in the 1950s the decolonization process will highly influence the purpose and usefulness of demographic statistics. After an attempt at provincialization, a referendum for autonomy was carried out in 1963, and a professional statistician would be one of the few Spanish civil servants that remained after the independence of Equatorial Guinea in 1968 to assist in the confection of the electoral roll.

**Decoding the thombos: bureaucracy, population and fertility in early modern Sri Lanka**

*Jan Kok (Radboud University Nijmegen); Dries Lyna (Radboud University Nijmegen); Alicia Schrikker (Leiden University)*

In 2003 UNESCO declared the Dutch East India Company (VOC) archive world heritage because 'it is the most complete and extensive source on early modern world history'. Our paper aims at investigating and contextualizing one of the most unique records within the entire VOC collection: the eighteenth century thombos or cadastral and census registers of Southwest Sri Lanka, in uniqueness only comparable to the Domesday Book. These records, contained in 568 bundles in the Sri Lanka National Archives, provide us with detailed population data from the early modern tropical world and await structural analysis.

The Dutch thombos are the culmination of Portuguese, indigenous and Dutch administrative practices. Well into the 20th century extracts from the thombos were used in court to claim landownership. The importance of the thombos for Sri Lanka's history is widely acknowledged and they carry the potential for extensive and detailed research into rural life in Sri Lanka in the 18th century. It allows for thematic research into historical demography and family composition, the island's migration history and colonial knowledge formation. However, the thombos are complicated records and working with these records requires ethnographic knowledge of Sinhalese society, Sri Lankan geography and Dutch bureaucracy.

Our paper addresses the following questions:

- (1) Why were these records kept?
- (2) Who produced them and under what circumstances?
- (3) What data can be extracted from the records? (e.g. ethnic and caste composition of the population and migration)

We will also demonstrate innovative methods to reconstruct fertility using colonial census data.

**Methodological essay for the analysis of ages of colonial populations between the late eighteenth century and early nineteenth**

*Maria João Guardado Moreira (Instituto Politécnico de Castelo Branco/ESE); Maria Luís Rocha Pinto (University of Aveiro); Miguel Fonseca (NOVA University of Lisbon)*

The fact that the statistical charts gathering people from different colonies of the Portuguese empire are organized using aggregations of different ages raises problems of analysis and comparison. We rehearsed a methodology that aims to transform this heterogeneous organization of ages in aggregating it by the same age groups and more in line with the possibility of a stronger demographic treatment. This methodology consists in reorganizing the age brackets of the population histogram. The population density, which is calculated for each age group, are derived and then used to estimate the effective population of each desired class. This methodology will also allow a comparative approach to different colonial realities, including the various categories / types of people that arose in different colonies. For this first essay we will use data from the Azores, Angola and India. This communication is part of the project 'Counting Colonial Populations: Demography and the use of statistics in the Portuguese Empire, 1776-1875' (financed by Foundation for Science and Technology: PTDC / EPH-HIS / 3697/2012).

**Comparing empires. The ability of doing census of the United States and Spain in Cuba, Puerto Rico and Philippines**

*Alejandro Román Antequera (Université Paris Ouest Nanterre La Défense / Universidad de Cádiz)*

The Spanish defeat against the United States in 1898 implied the loss of Cuba, Puerto Rico and the Philippines, causing consequently the end of the Spanish colonial presence in America, Asia and the Pacific.



Not only these countries were given to the winner of the war but also Guam, whereas the Caroline, the Mariana and Palau Islands were sold to Germany the following year.

The Spanish State could do a census in 1860, in the case of Cuba and Puerto Rico, while it could not be done in the Philippines until 1877, where the difficulties were greater. It was possible to do another census in the three countries ten years later. Afterwards, the war events prevented the elaboration of another one in 1897, only a year before its loss. But, the United States could do different census in Cuba (1899), Puerto Rico (1899) and Philippines (1901) after winning the war against Spain.

This paper wants to compare the capacity of the state to elaborate high quality statistics of Spain and the United States in these three countries. Firstly, it will analyze the process of doing the census in each territory ; later, the efficiency of their results will be compared. The achievement of these aims implies to obtain information of different sources: bibliography, printed sources, documentation of archives, etc.. It was expected to evaluate the quality of the statistics of population for these overseas colonies.

**Censuses in the Habsburg Empire (1850-1910). Case Study: Transylvania**

*Ioan Bolovan (Babes-Bolyai University Cluj-Napoca); Elena-Crinela Holom (Babes-Bolyai University); Marius Eppel (Babes-Bolyai University)*

Transylvania in the second half of the 19th century saw an accelerated process of modernization in terms of economic, social and cultural activities. Historians believed that this has had a strong impact, among other things, on the way the authorities had recorded the population of the province. Moreover, it is considered that the first truly modern census was conducted in Transylvania in 1850-1851, marking also the transition from “pre-statistical” to the “Statistics” as far as the method of accounting the demographic potential of the province is concerned.

With this proposal, we plan to analyze the seven censuses conducted in Transylvania by the Austrian authorities (after 1867 Austro-Hungarian ones) in order to capture the way how modernization of data collection, but, especially the information contained in these records, had been specialized. As it is well known, in the Habsburg Empire lived individuals belonging to more than ten ethnic groups and six denominations. Also in Transylvania coexisted in this period many peoples and religions, therefore we examine the criteria used by the Austrian and Austro-Hungarian authorities for defining ethnicity, to reassess the demographic policies of those who held power in a multinational state.

**Censuses between population statistics and politics: the Romanians from Transylvania and Hungary (1869-1910)**

*Raluca Botos (Babes-Bolyai University Cluj-Napoca); Vlad Popovici (Babes-Bolyai University Cluj-Napoca); Daniela Marza (Babes-Bolyai University)*

The paper focuses on the censuses conducted within the Kingdom of Hungary (as part of Austria-Hungary) between 1869 and 1910, with the aim of highlighting the reaction of the Romanian population and society at the census procedures and results. Since population statistics represented one of the main gears of shifting the official demographic balance in favour of the Hungarians (who only reached 50% of the country population in 1910), each new census and the modifications brought by it, together with the results, opened the path for debates within the Romanian society, reverberating in press articles, published books and correspondence. We believe it interesting to see how rather technical statistical issues and definitions (e.g. the 'mother tongue' defined as 'the language the respondent used most frequently') were turned into subjects of debate and how the evolution of the censuses' categorization and classification system was perceived by a population who was, at the time, in a clear defensive position against the state.

**P19 India and the West: Identities, Heritage, and the Dynamics of Cross-cultural Exchange**

*Convenor: Parnal Chirmuley (Jawaharlal Nehru University)*

*Auditório 1, Torre B, Piso 1: Fri 17 July, 11:30-13:00, 14:30-16:00*

Our panel traces the multidimensional "dynamics" of cultural exchange, its careful self-performance and selective reception of the other, and maps out how both parties in such cultural reciprocity are equal agents in challenging each other in the global emergence of politics of ideas and identities.

**India in Germany and the USA: The Philosophy and Pedagogy of Cross-cultural Fusion**

*Sai Bhatawadekar (University of Hawaii)*

As an Indian by birth, a researcher of German-Asian comparative philosophy, and a teacher of South Asian Studies in the United States, I am keenly aware of the dynamics of cross-cultural engagement. Fusing these personal and professional strands, my paper will demonstrate how cultural identity and the politics of its interpretation and performance are carried out in theory and pedagogy.

To begin with, I will discuss how Indian religion and philosophy have been interpreted in German intellectual history in the 19th century, and I will link that to how Indian languages, culture, philosophy, and art are taught in the United States today.

By that, however, I do not imply that there exists a static or original or essential “Indian” identity (or any identity for that matter) to be delivered and understood. East-West interaction cannot simply be explained in terms of one sided “mis”understanding, othering, or appropriation of another culture; it is a complex, multidimensional, and continuous process, in which hermeneutic horizons filter our view; power structures get created and subverted; the urge to assimilate yet stand out manifests in how we negotiate our identity. To facilitate functional cross-cultural understanding, there is as much conscious performance of identity by one side, as there is selective interpretation of it by the other side. My paper will show how our East-West discourse should move forward from dichotomous “encounter” to a more dialogic “fusion” of concrete behavior and abstract ideas to demonstrate a truly transnational history and evolution of identities.

**Agents, Ideologies, and Political Economies: Cultural Exchanges between India and Germany**

*Parnal Chirmuley (Jawaharlal Nehru University)*

The present project traces the contours of a relationship between two new nation states that began afresh as a diplomatic one in the early 1950s, sharpened particularly since India opened itself to the world through the path of economic liberalization in the early 1990s. Historically, this interaction saw significant changes with the division of Germany (and a separate axis in India’s ties with the Federal Republic of Germany and the former German Democratic Republic). In the Indian context, the shift in cultural policy after the 1990s has meant a clear self-representation as a globalizing society on the world stage, signaling a self fashioning along state determined images of a cohesive and yet cosmopolitan cultural identity. The agents are different forms of visual culture open to public memory. In the German context, this becomes an avenue for a renewed engagement with this globalizing/globalised entity. What we see is a result finely shaped by self-projections of state cultural policy from both ends in a global context.

The aim of this study is to examine this flow of ideas and initiatives, the sharing of individual agents, and the often selective self projection on either side, in order to trace the travelling of ideas across political economies of culture. The central questions that direct this inquiry will be whether the imbalances in intercultural exchange and the transcultural flows of ideas have shifted, what global phenomena have made these shifts possible, and in what ways we can speak of the political economies of cultural policy.

**British educational and cultural diplomacy in India 1945-1960: transfer or exchange?**

*Alice Byrne (University Rennes 2)*

This paper proposes to chart the development of British cultural diplomacy in India over the period 1945 to 1960 as recorded in British archives.

The main agent for British cultural diplomacy was the British Council, which established itself in India at the time of independence. The British government's decision to release funds for this purpose was clearly motivated by its desire to maintain and redefine cultural ties with the newly-independent nation as a means to prolong British influence. The Indian government was also receptive to the British Council's proposal and sought its help in developing and extending Indian education, science and technology.

The British Council's attitude towards its role in India was complex and sought to reconcile its dual mission of both promoting British interests and favouring mutual interchange. In India, as in Canada and Australia, it sought to encourage the establishment of an Indian 'sister' council with which it could work on developing two-way cultural exchange. Underneath the commitment to reciprocity, however, lay assumptions about the senior role which would be taken by the British Council in shaping educational and cultural relations within the Commonwealth. Furthermore, the Council worked in collaboration with organisations such as the Association of the Universities of the British Commonwealth whose origins lay in the period of empire. Hence attempts to foster university exchange also built on longstanding networks which would have to adapt to the end of empire.

**Missions and re-configuring Femininity and Domesticity in Colonial Northeast India**  
*Suryasikha Pathak (Assam University, Diphu Campus)*

The reconfiguration of gender and gender relationships in colonial India was a key element of the Civilizing Mission. Historians and biographers have related the story of female missionaries taking new ideas about femininity, domesticity into the Zenana. Such civilizing agenda was posited as emancipatory in realizing the 'agency' of the Western women who attempted to 'rescue' the 'heathen' women from the oppressive 'native' indigenous patriarchies.

However, the encounter between female missionaries and women from tribal/indigenous societies in northeast India has remained relatively unexplored. American Baptists arrived in the Brahmaputra valley colonial Assam in the 1840s to work among caste Hindus and by the 1860s, the missionaries had ventured into the hills. Always aided by their wives, by the 1880s male missionaries were joined by single women missionaries.

Working among indigenous/tribal societies, missionary women were confronted with problems unknown to their colleagues serving in the plains. Instead of enticing women out of Zenanas and fighting child marriage, they were confronted with societies where gender relations were dictated by tribal customs. As opposed to fighting the 'social evils' of the Hindu and Muslims, they came into contact 'savage', 'barbarian', 'primitive' societies of the hills. Confronted with 'nakedness' of men and women, 'promiscuity' as they defined in sexual mores, and pre-marital sexuality they had to redefine morality, social norms and challenge customary laws to establish a Christian kingdom. This social reordering of morality transformed the 'traditional' norms of love, courtship, marriage and family.

**José Gerson da Cunha's Sahyādrīkhaṇḍa purāṇa: Orientalist knowledge in late colonial India.**

*Noelle Richardson (European University Institute)*

A principal feature in the historiography of Orientalist knowledge is a tendency of binding varied Indian encounters with colonial knowledge as belonging ultimately to the Orientalist project, classifying Indian agents mainly as informants or collaborators. This paper focuses on the Goan historian José Gerson da Cunha (1844-1900), and his text edition of the Sahyādrīkhaṇḍa purāṇa (1877), written to establish the disputed ancient, Aryan origins of Saraswat Brahmins, a sub-caste to which he belonged. Appropriating Orientalist tools in the pursuit of a pre-colonial caste agenda, it reproduced an “old” form of knowledge in a “new” way, adding a very novel layer to the landscape of colonial knowledge during this period. I describe da Cunha as a knowledge intermediary, whose epistemology and intellectual transactions with the Orientalist sphere was vastly different to that the majority of Indian interlocutors of his time.

da Cunha's enterprise shows that the intellectual agendas of Indian intermediaries did not only follow the grain set by the colonial pedagogical project. It proves that embedded within the wider space of colonial knowledge were supra-colonial spaces created by Indian intellectuals to pursue their own political or cultural agendas. These spaces offer us valuable insights into significant social and cultural trends circulating in Indian society, for example the debates surrounding the nature of Brahmin identity, and the ways and channels in which these were negotiated and legitimated. In sum, this paper compounds the fact that colonial knowledge was dialogical and that Indians were not just passive actors or conduits of information fitted to the European framework.

**A Kinship of Vernaculars: The Comparative Rhetoric of Early Colonial Hindustani Grammars**

*Diviya Pant (Freie Universität, Berlin/University of Kent, Canterbury)*

Attempting to define a lingua franca for a polyvocal colony, the emergent English colonial state in late 18th- and early 19th-century India spurred a ‘philologic-curricular revolution’ of its own. The ensuing pursuit of linguistic knowledge entailed describing local vernaculars systematically, in the process (re)constructing them as suitably modern. Indigenous language-complexes would competitively aspire to identify under the sign of the ‘modern,’ and subsequently, the sign of the ‘national.’

This paper attends to the earliest grammars that seek to render systematic the vernacular ‘Hindustani.’ Specifically, I will read the prefatory remarks of John Gilchrist's Grammar of the Hindoostanee Language (1796), Anti-Jargonist (1800), Oriental Linguist (1802), and Hindoostanee Philology (1810) to highlight the rhetoric of analogy deployed to uphold Hindustani as the desirable modern standard. I propose that a topos of kinship is forged between Hindustani and English, elaborated in terms of their genealogies, relationship with classical others, and hybrid natures. Pitching the two vernaculars as potential equals while maintaining the power gradient between them, I suggest, effectively fosters the idiom of a ‘civil’ and ‘liberal’ Empire even as it creates a template-space for a ‘modern standard’ native vernacular.

I read Gilchrist in the context of orientalist philology and British Imperial attitudes, to add nuance to the traffic of linguistic knowledge and the narrative of vernacular modernity in early colonial India. Broadly, I wish to speculate on the ways the language question reflected and inflected (a) Imperial self-perception in and through the colony; and (b) notions of subcontinental modernity.

## **P20 Democratic principles and cultures in the colonial press (19-20th centuries)**

*Convenors: Sandra Lobo (CHAM); Cátia Miriam Costa (Instituto Universitário); Adelaide Machado (CHAM)*

*Sala 82, Edifício B2, Piso 1: Fri 17 July, 11:30-13:00, 14:30-16:00*

The panel will be dedicated to the contribution of colonial press to democratic thought, namely to the establishment of boundaries and widening of democratic principles and cultures. In appreciating presentation proposals both case studies and comparative approaches will be welcomed.

### **The concept of Colonial Press and the research on Colonial Press: some considerations**

*Sandra Lobo (CHAM); Adelaide Machado (CHAM); Cátia Miriam Costa (Instituto Universitário)*

As convenors of the Panel “Democratic principles and cultures in the colonial press (19-20th centuries)” we had the initiative of proposing it to the II CHAM International Conference, as an important step to the building of a project regarding the Colonial Press in the Portuguese Empire since the liberal Revolution (1820). This is a project we would like to be thought of, since its roots, as International; involving researchers from Portugal and from those countries that once integrated the Portuguese Empire, including Brazilian researchers for the lasting importance of the country in this web. The idea is to approach, in a multi and transdisciplinary perspective the role of periodical press in crafting and spreading Portuguese colonial ideology, which was profoundly marked both by the different political ideologies of the successive Portuguese regimes and by international colonial and anticolonial theorization and movements. On the other hand, the aim is to approach how the emergence and development of press is linked to the creation of local public spheres and of modern political and cultural thought in the different spaces of the Empire. Finally, by proposing to gather in a single project these different perspectives and spaces, and by analyzing the concrete modes of circulation of persons and ideas, we aim to launch the bases of a comparative history of modern political and cultural thought in the Portuguese Empire. In a short presentation we would like to launch the discussion upon the theoretical framework and the research strategies of such a project.

**Republican democracy and the idea of colonial autonomy: Pereira Batalha, the Boletim Colonial (1888-1889) and other journalistic writings**

*Adelaide Machado (CHAM)*

The present paper is part of a collective research viewing a comparative approach of Portuguese colonial press. Focusing the thematic of democratic thought, in its political and cultural dimensions, we use as case study the Portuguese journalist, Francisco Pereira Batalha.

The Boletim Colonial as his founder Pereira Batalha had a clear program initiating every number that can be summarized like this: for the autonomy of the Portuguese colonies and its consequent development and education. We might complete Batalha's political agenda with the thought that only with democratic institutions within a republican regime those ideals could come to life.

The newspaper, through the pen of several correspondents in Africa and Asia, denounced the abuses of monarchical military and civil servant, the constant crony, and how both situations took to native rebellions. Because the desire for autonomy implies of the recognition of diversity, the Boletim had also a section called African Culture devoted to disclose costumes and habitudes and several studies on native languages and dialects. The idea of a Colonial Party and the organization of a colonial conference in Lisbon with representatives from all Portuguese colonies was an idea in progress in the Boletim.

Fighting in two fronts against the international attacks to the colonial Portuguese empire and against the monarchical regime the Boletim stopped the publication in the year of 1890, restarting in 1891 with another director that "kept the fight of his antecedent".

Pereira Batalha continued to write about his colonial solutions in other republicans newspapers, until he founds his own in Luanda, in 1912.

**A Província in Luanda (1914-1919)**

*Cátia Miriam Costa (Instituto Universitário)*

The present paper is part of a collective research viewing a comparative approach of Portuguese colonial press. Focusing the thematic of democratic thought, in its political and cultural dimensions, we use as case study the Portuguese journalist, Francisco Pereira Batalha. The spaces of his public intervention are directly linked with his career as a civil servant in Lisbon, Luanda and Pangim.

The newspaper A Província, founded in 1914 in Luanda (Angola), is an interesting title which will travel with the author to another Portuguese colony (Goa). In Luanda, the newspaper presents itself with a significant quality, using photos and being supported by a considerable number of advertising. The articles are related to internal affairs and politics, ethnography, international affairs and economy. Ideas like autonomy, self-government, decentralization and republicanism are the most discussed items.

Another important aspect is Francisco Pereira Batalha's choice for his editors. Augusto Archer da Silva Wilson and then Marcolino António Joaquim were important journalists involved in previous newspaper projects. Both newspapers were important ones, also defending autonomy, democratic principles and republicanism, with major implications in the relations between the colonial and native elite. This means Pereira Batalha was concerned about developing a professional journalism based on the defense of the republican and democratic values.

In the 20's of the 20th century, Pereira Batalha will go on with the project, now in Goa, always focusing the same issues: autonomy, principles of democratization and decentralization and republicanism.

### **A Província in Pangim (1920-1926)**

*Sandra Lobo (CHAM)*

The present paper is part of a collective research viewing a comparative approach of Portuguese colonial press. Focusing the thematic of democratic thought, in its political and cultural dimensions, we use as case study the Portuguese journalist, Francisco Pereira Batalha. The spaces of his public intervention are directly linked with his career as a civil servant in Lisbon, Luanda and Pangim.

The A Província is one of the rare titles in the Portuguese colonial space that travels with its founder and director. His wish of intervening in local society is obvious since the first moment, when he chose as editor and secretary of the newspaper a journalist of the Hindu elite, Ladobá Ananta Sivescar. Later this journalist would stay only as editor as he launched his own project, Estado da Índia (1923-1931). In Goa, we notice three strong lines of intervention of Pereira Batalha: the defense of local autonomy and of democratic principles; the defense of European civil servants against the attacks of the native elites; involvement in local affairs, namely those surrounding communal relations and the pro-Indian nationalist movement. It is particularly interesting how his defense of equal rights coexists with his Orientalist and racist bias. On the other hand, the newspaper had a growing participation of native Republican intellectuals, both Catholics and Hindus that through different political and cultural polemics reflected on local democratic and identity problems.

### **First years of 20th century. Tilak of Goa writes without fear.**

*Regina Célia Pereira da Silva (Università degli Studi di Napoli l'Orientale)*

The problem of colonial subalternity implied cultural, religious and political European superiority, although such social condition some courageous native journalists tried to do something against such suffocate domination publishing their own newspapers. One of them, known as the Tilak of Goa often wrote to wake up his contemporaries encouraging them to think and to express their own ideas about Goa political situation. His writes informed goans about the situation of his neighbors [Indian national movements] during the Gandhi action and at the same time he fomented the born of goan autonomy movement. Seeds of a nationalism sentiment.



On his burning writes fight for a scholar education reform against the colonial government and contested the constitutional principle of cults liberty, oppression liberty, self-determination, liberty of speech, in a word for democratization. His social conditions has not influenced his journalist career. The political instability occurred in Portugal between 1910 and 1926 had a great influence in this journalism and produced a great transformation in his thinking and activism. The demonstration of a kind of openness and decentralization from the republican govern it was seen by Goa as a self-government. It obvious that his thoughts are synonym of opposition to colonial regime, political and religious, but also to cultural impositions of the caste-system and political restrictions of State censorship.

### **Jose Inacio de Loyola and his writings in the Portugal e Colónias**

*Maria de Lourdes Bravo da Costa Rodrigues (State Central Library, Goa)*

Jose Inacio de Loyola (1891-1973) was a man whosoe writings made a lot of impact on the mind of the people. The fall out of this was: creating both friends who admired and supported him and foes who hated him. He used his pen to educate and help fellow Goans and also to criticise the government and others who he felt were opposing his thinking of affairs and problems facing Goa and Goans. Similarly, if he felt that government's policies were favourable for the people he would praise them. He would analyse any new legislations with sharp and visionary mind and write about it. For this he needed an independent platform which would not come in the way of his thoughts and writings. So in 1913, he started the weekly, *Jornal da India*, which closed because the Portuguese Governor suspended it for criticising the government. In retaliation, *O Rebate* was started, which was followed by *Lanterna* and *a Opinião*. He wrote in *India Portuguesa* (1923-25), and another weekly *Portugal e Colónias* (1937 to 1939).

There is no doubt that he was an intellectual of the time and feared no one when he wrote. He did not mince words when he wanted to give his views. However, he did not remain consistent and changed in his thinking and ideologies.

This paper will look into his writings and ideologies as reflected in 'Portugal e Colónias, which he published from Bomaby, where he was in exile.

### **Goa Freedom Struggle Movement of 1946 - "The people of Goa ask the same as the Portuguese people ask in Portugal"**

*Filipa Sousa Lopes*

Once the population was deprived of a wide number of news, which is indispensable for a critical analysis of the situation of the country, preemptive restriction on freedom of information, censorship became one of the essential mechanisms for maintaining the authoritarian political power, molding the thinking in favor of the doctrinal principles of the regime. The media were used as an orchestrated act of political propaganda, transforming reality so that all would accept it as the "national truth".

With the public opinion controlled and manipulated by censorship and strong propaganda, in order to unite the Portuguese people around a regime that defended the survival of the borders of a pluricontinental country, emerged the criticism to the colonial policy.

In Estado Português da Índia, a year before the proclamation of the independence of India, on the 18th of June 1946, in Margao, the Goans expressed their disagreement with the colonial policy, marking the beginning of the last phase of the struggle for the liberation of Goa. This paper intends to make a comparative study of the contribution of the press in the dissemination of democratic principles of this movement between Goan and metropolitan opposition, by two Goan newspapers, O BHARAT! and Heraldo and two metropolitan: República, a legal newspaper and Avante!, a clandestine newspaper.

### **Racial democracy and democratic culture in “A voz de Moçambique”**

*Jessica Falconi (CESA-Centro de Estudos sobre África, Ásia e América Latina/ISEG-ULisboa)*

As a part of a broader research project on cultural press in colonial Mozambique, my paper is a case study on “A Voz de Moçambique” (1960-1974), a magazine linked to the Association of the Natural-Born of Mozambique. I will argue that this magazine depicts a part of the colonial society that could be considered as in-between: between the official ideology and the demand for autonomy. In fact, it was a meeting ground for many intellectuals who opposed the regime, and also for people connected more directly to the FRELIMO.

Given its role in the promotion of writers perceived nowadays as Mozambican national symbols, the magazine is considered essential for the emergence of the national literature (Mendonça, 2012). On the contrary, due to its linkage to the white middle class, both studies on nationalism and on press in Africa, which adopt a political and ideological point of view, have given it less importance (Cabaço, 2007; Ziegler & Asante, 1992).

Using both quantitative and qualitative analysis, I will highlight two very important aspects of the magazine:

- The construction of an image of “racial democracy” through colonial and racial representations using such concepts as “native”, “Portuguese”, or “local”;
- The diffusion of a democratic culture in the cultural section, which cannot be considered apart from the political and informational approach characteristic of the entire magazine.

As a reflection of contradictions in the colonial society, this magazine is a “borderland”, crucial for the construction of a pluralistic national identity in Mozambique.

### **P21 Censorship in the dynamics of cultural exchanges in early modern times**

*Convenor: Hervé Baudry (CHAM)*

*Sala 1.06, Edifício I&D, Piso 1: Thu 16th July, 16:30-18:00*

This panel is about a technology in the early modern ideological and textual control. It debates upon the censorship corrective procedures. The panel aims to interrogate more specifically the exchanges within and outside Europe, between inquisitorial and non inquisitorial cultures.

**Alessandro Valignano's Theatrical Diplomacy in the Context of the Jesuit Ban on Mission Theatre**

*Patrick Schwemmer (Princeton University)*

In 1582, the Jesuit Visitor Alessandro Valignano began an ambitious public relations campaign: he recruited four boys from among the families of local Japanese strongmen who had converted to Christianity, paraded them before the Pope and various European monarchs, and then published voluminous dialogues in their names in Europe, extolling the value of Christianity for Japan and soliciting donations to the mission effort. This paper focuses on the reception they received on their return to Japan in 1590, which has attracted little scholarly interest despite, or indeed because of, its ambivalences for Jesuit ideals and restrictions, which in this case were honored in the breach by one of the mission's highest ranking members. I introduce previously unstudied original Jesuit letters describing the boys' performances of European theatre and music before Christian lords in their home region and before the more skeptical eye of the sovereign Hideyoshi and his court, who while Valignano and the boys were away had issued the first edict of expulsion. I explore the contradiction and harmony between this diplomatic use of theatre and official Jesuit prohibitions on its use in a mission context, prohibitions which Valignano himself had naturally enforced in previous years. Self-censorship and compensatory measures are resorted to in order to ensure the purity of the presentation, but Valignano largely sacrifices the letter of the law, no doubt because of the urgency of convincing Hideyoshi himself to show no great zeal in enforcing his own edict: that of the expulsion of the missionaries.

**Edition Politics in Jesuit Letters Written from Japan (1598)**

*Paula Hoyos Hattori (University of Buenos Aires)*

Firstly conceived only for Jesuit readers, the Jesuits' letters written in the 16th century from societies unknown in Europe rapidly became invaluable material for publishers (Zupanov 1999). However, the original letters were edited before their publication. Everything that was "not edifying" (Palomo 2006) or, as we propose, that was inconvenient for the image of the missionary work, resulted to be erased.

In this paper, we analyze a corpus of three letters written from Japan in 1562 and published in 1598 in Évora (*Cartas que os padres e irmãos da Companhia de Iesus que andão nos Reynos de Iapão ascreuerão aos da mesma Companhia da Índia e Europa des do anno de 1549 até o de 1580*). The documents' authors were Baltasar Gago, Aires Sanches and Luis de Almeida. In each case, we compare (i) the published version with (ii) the original one, edited by Ruiz-de-Medina from the remaining manuscripts (1995).

The comparison reveals that several fragments were removed or subtly edited. For example, Almeida narrates a voyage to a little Christian community in Kagoshima, which had been converted by Francis Xavier; only in (ii) the original version, Almeida says that they still worshiped *Dainichi*, a Buddhist word used by Xavier himself as a translation of "God" at the beginning of the mission.

We believe that these differences between published and not-published versions show the Society's aim to build an official history about the Japanese mission. What was put aside from the European readers' eye? And why?

### **Censorship during Peninsular War**

*Sofia Geraldès*

Based on concrete examples related with napoleonic invasions, the purpose is to see how censorship proceeded between emboldening, compromising and expurgation. Study cases from Castro and Alves have already initiated a reflection about censorship during peninsular war. We offer here to summarize singular cases of expurgation in order to define the role of individuality, elements who trigger correction, what's possible to accept even with reluctance.

Censorship is able to make concessions in order to achieve a greater purpose: Portugal's independence. That ability to compromise with certain rules depends on the personality of the censor who is willing to explore the gaps remaining between authorities. Just after the first invasion, between negotiation and compromising, the censor advocates for the sake of rising patriotic feelings and actions. However some delicate matters don't appear: the silence in printing echoes in other media (manuscripts, discussions, foreign publication).

At the same time, documents coming specially from Spain and England are adapted, even with no censorship intervention, but with own translator initiative in order to please the government's wishes. With a greater liberty to express themselves, British and Spanish publicists and authors implicate directly some actors and personalities which seems very difficult to achieve in Portugal. It's a different way of dealing with ideas. Implicating by naming, expressing the lack of confidence towards the government being impossible, different strategies to avoid violating censor's rules are implemented: publishing in England, circulation of manuscripts, silencing some news (it's become more about what is not said rather than what is expressed).

### **Inquisitorial technology transfers : the French case**

*Hervé Baudry (CHAM)*

Questioning Early Modern Censorship on the ground of local conditions allows to divide the European countries into two parts, Inquisitorial and non-Inquisitorial ones. It is assumed that the national systems, political, religious and legal, determine these conditions, hence the variety of practices. But a question remained unsolved, if not unasked : to what extent did the border between both parts exist and what kind of exchanges can we observe as to the use of the Inquisitorial Indexes of books ? The function of these technological instruments for controlling books, produced during centuries, has not been sufficiently analysed outside the areas where they were in law. Many of them, not only Roman, circulated and were used in non-Inquisitorial countries. In my paper, I propose to examine the case of early modern France culture (16th-17th Cent.) where many editions of the Indexes of prohibition and expurgation, Roman, Spanish and Portuguese, appear to have been surprisingly numerous.

## **P22 Lost in Translation? Negotiating Colonial Knowledge in the Ottoman and post-Ottoman Middle East**

*Convenors: Haya Bambaji-Sasportas (Ben-Gurion University of the Negev); Haggai Ram (Ben Gurion University); Dror Zeevi (Ben Gurion University)*

*Chair: Omri Paz (Ben Gurion University of the Negev)*

*Sala 0.06, Edificio I&D, Piso 0: Thu 16th July, 11:30-13:00, 14:30-16:00*

By examining the transfer of knowledge to the Ottoman and post-Ottoman Middle East, we demonstrate how European ideas were negotiated by local elites and given new meanings. Colonial modernity in the region was a product of a complex web of entangled histories and of cultural translation.

### **When Continental Law Went alaturka: A socio-legal Reading of the Ottoman Legal Reforms in the 19th Century**

*Omri Paz (Ben Gurion University of the Negev)*

The Ottoman legal reforms of the mid-19th century are usually described as an adoption of French laws and procedures. Furthermore, these changes are usually explained in terms of westernization. This paper portrays the change as a move from a reactive judicial concept to an activist one. In other words, the legal reforms were an outcome of a learned decision and a venue shopping.

The French inspired criminal courts established in the 1840s and the 1858 Ottoman Criminal Code did not carry with it waiving of Ottoman legal concepts. On the contrary, Judges were still the same personal serving in the Ottoman Sharia courts, and trained within the Ottoman legal school. The rule of evidence did not change. And the whole legal language remained pretty much the same. These phenomena were overseen until recently because studies focused on the written law, known as “law in the books.”

Most strikingly is the fact that the Ottoman moral ethic of the law, aimed at protecting the weak, was amplified with the reforms, allowing the imperial government greater intervention in its subjects’ lives. Criminal justice, policing, and incarceration are usually understood as a means aimed to impose tighter control over the masses. The legal reforms reinforced the conviction legal thinkers held that they hold the higher moral grounds.

### **Practicing Postcoloniality? Actors, Narratives and Spaces of Public Health and Social Hygiene in 1930s Ankara**

*Kivanc Kilinc (Yasar University)*

In “They Live in a State of Nomadism and Savagery” (2003) Selim Deringil argues that the Ottoman Empire, with the anxiety of losing its provinces to independence movements or European powers, borrowed methods and tools of governance from European colonialism to establish a stronger presence in its “peripheries.” In this paper, I aim to extend Deringil’s discussion to the capital of the early Turkish Republic, Ankara, rethinking it along with the concept of “internal colonization”.

My argument is that similar to many post-colonial states in the Middle East which inherited colonial infrastructures and localized them during decolonization, the Turkish state took over the tools which were adopted during its own so-called “borrowed colonialism.” Seeing themselves as the bearer of Western civilization, the governing elite believed that they carried the torch of the Enlightenment to the long neglected parts of Anatolia through “rationalizing interventions.” The ambiguous position of the late Ottoman Empire as both “colonizer” and “colonized”, or rather, being none of them properly, further complicates this inquiry. As the examples of public health buildings and projects I will present in my paper would reveal, the government officials, in different circumstances, assumed both roles. Both in public health institutions and through informal practices, the production of scientific knowledge about public health and social hygiene was closely tied to negotiations between national and international actors. Their agency, because of the interchangeability of subject positions, was never passive; often resulting in competing narratives of how “scientific knowledge” should be applied.

### **Modern Muhafazakar**

*Kaitlin Staudt (University of Oxford)*

This paper looks at the translations and implementations of Henri Bergson’s time philosophy into the Ottoman-Turkish literary world in comparison with the Anglo-European context to examine how the interaction between fascism, modernist literary aesthetics, and philosophy emerges as one of the significant nodes of cultural transmission between Turkey and Europe. Taking the critical writing and novels of Peyami Safa and Wyndham Lewis, this paper examines how both writers use Bergson to make an explicit statement about the relationship between political modernity and modernist literary practice that is deeply rooted in their respective geopolitical realities.

For Safa the Kemalist focus on modernization as civilizational progress instilled a rhetoric of positivism and rationalism. In response, he looked to alternative theories of history, such as Bergson’s concept of *durée*, as a way of combating the overwhelming political focus on modernization on the Western scale and of re-visioning the relationship between empire and Republic. In contrast, Wyndham Lewis argued that Bergsonism was the philosophy of a culturally bankrupt liberal democracy. For Lewis, the emphasis on external, quantifiable experience was at the heart of the British cultural politics of the early twentieth century, and the question of how to reflect that emphasis into literary form is at the heart of his temporal experiments.

By attending to the different political work Bergsonism does in Turkish and Anglo-European literature, a greater understanding of cultural conservatism’s relationship to literary modernism, as well as the nature of the relationship between literary innovation and modernity in Turkey emerges.

**The London that was Made in Baghdad: Some Reflections on Elie Kedourie's Thought**  
*Haya Bambaji-Sasportas (Ben-Gurion University of the Negev)*

This presentation relates to the compound views of the intellectual and historian Elie Kedourie. The multifaceted and multicultural background that shaped him as a descendant of one of the Jewish elite families in Baghdad of the 1930' and 1940', can explain this complexity. Kedourie was shaped by British colonialism and its encounter with Middle East Jews. His Jewish-Arab tradition and culture were wedded to and embedded in Englishness, while his professional scholarship reflected a modernist approach to history and to its hegemonic Eurocentric and temporal narrative. This approach is evidenced by using modernist terms and methodologies in his historical writings on the Middle East, as well as in his critique on some of the political ideals of European modernity such as Imperialism, Liberalism, Nationalism and British Orientalism. Kedourie discussed these issues from diverse points of view while fracturing common boundaries of acceptable categories. He was an anti-colonial conservative who politically and epistemologically preferred Empire over Nationalism. He severely discussed Nationalism through its multifaceted and dialectical connections to Imperialism and religion. He was an Orientalist, but anticipated Said's critique of Orientalism. What is more, he was committed to religious Jewish life but at the same time was an anti-Zionist who preferred Jewish existence in the European diaspora. To wit, many of Kedourie's views corresponded to current critical evaluations and epitomize the extent to which European ideas were negotiated and internalized by native, including Jewish Middle Easterners.

**Travelling Theories: Hashish in Mandatory Palestine and the State of Israel**  
*Haggai Ram (Ben Gurion University)*

This article is concerned with the history of hashish in Palestine-Israel from the beginning of the 1920s. It examines how the "hashish problem" was defined and constructed, and the discourses that developed around it in Mandatory Palestine and the State of Israel. I explore the extent to which hashish came to be loaded with ethnic and racial meanings that have had nothing to do with the substance itself, nor with its actual psychoactive effects. To that end, I examine the knowledge about hashish in Palestine-Israel as a link in a chain of "travelling theories," knowledge that was developed and popularized elsewhere, then assimilated and adapted to local conditions and specific power relations in its new environment. This knowledge should be traced back to colonial encounters with indigenous peoples for whom cannabis was an important constituent in everyday recreational, devotional and medicinal practices. In these encounters hashish and its consumers were racialized and criminalized. Once this knowledge arrived in Palestine from various colonies and the metropolises, where it had already been used to stigmatize minority groups, it was applied to its principal consumers; Palestinians and new Jewish emigrants from Muslim countries (Mizrahim). Although neither of these groups were excessive hashish consumers, and although the drug problem in Israel was comparatively marginal, this knowledge was integrated into the meaning-making activity whose main objective was to exclude these subaltern groups from the dominant community and prevent assimilation of "Oriental" customs and habits in the Jewish state.

**P23 Medical knowledge in motion: exchange, transformation and iteration in the medical traditions of the Late Antique Mediterranean world**

*Convenors: Matteo Martelli (Humboldt Universität zu Berlin); Christine Salazar (Humboldt-Universität zu Berlin); Lennart Lehmhaus (Project A03 "Talmudic Medicine")*

*Chair: Markham J. Geller (Freie Universität Berlin)*

*Sala 1.05, Edificio I&D, Piso 1: Thu 16th July, 11:30-13:00, 14:30-16:00, 16:30-18:00*

The panel seeks to bring together scholars to explore the transfer of Graeco-Roman medical knowledge in different cultural contexts from a synchronic and diachronic perspective. The papers will address literary, social and institutional manifestations of cultural exchange in this field of science.

**Galen and Aetius of Amida on the medical uses of earths and minerals - reception and transformation**

*Matteo Martelli (Humboldt Universität zu Berlin); Christine Salazar (Humboldt-Universität zu Berlin)*

The 6th-century medical writer Aetius of Amida is one of the late antique/early Byzantine medical encyclopaedists, and one of the main sources for his sixteen-book medical compendium is Galen (129-c. 210 CE), the most prolific medical writer of antiquity. Aetius' first two books cover pharmacology, for which he draws heavily on book IX of Galen's work *On Simple Remedies*.

In this book, Galen collected, selected and reorganized an overwhelming mass of information about the natural properties of minerals, their classification, their availability in the regions around the Mediterranean Sea, and their main therapeutic uses in medical practice. The passages to be presented in this paper deal with minerals, and in particular earths or soils, different kinds of which are described in great detail, both their characteristics and their therapeutic properties. For this purpose Aetius, whilst to a large extent using Galen's writings, which by then had achieved canonic status for medical knowledge, refashions his source material in a creative way, as well as adding material from other authors (some of them otherwise lost). By comparing both texts, we will stress some important and specific elements of Galen's discourse about minerals as well as some aspects of the later reception of the book.

**The therapeutic use of mineral amulets in medical works of Late Antiquity**

*Irene Calà (CNRS UMR8167 'Orient et Méditerranée')*

The boundaries between rational and popular magical medicine were unclear since the origin of rational medicine in the Corpus hippocraticum and they remained so until Late Antiquity.

The medical works in the 6th and 7th centuries AD. show large overlapping areas between rational, magical and religious medicine.



Physicians tried to keep their distance from the practices considered as superstitious. For instance Aetius Amidenus suggests keeping away from magic in chapter 85 of the second book of his *Libri medicinales*, thus stressing the rational features of his works. This claim seems to indicate a clear opposition between two kinds of medicine, rational and magical. As a matter of fact, the medical writers do include in their treatises magical remedies, such as amulets.

Based on the number of occurrences in the texts, amulets play a particular place. They are of three kinds: vegetable, mineral and animal. I will focus on the medical work of Aetius of Amida, Alexander of Tralles and Paul of Egina to show a view on the therapeutic use of the amulets, with specific attention to the mineral ones.

This paper is intended to link up with papers of Matteo Martelli “Galen on the pharmacological properties of minerals” and Christine Salazar “Aetius of Amidas on the Medical Uses of Earth and Minerals – Reception and Transformation”.

### **Mediaeval Arabic Mineralogy: Galen vs Pseudo-Aristotle**

*Lucia Raggetti (Freie Universität Berlin)*

In the 9th century Hunayn ibn Ishāq translated from Greek into Arabic ‘The Book on the Properties of Simple Drugs’ by Galen. The IX Book contains the discussion and the description of earths, precious stones, and metals, together with biographical notes on Galen’s research. Although the quotations from this book in later medical works are quite scanty, the manuscript tradition places it in the center of the scholarly attention in 11th-10th century al-Andalus. In the same century, the ‘Book On Stones’ was composed in Arabic and attributed to Aristotle, therefore presented as a translation from Greek. This not only contains the description of many more stones and minerals in comparison to Galen, but it has also a more compilative and literary character. Some selected passages will show how these works are representative of two different streams of tradition in the Mediaeval Arabic mineralogy. This paper is intended to link up with Matteo Martelli’s—on the pharmacological properties of Galen in Greek—in a comparative approach, to show how the Arabic tradition interpreted the Greek one, in parallel with its original contributions.

### **Diet and Regimen in the Two Talmudic Traditions from Palestine and Babylonia**

*Tanja Hidde (Freie Universität Berlin); Lennart Lehmhaus (Project A03 “Talmudic Medicine”)*

Throughout their legal-religious discussions, the Babylonian and Palestinian Talmudim deal also with medical issues. When the Talmuds were edited in the 5th-7th centuries AD, medicine was already a well-developed science. In the Babylonian Talmud one can discern not only traces of Greek medicine, but also of earlier Mesopotamian medicine.

This presentation focuses on the category of “Diet & Regimen” within the medical passages of the Talmudim and its connection to older medical systems. The genre of “Diet & Regimen”, emphasizing proper nutrition and physical exercise as prerequisites for a healthy constitution, is a distinct medical genre in the corpus of Greek medicine, but almost absent in Mesopotamian medicine. When the Babylonian Talmud was composed, Mesopotamia was under Sassanian rule, and although it is commonly assumed that Mesopotamia resisted Hellenization, a bulk of medical advices concerning “Diet and Regimen” within rabbinic literature is preserved in the Babylonian Talmud. The Greco-Roman practice of bloodletting and the food one should consume or avoid afterwards is often discussed in the Babylonian Talmud, but occurs less in the Palestinian Talmud. Medical knowledge about “Diet & Regimen” in the Babylonian Talmud has to be analyzed together with rabbinic literature from Palestine which was closer to the Greco-Roman cultural realm. We will ask if this knowledge was transmitted and transferred into the Babylonian Talmud through Palestinian rabbis. The genre of “Diet & Regimen” was adapted by the rabbis according to their own needs and integrated into discussions about modest behavior, or constructed as excurses on halakhical issues.

**Transfer of knowledge among Jewish medieval practitioners - medical notebooks from the Cairo Genizah**

*Efraim Lev (University of Haifa, Haifa, Israel)*

Medical notebooks found in the Cairo Genizah that comprise a unique source of historical data for scholarly study and for a better understanding of the ways in which medical knowledge in medieval Egypt was transferred from theory to practice and vice versa. These documents provide the most direct evidence we have for preferred practical medical recipes because they record the choices of medical practitioners in medieval Cairo. Since the language most commonly used in them was Judaeo-Arabic, they were evidently written by Jews. The medical genre in the notebooks was primarily pharmacopoeic, consisting of apparently original recipes for the treatment of various diseases. There are also a few notebooks on materia medica. The subject matter of the Genizah medical notebooks shows that they were mostly of an eclectic nature, i.e. the writers had probably learnt about these treatments and prescriptions from their teachers, applied them at the hospitals where they worked, or copied them from the books they read. Foremost among the subjects dealt with were eye diseases, followed by skin diseases, coughs and colds, dentistry and oral hygiene, and gynaecological conditions.

**Slavonic Galen's Commentary on Hippocrates: Slavonic witnesses**

*Florentina Geller (Freie Univ Berlin)*

One of the earliest Slavonic accounts concerned with the description and indeed conceptualization of the “nature of man” appears in medieval Bulgaria, in the domesticated redaction of the abridged translation (from a Greek protograph) of the famous composition of the Syrian monk and theologian John Damascene (or John of Damascus, 676 -749) The Fountain of Knowledge, or The Fountain of Wisdom (Fons cognitionis). The account concerned with the human physiology is part of the third and final chapter (entitled The Exact Exposition of the Orthodox Faith).

There it was designated as “Concerning the Nature of Man”; this particular fragment (or reworking of it), is to be found later in various Miscellanies as a piece of a treatise designated as «Of Galen on Hypocrates». The translation of John Damascene’s text, which was most probably commissioned by the King Simeon in the late 9th – early 10th century, was made by John the Exarch, and presented in his work *Theology (Heavens)*

### **Medical Recipe by Maimonides from Medieval Egypt**

*Amir Ashur (Ben-Gurion University); Efraim Lev (University of Haifa, Haifa, Israel)*

One of the many medical recipes from the Cairo Geniza collected by Prof. Efraim Lev was identified by Dr. Amir Ashur as probably written by Maimonides, the great Jewish philosopher, legalist and physician (1138-1203). The recipe was written to a certain, unknown, person, and his disease is not mentioned either.

The recipe contains various medical substances and plants, including precise description on how to use it. In this paper we will discuss this recipe, identify the substances and plants mentioned and we will try to place it in the wider context of Greek, Arabic and Medieval Mediterranean medicine.

### **Greek gynaecology in Jewish robes. The Hebrew translation of Soranus of Ephesus’ Gynaecology from Muscio’s Latin adaptation**

*Carmen Caballero-Navas (University of Granada)*

This paper examines one of the earliest gynaecological texts produced in Hebrew, *Sefer ha-toledet*, which is Muscio’s fifth-sixth century abridged and simplified Latin version of Soranus of Ephesus’ *Gynaecology*, rendered into Hebrew by Doeg ha-Edomi in 1197-1199 in Provence. In it, I explore the reception and accommodation by Doeg ha-Edomi of Soranus’ and Muscio’s theories on female anatomy, physiology, and disease, and analyse his attitude regarding the ideas and concepts that disagree with Judaism, or challenge some accepted Jewish principles. I also discuss the bearing of rabbinic and Talmudic notions on women’s bodies and their functioning in Doeg’s approach to gynaecology, and assess their grade of continuity, if any, with the Greek/Hellenistic gynaecological notions collected in *Mishnah* and *Talmud*. Finally, I explore the reception of Soranus’s adaptations and translations by later Jewish authors and translators, and their fate in Hebrew.

### **Between magic and science: Morisco healing practices in early modern Spain**

*Esther Fernández (University of Granada)*

Medical knowledge in Early Modern Spain was connected to arabized Galenism, that is the greek philosophic and medical theory assimilated to arabic scientific tradition.

Based on earlier developments in medicine and pharmacology in al-Andalus, the Moriscos, Muslims converted to Christianity by means of edicts, implemented the principles of galenic medicine in their cures.

The testimonies and healing practices of the Moriscos documented during the sixteenth century show that they were in most cases accompanied with magical and ritual procedures.

This phenomenon, which has been evaluated so far as the consequence of the devaluated Arabic-Muslim culture of al-Andalus is now going through review. It will be claimed as the hybrid product of the confluence of various sociological, cultural and religious levels which led to the originality of the magical and healing practices of the Moriscos.

The galenic theory played a major role in those developments as the basis on which ritual variations and healing procedures were represented in the Morisco practices.

## **P24 From networks to spaces: social identities, craft knowledge and cross-cultural trade (1400-1800)**

*Convenor: Andrea Caracausi (University of Padua)*

*Sala 82, Edificio B2, Piso 1: Thu 16th July, 09:30-11:00, 11:30-13:00, 14:30-16:00, 16:30-18:00*

This session aims to analyze the creation of spaces through networks focusing on three aspects characterizing knowledge transfer (social identities, craft knowledge and cross-cultural trade), discussing practice and concept of space and methodological insights in studying historical spaces.

### **Highways, networks, and the social production of space: a case from the Lyonnais Region in the 18th century**

*Pauline Bernard (École des Hautes Études en Sciences Sociales)*

The Lyonnais region in the 18th century was located at the centre of the French kingdom's main transportation routes, called les grands chemins. These pre-modern highways were populated by individuals and goods moving on and across them. The maréchaussée, the main police force of the French Monarchy, was in charge of policing such mobility, the grands chemins being its main territory of jurisdiction.

This paper will show how the grands chemins were 'produced' by a wealth of actors. Some were merchants animating the small distance trade between Lyon and the countryside. Some were travellers that were part of long distance trade that traversed the Lyonnais region but went beyond its borders. Some were Bourgeois of Lyon interested in manipulating these highways for financial reasons (they were relevant for taxation, as I will explain).

This paper will then be able to show how these different actors and networks acted and interacted in unexpected ways with the result of shaping a space that represented an important state jurisdiction. It will also address the central role of the maréchaussée in such processes.

By proposing a methodologically innovative study of social space, this paper also challenges traditional narratives of state formation. When considered from the standpoint of my case study, the establishment of social control on the part of the state does not appear as following a well-defined national project: my study points out the influence that local and global networks of actors, by modifying social space, had on a fundamental process of state-formation.

**Networks of Identity: Space, Inheritance Rights and Personal Identification in the Early Modern Spanish World**

*Alessandro Buono (University of Padua)*

My paper will analyze the documentary sources of the “Juzgado de Bienes de Difuntos,” a global institution of the early modern Spanish Empire appointed to collect the assets of deceased migrants and identify their legitimate heirs. The main purpose of this paper is to examine how social interactions produced individual’s personal identity, and how this was reconstructed by actors during judicial trials.

Firstly, I will examine how individual’s social identity was created in actual spaces (e.g. the homeland parish, the workplace) through performances (i.e. acting like “father and child” or “legitimate groom and wife”) widely and publicly recognized by their networks of people. Secondly, how this social personal identity was used both by heirs, in order to claim inheritance rights, and by institutions, for the purpose of identifying them. In effect, social networks were summoned by individuals in order to bear witness and certify their identity in Spanish tribunals; at the same time, without the aid of a network of people, the authorities could not identify migrants.

Therefore, the paper aims to show that social identity appears to some extent to be, “local knowledge,” tied to actual spaces and places where individual’s personal identity is recorded in the memory of those networks of people into which s/he is incorporated. However, people’s mobility continuously creates new spaces, beyond the original place where individuals are recognizable. Thus, social identity proves to be also “trans-local knowledge,” as embodied by people who are constantly on the move.

**The Mercedarian Order and the Creation of Sacred Spaces in Oyón Area (Lima Region, Peru)**

*Sara Gonzalez (British Academy)*

This paper presents my work in progress on the networks that the Mercedarian Order established in Lima region in the 17th century and on the spaces its friars created in Oyón area (in the Andes north of Lima). These spaces took the form of two ‘doctrinas de indios’, San Juan Bautista de Churín and Santiago de Andajes, which became sacred landscapes as well as places of cultural exchange and reconstruction of social identities. They were landmarked by doctrinal chapels which today count amongst the best preserved colonial structures in South America, with their mural paintings, polychrome altarpieces, and coffered wooden ceilings, despite of which they remain virtually unknown outside the area, and therefore vulnerable to natural- and human-caused destruction. I am studying these chapels -their arrangement and iconography- and the sacred areas built around them as a coherent whole designed to impose Christianity to the local populations, but also as places of social networking, knowledge transfer, and economic interaction. An analysis of the spaces generated by religious networks in the central Andes can give an useful insight into the creation of new social identities (such as ‘Indians’, ‘villagers’, ‘brethren’, or ‘idolaters’) that accompanied the first evangelization of the area and the -often brutal- campaigns for the extirpation of local beliefs.

### **The Space of Trust. Renaissance Merchants' Networks and International Trade**

*Stefania Montemezzo (University of Bologna)*

How merchants in the late Middle Age overcame cultural and geo-political boundaries? Were they able to create tools and spaces in order to protect their trades? Merchants weren't usually willing to loose their cultural and social identity, even if this happened in some cases. Despite the need of integration in the local markets, indeed, the specialisation of traders and the importance of their origin (as representation of certain standards and values) pushed them to elaborate tools and spaces that allowed them to, relatively, safely exchange good and capitals in different cultural and geopolitical markets. The tools used were specific forms of accountability, merchants letters and financial instruments. These were necessary to "communicate" with partners and agent at the same "level" and create network of reliable people in order to carry out exchanges. However, these tools were also necessary for the creation of trust, together with the knowledge of a person reputation. Trust created a safe new place, that went beyond borders and allowed the exchange good and, most important, information to carry out their business.

In order to prove the existence of this "space of trust" I will use the case of Venetian merchants in the Renaissance. Thanks to the use of different sources, as letters, trials and accountability I will show up to which point traders were willing to extend their network and include new actors into their trust space. Moreover, I will explain how this trust was created (thanks to familiar bonds or personal acquaintance) and maintained.

### **Convergence and Diffusion: Spaces of Terceira in the Sixteenth-Century Atlantic**

*Gabriel Rocha (New York University)*

When Manuel Corte Real, captain-general of the Azorean port city of Angra, wrote to Portugal in 1537, he noted that a Castilian expedition led by Pedro de Alvarado had arrived on Terceira island from the "very rich lands" of Guatemala and Honduras. Despite its glowing tone, the report carried a mundane quality. From the early sixteenth century, European expeditions with sights set on the Americas, West Africa, and the Indian Ocean regularly touched on the Azores during the course of their journeys. Routinely, mariners purchased provisions from Azorean vendors, ordered new caravels from local carpenters, and traded for basic and luxury items. A cosmopolitan plurality of interests made Terceira both a point of convergence and a site of diffusion for wealth and political power. Island dynamics could potentially alter the cohesion of maritime networks, and the balance of European imperial claims, across and beyond the Atlantic.

Using rarely consulted Azorean municipal and notarial records alongside documentation from continental Iberia, this paper assesses the place of Terceira in international socio-political and economic vectors in the mid sixteenth century. A focus on the municipal administration of public infrastructure (roads, communal lands, urban provisioning, and taxation) brings into relief key themes at the intersection of local politics, overseas economic networks, and imperial expansion. How did tax collectors seek to capitalize on interactions between island agriculturalists, artisans, and itinerants? During a period of imperial escalation, what changes can be discerned in spaces of Terceira that served as nodes of wealth accumulation and dispersal?

**Commercial circuits and financial resources: the construction of an economic space in the Early Modern Europe.**

*Benedetta Maria Crivelli (Università degli studi di Padova)*

During the XVIth century the western expansion triggered relational dynamics among distant territories and civilizations facilitated by the development of the international trade.

This paper aims to consider the analysis of mercantile circuits to highlight the material reality of commerce, stressing the tangible and recurring dimension that finds action in defined places.

The focus is on the financial tools (insurances, companies, bills of exchange) considered as economic resources which commercial agents can have at their disposal to construct networks that shape variable spaces.

The structure of the network is perceived as a definition of a space of economic action that produces a rift from preexistent political and territorial space. The objective is to observe the commercial circuits that linked the places of action of economic agents, that, breaking up predeterminate political, economical and religious cultures, contribute to reshape individual and collective identities of the social groups or single individuals involved.

Taking the Republic of Venice as a point of observation, border region as a bridge between the West and the East – that includes also the regions of South-East Asia – and political entity different from the multi-territorial empires that surrounded it, this paper aims to understand how the space of cross-cultural trade is built and controlled by economic actors that own financial resources whose use is amply shared in their space of action. Through the analysis of notarial deeds, it aims to comprehend the dynamics of interactions that permit to tie alliances, overtake conflicts and guarantee continuity.

**Craft guilds, labour mobility and technological transfer in early modern Italy**

*Andrea Caracausi (University of Padua)*

The role of craft guilds has been widely debated in recent decades. Social and economic historians have argued that craft guilds improved technological transfer, facilitating labour mobility and the circulation of knowledge, giving incentives to innovators and disseminating information across existing geo-political borders.

However, many studies are normally based on normative, rhetorical or scattered court cases on what actually craft guilds did for technological transfer, while detailed analysis on guild activities in a long-term perspective and day-to-day basis are few. Using a large database of empirical evidences from a single case study (a woollen guild industry in northern Italy), and analysing them with consistent economic reasoning, this paper aims to shed new light on the role of institutions as craft guilds in transferring knowledge in pre-modern markets and to highlight the role of economic agents in shaping new spaces.

On the one hand I will investigate indeed the reality of guild activities on this issue, showing the attitudes toward the imposition and, especially, the control of labour mobility. On the other hand I will show how economic agents – especially migrant workers – were able to use their socio-economic networks to create new bounded spaces, which were often in conflict with existing institutional ones. Cross-country European comparisons will help us to challenge prevailing theories about craft guild and the role they played for knowledge transfers in pre-modern times.

**From trans-local network to local context: transfers of knowledge and cross-cultural cooperation in the eighteenth-century Kingdom of Naples**

*Angela Falcetta (University of Padua)*

During the last decades diaspora studies have basically translated the concept of trans-nationality into two opposite cultural and social representations: one implying a clear-cut separation among different cohesive organizations, the “trading diasporas”, each interacting across state borders with a number of “external” networks (political, cultural, trading...); and the other one built up on the notions of hybridism, in-betweeness and fragmentation as intrinsic features to diasporic experience.

Moving from the diasporic networks to local context, I suggest, it is possible to grasp a more multifaceted reality behind these two contrasting and univocal views. By focusing on the case of the Greek-Epirot merchants living in Naples and in Terra di Bari during the eighteenth century, I will show that the business and commercial activities they run throughout this region were based on a double arrangement of relationships. The trade of Levantine coats across the central Mediterranean was largely managed by exploiting the intra-group relations connecting the diasporic communities scattered along this commercial circuit. At a local level, instead, processes of mutual economic acculturation and knowledge transfer involved the same merchants in the creation of Greek-Neapolitan coat-factories and agricultural farms.

The space charted by these two different sets of business relationships is one where the cross-cultural interaction does not take place between two groups socially separated, nor it inevitably produces hybrid identities. The interplay with the “other” engenders new knowledge, economic synergies and social roles, which re-shape the space – rather than the identities – according to contingent and functional dynamics.

**The transfer of knowledge and the cultural exchanges between the Portuguese and the Malabar Kingdoms, in the early sixteenth century.**

*Vitor Rodrigues (IICT - Lisbon)*

As stated by Jean Aubin, the Portuguese presence on the Malabar Coast in the early sixteenth century was noticeable for their “learning of India”.



The main goal of our paper is to define the process resulting from the adaptation of the Portuguese not only to the new cultural, mental and material realities of the Malabar social structures – chiefly in the Kingdoms of Kochi, Kannur and Kozhikode – but also to a physical geography that was totally unknown for them; this study will also be focused on the transfer of military and technological practices, especially within the naval and the pyro-ballistic branches, which have eventually given a decisive contribution to hasten the naval military relevance of the Portuguese in the region.

**Mediterranean Frontiers: Health, Beauty, and Boundaries in Ancona's New Lazaretto**

*Lucia Dacome (University of Toronto)*

This paper will explore the role of quarantine stations as sites of creation and disruption of early modern Mediterranean borderlands. In particular, it will focus on the New Lazaretto built in Ancona (Italy) after the city became a free port in 1732. In the course of the eighteenth century Ancona became a major port city in the Papal State and engaged in conspicuous trade across the Eastern Mediterranean. After the city became a free port, the increase in maritime traffic led pope Clement XII to commission the creation of a new quarantine station. The famous architect Luigi Vanvitelli was charged with the task of completing the project. The result was the creation of an impressive pentagonal artificial island located in the city's port. Being big and beautiful, the new Lazaretto became a focal point in the city's urban scene. Its history offers a particularly felicitous point of entry into the investigation of the role quarantine stations as liminal spaces that marked physical, social, cultural and symbolic borders, and worked as sites of surveillance, detention and segregation as well as negotiation, translation and exchange. This paper will consider the early life of Ancona's New Lazaretto in order to examine how its spaces and practices participated in the making and breaking physical, social and cultural frontiers. One of my aims is to explore how the New Lazaretto reconfigured relations among urban and maritime spaces, medical knowledge and the regulation of both human and non-human movement in and out of the city.

**Constructing networks and shaping the New World: Peru (1532-1581)**

*Manfredi Merluzzi (Università Roma Tre)*

The narrative on the conquest and colonization of the new world as to be actualized by new historiographical approaches, and the network analysis seems to be an useful tool in such effort.

The paper aims to approach the construction of the juridical, economical and administrative institutions in the early colonial Peru in a twofold perspective: the Crown attempt to settle down his sovereignty and his effective control and monopoly of violence, but at the same time, the creation or extension of Iberian networks that inhabited the new institutional architectures or deal with them. The colonization and the expansion in the New World could be considered as an opportunity of extending their influence for previous groups of power as well as facilitate the creation of new networks. The case of the Peru, later vice-kingdom of New Castile and then vice-kingdom of Peru, not only is suitable to analyze the creation of new borders and spaces, but also in the acquisition of European and Iberian knowledge and cultural references, as well as rights, political thoughts, economical and merchant issues, but it's also suitable for analyzing the creation of new social and local identities.

**“I am willing at all times to exist as the agent of communication”: the Transnational Origins of the First American Coastal Survey”**

*Matthew Franco (Johns Hopkins University)*

At the dawn of the nineteenth century, figures within the American Philosophical Society (APS) recognized the need to develop a methodology to accurately and quickly survey the coastline of the United States. Knowledge of the coastline, they believed, was vital both for its contributions to national defense and for its assessment of port cities, hubs of the national economy. A month after Albert Gallatin wrote to Robert Patterson, president of the APS, suggesting the need for developing such a methodology, there had been no response. Indeed, the call fell on deaf ears. Was there no one, prominent figures wondered, qualified to assist in this project? While many skilled surveyors could be found in the newly independent nation, the coastal survey seemed a prodigious undertaking fundamentally distinct from cadastral surveying or the exploration of western territories. A response was eventually solicited from José Ferrer, a Spanish merchant familiar to many within the society through mercantile transactions. The proposal forwarded by Ferrer appears derivative of Spanish surveying methodologies taught to naval cadets at the Naval Academy in Cádiz, an institution with which Ferrer also may be associated. Derivative of early modern pilotage, such hydrographical methodology combined practical mathematics with navigational assessment of coastal inlets. In providing a concrete vision of the eastern seaboard of the United States, Ferrer helped to define that space. Indeed, American actors utilized his methodology, interpreting their own coastline much like Spanish naval cadets across the Atlantic were taught to chart the Iberian coasts.

**P25 To know global markets: acquiring knowledge and broadcasting information in European overseas ventures (1500-1750)**

*Convenors: Edgar Pereira (Leiden University); Julie Svalastog (Leiden University); Kaarle Wirta (Socio Economic History Leiden); Elisabeth Heijmans (Leiden University)*

*Sala 1.05, Edificio I&D, Piso 1: Wed 15 July, 14:30-16:00, 16:30-18:00*

This panel aims to reassess, in a comparative perspective, how different States, Chartered Companies and entrepreneurial firms, collected and broadcasted information on markets and circuits in order ground their overseas endeavours between 1500 and 1750.

**Local networks and global strategies: the case of the French settlement of Juda at the beginning of the 18th century**

*Elisabeth Heijmans (Leiden University)*

From 1720 to 1749, only 16.1% of the French ships engaged in the slave trade sailed on behalf of the French Compagnie des Indes and a large majority was left to by private traders. Although the company was largely inactive, it still held a formal monopoly on the West African coast and outsourced the trade by allocating licenses in exchange for a percentage of the profit.

Why did this state-sponsored company license most of the slave trade on the Slave coast to private traders? The state, through the Company, was still held responsible for the maintenance of the forts and the provisioning of trained personnel without getting maximum return on its investment. What were the state's interests behind such strategy?

This presentation will argue that private entrepreneurs took on most of the French slave trade because they were connected to relevant networks both in Europe and in the overseas domains. Through cross-cultural and trans-national networks, private traders had maximized their access to knowledge of the markets abroad. Men on the spot developed trust relations with local rulers and local merchants. Furthermore they interacted on a daily basis with other European officials and traders. Such connections put them at the focal point for knowledge exchange. With the example of local networks in the French settlement of Juda on the Slave Coast of Africa, this paper aims to understand why the French state found it economically relevant to outsource its own overseas business.

**Corresponding with the Atlantic - The challenges of the British Board of Trade as advisor, director and information-gatherer in the early modern British Atlantic.**

*Julie Svalastog (Leiden University)*

The British domains overseas demanded much attention from the metropole, especially in the formative years at the end of the 17th Century. For the British Caribbean colonies the place to turn to for answers and direction, especially after the Revolution of 1688, was the Board of Trade. The Board started out as a prolonged arm of the Privy Council, but by the end of the 1690s it had taken on a more information-gathering and directory role. Its main tasks became the compiling of reports for the direction and advice of Parliament, as well as offering and asking advice for better managing the British overseas trade from people considered to have necessary expertise. Through looking at the Board's correspondence and minutes, as well as its various members and their backgrounds, it is the hope of this paper to be able to contribute to our understanding of the exchange of information, knowledge, direction and advice across the Atlantic in this period. This becomes especially relevant when we take into account the challenges that the Board faced when they in the early eighteenth century took on a mediating role between the separate trader interests and the Royal African Company. These debates would inevitably mean the involvement of different communities, societies, trading groups, networks and geographical spheres. The question of how to manage early modern British commerce in the Atlantic was to a large extent answered through intense long-distance lines of correspondence, with the Board of Trade headquarter at Whitehall as its hub.

**Cross-cultural Knowledge and Transnational Business Strategies - The case of Henrich Carloff in the Atlantic trade in the 17th century**

*Kaarle Wirta (Socio Economic History Leiden)*

In this paper, I want to study the importance of Knowledge about local customs and practices in the 17th century long-distance trade. Hitherto, in overseas historiography Individuals and their knowledge about the long-distance trade have been overlooked. Historians have mainly studied the Atlantic trade either from a large-scale perspective or from a locally focused perspective. However, in this research, I want to bridge this gap and emphasize the role of cross-cultural and transnational entrepreneurs and the asset of their knowledge.

As point of departure, I will look at the value of knowledge for the Atlantic system. Via following the Atlantic career of the entrepreneur Henrich Carloff I will be able to showcase that individuals who had broad knowledge of various temporal and spatial articulations of trade, had the asset and capability to connect the different parts of Atlantic trade. I will argue that knowledge was a crucial asset in establishing and maintaining the trade. This does not only entail the perspective of human business networks, but actually connected the Atlantic as a system. In this paper, the focus is in the Atlantic trade but from a perspective, which emphasizes the importance of knowledge of the social connections and various local trading customs. The outcome of this study will show, why and how knowledge was crucial for bridging the long distances, of overseas trade, and why knowledge was a valuable tool for the individuals when they negotiated with the overseas institutions.

**Knowledge of business and the adjudication of overseas monopolies in the 17th century Portuguese empire**

*Edgar Pereira (Leiden University)*

In seventeenth century Portugal, the adjudication of colonial monopolistic contracts (*contratos*) was extensively used by the Monarchy to tax and regulate long distance trade, as well as to finance the empire's administrative apparatus across continents. For businessman, the contracting of these monopolies placed them in a favorable position to dominate key sectors of overseas commerce and to lobby for the Monarch's favor. However, these enterprises were not devoid of risks. The shadow of bankruptcy, followed by the expropriation of mortgaged assets and prosecution, not only of the contract-holder(s), but also of a series of warrantors who backed them up, loomed at large.

This paper's goal is to assess if the decision to bid for a certain *contrato* was guided by proficient knowledge of the different variables that conditioned the overseas trades they were to engage with. Did contractors and their networks possessed a clear understanding of the consumption demands of different markets and its institutions? Were they capable of correctly assessing the evolution of demand and supply? Could they anticipate factors lying "outside" the market, such as armed conflict? Did they fully grasp the logistic and financial means that these burdensome enterprises required? Ultimately, I seek to understand, to what extent success or failure might have been tied to (ill)informed decision-making and poor/adequate assessment of risk.

To answer these questions I will look at the trajectories of several individuals who held *contratos* in different businesses and areas of the empire, and their strategies to finance and operationalize them.

**Commercial rivalries during the governorship of Luis Mendes de Vasconcelos in early seventeenth century Angola (1616-1627)**

*Miguel Rodrigues (European University Institute)*

The Transatlantic slave trade at the dawn of the seventeenth century was far from being a simple endeavour for the merchants that dwelled on it.

To ensure the transport between the various territories of the Atlantic, a large scale enterprise was required, backed by private investment and based on the establishment of vast networks, composed of wealthy entrepreneurs and supported by trustworthy persons who could properly conduct their business on the various edges and ports of the Empire.

Among these groups of men, the ones possessing the highest financial means would always bid for the Contratos and the Asientos of slaves that would allow them to regulate the trade. However, they were not the only ones able to control or dictate its pace. The case of the Governor Luís Mendes de Vasconcelos (1617-1621) is an example of a Crown official who took advantage of his power position to influence the trade. Backed by agents of his own, Vasconcelos managed to greatly profit from his warmongering policy that destroyed the Kingdom of Ndongo, and developed his own financial enterprise. The impact that he and his network had in the territory had massive consequences for Luanda, and for the flow of the trade in the following years.

In this paper I will take the slave trade in early seventeenth century Angola (1600-1620) and Vasconcelos' network, to reflect the role of the private agents on development the slave trade and on the progression of Angola's territorial occupation, whose process was contemporary with the massive investments on the asientos and contratos, and, inseparable from it.

## **P26 Textual production and knowledge transfer: interimperial cultural exchange in the Atlantic world from the Early Modern period to the present**

*Convenors: Kristina Soric (The Ohio State University); Lúcia Helena Costigan (The Ohio State University); Fernando Morato (Ohio State University); Jessica Rutherford (The Ohio State University)*

*Multiusos 2, Edifício I&D, Piso 4: Fri 17 July, 11:30-13:00, 14:30-16:00*

This panel proposes to interrogate the dynamic between knowledge transfer and textual production set within Dutch, British, Portuguese, and Spanish interimperial rivalries through an analysis of the transatlantic circulation and translation of Iberian texts.

### **Piracy in the Early Modern Atlantic World: Jesuit Fernão Cardim's Captivity by English Corsair Frances Cooke**

*Jessica Rutherford (The Ohio State University)*

At the turn of the seventeenth century, European missionaries and traveling mercantilists were buzzing with news of the Americas: telling tales of uncharted territories full of potential products from exotic worlds and never-before-seen lands and peoples.

Whether a settlement was religious in scope or economic in design—or, both, as in the case of Jesuit missionary settlements—understanding the people, as well as native flora and fauna, and their regional uses across the globe was fundamental to the vitality of imperial expansion. Given the nature of the Jesuits' enterprise, their letters and natural histories were filled with information on local raw materials, goods, medicines, and culture. Jesuits produced a high volume of ethnographic narratives that detailed their initial encounters with native groups throughout the globe. The information collected by Jesuit missionaries was not only important to the religious order as well as the Crown/imperial state but was also coveted on the international market by competing European imperial powers. On March 5th, 1583, the Portuguese Jesuit Father Fernão Cardim departed for Brazil aboard the *Chagas de São Francisco* as the secretary accompanying Visitador Father Cristóvão de Gouveia. Cardim's journey took him along the coast of Brazil through Bahia, Ilhéus, Porto Seguro, Pernambuco, Espírito Santo, Rio de Janeiro, and São Vicente—the Jesuit missionary settlement just southeast of what is now São Paulo—within the seven-year span of 1583 to 1590. During this time Cardim compiled a compendium of information now known as the *Tratados da Terra e Gente do Brasil*.

**Contradictory and Opposing Views of the Luso-Hispanic Interimperial Cooperation in the Atlantic World in relation to Lope de Vega's play *El Brasil restituído* (1625)**

*Lúcia Helena Costigan (The Ohio State University)*

Based on analysis of Bartolomeu Guerreiro's *Jornada dos vassalos de Portugal pera se recuperar a Cidade de Salvador, na Bahia de Todos os Santos* (1625), and of Antonio Vieira's *Carta Annu*a (1625), two major texts by Portuguese writers of the 17th-century, this paper shows that, unlike the Spanish propagandistic efforts by writers such as Lope de Vega and Viqueira Barrero to portray the expulsion of the Dutch from Bahia in 1625 as an interimperial cooperation of Spaniards and Portuguese subjects, the primary texts by and Vieira contradict the views and motives behind the imperial conflicts involving Iberian and Dutch subjects in the 17th-century Atlantic World. One of the major differences in the interpretation of the Spanish and Portuguese writers has to do with the role of New Christians and Sephardic Jews in the imperial conflict. To substantiate my analysis, I take advantage of critical historical interpretations by Charles Boxer, Stuart Schwartz, and other twentieth-century scholars whose views of the motives behind the Dutch invasion of Bahia in 1624, and their subsequent expulsion from northern Brazil in 1625, and how they differ substantially from those depicted in Lope de Vega's *El Brasil restituído* (1625), and in Viqueira Barreiro's *El lusitanismo de Lope de Vega*... (1950).

**Depictions of Luso-Hispanic Cooperation in Lope de Vega's "*El Brasil restituído*": Iberian Union to Iberismo**

*Kristina Soric (The Ohio State University)*

Among the most noteworthy aspects of Lope de Vega's *El Brasil restituído* is the persistent attention the iconic Spanish dramatist dedicates to the role of Luso-Hispanic cooperation under the Spanish crown against Bahia's Dutch invaders in 1624.

In one of the few existing versions of the play, the 1950 edition of Galician scholar José María Viqueira Barreiro repeatedly insists upon the work's historical accuracy in transmitting the details of this event, including the sentiment of Iberian brotherhood between the Portuguese and Spanish against both the Calvinist invaders and Bahia's supposedly treacherous New Christians, alleged conspirators in their operation. Upon further scrutiny of the events of Bahia's recovery according to modern historians and first-hand accounts of the time period, however, the circumstances of this episode call for a reconsideration of both Lope's play and the historical context in which it takes place. Rather than an accurate reflection of the attitudes and events of the time period as Viqueira Barreiro asserts, *El Brasil restituído* serves as a propagandistic work which seeks to reconcile deteriorating Luso-Hispanic relations within the Iberian Union at the expense of the "heretic" enemies of the empire. Such a reading also sheds light on its re-circulation via Viqueira Barreiro's 1950 edition as a similar attempt at promoting Iberist sentiment, this time under the dictatorial rule of the Estado Novo and the Franco regime.

**The symbolic crossing of the Atlantic – poetic and political representation in Manuel Inácio da Silva Alvarenga's poems on this subject.**

*Fernando Morato (Ohio State University)*

The year of 1777 witnessed a huge political change, the fall of the marquis of Pombal, and a relatively smaller event, the return of the Brazilian mulatto poet Manuel Inácio da Silva Alvarenga to his homeland. Silva Alvarenga had graduated from Coimbra University the previous year and had published four poems since his arriving into Portugal, a great achievement at that time for a beginner, so the decision of leaving the country was not an obvious one from the point of view of a promising literary career. Perhaps his involvement with Pombal's politics is a key to understanding his reasons. The poems he wrote during his voyage, a series of satiric comments on the precariousness of the ship, are interesting because they contrast the poetic imagery of Neoclassical culture used in "O Templo de Netuno", the idealized portrait of the same trip. In this way, "O Templo de Netuno" could be read as the intellectual proposal to the New World, and it's interesting how the images used by Silva Alvarenga can be traced to the Dutch books which circulated in Portugal, both in this particular poem as well as in the previous ones. Also, the political allegory created in "O Templo de Netuno" and after developed in "A Gruta Americana" indicates a tendency to blend Pombal's project with the new course represented by the "Viradeira". The apparent innocent poetic fantasias, until now, read as nationalistic insights from a pre-romantic poet are, indeed, political statements about the place of Brazil and Portugal in the symbolic world of late Eighteenth Century.

**Illustrated Nature: Natural Philosophy in 18th century Brazil.**

*Gisele Conceição (University of Porto); Amélia Polónia (University of Porto - Faculty of Arts)*

If during the early days of Portuguese colonization of Brazil the interest of travelers, missionaries and plantation owners was for the sake of survival, the territory's recognition, at the eighteenth century under the influence of the Enlightenment their perception became a way to assist the crown in the investigation of the potential of overseas territories in order to improve an organized and systematic exploitation. A carefully examination made over the historical sources about the Brazil's natural environment produced by Europeans during this period can help us to a better understanding the processes of recognition of the nature's potential which could be useful for both economy and science. Thus, historical sources containing descriptions and observations of nature are fundamental resources to relevant empirical studies within the field of Colonial History and History of Science. That includes pertinent historical aspects to the study of the Portuguese Enlightenment, circulation of knowledge in the Portuguese empire and the importance of colony's biodiversity and natural heritage to the strategic issues of imperial expansion and colonization. We intend in this paper to analyze such historical sources with an interdisciplinary approach, deriving from the theoretical and methodological approach of the History of Science. Therefore, this paper aims to understand how were the Brazilian fauna and flora observed, described, cataloged and inserted inside the Enlightenment's paradigm. It also seeks to discuss how such observations may have influenced the construction of knowledge about the natural world.

**The History and Usage of *ede ayalo* (borrowed language/concept) in knowledge perpetuation among the Yoruba of South-western Nigeria**

*Olayinka Akanle (University of Ibadan)*

The debate around history of knowledge, transfer and production relative to cultural exchanges and contacts has never been put to rest. There continues to be a need to interrogate the history, ramifications and trajectories of knowledge as cultures meet in space and over time. this paper thus contributes to knowledge in this direction by examining the history, content, nature and usage of words and concepts, including names, among the Yoruba people of South-western Nigeria. The Yoruba people are among the largest ethnic groups in Nigeria and West Africa with citizens spread across the world. The group also has a history of precolonial and colonial contacts which have resonated till date. This is why this study has chosen the group coupled with the fact that the group was/is among those most opened with cultural exchanges and among those with linguistics elements most dynamic and most magnanimous to demonstrate the complexity and reality of the issues under examination. This study used the Yoruba case study to empirically investigate the profundity and profoundness of knowledge history, production, transfer, usage and continuation within local specificities and and global complexities. Data Collection was through content analysis and oral interviews with Yoruba People to capture the dynamics and trajectories of the problematic. important findings were made through rigorous processes and these will be shared at the conference.



## **P27 The spread of Art reproductions and the shaping of modern culture**

*Convenor: Ricardo Mendonça (Faculty of Fine Arts of the University of Lisbon)*

*Multisusos 3, Edifício I&D, Piso 4: Wed 15 July, 14:30-16:00*

Reproductions of works of Art have played an important role in the construction a global web of information. Not only did they provide a foothold for a better appreciation of Art, but also set rules that enabled the transference of knowledge between different establishments, countries and cultures.

### **Texts and Images in Sixteenth-Century Reproductive Prints**

*Alexandra Kocsis (University of Kent)*

A considerable number of sixteenth-century reproductive prints differed from modern artistic reproductions at least in one respect; namely they contained not only a depiction of an image but also a narrative text concerning the topic of the depiction. Images printed in hundreds of single sheets were published to a much broader audience than the circle of privileged viewers of a painting or a fresco. Loosing their original context, both in space and regarding the audience, these images needed (new) interpretation. Printmakers and publishers applied explanatory or supplementary texts to give new meaning or reassure the original message of the reproduced image. By the means of mixing image and text, these prints were intended to spread visual information about a certain piece of art, but they were also meant to transmit textual knowledge about antique mythology and history, or they served to enhance religious thoughts and meditation on a certain topic. Image and text were read simultaneously in these single sheets, thus literary references were used parallel to pictorial allusions. By decoding both visual and textual messages of the prints, this paper aims to get a more detailed picture on the early history of reproductions. Most importantly, it is intended to show that the notion of artistic value did not completely overshadow the “functional value” of these prints. Although prints slowly changed their status and became collectors’ objects valued for the mediation of style and famous images, in certain cases they were still similar to devotional prints of the fifteenth century.

### **Cast collections and the shaping of Art as an institution**

*Ricardo Mendonça (Faculty of Fine Arts of the University of Lisbon)*

Plaster casts, taken from the finest statues and monuments, can often testify the continuous transformation in the taste for Art, throughout modern history. In this paper we will show how the display of these objects came to reflect various cultural challenges engendered by society and the evolution in the concepts of education, collecting, museology.

The beginning of this movement is more strictly recognisable in plaster casts, sent from Italy, to other European countries from the XVI century onwards. Furthermore, it is interesting to single out that, the collections assembled in Art Academies, laid the basis for the first public museums of sculpture, in a time that State museums, had less valuable collections. In this sense, the story of art museums in the nineteenth century proves that, also outside of Italy the collecting of sculpture had its origins in the influence laid by classical antiquity into Occidental culture.

In this period, Germany's University collections came to be regarded as role models, especially in the field of classical archaeology, thus paving the way for one of the most enduring senses of utility for casts. Therefore, the reproductions of sculptures and ornaments acquired by Academies, Schools of Art, Universities and Museums synthesize the multiple commitments and challenges these institutions embraced, symbolizing today the esteem in which the originals were held up until the nineteenth, and the hatred for retrograde teaching methods, in the course of the twentieth century.

### **Transfer and Transformation: Plaster Casts and the Antique in late 18th Century Europe**

*Charlotte Schreiter (Humboldt-University Berlin)*

Since the Renaissance plaster casts primarily of antique sculptures have been estimated as the most faithful media in transmitting (ancient) art. Independently from their actual location the most admired artworks thus became models and representatives of the so-called 'ideal' or 'canon'.

Within a growing art-market in the 18th century the production of copies and casts after the Antique received a so far unknown dynamic. The wish of the British – and subsequently other European – aristocracies to participate in the reception of the famous models within the frame of Neo-Classicism fostered production and trade. Italian and local craftsmen and merchants nourished the demand. The reception of classical art thus is to be understood within a network of production, reception and display.

The paper focuses on representative contexts of plaster casts – such as academies, universities and collections at the end of the 18th century. The focus lays on questions concerning the situation in Italy as starting point for exports to European countries as the receiving destination – thus showing the mechanisms of an ever growing market and its special conditions. Transfer of art and transformation of artworks show themselves as dependent criteria.

### **P28 Sensuality, courtesy and devotion: cultural exchanges between European courts (1650-1700)**

*Convenors: Laura Oliván (Universität Wien); Mercedes Llorente (Fundación Carlos de Amberes)*

*Chair: Sabina de Cavi (University of Córdoba)*

*Sala 1.05, Edificio I&D, Piso 1: **Wed 15 July, 18:30-20:00***

We will explore the circulation of portraits, objects and knowledge between European courts. Agents like queens, ambassadors and spies created powerful networks of cultural interchange and contributed to transform the way of looking, experiencing and feeling court culture in the Baroque.

**Chocolate and Quixotes: Imperial Ambassadors in Madrid and their role as cultural agents in Vienna (1650-1700).**

*Laura Oliván (Universität Wien)*

This paper deals with the role of the Imperial Ambassadors in Madrid as agents and difusers of the Spanish culture in the court of Vienna (1650-1700). During their stays in Spain, these ambassadors showed a great capacity of adaptation, assimilation and reinterpretation of the Spanish culture: they dressed guardainfantes, felt a strong devotion to the Virgins of Madrid, consumed chocolate, collected búcaros, used perfumes, read comedies and Spanish novels, bought indian furniture and adopted the Spanish sociability, receiving visits at the estrado. This Spanish culture was exported to Vienna.

**The exchange of gifts during Mariana's Regency**

*Mercedes Llorente (Fundación Carlos de Amberes)*

Women were primarily defined by their family ties. They were given political assignments and court roles that promoted the interests of their families and children; they acted as "ambassadors" for their families. Mariana sent many gifts to French and Austrian courts because they were close family, also because in times of conflict and weakness, it was crucially important to be able to count on family support.

Affections and politics went hand in hand and gift-giving was a way to court favour, and develop closer links with the recipient. Rare and expensive gifts were given to mark the importance of the occasion. The Court gift played a fundamental role in personal relationships; it announced one's social status and was proof of the generosity of the giver

These gifts may have reduced distances between family members, but they also reinforced hierarchies.

**"I ask for it because I miss it so much". Mariana of Neuburg and the culture of the exchange of products and gifts between the queen and the elector of Palatinate at the end of the XVIIth century**

*Rocío Martínez López (Universidad Nacional de Educación a Distancia (UNED))*

Queen Mariana of Neuburg was the second wife of Charles II of Spain and one of the most important political figures in the Spanish court during the latest years of the XVIIth century. In her correspondence with her brother, the elector of Palatinate Johann Wilhelm of Neuburg, the political matters had an enormous importance, but it also reflect a constant exchange of products between Madrid and the Elector court in Düsseldorf.

The queen asked her brother for all kind of products she missed from her homeland, from beer to food, and she even asked her to send her a baker from Germany because she missed the bread from Germany. At the same time, her brother asked her for luxury gift from the Spanish court, like product from America or even important paintings that were hangings in the walls of different Spanish palaces to decorate his own, a petition that his sister usually granted (with or without Charles II's license, by the way). Also, Johann Wilhelm, who needed to keep her powerful sister happy, also sent her everything he could think of to woo her and her husband, from musicians to coaches and fashionable trinkets of all kinds. But there were other people who tried to get and maintain themselves into the queen's good graces this way, like the elector of Bavaria, Maximilian Emmanuel, or the king of France himself, Louis XIV. Thus, this cultural, political and familiar exchange will be the central topic of this paper, in which we will examine the meaning and importance of these gifts and the trip they made from Germany to Madrid and vice versa.

### **P29 Defining religious deviance, creating novel identities: the fruits of persecution**

*Convenors: Jessica Fowler (University of California, Davis); Roger L. Martinez-Davila (University of Colorado); Gretchen Starr-LeBeau (University of Kentucky)*

*Auditório 1, Torre B, Piso 1: Fri 17 July, 09:30-11:00*

This panel will discuss how efforts to prosecute and eliminate deviant religious praxis and belief in the Iberian Empires was a productive endeavor creating new networks of persecutors, as well as demanding the formulation of new identities for the persecuted.

### **Crisis, Impetus, and Identity: Creating Conversos in the Early Fifteenth Century in Spain**

*Roger L. Martinez-Davila (University of Colorado)*

As the 14th century drew to a close—after bouts of plague and an internecine war of succession—and welcomed the promise of better times, Castilian society was brought to its knees. The old order of tightly defined religious identities and stable social stations was radically altered. The conversion of elite Jewish families to Christianity, the uneven disintegration of Jewish-Christian relations, and a Castilian king's testamentary actions, all contributed to a crisis of old religious identities and the impetus to create new hybridized Jewish-Christian ones. The unexpected outcome of this political and social experiment was the generation of a new converso identity that blended Christian norms with Jewish customs. Unwilling to become victims of historical transformations, this stimulus initiated a brutal contest among Castilian noble houses, many of whom were rapidly integrating formerly Jewish bloodlines with Old Christian ancestries.

This early 15th century phenomenon was a precursor to conventionally accepted scholarly perspectives of individualized and fragmented identities championed by theorists such as Jacob Burckhardt, Stephen Greenblatt, and Guido Ruggiero. This paper explores why and how the Santa Maria and Carvajal clans of Burgos and Plasencia acted with deliberate and intentional speed to outmaneuver both Old Christian and converso families. Their actions cannot be underestimated. Put succinctly, this collective converso Carvajal-Santa Maria confederation that emerged right at 1400 was a harbinger of early modern European identities. Together, they activated a dynamic partnership of mutual patronage and syncretic Catholic-Jewish patterns of life, which included intermarriage, worship, and clan memorialization.

**Strange Fruit: Gregorio Lopez and the Inquisition**

*Lia Nunes (Faculty of Theology and Religious Studies - University of Groningen)*

This paper will put into question the positive side of the prosecution proposed by the panel convenors. Following the footsteps of Gregorio Lopez from Iberia to America, and highlighting the moments when he crossed the Inquisition, I will question the productivity of formulations and endeavors by the actors on New Spain religious landscape in the last decades of the 16th century. Several times denounced, sometimes examined, Gregorio Lopez was always able to escape a formal process. Besides being one of the figures that many ecclesiastical authorities (as of other spheres of power) would look for intellectual, religious, spiritual council, he inspires exemplarity at the same time he is mentioned in several of the most severe inquisitorial processes against heresy in New Spain (crypto-jews and alumbados). Filtering the Vida written by his companion Francisco Losa (the first cleric that supposedly examined him formally) while crossing it with other historical sources, I will try to characterize the networks and identities Gregorio used to avoid formal prosecution; and also the way this was (mis)used by the Catholic and Royal authorities to shape the religious identity of New Spain later on. If we can clearly see Gregorio as a strange fruit of persecution, we cannot dismiss the blood on the leaves and blood at the root, nor forget the bitter crop where it comes from.

**Chasing Heresy, Creating Heretics**

*Jessica Fowler (University of California, Davis)*

The Spanish Inquisition first defined the heresy they denominated “alumbradismo” in 1525 to address a group of heterodox individuals in Toledo, Spain. Within a century and a half, these heretics would appear repeatedly not only across Spain, but also in Mexico, Peru, and even the Philippines. By identifying a “sect of alumbados,” the Inquisition forced itself into the position of guaranteeing its reality, both internally and externally. Within the institution, regulated correspondence between the Supreme Council of the Inquisition and its individual tribunals assured a flow of information across an inquisitorial network that spanned the entire breadth of the empire.

To instruct the laity, the Inquisition implemented pedagogical exercises, such as the reading aloud of Edicts of Faith and public punishment at the auto de fe, to ensure that the public could identify heresy in their midst. The dissemination of this information, alongside instruction to root it out, assured that both the Inquisition and the public vigilantly guarded against alumbradismo. By identifying and teaching about the heresy of alumbradismo, the Inquisition actually encouraged the identification of an ever greater number of alumbrado heretics.

### **A Global Prosecution of New Christians in the Seventeenth Century**

*Gretchen Starr-LeBeau (University of Kentucky)*

In the early 1630s, Iberian inquisitors received claims of Judaizing regarding the Iberian conversos (Jews converted to Christianity and their descendants) in Rouen, France. Although Spanish inquisitors were a part of the Spanish state and did not have authority to operate in another country, they took the accusations seriously. Part of the inquisitors' fears came because they saw the heretical behavior of Judaizers in Rouen as part of a larger, global community of heretics. Inquisitors envisioned a dangerous community whose members stretched around the world. By the end of the decade, Inquisition prosecutions in Peru, Spain, Portugal, Rouen, and Goa had all targeted Judaizers for particular investigation, and in the 1640s a similar series of trials occurred in Mexico and Brazil.

The reason for these persecutions varied. Some were a response to local circumstances, while others resulted from pressure by authorities in the Iberian metropole. This paper traces the entangled links between these various prosecutions, which have previously only been studied in isolation, and the local and global triggers for them. Furthermore, it highlights that these investigations responded to, and in return expanded, notions of distinct global communities of Judaizers and inquisitors, who operated across long distances. Inquisition tribunals comprised an organized if fractious group who could operate with some degree of coordination when required. Judaizers were a much less reified group, but they, too, spread a community of compatriots across the globe. These two communities, in opposition, helped create the notable rise in Judaizing persecutions in the mid-seventeenth century.

### **P30 From Central Europe to the Levant: Jewish immigration and the re-orientation of cultural knowledge in Palestine/Israel**

*Convenor: Miriam Szamet (The Hebrew University of Jerusalem); Adi Livny (The Hebrew University of Jerusalem); Yonatan Shiloh Dayan (The Hebrew University of Jerusalem)*  
*Sala 0.06, Edificio I&D, Piso 0: Wed 15 July, 14:30-16:00, 16:30-18:00, 18:30-20:00*

A diverse overview of Mandatory Palestine/young Israel as a locus of immigration of cultural knowledge stemming from Central Europe and transmitted by Jewish immigrants born or educated in German speaking countries.

**The emergence of the Hebrew garden; European roots in the soil of the Levant**

*Tal Alon Mozes (Technion Israel Institute of Technology)*

Since the early 1920s, European landscape gardeners immigrated Palestine after graduating Western European vocational and academic horticultural schools (the “Israelitische Gartenbauschule” in Ahlem, Germany, was the most prominent among them). They established a professional community which aspired to shape the landscapes of the Hebrew towns, the agricultural settlements, neighborhoods, and gardens. Familiar with the period’s codes of design, they asked to plant the modern European garden on the sand dunes of Tel Aviv, and to apply the rules of landscape planning amid the wheat fields of Jezreel Valley.

The paper examines the transfer and the mechanism of implementing modern European landscape design concepts and schemes in the newly built town of Tel Aviv and the modest pioneer landscapes of the Kibbutzim. However, this transfer was not just about knowledge transfer but rather a transfer of culture – a set of repertoires for occupying the outdoor environments. Through design competitions, professional literature, and built model gardens (such as Bialik’s private garden and Meir municipal park) European ideas were tested on the Levant grounds. The implementation was influenced by various obstacles such as the unique Palestinian geography and climate, the poor local technological and horticultural knowledge, the local culture of Palestinian gardening, and the attitude of the Zionist ideology toward the land of Israel.

On the eve of statehood, Hebrew gardens and design landscapes became a distinctive example of modern landscape architecture design, on the margin of the European center. It was neither European nor local but rather a creative unique phenomenon.

**Plants and the Yishuv: Botany between Science and Ideology**

*Dana von Suffrin (University of Munich)*

I will try to explore the transfer of knowledge and the importance of transnational scientific discourses in the first third of the 20th century when a group of German or German-trained scientists decided to “create facts” in Palestine by the implementation of botanical methods. They founded (German-inspired) experimental stations, university departments, museums, and botanical gardens – all of these institutions serving both ideological and practical goals.

The protagonists of “Botanical Zionism”, the people who sought, collected, classified, planted, rated, and bred plants considered their profession as a necessary substrate for successful Jewish settlements. I wish to research plants and their connection to scientific, mainly botanical and agricultural, but also geographical, cartographical, zoological, and cultural practices, which were all more or less rooted in colonial science.

The “Botanical Zionists” were obsessed with scientific explorations and expeditions; they searched for the “Urweizen” and the origin of the biblical manna. Botany and agriculture were therefore systematic for a science that pretended to be objective but was nevertheless shaped by ideology. I will try to document the evolution of plants and plant science in Palestine: How did colonial-scientific practices institutionalize? How did plants arrive at the lab, the field, the curriculum? Was knowledge also circulating inside Palestine? Did the Zionist botanists implement native knowledge? Which knowledge is considered “scientific” at all? By dealing with these questions the scientific background of the “Botanical Zionists” and the transfer of knowledge that they fostered will be further examined.

**The German pedagogical reform in the Jewish community in Mandatory Palestine: A selective cultural transfer**

*Miriam Szamet (The Hebrew University of Jerusalem)*

The Reformpädagogik, the Jugendkultur, and the psychoanalytic movement were manifestations of a new approach to education as well as a new understanding of childhood and its import in adult life. As they originated in the late 19th century in areas defined by German culture and language, all three partook in an individualistic new ideology. These new trends then exerted a profound influence on Jewish educators who developed the educational system in the Jewish community in mandatory Palestine. And yet, since nationalism was then central to the Zionist institutions that oversaw education, such institutions did not welcome these individualistic approaches. The teachers, carriers of knowledge, had to find a different channel where they would be able to apply and adapt these German innovations.

Focusing on two figures in the history of Hebrew education, this lecture demonstrates the process of cultural transfer, its roots, along with its successes and failures. Polany and Idelsohn were two young students when they were first introduced to the new pedagogy developed in Germany in a German-Jewish Seminar for teachers’ training in Jerusalem in 1906. Over the next decades, they then traveled a few times to Germany, taking courses in pedagogy and psychology in local universities and observing reformative schools. They worked together trying to implement the new pedagogy in the new Jewish society until 1929. Following their challenges and vicissitudes, I examine their considerations in choosing different professional directions in the 1930s. Using this micro-historical method reveals new aspects of the educational discourse in Palestine.

**Between There and Nowhere: The Central-European Leftist Circle’s Periodical in Mandate Palestine, 1943-1945**

*Yonatan Shiloh Dayan (The Hebrew University of Jerusalem)*

Between April 1943 and June 1945 a German-written periodical named ‘Heute und Morgen: antifaschistische Revue’ appeared in Erez-Israel. The unique group responsible for its establishment consisted of fellow figures rendered exceptional within the general population of the Yishuv: They were Central-European leftists, exiles in their own eyes who regarded Erez-Israel as a Refuge. Though stemming from various geographical and social backgrounds, shared by all were a sense of detachment, continuous affinity to their homelands as well as variable reservations towards the Zionist movement and its leadership in Erez-Israel.



Rooted out of their cultural and linguistic sphere, members of the group sought to constitute an alternative ‘field of belonging’ in the ever-foreign Levant, within which they could face conflicting components in a split identity, formulate and utter controversial political stands, preserve and further cultivate their affinity to the language of their homeland and to its culture, and maintain bonds with fellow exiles dispersed throughout the globe.

The paper aims at highlighting the roles played by the German language as a ‘cultural carrier’ in achieving the goals ascribed to the periodical by its founders; evaluating the political observations manifested in the bulletin, based on a careful observation of the manifold term ‘Anti-fascism’; and clarifying ambivalent stands introduced in the volumes with regards to topics such as: the ‘Jewish Problem’ and the Zionist solution, the uniqueness of the Jewish suffering, the question of German guilt and the future of the European continent inclusive of the roles of (Jewish) intellectuals within it.

### **Capital Punishment and Talion in the Drama of Sammy Gronemann**

*Jan Kühne (Hebrew University Jerusalem)*

Biblical death penalty becomes practically inapplicable through talmudic legislation, though it is supported by the authority of the Torah. Consequently, death penalty remains a potential means of punishment, at least theoretically so, constituting a motif in the dramatic texts of the German-Jewish Zionist, lawyer and writer Sammy Gronemann (1875-1952). Following his immigration to Tel Aviv in 1936, difficulties in the application of this topos and of »Talion« in general become apparent in his dramatic works, particularly with regard to Germany. In face of the emerging horrors of the Shoah, Gronemann struggled to preserve the humanist-talmudic moment of the suspension of death penalty. He did so despite Zionist attempts to return to the biblical origins of Judaism, with its implied denial of cultural achievement in the Diaspora.

### **‘A complete personal revolution’? Transferring Orientalism to Palestine and Israel - the case of Martin Plessner, 1933-1973**

*Amit Levy (The Hebrew University of Jerusalem)*

The case of German-Jewish orientalist Martin Meir Plessner (1900-1973) is an opportunity to examine the narrative of the transfer of Oriental Studies from Germany to the Hebrew University of Jerusalem through the eyes of an antihero: a scholar who never became a prominent figure, was generally left out of the decision-making circles and had to adapt to the reality rather than shape it.

Studying in Breslau and Berlin, for young Plessner the encounter with the Orient, Arabs and Arabic was a textual one. Following the Nazi rise to power in 1933, Plessner lost his recently-acquired position in Goethe-Universität Frankfurt and immigrated with his family to Palestine. By migrating from Germany to Palestine, Plessner had transformed the detached oriental encounter into a physical encounter at the heart of the emerging Arab-Jewish conflict. Drawing from rich archival material, this paper is an attempt to examine how this spatial shift has influenced Plessner’s personal political views, on the one hand; his scholarly and professional work on the other hand; and above all, the link between the two.

The spatial shift, this paper claims, had not caused any significant change neither in Plessner's political views nor in his disciplinary approach. Science and politics continued to exist as two separate spheres, and Plessner did his best to keep it that way. Nevertheless, life in the Orient made collisions between the two worlds unavoidable. By transferring academic Orientalism to Palestine, Plessner was no longer able of truly and wholly keeping it 'neutral'.

**A Research Institute in a Small Country: The Roots of the Weizmann Institute of Science in the Daniel Sieff Research Institute, 1934-1944**

*Uri Cohen (Tel Aviv University)*

How to establish effective patterns of management in a research institute in Israel so that it could successfully compete internationally and gain long-lasting recognition and prestige? And later, how the enforcement of management patterns could contribute to the establishment of new and original knowledge that will lead to the empowerment of the local industry and agriculture?

In this lecture i would like to discussed the quest for finding proper managerial models for managing the Daniel Sieff Institute during its formative period. Two models were implemented during its first decade: a centralistic managerial model, under the supervision and management of Bergmann and a pluralistic managerial model, under the management of an Executive Council. Both models failed to meet Chaim Weizmann's expectations of achieving a decent research level in comparison to leading scientific centres in other Western countries to which Weizmann aspired to compare the new institute. Weizmann felt that the scientific output of the Institute, in terms of academic productivity, was low and that its quality was poor, leading him to thoughts about closing down the Institute. In practice, the failure of these two managerial models led Weizmann to adopt a third managerial model where the Institute was under supervision and sponsorship of external scientific committees which were to rescue the Institute from its scientific periphery and insignificance

**From the Center to the Periphery: Central European Jewish Scholars and the Research of Oriental Jews in Israel**

*Adi Livny (The Hebrew University of Jerusalem)*

The lecture will deal with Israeli scholars from different disciplines, who dedicated their scholarly work to the Mizrahi immigrants who arrived to Israel from North Africa and Asia at the end of the 1940s and during the 1950s. Some of these scholars – immigrants themselves from Central Europe – became prominent policy makers in their fields; due to the determining moment in which they acted – in the founding period of the State of Israel- they had helped shape the new states' institutional infrastructures in fields such as education and immigrant absorption. The way in which these institutions were shaped and worked in Israel's early days still serves today as one of the most sensitive friction points of the "ethnic rift" in Israel, on the basis of the argument that these institutions served to constitute a structural discrimination concerning the allocation of resources between "Mizrahi" and "Ashkenzi" Jews.

Some of the scholarly work dealing with Mizrahi Jews in Israel's early days – especially those based on theories of “modernization” - had received since the 1970s critical attention. Their authors, on the other hand, had remained rather neglected. My lecture wishes to discuss a few of these scholars and in the context of their Central-European roots; despite the fact that they belonged to different disciplines and that they do not represent one stream of thought, it will still be argued that their Central European background can account for some of the fundamental assumptions underlining their scholarly work.

**The Establishment of “Germanistik” and German History in the Israeli Academia**

*Irene Aue-Ben-David (The Van Leer Jerusalem Institute)*

The paper deals with the history of the establishment of “Germanistik” and German History in Israeli Academia in the 1960s/70s. Based on the long-lasting debate within the Hebrew University of Jerusalem, if German Literature and Language, these loaded national shaped topics, should become part of the regular course offer, the difficult process of a reevaluation of the former proximity or identification of many Central European Jews with German language and culture, which was disrupted by the Shoah, will be revealed.

The implementation of this new field of study took place with a significant financial and academic support from Germany. Considering this opportunity which was at the same time also a “burden”, the paper will discuss the impact of this cooperation on the design and content of the new disciplines.

**P31 International circulation of engineering teaching models in the 19th and the 20th centuries: the creation of European and Latin American engineering schools in historical and comparative perspectives**

*Convenors: Flavio Heinz (UFPR - Universidade Federal do Paraná); Ana Cardoso de Matos (University of Évora)*

*Sala 1.06, Edifício I&D, Piso 1: Fri 17 July, 09:30-11:00, 11:30-13:00, 14:30-16:00*

The panel deals with the circulation of engineering teaching models in Latin America and in countries on Europe's margins, and its impact on the making of engineering schools. The choice between models reflects the growing importance of engineering in the administrative shaping of modern states.

**The Bergakademie Freiberg as a model? The transfer of teaching models in mining education in the late 18th and 19th century**

*Nele-Hendrikje Lehmann (TU Bergakademie Freiberg)*

The Bergakademie Freiberg was founded in 1765 due to economic and political considerations of the Saxon State after the Seven Years War. As its purpose was the formation of mining officials for the state's mining administration, the teaching concept combined theoretical and practical knowledge in accordance with the fiscal interests of the state.

During the late 18th and 19th century, the Bergakademie attracted Spanish and American students, who used the acquired knowledge to establish new mining academies like the “Real Seminario de Minería” in Mexico. Albeit the creation of new institutions of mining education changed the academic landscape significantly, the transfer process has mostly been regarded as a one-way road. Following the approach of an “entangled history”, the paper focuses on the interdependencies between the institutions of mining education. It shows that the reform of the Bergakademie Freiberg after the liberalization of the mining sector in the 19th century was as much influenced by the state’s policy of resources as by new teaching models established in other countries.

**The « model of Ecole polytechnique » and the national systems of technical education in Europe: from general reference to local peculiarities**

*Irina Gouzevitch (École des Hautes Études en Sciences Sociales); Dmitri Gouzevitch (École des Hautes Études en Sciences Sociales)*

The aim of this paper is to analyze the confusions that creates the uncontrolled and abusive use of the expression the “model of the Ecole polytechnique” in connexion with the study of the history of national systems of higher technical education in the 19th century Europe and beyond its limits. If the reference to the famous French model is formally claimed by many national engineering schools (in Spain and in Russia, in Italy and in Belgium, in Germany and in the United States), a more detailed study reveals a great deal of rhetoric and semantic nuances in the concrete use of this common reference. The evidence is also given of the very different ways in which “the model of Ecole polytechnique” could be understood and implemented in each of the local contexts. The polysemy of the term is even so important, that some historians manage to conclude about its lack of pertinence for the historical analyze of the process of circulation of knowledge. Our approach is more flexible: it aims to define a “semantic field” covered by this term and to establish a kind of hierarchy in the way it could be used. Different semantic levels could be then established: nominative, correlative, structural, pedagogic/didactic and discursive – each of them illustrated by one or more national examples. That of the Russian Empire, with its global reform of the higher technical education based upon the declared “polytechnical” model is particularly explicite of the variety and plurality of possible approaches

**France and Germany as a reference in the organization of the Portuguese engineers schools: from polytechnic schools to the Instituto Superior Técnico -IST (1837-1911)**

*Ana Cardoso de Matos (University of Évora)*

The dissemination of engineering training institutions in Europe’s margins during the 19th century was mostly influenced by the models of French engineering schools and Portugal was no exception. The diffusion of the French model was favored not only by the fact that the political administration of the country was influenced by the French model, but also by the fact that many of the men that were in charge of creating the engineering schools in Portugal completed their studies in France.

Also the teaching deliver in the French schools, namely in the Ecole des ponts et chaussées or in the Ecole Centrale, provided to the engineers the knowledge and the competences to materialize the great infrastructural works needed in the country. However, in certain engineering branches, as it was the case of the mines, although the French model was important, the Germany one had also manifested. By the end of the 19th century the German model became more important and the creation of the Instituto Superior Técnico in 1911 was clearly an example of this influence.

### **The Ecole Centrale Of Paris: a reference for the organization of industrial engineering in Spain**

*Antoni Roca-Rosell (Universitat Politècnica de Catalunya)*

In Spain, industrial engineering, covering a wide range of engineering specialities was originated in a state initiative in 1850. During the 1830s and 1840s, in Spain there was a process of intensive reformism in the world of education. The context was the bases of the “liberal” state, promoted after the death of Fernando VII in 1833, who had reintroduced the Ancien Régime after the Peninsular War (1808-1814) against the Napoleonic troops. The reform included the set-up of a state secondary education (the Institutos, created after 1835) and the University reform, with the sciences incorporated in the syllabus of the new Faculty of Philosophy. The engineering schools, such as Mines or Civil engineering, were centres to provide members for the Corps of the State. Their schools were not included in the universities. At that time, industrial technologies (mechanics, chemistry) were trained in a multiplicity of schools, without a higher engineering. In 1850, the Spanish State ordered industrial engineering with a decree in which a complete system of education was forecast, from apprenticeship to higher engineering. The idea for a system of coordinate education of industrial technicians came from the schools created at that time in Berlin. The higher education took its model from the Ecole centrale des arts et manufactures of Paris, in which several of the promoters of the Spanish law were trained as early as 1837. The aim of the paper is to analyse this process, discussing the elements shared by the Spanish industrial engineers and the centraliens.

### **Engineering education and the question of “foreign models” in a comparative perspective. Escuela de Caminos, Hendese-i Mülkiye and Ecole des ponts et chaussées**

*Darina Martykanova (Universidad Autonoma de Madrid); Meltem Kocaman (Istanbul University)*

The question of techno-scientific backwardness and modernisation has been in the very core of the debates regarding the decline of both Spanish and the Ottoman Empires at least since the Enlightenment. Recent works of historians of science and technology have questioned the notion of a progressive decline unsuccessfully tackled by weak modernisation attempts, revisiting issues such as appropriation of knowledge or dependence and self-sufficiency and stressing the importance of local aims, interests and needs in the evaluation of techno-scientific policies and production.

We would like to problematise the notion of foreign models, analysing two schools of “public works engineering” - one in Madrid and the other in Istanbul – apparently modelled on the French Ecole des ponts et chaussées. We argue that a detailed analysis of the curricula and regulations reveals that local intellectual, administrative and governmental practices, personal networks and ad hoc solutions played a fundamental role in shaping the new institutions.

**“Against the literary, defective and unaccomplished education”: how Comtean thought and the German Technische Hochschule model inspired the creation of the Porto Alegre School of Engineering (1896).**

*Flavio Heinz (UFPR - Universidade Federal do Paraná)*

In the late XIXth century the combination of widespread Comtean positivist thought and German Technische Hochschule’s teaching model were among the main cultural and educational aspects that inspired the creation of the Porto Alegre School of Engineering, situated in Brazil’s southernmost state, Rio Grande do Sul.

The School of Engineering had been founded in 1896 by military engineers who had been politically active in the Abolitionist and Republican movement, and who shared the political and religious orientation of Comtean Positivism. Many among them were admirers of the technical and practical learning, and extremely critical of the francophile literary tradition in Brazilian education and saw in the German Technische Hochschule teaching model a way of overcoming the structural difficulties in modernizing not only education, but mostly its economy. The successful combination of Comtean thought and German technical education inspired the creation the Porto Alegre School of Engineering and its different institutes and laid the foundation of the modern university system in southern Brazil. It also provided the State Administration with the technical corps who were able to modernize the State intervention in fields as different as public works, agriculture assistance and transport infrastructure. In the early 1930’s, many graduates from the School of Engineering were among the reformer elite members that followed and helped Getúlio Vargas to overthrow the oligarchic Republic and to build the modern Brazilian State.

**The implications of imperial tools on sustainability and evolution of technology in XIXth century: A south American case.**

*Nelson Arellano (Universidad Andres Bello - Chile)*

Some background have confirmed that engineering has been a colonialist tool. In the case of British Empire we have much information about circulation of engineers in South American countries between 1860 and 1920, that allow assume an ideological spreading carried on with their presence. With a prosopographic tool, we analyzed data from engineers with a transboundary approach, with special attention for Chilean case, focusing on evidence about multiplicity of realities.

It seems proper to conceive the British engineering in XIXth century, in special, and others metropolitan scientific groups from North hemisphere, in general, as a cultural practice of transhumance activity in a community that should be studied more deeply to increase knowledge about evolution of technology.

The case study on the New Zealander engineer Josiah Harding allows us looking for social structures and mechanisms of education through neogremial organizations, i.e., the Institution of Civil Engineers (ICE), and researching about what was the ideological framework in trade, environment, and colonialism. We can conclude that this cultural analysis collaborates to the theoretical field of evolution of technology and environmental history.

**The circulation of engineers between Europe and Brazil and the formation of the Polytechnic School of São Paulo.**

*Adalberto da Silva Retto Junior (Unesp - Campus de Bauru - São Paulo)*

In order to obtain a better understanding of the urban debate in São Paulo – Brazil – in the early twentieth century, we must build on some ideas and current practices that are related, on one hand, to the urban debate internationalization phenomenon typical of the 1880-1914 period and to the movement of Brazilian and foreign professionals (who came to Brazil) and their performances in the country, and, on the other hand, to the teaching model implemented at the Polytechnic School of São Paulo.

The professional career of the Portuguese engineer Victor da Silva Freire Jr in Europe (Polytechnic School of Lisbon and ENPC) and Brazil (Polytechnic School of São Paulo and Secretary of Public Works of the City of São Paulo) is exemplary to reveal the changes in the curriculum the Polytechnic School of São Paulo and the consolidation of a dual education model based on the French and German template.

**Mackenzie Engineering School: religion, technical knowledge and the North American teaching model in Brazil (1896-1927)**

*Monia Franciele Wazlawoski da Silva (Pontifícia Universidade Católica do Rio Grande do Sul)*

The 1890s are a remarkable era in Brazil, in regards to the expansion of education Engineering, once several schools were created in the country during that time with the purpose of training engineers. Foremost among these is the Mackenzie College, denominational institution founded in 1896 with the support of the Presbyterian Church in the United States.

Unlike other Brazilian schools of the time, Mackenzie followed the American education model, emphasizing the importance of technical and practical knowledge. Furthermore, an initial study of its history and organization allows us to identify a project of internationalization of knowledge, since the institution was linked to the State University of New York until 1927. This allowed its students to study in the US continuing the course developed in Brazil, and enable them to work as engineers in the country. The sources about the history of the school corroborate this idea, because they reveal the institutional interest in internationalizing the curriculum of their courses, to hire foreign experts to form its faculty and to invest in expertise of its graduates abroad, notably in the United States .

Although research on this school is still in progress, this paper aims to present the Mackenzie College and its proposal for teaching engineering. The aim is to analyze how religion, technical knowledge and the North American education model influenced the training of engineers in Brazil between 1896 and 1927.

### **P32 Heritage diplomacy and networks of conservation knowledge**

*Convenor: Tim Winter*

*Sala 1.06, Edificio I&D, Piso 1: Wed 15 July, 14:30-16:00, 16:30-18:00, 18:30-20:00*

The panel explores how historically fashioned networks of expert knowledge shaped global heritage conservation in the 19th-20th centuries. It aims to understand expert knowledge flows between countries in contexts of colonialism-decolonisation, the Cold War, heritage diplomacy and so forth.

#### **Making Archaeological Expertise in Nasserist Egypt**

*William Carruthers (European University Institute)*

What happens when practices of knowledge production become central to plans that not only set out the future of a state and its people, but that also involve a complex array of other institutions and actors? How do practitioners negotiate these contexts and rearrange their own work to deal with them? Such questions could be asked of many different disciplines that operated in the years after the Second World War, especially as their practitioners became involved in the implementation of modernisation policies that circulated around the globe. In the context of Egypt under Nasser, and taking into account the other contemporary political arenas within which modernisation policies took shape, this paper investigates these questions in relation to archaeological fieldwork.

Since Britain had declared Egypt's (nominal) independence in 1922, archaeological work in Egypt had been a contentious space: one within which the army of foreign practitioners who surveyed and excavated in the country felt squeezed by a growing number of Egyptian archaeologists. Yet national imperative was tempered by moves to international collaboration. Especially after the Free Officers' coup of 1952 and Nasser's rise to power, this collaborative work started to become more prominent, constituting archaeological fieldwork in Egypt as a form of expertise that could help to modernise this particular decolonising nation-state, and helping to cement the long-running role of certain institutions as centres where that expertise might emanate from. This paper explains how, grounding the top-down political narratives under discussion in the bottom-up experience of the archaeological field.

#### **'Darling, Dearest' - decoding the neutrality of cultural diplomacy in the UNESCO secretariat**

*Anna Källén (Stockholm University)*

Cultural diplomacy depends on situated persons just as much as institutional structures, but in the official archives of bureaucratic institutions the personal has been neutralized and erased.



Based on a unique research material from UNESCO's earliest days, this paper will argue that the important work of the officially neutral and invisible servants of the Secretariat can be denaturalized and situated with other sources than the official ones we normally use in studies of the history of institutions. Olov R. T. Janse (1892-1985), a Swedish born archaeologist who had worked in Europe, French Indochina and for US intelligence services, worked six months as an executive member of staff at the UNESCO Secretariat, from November 1946 to May 1947. The 81 letters he sent home to his wife Ronny in Washington, D.C. abound with details and information about his work and life, in and around the UNESCO Secretariat. They outline connections with pre-Second World War cosmopolitan networks and colonial structures, against a background of harsh human reality in post-war Paris. Containing information that has been actively erased in the official archives of a strictly bureaucratic organization like UNESCO, they offer an outstanding opportunity to situate UNESCO's foundation at the point of intersection between pre-war nostalgia and post-war dreams of a peaceful future.

### **Anglo-American Rapprochement and the Heritage of the American Civil War**

*Nimrod Tal (Kibbutzim College, Israel)*

Recent studies have shown that in the late nineteenth century, Anglo-American relations were on the safe road of rapprochement after being shaken during the American Civil War. However, scholars' focus on diplomacy and official networks has generated a partial picture of a complex and hardly unidirectional process of Anglo-American nearing.

This paper begins by showing that on a cultural level, the memory of Anglo-American relations during the war continued to undermine efforts to draw the countries closer together. Therefore, for transatlantic rapprochement to occur, those who advocated it needed to use cultural networks, exchange Civil War knowledge and offer Britons and Americans a new, conciliatory heritage of the conflict.

The paper then unearths this endeavour and shows how people on both sides of the Atlantic tried to re-shape the memory of the war in order to promote transatlantic nearing. Since the memory of the war penetrated all spheres of British and American lives – from politics to military thought to academe to popular culture – those who tried to promote rapprochement had to engage with accepted representations of the war in these spheres and by challenging them to advance a new heritage of the conflict. The paper illustrates how this was done in popular culture and politics.

The paper concludes by showing that by the early 1920s the heritage of the Civil War had been successfully altered. From a source of Anglo-American discord, the conflict achieved its place in British and American memory as a point of triumph for common Anglo-American values.

### **Excavating the hegemony of scientific materialism in international heritage conservation**

*Tim Winter*

The 1950s was extraordinarily formative to our contemporary modes of international cooperation for conservation and heritage governance. The search for peace after World War II, the rapid proliferation of nation-states via decolonisation, together with the newly emergent polarities of the Cold War, created a highly complex network of institutions and programmes dedicated to both conserving the cultural past, and using it as a mechanism for peace and inter-national, inter-regional dialogue.

It is now widely asserted that within this period the internationalisation of conservation and heritage governance involved the consolidation of science based knowledge practices. Wallerstein, for example, has accounted for the hegemony of science as an essential prerequisite for the ongoing functioning of the modern world-system in the aftermath of European empire. For Escobar, scientific knowledge provided the platform for tying international cooperation to ideals of social progress and development. Such broad-based explanations have, however, swept under the carpet the details, paradoxes, and unexpected contradictions of this critical period. This paper seeks to excavate more closely the ways in which experts in archaeology, epigraphy, architectural conservation and chemistry came to be entangled in complex, and often surprising, geographies of international aid via institutions that formed around a fast-paced geopolitics and its itinerant strands of diplomacy.

### **Interrogating networks of expertise on urban heritage conservation and development: an interpretive methodology**

*Bianca Maria Nardella (University College London)*

This paper explores a methodological approach to trace and analyse international knowledge networks of 'heritage conservation and socio-economic development' that emerged from the 1990s within the narrative of sustainable development. It focuses on historic cities of the (southern) Mediterranean: a postcolonial sea, a place of knowledge circulation and epistemological fractures between East and West. The aim is to understand how expert knowledge flows, and institutional alliances between diverse organisations, influence the transformation of historic cities through normative policy narratives.

The Medina of Tunis offers a unique insight into four decades of urban conservation, its underpinning rationales and expert knowledge practices, besides processes of knowledge circulation within an international network (ASM Tunis, AKA, EU, UNESCO and World Bank).

I will present the interpretivist, multi-sited, research methodology developed for my PhD to interrogate how heritage diplomacy networks materialise through the work of knowledge actors, and the physical transformations they oversee. Key questions include: how can scholars research histories of individual institutions that are part of the network and, at the same time, focus on specific exchanges occurring across knowledge sites? How do we go about understanding knowledge transfer(s) across 'international' and 'local' expertise in a way that recognises different directions of transmission and appropriation?

The argument is that to understand flows of expert knowledge within these networks we need complex methodologies – combining historical, discursive and ethnographic approaches – to illustrate multiple interpretations of policy categories (eg public space) coexisting within the network and negotiation processes involved in shaping hegemonic ones.

**International Literary Prizes and Film Festivals: Cultural Capitals and Peripheries, Production, and Circulation**

*Eralda Lameborshi (Texas A&M University)*

This essay explores the ways the international literary and cinematic spaces are formed and maintained through methods of circulation and production and through a chorus of critical voices that seek to curate and select literary and cinematic texts worthy of inclusion under the World Literature or World Cinema rubrics. More specifically it will examine the role international literary prizes like the Nobel Prize in Literature, the International Man Booker Prize, etc. have in selecting which texts travel where. Further, this essay will explore the role film festivals – industries in their own right – play in determining the travel trajectories of films, their capacity to be accessed internationally through the availability or absence of subtitles, DVD zoning practices, etc. For example, research on the space Eastern European literature and film is given in international centers of cultural capital shows that literary and cinematic circulation from this region reflects the dialogic and representational character of the cultural exchange. The Eastern European stories that circulate and garner critical attention in cultural capitals, mirror the paranoia of the Cold War, and engage in the kinds of representations that could garner an audience in important cultural centers. Literary prizes and film festivals are central to the market of cultural exchange and determine what enters the canons of World Literature and Cinema, what stories have voices beyond their borders, and the ways in which these narratives change through processes of translation and through critical works.

**Anastylosis! The network of conservation knowledge between French-colonial Angkor and Dutch-colonial Java and its dramatic aftermath (1900-1930-1956-1972-1992)**

*Michael Falser (Cluster of Excellence 'Asia and Europe in a Global Context')*

The paper investigates the background of a long-standing myth about the French-colonial restoration of Angkor/Cambodia. Under the term of 'anastylosis', the technique of an entire dismantling and re-assembling of stone temples was supposedly imported in the 1930s by the Ecole française d'Extrême-Orient from the Archaeological Service of the Dutch East Indies, bypassing not only the metropolitan centres of both colonies back home in Europe, but also the big colonial rival of British India. As an additional result of a dense flow of scientific knowledge exchange from around 1900 onwards to investigate stylistic influences between the ancient temples of Java and Angkor, the technique of anastylosis was however completely modified and resulted in rather questionable practices.

Continuing far into post-colonial times of the young nation-state of Cambodia, the ever growing hubris of French architects to restore whole Angkor to a picture-perfect and high-tech archaeological reserve came to a brutal and sudden stop in 1972 when the area fell into chaos of civil war and Khmer Rouge terror. Handing over the temple of Angkor Wat as a diplomatic gift in the name of mutual heritage conservation, the Vietnamese occupiers of Cambodia after 1979 commissioned – irony of history – the Archaeological Survey of (postcolonial) India to complete the French-colonial project: again with dramatic results which are still visible today when Angkor had become since 1992 a universal icon within UNESCO's World Heritage agenda.

**An archaeology of in situ conservation**

*Associate Professor Tracy Ireland (University of Canberra)*

This paper approaches in situ archaeological conservation as a form of expert knowledge, while also using Foucault's notion of 'archaeology' as a means of examining the traces of the past in the present to provide a more historical and ethnographic account of the international networks and transnational flows which shape heritage expertise and practice.

The 1990s saw the development of international charters which focus on in situ conservation as the key determinant of authenticity in archaeological sites conservation, however this period also saw the proliferation of local forms of heritage, embedded within complex local/global political economies. I take as my case study heritage conservation in the postcolonial context, looking at examples of conservation knowledge networks in the Pacific Rim region. Conventional accounts of the development of international heritage management standards tend to explain the growing use of conservation in situ around the globe as evidence of the maturing of non-European nations into more 'modern', more culturally sophisticated, international citizens. This history is also often understood as driven by the gradual uptake of international heritage doctrine as these nations come to value their heritage. While international heritage doctrine, such as the ICOMOS Charter for the Protection and Management of the Archaeological Heritage, undoubtedly has a significant impact, seeing it as an external driver for this kind of heritage-making in the settler world reinforces a Eurocentric framework for the measurement of cultural and economic sophistication, and does little to reveal the more interesting histories of national and transnational cultural politics in which these processes are entangled.

**Imbued with a message from the past? The rise of international heritage conservation from the rubble of post-war Europe**

*Kerstin Stamm (University of Bonn)*

This paper explores the origins of the international network of experts in heritage conservation in Europe in the aftermath of World War II.

With regard to the founding of ICOMOS as the first nongovernmental network of individual heritage professionals, two preceding events are particularly interesting: the 1st International Conference of Architects and Technicians of Historic Monuments, 1957 in Paris, France, and their 2nd International Conference in 1964 in Venice, Italy – attended each by several hundred participants and complemented by a major exhibition of conservation works from numerous countries. Their significance as junctions of expert knowledge flows and international relations cannot be underestimated, considering also that the Paris meeting took place only six months after the UNESCO General Conference's decision to create an intergovernmental centre for the study of restoration and conservation, ICCROM. The Venice conference is largely recognised at least as the background for the Charter, the one in Paris however appears significantly lesser known albeit it was the first of its kind after the Second World War and the immediate precursor to the meeting in 1964. Both events lasted a week and had the same key actors in early international heritage conservation among their organisers and lecturers, yet their programme and actual content seem oddly ignored today.

Analysing source documents, the paper illuminates the complex historical-political context of how global heritage conservation was shaped in the modern era. It offers insights into the network of individual protagonists, their affiliations with national/international bodies, and key questions of their exchange.

## Posters

### **P33** Posters

*Convenor: Joao Luis Lisboa (CHAM)*

*Hallway, Edifício I&D, Piso 1: **Wed-Fri 15-17 July, with discussions with authors, 14:00-14:30 on Thursday and Friday***

Students and scholars were encouraged to present their research results centred on the conference concept in visually appealing and conclusive posters. Authors will be present by their posters during the last half hour of the Thursday and Friday lunch breaks to answer questions and discuss their work. Please come along and engage.

#### **Christianization, cultural interaction and the power of tradition in Gaul, Britain and Portugal in Early Medieval times**

*Lilian Regina Gonçalves Diniz (Università di Padova)*

The arrival of the Christianization in the Roman world was not a uniform process and Christianity in many cases had to adapt to the environment which it entered, which often entailed the embracement of local habits. In every place, however, it caused a sort of a clash between cultures and worldviews. It is known that the relations between Christians and pagans have always been marked by misunderstandings and intolerance. The possibility of exchange has almost never been propagated, although performed, in a way that despite the reprimands of the ecclesiastical councils, legal codes and sermons of priests and bishops, the cultural interaction persisted. The aim of this paper is to analyze some forms of interactions and their influence on the exchange of cultures and practices, which finally lead to the syncretism of Christianity and traditional cults. I shall provide some examples of how the interaction and exchange gave rise to some practices and beliefs that recall traditional and pagan religions, and how this practices could be interpreted as an example of the power and strength of tradition. The study will focus on the following regions: southern Gaul, southern Britain and Portugal from 4th to 7th century.

#### **Whales in Pamphlets: Newspapers and images as vehicles of natural history knowledge transfer during the 18th century**

*Cristina Brito (CHAM)*

News about exotic large marine animals started to spread around Europe since the second half of the 16th century. These, containing both written and visual information, were typically included in encyclopedias and treaties, but also in pamphlets that easily moved from one person to another, disseminating the available information through distinct means of communication and to different audiences. By the 18th century, both as part of newspapers and pamphlets, information about strange natural events were amply printed and translated in several vernacular languages.

These became increasingly of great interest to common people and not only to scholars, naturalists or collectors. Printed news included records and rare occurrences of local and exotic fauna. The analysis of Portuguese sources contributed with good examples of such events, firstly published in Portugal and then copied and translated to other vernacular tongues. It is the case of a fin whale stranded in the Tagus estuary (Lisbon) reported in the “Gazeta de Lisboa” (January 1723) with a detailed description of the specimen, accompanied by an illustration of the whale with its measures, which was afterwards translated and printed in a German pamphlet. The title of both is similar, even though the German illustration is rather different from the Lisbon illustration. Here, the transfer of natural history accounts and communication of new concepts of the natural world was conducted from the periphery to the center of Europe. Generally, these took part of news nets of knowledge, were executed by distinct actors and directed to several audiences.

**Animals as a medium for knowledge transfer. The case of New World primates at the court of the Emperor Maximilian I (1459-1519): a new interpretation of the iconographic sources.**

*Cecilia Veracini (ISCSP - University of Lisbon)*

As a fundamental aspect of the imaging of Renaissance courts, exotic animals from the New Indies became in the 16th century object of intense trade and luxurious goods for European courts. As revealed by many iconographic sources, owning and collecting exotic pets was part of the tradition of the Habsburg court and of other German wealthy citizens. Although this fact is well known, the study of the animal species imported, their cultural and symbolic value and the contribution they gave to natural science of the 16th century, have not been sufficiently studied. For instance recent data show that New World primates seem to have been very common in Renaissance courts. They were high value specimens and immediately became frequent subject for artworks. Many of these monkeys' portraits reveal to be the first scientific representations of many species. Important artists, such as Albrecht Dürer, Hans Burgkmair, Cranach the Elder among others, took part to the realization of important works where New World primates are portrayed and have a specific meaning. See for instance The Triumphal Arch, the Large Triumphal Carriage and the Book of Hours of the Emperor Maximilian the first. The aims of the present work is to show and discuss some iconographic sources that, though very famous, were not examined by this point of view and to show the imaging of these creatures in these various media, their impact on Renaissance culture and, their contribution to the European history of zoology.

**How powerful was tradition? Romanian families and households in Transylvania (early 20th century)**

*Elena-Crinela Holom (Babeş-Bolyai University)*

A concrete form of studying the lives of the people from the past, their behavior and the social realities can be obtained through a closer analysis of the family and household. This project proposal represents our intention of conducting a demographic research, which will picture aspects related to the structure of the Romanian household from Transylvania's past (early 20th century).

Many works created until now supported the idea of the predominance of large households with numerous members in Transylvania, during the 18th-19th centuries, even affirming that there was a tradition of such kind. Some foreign researchers have long associated the Romanian family with the Balcanic *zadruga*, another traditional type of family.

Through this project proposal we aim to test if the large household tradition with numerous members is indeed a valid detail in the case of Budești village, located in the central part of Transylvania. We would like to investigate if such a tradition really existed, especially considering that, during this period, Transylvania made significant steps towards modernization from an economic and social point of view.

We intend to verify these aspects starting from the data collected from the printed household records, belonging to the Budești community of 1901. Also known as “nominal conscription of the souls”, these registers were made of several “family sheets”.

Because these sources offer information about the household, we consider that using them will help us to find precise answers concerning the preservation or not of some traditions regarding the family and household in Transylvania.

### **The myth became real: The discovery of Brazilian manatee and its economic value, from 16th to 19th century**

*Nina Vieira (CHAM); Cristina Brito (CHAM)*

At the light of the Portuguese Expansion in the South Atlantic, the knowledge about a New World has undoubtedly constituted a strong stimulus not only to see the world in a new geographical and cultural dimension, but also – in describing the novelty, exoticism, beauty and strangeness of nature – to appreciate its value as an economical source. A mythic creature, the aquatic mammal manatee (*Trichechus inunguis* Natterer 1883), is an outstanding example, present in several references with different nomenclatures, between the fear and the exploitation. Our aim was to understand how the discovery of a new species implies a cultural and knowledge transfer and what is the level and depth of that cultural encounter. In our study, we collected information from travel literature books, letters from missionaries and Portuguese explorers, chronicles, scientific treaties, illustrated broadsheets, leaflets and images of new and exotic elements in naturalist records, sailors’ reports on marine creatures, folklore sources and literature. We analysed local myths and first perceptions, descriptions of its anatomy and behaviour, culinary usage, and fishing methods both locally and during voyages, by the eyes of Portuguese navigators, chroniclers, traders, missionaries, officials, soldiers and scholars. We divided the collected information in four “type of data” based on the content – descriptions, travel relations, fisheries and relation with human cultures. Our preliminary conclusions point to a connection and overlap of the different type of information, exalting the knowledge transfer among local people and the Portuguese, and an overture to experience a different culture.



**“Walking On a Fine Line” Between Integration and a National-Professional Trap, Arab-Muslim Female Teachers in Jewish Schools**

*Jamila Elnashef (Tel Aviv University)*

The Arab female teachers allow the establishment of contact and cooperation arenas between Jewish and Arab groups; therefore, this study was designed to reveal the emergence of a new contact-scene, which takes place in Jewish schools, thus providing a glimpse into a new discourse and cultural worlds emerging from the Arab sector in the last decade.

The interpretation of the findings relied primarily on two theoretical analysis; first, the Contact Theory as the starting point for understanding interaction between actors through the formation of a new contact scene. Second, integrating the Contact theory with Politics of Identity, which developed as part of the contact's impact. The research methodology is qualitative. 11 In-depth interviews were conducted and filmed using a video camera.

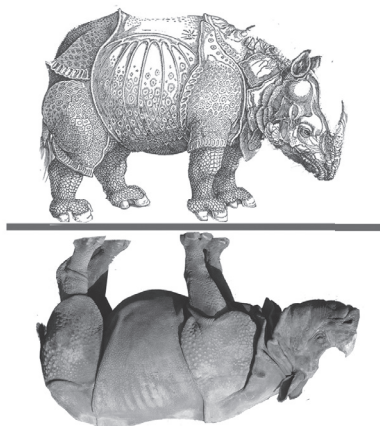
**The Journey within the Text: Portuguese Poets Reading Chinese and Japanese Poetry**

*Catarina Nunes de Almeida (Centre for Comparative Studies (University of Lisbon))*

Throughout the twentieth century, Portuguese literature participated in the shared interest in the poetry of the Far East. But a more consistent and far reaching influence, namely of the Japanese tradition of the haiku, can only be traced from the 1980's up until this day and age. This subtle and gradual process is changing our conception of poetic tradition. The inclusion of certain formal aspects of Chinese and Japanese poetry manifests itself at least at two levels: in the anatomy and graphic design of the books; and in the structure of its poetic compositions. Focusing on books published in Portugal in the last thirty years, we'll find elements that confirm the close link between the poetic and the pictorial dimensions that exists in the aesthetic ideals of departure. The labour of editing is sensitive to the fact that in the classical poetry of the Far East the word is inseparable from its visual expression. As regards to the theoretical basis that nourishes the poems, the similarities between the Chinese and the Japanese aesthetic thoughts seem even more constant and direct. The content of the works reveals a strong affinity to the philosophical principles of Zen and Taoism; the poems correspond to various traits of these poetics, particularly the haiku (conciseness, objectivity, a preference for nouns, the surprising conclusion or the suppression of subordinate sentences). This dynamic is embodied in hybrid works that turn the word into a matter going through other forms of expression, which are not exclusive to poetry.



# Knowledge Transfer and Cultural Exchanges



## List of participants: convenors, chairs, discussants and presenters

Akanle, Olayinka -- P26  
Albanese Ginammi, Alessandro -- P08  
Albergaria, Isabel -- P11  
Albuquerque, Maria -- P14  
Albuquerque, Sara -- P16  
Alessandrini, Nunziatella -- RT4  
Alfagali, Crislayne -- P06  
Almeida, Carlos -- P06  
Almeida, Danielle -- P16  
Almeida, Isabel -- P01  
Alon Mozes, Tal -- P30  
Andrade Moniz, António Manuel de -- P01  
Arellano, Nelson -- P31  
Ashur, Amir -- P23  
Aue-Ben-David, Irene -- P30

Baboi, Oana Cristina -- P10  
Bala, Poonam -- P10  
Bambaji-Sasportas, Haya -- P22  
Bastião, Maria -- P06  
Bastos, Cristiana -- P10  
Baudry, Hervé -- P21  
Bebiano Correia, Luisa -- P07  
Bernard, Pauline -- P24  
Bernardo, Ana -- P17  
Bhatawadekar, Sai -- P19  
Biedermann, Zoltán -- P12  
Bloch, Agata -- P13  
Bolovan, Ioan -- P18  
Borges Pires, Guilherme -- P01  
Boro, Deepshikha -- P12

Boscariol, Mariana -- P13	Da Silva Junior, Carlos -- P06
Botos, Raluca -- P18	da Silva Retto Junior, Adalberto -- P31
Bracht, Fabiano -- P10	Dacome, Lucia -- P24
Brasileiro, Vanessa -- P07	De Almeida Mendes, Antonio -- P06
Bravo da Costa Rodrigues, Maria de Lourdes -- P20	de Cavi, Sabina -- P05, P28
Brito, Cristina -- P33	DeLaney, Jeane -- P02
Buono, Alessandro -- P24	Diez del Corral, Pilar -- P05
Burgert, Anne -- P16	Dornelles Dangelo, André Guilherme -- P07
Byrne, Alice -- P19	Dubbini, Gianni -- P04
Caballero-Navas, Carmen -- P23	Duran, Maria Renata -- P17
Cagle, Hugh -- P06	Duvall, Chris -- P06
Calà, Irene -- P23	Ehrlich, Joshua -- P04
Campos Matos, Sérgio -- P15	Elnashef, Jamila -- P33
Candido, Mariana -- P06	Eppel, Marius -- P18
Caracausi, Andrea -- P24	Esposito, Francesco -- P14
Caramelo, Francisco -- P01	Falcetta, Angela -- P24
Cardoso de Matos, Ana -- P31	Falconi, Jessica -- P20
Carrio, Diana -- P13	Falser, Michael -- P32
Carruthers, William -- P32	Fernandes Pinto, Ana -- RT1
Carvalho Pinto, Marcus Vinicius -- P01	Fernandes, Cristina -- P14
Casimiro, Tânia Manuel -- P11, P16	Fernandes, José Manuel -- P07
Cattaneo, Angela -- RT1	Fernández, Esther -- P23
Chirmuley, Parnal -- P19	Ferreira, Maria João -- P12
Clara, Fernando -- P02	Figueiredo, João -- P06
Cohen, Uri -- P30	Filioli Uranio, Fabrizio -- P08
Cohen, Yves -- P16	Fonseca, Miguel -- P18
Conceição, Gisele -- P26	Fowler, Jessica -- P29
Conte, Giampaolo -- P08	Fraga, Joana -- P13
Corrêa da Silva, Isabel -- P15	Franco, Matthew -- P24
Costa, Cátia Miriam -- P20	Gaida, Margaret -- P16
Costigan, Lúcia Helena -- P26	Gamsa, Mark -- P04
Crivelli, Benedetta Maria -- P24	Geller, Florentina -- P23
Curaming, Rommel -- P16	Geller, Markham J -- P23
Curto, José -- P18	Gengenbach, Heidi -- P10
Curvelo, Alexandra -- RT1	Geraldes, Sofia -- P21
	Gilbert, Claire -- P17

Glória, Ana Celeste -- P05	Kuntz, Danielle -- P05
Gomes Porto, Ana -- P16	Lameborshi, Eralda -- P32
Gomes, Rosa -- P11	Lauer, Helen -- P06
Gonçalves Diniz, Lilian Regina -- P33	Laureano Santos, Maria do Rosário -- P01
Gonçalves, Margareth -- P12	Lazure, Guy -- P17
González Reyes, Carlos -- P13	Lehmann, Nele-Hendrikje -- P31
Gonzalez, Sara -- P24	Lehmhaus, Lennart -- P23
Gouzevitch, Dmitri -- P31	Leite, Lorena -- P07
Gouzevitch, Irina -- P31	Lemos, Celina Borges -- P07
Grzechnik, Marta -- P16	Lev, Efraim -- P23
Guardado Moreira, Maria João -- P18	Levi, Giovanni -- Keynote 1
Guerrero Mosquera, Andrea -- P13	Levy, Amit -- P30
Gulizia, Stefano -- P12	Lisboa, Joao Luis -- P33
Haddad, Thomás -- P16	Livny, Adi -- P30
Haist, Iris -- P05	Llorente, Mercedes -- P28
Havik, Philip -- P10	Lobo, Sandra -- P20
Heijmans, Elisabeth -- P25	Lopes, Helena -- P01
Heinz, Flavio -- P31	Lucas, Patricia -- P06
Heitor, Teresa -- P07	Lyna, Dries -- P18
Hidde, Tanja -- P23	Machado, Adelaide -- P20
Holom, Elena-Crinela -- P18, P33	Madeira-Santos, Catarina -- P16
Hoyos Hattori, Paula -- P21	Marian, Meaghan -- P10
Hupfer, Franziska -- P02	Martelli, Matteo -- P23
Ibañez Aristondo, Miguel -- P17	Martínez Bermejo, Saúl -- P17
Ireland, Tracy -- P32	Martínez López, Rocío -- P28
Källén, Anna -- P32	Martinez-Davila, Roger L. -- P29
Kamran, Sadia -- P12	Martykanova, Darina -- P31
Kilinc, Kivanc -- P22	Marza, Daniela -- P18
Kocaman, Meltem -- P31	Mendonça, Ricardo -- P27
Kocsis, Alexandra -- P27	Merluzzi, Manfredi -- P12 P24, P08
Kohl, Christoph -- P16	Moás, Ana -- P12
Koiso1, Kioko -- P06	Molà, Luca -- P12
Kok, Jan -- P18	Montcher, Fabien -- P17
Krajewski, Markus -- P02	Montemezzo, Stefania -- P24
Krass, Urte -- P16	Morato, Fernando -- P26
Kühne, Jan -- P30	Moscatel, Ana Cristina -- P11

Nardella, Bianca Maria -- P32	Riello, Giorgio -- P12
Neto, José Carlos -- P11	Roca-Rosell, Antoni -- P31
Neto, José Luís -- P11	Rocha Joaquim, João Pedro -- P02
Newstead, Sarah -- P16	Rocha Pinto, Maria Luís -- P18
Ninhos, Cláudia -- P02	Rocha, Edite -- P15
Nogueira da Silva, Cristina -- P18, RT3	Rocha, Gabriel -- P24
Nunes de Almeida, Catarina -- P33	Rodrigues, Bárbara -- P01
Nunes, Lia -- P29	Rodrigues, Eugénia -- P06
Oliván, Laura -- P28	Rodrigues, Miguel -- P25
Oliveira, N'zinga -- P11	Rodrigues, Vitor -- P24
Ortega, Jose Antonio -- P18	Román Antequera, Alejandro -- P18
Osadtschy, Olga -- P02	Rothwell, Philip -- Keynote 2
Pacheco, Mafalda -- P07	Rozeaux, Sébastien -- P15
Paiva, Diogo -- P01, P06	Rutherford, Jessica -- P26
Palma, Monique -- P10	Sá, Vanda -- P14
Palos, Joan-Lluís -- P13	Sabatini, Gaetano -- P08
Pant, Diviya -- P19	Salazar Baena, Veronica -- P13
Pascoal F. de Melo, Pedro -- P11	Salazar, Christine -- P23
Pathak, Suryasikha -- P19	Sales, José -- P01
Paz, Omri -- P22	Sansone, Sandra -- P05
Pereira da Silva, Regina Célia -- P20	Santa Bárbara, Leonor -- P01
Pereira, Edgar -- P25	Santiago Faria, Alice -- P07
Pereira, Ronaldo -- P01	Santos, Jessica -- P01
Polczynski, Michael -- P12	Santos, Rita -- P15
Polónia, Amélia -- P10, P26	Schreiter, Charlotte -- P27
Popovici, Vlad -- P18	Schrikker, Alicia -- P18
Prata Andrade, Pedro -- P10	Schwemmer, Patrick -- P21
Queiroz, José Francisco -- P11	Shiloh Dayan, Yonatan -- P30
Raggetti, Lucia -- P23	Silva, Ana Paula -- P02
Raggi, Giuseppina -- RT2	Silva, Júlio -- P15
Raj, Kapil -- P16	Silva, Jussara -- P07
Ram, Haggai -- P22	Silveira e Sousa, Paulo -- P18, RT3
Reimann, Christina -- P02	Sinha, Rajeshwari Mishka -- P16
Reis Leite, Antonieta -- P07	Smit, Jorrit -- P02
Ribeiro da Silva, Filipa -- P18	Soares, Mariza -- P06
Richardson, Noelle -- P19	Sola, Diego -- P13

Soric, Kristina -- P26  
Sousa Lopes, Filipa -- P20  
Sousa, Maria Luisa -- P02  
Stamm, Kerstin -- P32  
Starr-LeBeau, Gretchen -- P29  
Staudt, Kaitlin -- P22  
Steinberg, Swen -- P02  
Svalastog, Julie -- P25  
Szamet, Miriam -- P30  
Tal, Nimrod -- P32  
Teixeira, Manuel -- P07  
Teodoro de Matos, Paulo -- P18, RT3  
Tetti, Barbara -- P05  
Torreggiani, Valerio -- P16  
Tudini, Flavia -- P12  
Vale, Teresa -- P05  
Valentines-Álvarez, Jaume -- P02  
Velmet, Aro -- P10  
Veracini, Cecilia -- P33  
Verde Zein, Ruth -- P16  
Vieira, Nina -- P33  
von Suffrin, Dana -- P30  
Vos, Jelmer -- P06  
Wazlawoski da Silva, Monia Franciele -- P31  
Wheat, David -- P06  
Winter, Tim -- P32  
Wirta, Kaarle -- P25  
Young, Jason -- P02  
Yu, Yusen -- P12  
Zeevi, Dror -- P22  
Zver, Uros -- P04





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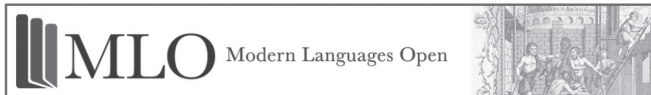
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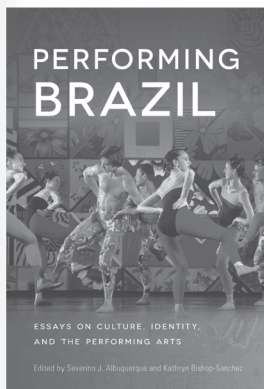
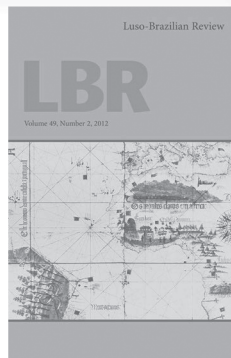
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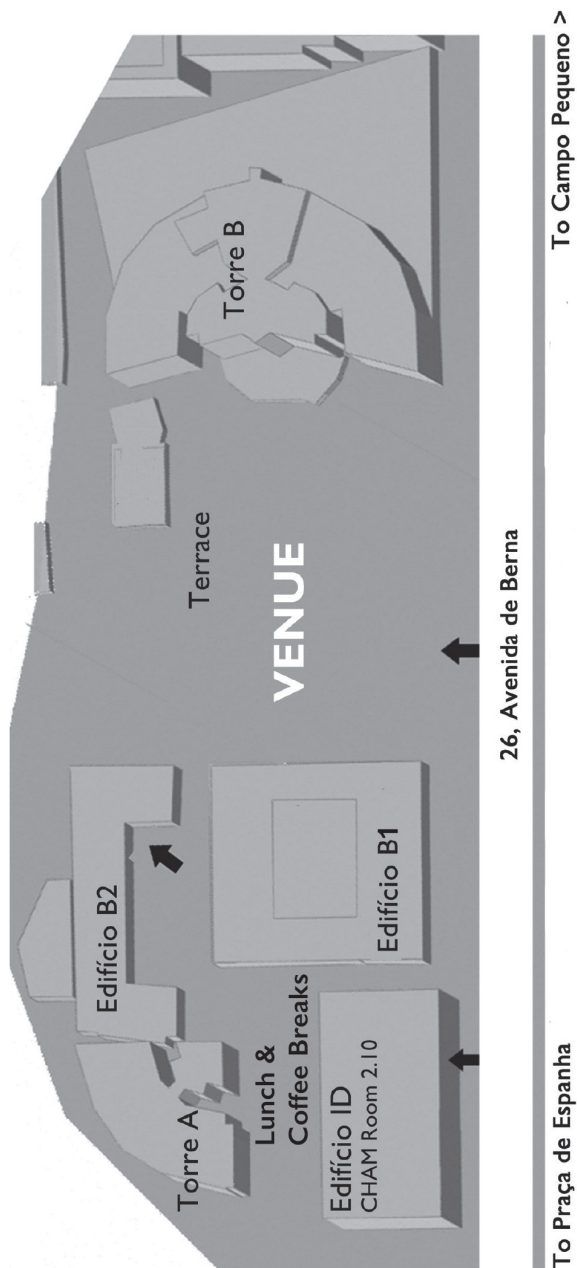


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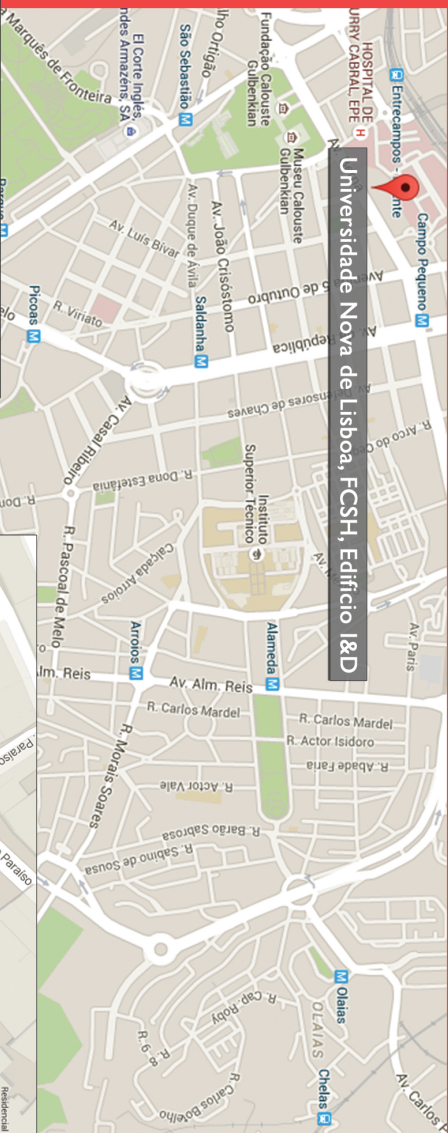












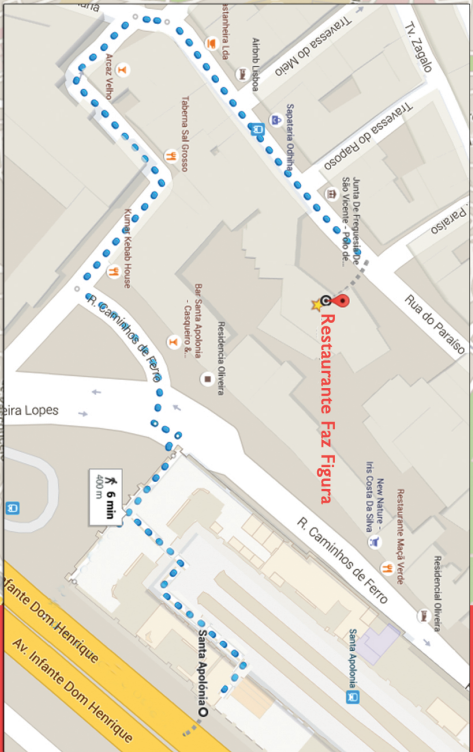
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