MEDITERRANEAN STUDIES ASSOCIATION

Abstracts

Thursday, May 31

9:00-11:00 AM

A. Ancient Thought
   Chair: Susan O. Shapiro, Utah State University

Yosef Liebersohn, Bar-Ilan University, "What is the Proper Meaning of Kinetic and Katastematic Pleasures for Epicurus?"

In this paper, I shall offer a new definition to what seems to be the most dominant terms in Epicurus' theory of pleasures - "kinetic" and "katastematic". As against most of the scholarly literature, which regards these terms as referring only to the state of motion as against the state of stability, I argue that the focus should be on whether the pleasure has to do with removing pain or not. As removing pain is the inevitable condition for pleasure, a 'katastematic' pleasure happens to be a necessary pleasure which has to do with removing pain, including both the process and its result, whereas a 'kinetic' pleasure is an unnecessary pleasure the activity of which starts only after all pain has been removed. If my analysis and interpretation prove to be correct, then what has so far been regarded as two different pairs of terms within Epicurus' system of pleasures, reflecting two different classifications - kinetic-katastematic and necessary-unnecessary - become one and the same classification, referring to the same phenomenon. Moreover, some of the main problems detected in our testimonia concerning "kinetic" and "katastematic" pleasures can be amply resolved.

Stephen Nimis, American University in Cairo, "The Oriental Transmission of Aristotle's *Poetics*"

This paper reviews the complex trip around the Mediterranean taken by Aristotle's Poetics and its commentaries, as they were transmitted and translated from Greek via Syriac to Arabic in the Abassid periods and then into Latin in the late middle ages. The paper will discuss the ideology of translation, as it was understood in the Sassanian and Abassid traditions, each claiming to be the true heirs of Persian and Greek learning, the inclusion of the Poetics in the curriculum of logic (the Organum of Aristotle) in the Byzantine period wherein poetry was seen as a kind of persuasive discourse, and its

transformations in the commentary tradition, particulary the middle commentary of Ibn Rushd (Averroes) in Arabic, which was translated into Latin by Hermannus. The complex and ever-evolving tradition of translation and adaptation comes to an end in the early modern period with the establishment of the disciplines of Oriental Studies in western european universities, marking the end of the period in which Arabic philosophy was part of the fabric of the European intellectual tradition.

Jeremy Byrd, Tarrant County College, "The Peaceful Charm of the Skeptical Life"

Sextus Empiricus tells us that Pyrrhonists, like many Hellenistic and Roman philosophers, were motivated by the appeal of an untroubled mind. According to Sextus, Pyrrhonists were able to achieve this goal by suspending judgment on every disputed issue. Contemporary commentators, though, have raised a number of objections against the skeptical pursuit of tranquility. In this paper, I examine three of these objections, which suggest that such a life would be boring, would force the skeptic to exhibit a bizarre lack of interest in himself, and would prevent him from being sufficiently engaged as a moral agent. I argue that all of these objections assume that suspending judgment in this fashion would prevent the Pyrrhonist from having any significant concern for himself or those around him. I contend, though, that Sextus can plausibly reject this assumption.

Miriam Byrd, University of Texas, Arlington, "Socrates as Dianoetic Reasoner"

Though Plato wrote in dialogue form, the most common contemporary interpretative approach to his works, assuming Socrates is his mouthpiece, treats them as if they were philosophical treatises. I challenge this approach by contending that Socrates arguments in the middle dialogues utilize dianoetic, a method of investigation described in Republic 67 as incomplete and inferior to dialectic. Though unable to yield knowledge, dianoetic, when practiced correctly, may serve as a prelude to dialectic. This implies that Socrates conclusions should not be considered as stopping points in interpreting the dialogues but as road signs in guiding us to the dialectical path. I support this thesis by 1 eplaining dianoetic and contrasting its correct and incorrect use, 2 drawing parallels between the correct use of dianoetic and Socrates use of the citysoul analogy in the Republic, and 3 showing how the investigation may serve as a prelude to dialectic for the reader.

B. Boundaries of the Mediterranean in Shakespeare and Early Modern Drama
        Chair: Geraldo U. de Sousa, University of Kansas

Geraldo U. de Sousa, University of Kansas, "Shakespeare's Mediterranean: Half Within, and Half Without the Borders of Europe"

In his 1917 essay, "Voyages and Exploration: Geography: Maps," J. D. Rogers argues that "Europe is Shakespeare's centre, and although things intrude now and then, like spectres from another world, his plots, themes and scenes are almost exclusively European" (170). "Beyond these limits lay the unknown, or hardly known, wonderland of discovery and romance," adds Rogers. Borders fascinate Shakespeare. Thus, Shakespeare frequently represents the Mediterranean, where many of his plays are set, as half within, and half without the borders of Europe. The Mediterranean is both distant and near, where a sense of mobility and global interconnectedness exists alongside efforts to erect

walls to bar foreign migration and influence. Shakespeare explores fears of things foreign and suspicion of interconnectedness in a globalized world. I am particularly interested in the representation of these "spectres" from borderlands, worlds unknown.

David M. Bergeron, University of Kansas, "Geometry in John Webster's *The Duchess of Malfi*"

Reflecting the ongoing fascination that English dramatists of Shakespeare's era had with Italy, John Webster sets his play somewhere in the Amalfi region. It also moves to other parts of Italy, including Rome. The playwright creates the play from the fabric of many sources that recount and retell Matteo Bandello's original Italian rendering. Webster refashions the story and shapes its structure by resorting to geometry, so I argue. He uses some form of the word "geometry" three times in the play—and nowhere else. "Geometry" is in fact an uncommon word in the early drama, although books about geometry abound, starting with the English translation of Euclid in 1570. I will argue for the impact of geometry on how Webster shapes the narrative space in this play. Geometry thus assists Webster in providing spatial structures as he exploits what the Duchess of Malfi refers to as "geometrical hinges." I claim that Delio, a minor character, forms just such a hinge by providing the play a circular structure. In his technique, Webster "visualizes" the play in terms of geometrical forms and shapes. The Globe Theater itself, where the play was performed, manifests such shapes as the stage intersects the geometrical center of the theater, a point well-known to Webster.

Gaywyn Moore, Western State University, "'The English lady cannot dress herself': Italy and Gender Re-fashioning in Jonson's *Volpone*"

This paper focuses on the connections between travel in Italy and gender re-fashioning in Ben Jonson's Volpone. In particular, this paper will examine the character of Lady Wouldbe as a cautionary tale about the dangers of foreign travel, but also ways in which leaving the domestic sphere allows women freedom to redefine their gender roles. Further, it will also explore how Italy as a travel destination specifically offers alternative gender roles and new identities in its literature even if the culture itself suppresses these alternatives.

Richard Raspa, Wayne State University, "Shakespeare's *Cymbeline*: Romance as 'Secular Scripture' and Folklore"

Shakespeare's last Roman play Cymbeline (1611) embodies a destabilizing hybridity. On the one hand Cymbeline is a romance, a literary form in which characters enter a cyclic journey, according to Northrop Frye, descending from an ideal sublime domain into a grotesque, fiendish world and a subsequent return to the sublime, a separation and return which Frye characterizes as "secular scripture." On the other hand, Shakespeare's uses models of virtue and vice from Renaissance Humanism as well as figures from the oral tradition of European folklore, like a soothsayer, magic, and the god Jupiter. In the end, truth reveals trickery, good characters overcome evil ones, lost children are found, separated lovers reunited, and broken families restored. "The fingers of the pow'rs above

do tune/The harmony of this peace" (5.5.464-65). The world seems to be a place, momentarily, of wonderful surprises.

C. **History of Western Mediterranean Studies Group (GEHMO): Catalonia and the Mediterranean**
   Chair: María de los Ángeles Pérez Samper, University of Barcelona

María de los Ángeles Pérez Samper, University of Barcelona, "Viajes reales por el Mediterráneo a través de Barcelona" ("Royal Trips for the Mediterranean through Barcelona")

Barcelona was still in the early modern age one of the great capitals of the Mediterranean. Through it flowed multiple economic, social, political and cultural relations with all the countries of the Mare Nostrum. This work is focused in one aspect of these relationships: the study of various royal trips that were made by the Mediterranean scenario with departure or destination from Barcelona.

They were trips with a great political and cultural significance. We can recall some examples such as the trip of Emperor Charles V to the campaign in Tunis, the "Felicísimo viaje" of Philip II still Crown Prince, the trip of Philip V to Italy on the occasion of the War of the Spanish Succession and the crossing of Charles III from Naples to Spain. One could also add the numerous trips made by queens and 'infantas'.

The approach to the subject helps to shape the complex history of the Mediterranean, especially that of the Western Mediterranean.

Jaume Dantí, University of Barcelona, "Mercaderes genoveses y ciudadanos de Barcelona: ¿Competidores o impulsores del comercio catalán en los siglos XVI-XVII?" ("Genoese Merchants and Citizens of Barcelona: Competitors or Promoters of the Catalan Trade in the Sixteenth and Seventeenth Centuries")

It is well known the presence of Genoese merchants in different ports and cities of the Iberian Peninsula -Valencia, Seville, Cadiz or Lisbon- from the second half of the 15th century, in the 16th century -the so-called century of the Genoese-, and during the first decades of 17th century. The Genoese presence in Catalonia was continued throughout the 16th century and well into the 17th, especially in the period studied from 1550 to 1630. As a clear reflection of the prolonged location of those merchants in the Catalan capital, they stated interchangeably his status as citizens of Barcelona in the contracts, without mentioning the authentic Genoese origin nor having been naturalized, although also Genoese merchant's resident in the city are mentioned. On the other hand, that presence became a difficult competition, as happened with the Catalan trade in Sicily or Sardinia, which was intensified by the privileges granted by Charles V, who facilitated the export of their products, and later by the links financial with the Spanish monarchy. From 1555 and especially in the last quarter of the 16th century the arrivals of Genoese products increased greatly, while it corresponded to the increase in exports of peninsular fabrics, both made by agents of that republic. The Genoese presence, in spite of the competition, was also a revulsive for the recovery of Catalan manufacturing and trade in the Mediterranean in the last quarter of the 16th century and until 1630.

Es sobradamente conocida la presencia de mercaderes genoveses en diferentes puertos y ciudades de la Península Ibérica, Valencia, Sevilla, Cádiz o Lisboa desde la segunda mitad del siglo XV, en el XVI, el llamado siglo de los genoveses, y durante las primeras décadas del XVII. La presencia genovesa en Cataluña fue continuada durante todo el siglo XVI y hasta bien entrado el XVII, especialmente en el periodo estudiado de 1550 a 1630. Como claro reflejo de la prolongada localización de aquellos mercaderes en la capital catalana, hacían constar indistintamente en los contratos su condición de ciudadanos de Barcelona, sin mencionar el auténtico origen genovés ni haber sido naturalizados, aunque también la de mercaderes genoveses residentes en la ciudad. Por otra parte, esa presencia se convertía en una difícil competencia, como sucedía con el comercio catalán en Sicilia o Cerdeña, que se intensificó a partir de los privilegios concedidos por Carlos V, que facilitaban la exportación de sus productos, y posteriormente por los vínculos financieros con la monarquía hispánica. A partir de 1555 y sobre todo en el último cuarto del siglo XVI aumentaron mucho las llegadas de productos genoveses, al tiempo que se correspondía con el incremento de las exportaciones de tejidos peninsulares, unas y otras realizadas por agentes de aquella república. La presencia genovesa, a pesar de la competencia, fue también un revulsivo para la recuperación de la manufactura y del comercio catalán en el Mediterráneo en último cuarto del siglo XVI y hasta 1630.

Isaac García-Oses, University of Barcelona, "'Causa ediscendum officum vestrum': Reconstruyendo la identidad del aprendiz de Barcelona en el siglo XVII" ("'Causa ediscendum officium vestrum': Rebuilding the Barcelonan Apprenticeship Identity in the Seventeenth Century")

Con esta comunicación se pretende realizar una primera aproximación a la situación del aprendiz en la Barcelona del siglo XVII. Se parte de la hipótesis que el aprendiz en Época Moderna era una figura protegida por las autoridades municipales y gremiales con el fin de garantizar el desarrollo económico y social. A través de contratos de aprendizaje (afermaments) de distintos oficios, pues, se esbozan unas primeras aportaciones sobre el papel del aprendiz, tales como edad, procedencia o retribución al final del aprendizaje. Para llegar a cumplir con este objetivo, se han utilizado fuentes notariales, que han permitido analizar edad, procedencia o retribución. Es muy importante en este aspecto observar cómo regulan los gremios, y especialmente los relacionados con la producción cerámica, la formación de sus aprendices y las obligaciones que entablan con los maestros.

With this paper I intend to make a first approximation to the situation of the apprentice in Barcelona of the 17th century. I start from the hypothesis that the apprentice in the Early Modern History was a figure protected by the municipal and trade union authorities in order to guarantee economic and social development. Through apprenticeship contracts (afermaments) of various trades, I intend to outline some initial contributions on the role of the trainee, such as age, origin or retribution at the end of learning. To achieve this goal, I have used notary sources that has allowed me to analyze age, origin or retribution. In this aspect, it was very important to observe how the guilds regulate the training of

their apprentices and the obligations they engage with teachers, especially those related to ceramic production.

D. Performing the Mediterranean
      Chair: Carolin Hahnemann, Kenyon College

Carolin Hahnemann, Kenyon College, "From Sophocles' *Oedipus the King* to Verdi's *Don Carlo*"

The plot of Verdi's opera Don Carlo—a revised Italian version of which premiered close to our conference venue, in Naples, in 1872—was shaped successively in several European countries. Events at the royal court of sixteenth-century Spain inspired a fictionalized account by the French abbot Saint-Réal in the seventeenth century, which in turn was fashioned into a tragedy by the German poet Friedrich Schiller in the eighteenth century, before becoming the main source of Verdi's libretto in the nineteenth century. Interestingly, this evolution took place under the influence of a(nother) masterwork of Mediterranean culture: Sophocles' Oedipus the King. In my paper, I show that the character constellations of Don Carlo resemble's that of the ancient Greek tragedy, both in the central love triangle (Don Carlo, Philip, Elisabetta ~ Oedipus, Laius, Iocasta) and in the climactic confrontation between the head of state and the head of the church (Philip, Grand Inquisitor ~ Oedipus, Tiresias).

Peter W. Rose, Miami University of Ohio, "Opera as Anthropology"

Engagement with other cultures can either be used as a reinforcement of the status quo (e.g., L'Italiana in Algeri) or—in society like nineteenth-century Italy oppressed by censorship both from the Austrian Empire and the Catholic Church—a means of exploring, however tentatively alternatives political, religious, and social. Semiramide explores women in power, a pagan religion that still fulminates against injustice. Norma explores a violent conflict of Roman religion and a version of Druid religion ("barbarous" for human sacrifice but dominated by a ruling female figure). Imperialist domination, sexploitation of the locals, and indigenous rebellion are central themes. Aida brings up issues of race and imperialism in a period when Italy had imperial ambitions in Africa. Verdi's Alzira again juxtaposes two religions, here Christianity and Inca, where the main sympathy seems to be for the Incas and against imperial domination by Spaniards (cf. Don Carlo) is questionable at best.

Maryrica Lottman, University of North Carolina, "Tirso de Molina's *La venganza de Tamar in the Seraglio*"

Tirso de Molina's La venganza de Tamar (1634) dramatizes the multi-pronged tragedy that results when the crown prince mistakes a princess for a member of the harem. This Old Testament play depicts rape, incest, and fratricide within the royal House of David. Like a confined concubine, the princess Tamar exudes sensuality but possess limited powers to control her own body. This comedia provides an opportunity to stage the complexity of the harem quarters. Early modern Spanish audiences would have strongly associated harems with the Ottoman Empire, so I will base my illustrated presentation on the workings of the Topkapi Palace in Constantinople. Other topics to be examined also include: establishing identity through clothing, cosmetics and perfumes; the performance

contributions of the primera dama; and audience identification of Old Testament and Ottoman concubines with prostitutes and courtesans.

Julia Khrebtan-Hörhager, Colorado State University, Fort Collins, "Laughing with MENA Comedians: Humor as Epistemology of Resistance"

This essay critically analyzes critical cultural humor/stand-up comedy as epistemology of political resistance of MENA (Middle Eastern Northern African) performers on the comparative study of two comedians: American-Iranian Maz Jobarni and French-Moroccan Gad Elmaleh, focusing on the politics of representation as well as hybridity/ fluidity of identity. As an example, Maz Jobarni's strong lines "I am Mohammed, and… I am just baking a cookie… No bombs, no burning American flags" from Axis of Evil, combined with critical auto-ethnography and cross-cultural dialogue in I Come in Piece, and The Immigrant greatly resonate with Gad Elmaleh's question "What, I am couscous for you?" intensified by the comedian's analysis of commonly occurring French critique of Elmaleh's betraying his national origin by "speaking normally" [sic] in L'autre C'est Moi. These and other rhetorical artifacts will be critically and comparatively analyzed in the essay. Theoretically, this piece is grounded in post-colonial and critical cultural theories, especially as those relate to the politics of identity and hybridity/in-between-ness. Said, Bhabha, and Spivak's works help setting the framework for understanding Selves and Others, Orient and Occident, locate the respective cultures in relation to each other, and examine whether/how/with what agency the historically "subaltern" can speak. Anzaldúa, Moraga, and Shome's works on cultural hybridity and cultural bridging as well as Ahmed's work on foreignness and cultural passing complete the theoretical framework of this essay. Methodologically, this essay is centered around comparative rhetorical/ critical discourse analysis of several comedy pieces by Jobrani and Elmaleh, as well as the reception/audience analysis (informed by literature on affect). Comparative approach will allow the reader to see a bigger picture of dominant discourses, manifestation of hegemonic Eurocentricity, and – vernacular discourse as well as using humor as a specific frame of cultural "talking back" (hooks) in order to challenge the representative Master Narratives of the West and the Rest. Ultimately, the goal of the project is to demonstrate how cultural hybridity and culturally- and politically- informed humor can be used as epistemology of cultural bridging and neo-colonial resistance, as well as cross-cultural dialogue.

E. Pedagogy and Child Development
Chair: Deniz Yucel, William Paterson University of New Jersey

Deniz Yucel, William Paterson University of New Jersey, "Parental Work-Family Conflict and Children's Socio-Emotional Development: Exploring Gender Differences and Mediating and Moderating Mechanisms"

The present study uses data from Wave 8 of the German Family Panel to examine the relationship between parents' work-family conflict and their children's socioemotional development outcomes among 754 mother-father-child dyads in dual-earner households. Using the Actor-Partner Independence Model (APIM) and dyadic data analysis with structural equation modeling, this study evaluates whether work-to-family conflict and

family-to-work of mothers and fathers are associated with three aspects of their children's socio-emotional development (i.e., conduct problems, prosocial behavior and peer problems). This study further investigates whether the effects of parental work-to-family conflict and family-to-work conflict vary between male and female children. Finally, this study tests whether these effects are mediated by positive and negative parent-child relationship, and whether these effects are moderated by parenting style. Results suggest that both parents' work-to-family conflict and family-to-work conflict are negatively associated with their children's socio-emotional development. In addition, results suggest some differences between male and female children. Positive mother-child relationship is found to partially mediate the negative effect of family-to-work conflict on children's peer problems. Positive and negative father-child relationship is found to fully mediate the negative effects of family-to-work conflict and work-to-family conflict on children's conduct problems. Positive mother-child relationship is found to fully mediate the negative effect of family-to-work conflict on children's prosocial behavior. Finally, some of these negative effects of work-to family conflict and family-to-work conflict on children's socioemotional development are found to be weaker in households with authoritative parenting style.

Bryna Bobick, University of Memphis, "A Global Approach to Service-Learning: A Snapshot involving Higher Education in the Mediterranean and North America"

Researchers (Colombo, 2017; Robinson, Clemens, Garnett and Johnson, 2017) write that higher education has historically had a role in fostering democracy and citizen participation. It offers ways to connect universities to their communities and increase dialog. Professors may have the freedom to include aspects of service-learning in class curricula. With those thoughts in mind, this presentation will focus on various service-learning experiences involving university faculty and students in both Mediterranean and North American locations. These experiences fostered empathy, resilience and ways to connect with others. Future research may focus on the financial support universities provide for service-learning experiences, departmental budget allocations and teaching loads of those involved in the experiences. In closing, for any service-learning experience to be successful, it is important for both faculty and students to be willing and active participants. Robinson, T. M., Clemens, C. M., Garnett, R., & Johnson, B. (2017). The political climate as a barrier to civic engagement: Are students ready to engage? The Forensic of Pi Kappa Delta 102 (1), 31-39. Colombo, E. (2017). The contradictory place of civic education in the Italian education system. In C. Broom (Ed.), Youth Civic Engagement in a Globalized World: Citizenship Education in Comparative Perspective (pp. 103-125). Basingstoke, UK: Palgrave Macmillan.

Leo Rowland, University of Redlands, "Siracusa, Sicily as Palimpsest: Study Abroad, Identity Making and Intercultural Competence"

With a long history of conquests by diverse peoples which has left Sicily with a rich tapestry of cultural footprints and traditions, the island is an ideal landscape for study abroad students to explore their own identities and to reflect on what self and other means for them.

While faculty led study abroad courses are typically based on the convention of traditional academic departments or interdisciplinary programs establishing objectives and desired learning outcomes as guiding course and program design principles, in this instance practitioners and academics of study abroad created a course based in Siracusa on the foundation of core study abroad ethics and values.

In partnering with a local organization in Siracusa, we purposefully constructed a program that places students in diverse circumstances and exposes them to a gyroscopic range of topics and ideas that center on identify and mobility. As students who are themselves a form of tourist or visitor in a distinct linguistic and cultural setting, through modes of guided and free, intensive journaling and group projects/presentations, students will be repeatedly prompted to consider identify formation in the context of movement, including their own.

Through such features as homestays, participant observation, service work with young migrants, lectures and field outings regarding identity via local literature, antiquity, food traditions, the mafia, geographic setting, tourist behavior and theory, and intercultural learning, they will be compelled to reflect on identity-making on an island defined by its shifting historical identity. We will also introduce student to how study abroad program construction through teaming with local partners is a collaborative effort through which a third perspective is developed.

E. Enhancing Civic-Global Mindedness
Chair: Deborah Wooldridge, Bowling Green State University
Laura Landry-Meyer, Bowling Green State University, "Developing Civic Minded Graduates with an Italy Study Abroad Course"

The purpose of this panel presentation is to describe the reasons Italy is a unique destination in the Mediterranean for study abroad to enhance the development of civic minded graduates. Using a civic-minded graduate framework (CMG), we will discuss effective high impact practices (Chickering & Gamson, 1987). A civic-minded graduate is considered someone who has completed a course of study and has the capacity and desire to work with others to achieve the common good (Bringle & Steinberg, 2010).

The course, Cultural Explorations in Italy, cultivates developmental relationships with peers and co-instructors and consists of a cultural immersion experiences to enhance competence with civic and global mindedness.

Study abroad is a high impact practice in higher education that helps students explore cultures, life experiences and various worldviews. Study abroad is classified as a high impact experience because of the various heuristic and planned learning experiences that embody the civic minded graduate.

Students gain perspectives from their experiences in Italy. A student's inclination toward community rather than self is key in CMG model and is nurtured through study abroad. Much research explores "difficult differences" such as racial, ethnic, and gender inequality, or continuing struggles around the globe for human rights, freedom, and power. Frequently, intercultural studies are augmented by experiential learning in the community and/or by study abroad. The intersection of three dimensions: student identity,

educational experiences, and civic experiences contribute to the development of a CMG (Steinberg & Norris, 2011).

Curtis A. Peet, Bowling Green State University, "Cultural Self-Awareness and Identity Development: Essential Components to the Development of Civic-Minded Graduates"

The identity dimension a civic-minded graduate integrates a student's understanding and awareness of self and their self-concept (Steinberg, Hatcher & Bringle, 2011, Steinberg & Norris, 2011). To be an effective global citizen, one must learn to recognize and respect diverse cultures. Learning to be non-judgmental is one of the most important outcomes associated with self-awareness. While participating in study abroad experiences, students take note of cultural differences, then are gently encouraged put those judgments aside and be open to strengthening cultural awareness.

Self-reflection is the key to be a non-judgmental listener. Recognizing biases and preconceived notions occur during study abroad mealtime discussions. Biases can act as a mirror, which allows a student to see only their American perspective, unlike a window, which allows the student to see others' perspectives based in Italian culture.

This presentation will focus on summarizing the literature on the benefits of participating in experiences to promote cultural self-awareness and to foster the identity development among undergraduate students.

Susan H. Peet, Bowling Green State University, "Study Abroad as a High-Impact Educational Experience to Promote Civic-Minded Global Citizens"

Participation in study abroad provides the opportunity to enhance educational experiences in an era of global interconnectedness (Association of American College and Universities, 2013). A longitudinal research project reviewed long-term effects of study abroad participants from 1950-1999 (Dwyer, 2004). The findings show that the long-term impact of study abroad was most significant for personal development and intercultural development. The rationale for participation in this high-impact education experience is to encourage student's development in enhancing intercultural knowledge and competence as well as to promote life-long learning.

Bowling Green State University has offered the opportunity for students to participate in short-term study abroad experiences in Italy for the past 10 years. Over this time, approximately 120 undergraduate or graduate students have participated. The course of study is an 18-day intensive immersion experience. Specific learning outcomes of this experience can be organized into three broad categories: Civic Engagement, Intercultural Knowledge and Competence and Life-long Learning. Active learning strategies are used throughout the class/study abroad experience to help students expand understanding of global perspectives. Specifically, students' complete assignments to examine personal attitudes and beliefs that require in-depth analysis and observation. Students also participate in intentionally designed cultural and educational hands-on experiences to gain more insight into cultural differences. Lastly, students participate in group discussion sessions aimed at promoting knowledge intercultural knowledge and competence to promote an interest in life-long learning.

Arpan Yagnik, Pennsylvania State University, Erie, "Examination of Mass Media and Media Systems as a Tool for Enhancing Civic Minded-Graduates"

Exploring mass media from a global and civic perspective is a critical element to enhancing civic-global mindedness. To transform students into civic-minded graduates is an important and an overarching agenda for every instructor and respective educational institution. The study of mass media and media systems are, in essence, extensions of individual and community thought movements. They are the drivers of transformation in the society and culture and its convergence with other foreign cultures. Students' interest towards and immersion in the media systems, and its role in societal and cultural contexts is an indicator of the progress made towards transformation into civic-minded graduates. In this study, I will elaborate on the reasons why the Mediterranean region, especially Italy with its rich and unique media landscape, provides an ideal environment for providing students, in/of the US, with an opportunity to immerse into civic experiences with a focus on globalization. Students are 'tested' through their cultural immersion to recognize and respect the social and cultural context through their understanding of mass media and media systems. The session will provide concrete examples of the intersection between mass media and the development of civic minded students.

11:15am-1:15pm

A. **Galilee and the Oikoumene: Global Cultural Discourse in the Roman Galilean Site of Omrit**
    Chair: J. Andrew Overman, Macalester College
J. Andrew Overman, Macalester College, "The Importance of the Client Kingdom in the North During the Late republic and Early Empire"
    Overman's paper discusses the context and historical situation that gave rise to site called Omrit, and to the growth and dynamism of the northern Galilee in the Hellenistic and Roman periods (c. 200 BCE – 200 CE). Overman details the growth of sites in this small, compact setting, the trade routes that evolved and the manner in which the Galilee, formerly considered a cultural backwater, in fact began to play a central role in the evolution, growth, and expansion of the Roman Greek East.

Gaby Mazor, Israel Antiquities Authority, "Omrit's Temples: An Architectural Evaluation"
    The site of Omrit is situated about two miles southwest of Paneas and occupies a small hill overlooking the Hula Lake (Semachnities lacus.)
    A specious temenos, erected over the hill, was connected to the road that led from NysaScythopolis in the south to Damascus in the north. Around mid-first century BCE a rectangle shrine was erected at the center of the hill. The two rooms structure was mounted over a high podium, adorned by base and cap moldings and white stucco of the masonry Hellenistic style. Sometime later (c. 30 BCE) the shrine was turned into a small temple equipped with a tetrastyle façade. It was surrounded by a high fresco wall and reached by a platform and steps from the east. Commemorating Augustus visit to the

region a larger temple (Augusteum) was presumably built by King Herod at 20 BCE encompassing the earlier shrine, the remains of which were buried within its surrounding podium. Towards the late first century CE the temple was renovated. A new larger podium was built around the earlier one and a larger hexastyle, peripteral temple was built over the new high podium. In the east an altar was built and the temenos was connected to the road in the north by a colonnaded street and a propylaeum.

The well-preserved remains of various temples and the outstanding and well preserved architectural members that adorned them enabled a detail architectural reconstruction of the shrine and the three following temples. The magnificent assemblages of the architectural members (columns and entablature) refer to two main well-dated periods: the Herodian and Flavian. As they are by large the best preserved and well documented assemblages of those periods they supply valuable data regarding the architectural trends and décor styles of the Herodian and Flavian eras.

Tziona Grossmark, Tel Hai College, "The Significance of the Small Finds from the Site of Omrit and Their Contribution to Our Understanding of the Site's Uniqueness"

The assemblage of the small finds from the Galilean site of Omrit is similar to finds from other sites from the same periods in the area. It is of a simple peripheral nature. However very few items, certainly product of faraway countries, may hint at the special location of the site of Omrit as crossroads on an ancient international route.

B. Medieval and Renaissance French Literature

Chair: Geraldo U. de Sousa, University of Kansas

Bruce Hayes, University of Kansas, "Prometheus and the Human Poetics of Maurice Scève"

The central mythical figure that the French Renaissance poet Maurice Scève adopts in his Petrarchan Délie (1544) is Prometheus. In a reversal of contemporary negative portrayals of Prometheus, Scève fashions himself as the new Prometheus, worshipper of his beloved Délie. This paper will explore in the ways in which Scève appropriates various religious authors and the ways in which he subverts them. In fact, this is the heart of Scève's poetic innovation. Scève is the first poet who voluntarily damns himself for a woman. This is precisely the locus of rupture from the tradition of Petrarch. Scève is the first French Renaissance poet to valorize the physical over the spiritual, to reverse the hierarchies separating the carnal from the sacred. Scève's bold syncretism leads to a much more explicitly human-centered poetics, altering the poetic landscape in France and making possible the openly carnal lyric poetry of poets such as Ronsard.

Olivia Cooper, University of Kansas, "French Occident, Mediterranean Orient: Traces of Early Orientalism in Jacques de Villamont's *Voyages*"

When Frenchman Jacques de Villamont (c. 1560-c. 1625) first published his narrative Les voyages du seigneur de Villamont, cheualier de l'Ordre de Hierusalem, gentilhomme ordinaire de la chambre du roy in 1602, the work quickly became a sensation in France. The travel narrative as a genre had recently become quite popular there, and Villamont's travels covered an immensely vast area in the Mediterranean region. A member of the military and religious Order of the Knights of Jerusalem, Villamont traveled throughout

the Mediterranean to visit Christian holy sites and devoted the majority of his narrative to descriptions of these excursions. Along the way, however, the author frequently encountered cultures different from his own. Interestingly, Villamont's primary means of disseminating and assessing these encounters is religious discourse. Embedded in this discourse is a binary function, which enables the author to better distinguish between "us" and ���them"; this phenomenon is especially visible in Villamont's textual treatments of non-Christian religions and non-French cultures. The religious metric is even extended to locations and is used to define spaces as belonging to the "Orient" or to the "Occident". This paper, therefore, begins with a concise overview of the concept of Orientalism, followed by an analysis of Villamont's text, appropriately situated within its historical context. Although Edward Said (1978) places the onset of Orientalism firmly in the eighteenth century, my examination of sixteenth- and seventeenth-century French travel narratives has revealed earlier instances of this phenomenon. Analysis of Villamont's work reveals an abundance of textual examples of early Orientalism, which are almost always contained within references to religion. For this reason, religious discourse serves as the lens through which textual indicators of early Orientalism in the narrative are explored, investigated, and analyzed. The paper concludes with the implications of these traces of early Orientalism found within Jacques de Villamont's work.

Caroline Jewers, University of Kansas, "Keeping Chivalry Alive: Translation, Adaptation, and the *Roman de Giglan*"

A new edition I just have 3nished of this understudied Arthurian romance has much to tell us about the process of composing and publishing chivalric 3ction in the sixteenth century. Written by Claude Platin, an Antonine friar, around 1520-30, this work combines two well-known thirteenth century unica, Renaut de Beaujeu's Le bel inconnu, and the anonymous Occitan romance, the Roman de Jaufre. In combining the romances, Platin also borrows from Boccaccio (De Casibus Virorum Illustrium/ On the Fates of Famous Men, 1355-74, which he knew from Laurent de Premierfait's French translation), and from the less-known thirteenth century prose novel Old French Roman de Laurin. The latter, I will argue, provides a template for the kind of style that Platin adopts as he retells the story of his two famous knights. In the preface to the Roman de Giglan, Platin says that he found the work he claims merely to translate in a "fat book of Spanish rhyme" in a bookshop one day: prologues, as we know, often conceal as well as reveal, and have much to tell us about authorial praxis, and the preface to Giglan provides an intriguing mystery for critics. In this paper, I share my conclusions about the genesis of the romance and use it as an example of how writers in the Renaissance reshaped the works of previous centuries for a new publishing environment. I look in depth at how Platin sutures the two base romances using strategic intertexts, and what this kind of creative assemblage, or bricolage, has to tell us about theory of translation, particularly with regard to literary adaptation.

Gina Lorenz, University of California, Los Angeles, "Finding 'Home' in Ibn Battuta's *Travels*"

The pilgrimage is a concept that holds universal and transhistorical significance. It allows travelers, past and present, to go back in time and to discover holy sites once occupied by their most revered scriptural figures, often to literally stand in their footsteps. In the late medieval Mediterranean, however, this quest for a deeper, spiritual "home" necessitated a journey across vast, heterogeneous spaces that carried a host of physical and psychological risks. In this paper, I will explore Ibn Battuta's experiences traversing the Mediterranean as chronicled in his Travels, a twenty-five-year journey that began as a pilgrimage to Mecca and turned into something else entirely. I will analyze how the concept of the Dar al-Islam (the loosely-connected territories emanating from the centers of Islamic civilization) shape his conception of "home" and how this conception shifts as he ventures outside its boundaries. Finally, I will argue that Battuta's progressive estrangement from the Dar al-Islam requires processes of translation and eventuates in new world constructions in which "home" can be found within diverse human networks and the greater network of travelers within the Mediterranean.

C. Literature, Film, and Theory in the Mediterranean
        Chair: Andrew Elfenbein, University of Minnesota
Andrew Elfenbein, University of Minnesota, "Unghosting Italy in Byron's *Beppo*"
        The image of Mediterranean that dominated early British Romanticism came from Gothic novels. Such novels as Radcliffe's The Italian and Charlotte Dacre's Zofloya represent Italy and Spain in a collection of recurring Gothic motifs: Romantic Catholic "superstition," in the form of corrupt priests and nuns; imagined or actual visits from the supernatural (including disguised devils); degenerate aristocrats eager to prey on young relations; comic servants; and virtuous young women liable to be locked up in labyrinthine castles or monasteries. Although only rarely taken as serious literature by major critics of the day, they were persistent best-sellers, and wildly popular among the circulating libraries through which most early nineteenth-century readers accessed novels. Some Romantic writers, like Percy Bysshe Shelley, actually wrote Gothic novels (Zastrozzi and St. Irvyne), but all acknowledged its importance, even if (as in Wordsworth's case), only to dismiss it as a flawed genre.
        Of all the writers of the Romantic period, Byron had the greatest influence on British perceptions of the Mediterranean because of his immense popularity and unprecedented audience. Early in his career, Byron avoided Gothic novels and set his short narrative poems in Greece and the Ottoman Empire: rather than monks and nuns, he focused on pirates and pashas. Yet, after his notorious divorce and self-exile in Italy, Byron dramatically changed his style of writing in his later career: he traded the melodrama of the Turkish Tales and Childe Harold's Pilgrimage for the satire of Don Juan and the intellectual problem plays of his verse dramas. Beppo was his first foray into this new mode and is remarkable for presenting the British audience with a view of the Mediterranean that radically revised its representation in prior literature, especially the Gothic.

In Beppo, Byron systematically punctures every Gothic cliché. Thematically, he removes the traditionally British horror of Catholicism with a light-hearted, quasi-ethnographic account of the Venetian carnival. The thin thread of narrative replaces the typical Gothic imprisoned female with a Venetian woman, Laura, having an affair with a cavalier after her husband abandons her. Gothic revenants become Beppo himself, who returns to Laura disguised as a Turk after a career as a slave and Mediterranean pirate. The poem's most prominent feature, its chatty, digressive narrator, revalorizes the voice of the comic servant in Gothic novels. In the novels, the endlessly-talking servants offer a comic counterpoint to the melodramatic suffering of the higher-class characters. Byron transforms the chattering servant from an incidental comic device into the core of his narrative: his narrator takes on the digressiveness characteristic of Gothic servants, and, notoriously, lets it overwhelm the plot. The overall effect is to open new possibilities for future representations of the Mediterranean by shattering the Gothic clichés that had dominated British treatments for decades.

Antonis Danos, Cyprus University of Technology, "The Bitter Lemons of Cyprus: Lawrence Durrell's Poetic Imperialist Musings in the Colonial Mediterranean"

Lawrence Durrell's novel Bitter Lemons (1957) is largely an auto-biographical account of his years in Cyprus (1953-1956), firstly as a visitor-resident in (what he saw as) a primitive, exotic place, and then as colonial civil servant amidst the turbulent years of Greek Cypriot anti-colonial struggle against the British. It is a masterful piece of literature, a wonderfully poetic narrative; but one that is marred by colonial essentialising – portraying Cyprus through an orientalist lens – as well as, by imperialist prejudice – denying the (Greek Cypriot) "natives" the ideological, intellectual and physical capabilities of conducting an anti-colonial, liberation struggle, unless it was in the guise of terrorism (conducted by a supposedly small minority, among the great majority of "passive, semiliterate peasants").

Part of this critical analysis of Durrell will be a comparison with Albert Camus's take on Algeria (including his stance on the Algerian war against the French) and, especially, their distinctly different approaches on the Mediterranean.

Domenico Palumbo, Sant'Anna Institute, "*Edipo Re* di Pasolini: un film d'esilio ("Pasolini's *Edipo Re*: An Exile Film")

In "Edipo Re" (1967) P.P. Pasolini deals with the theme of the relationship between incest and sacredness. In Pasolini Sophocles' tragedy is reinterpreted under a different light: first of all, by choosing a contemporary and autobiographical frame, Pasolini makes the myth a kind of dream. Oedipus is presented as a wild and impulsive young man; his will to know is replaced by his anguish in the face of knowledge; parricide does not occur as a self-defense but against the pride and authority of his father; Giocasta, unlike the Greek text, has a marked and significant role in the script.

In summation, we might say that Pasolini presents in Oedipus the obligation to know. Oedipus is actually the man who knows, from the beginning, his own destiny, but who fights against what he knows because he does not accept the awareness of evil that is

inside himself. He, condemned by Pasolini to wander blindly through the centuries like the old sailor of Coleridge, reaches the place where he was born, i.e. the place where the author "first opened his eyes to the world".

D. Mandate Palestine and Modern Israel
> **Chair:** Yair Seltenreich, Tel Hai College

Shaul Bartal, Bar-Ilan University, "The Islamic Movement in Israel: New Reality as an Underground Organization"
> On September 15, 2015, the Israeli Defense Minister, Moshe (Boogi) Ya'alon declared the Islamic Movement – headed by Sheikh Ra'ed Salah as illegal. The Islamic Movement, had been active from 1996 and onward despite the fact that its leaders were arrested from time to time. The Islamic Movement was declared illegal due is very closely tied to the Hamas terrorist organization. One can see this from the analysis of the following five factors: Unity of purpose—the establishment of an Islamic State in Palestine; unity of an idea – the adoption of Hamas' idea; unity of its hierarchy – steadfastness to the decisions of the Muslim Brotherhood; unity of the financial support of the movement's activities which includes the activities of Hamas as well; and the unity of the activities of these organizations. This article will analyst the activities of the organization before and after September 2015.

Yair Seltenreich, Tel Hai College, "Proto-Fascism in Hebrew Society in Pre-Israeli Period"
> Mobilized society exists when masses share a common goal, mostly national, based on deep emotional involvement as was the case in Hebrew society in Palestine during pre-Israeli period before 1948. Indeed, mobilization could often enhance proto-fascist tendencies.
> What were the significances and the expressions of 'proto-fascism' and how did mobilized atmosphere contributed to its appearance in Hebrew society?
> The paper will examine how notions of romantic nationalism, masculinity, degeneration and eugenics nurtured Hebrew proto-fascism. It will further analyze how highly intensive mobilizing sentiments reflected three entangled revolutionary situations in Hebrew society: (a) Historical: The revival of a new nation in historical Palestine. (b) Genetic: The aspiration for a New Hebrew 'race'. (c) Cultural: blatant secularism as main symbol of modernity. Educational efforts, even though pluralistic, all put forward four proto-fascist elements: youth, land, death and mission.

Elad Ben-Dror, Bar-Ilan University, "The Success of the Zionist Strategy vis-à-vis UNSCOP"
> My paper will examine the successful political strategies employed by Zionist diplomacy in the summer of 1947 vis-à-vis UNSCOP (the United Nations Special Committee on Palestine), which recommended partition and the creation of a Jewish state on the majority of the territory between the Mediterranean and the Jordan River. This recommendation served as the basis for the UN partition resolution of 29 November 1947. The Zionist leaders made UNSCOP aware of their willingness to accept partition but conditioned this on enlarging the territory of the future state. In this regard, the climax of their campaign, recounted in the paper, was a secret and informal meeting between the

senior echelons of the Jewish Agency and most members of UNSCOP on 14 July, an event that has been missed by historical research. (I located the meeting's minutes at the UN archive in New York.) The paper will describe the crucial influence of the Zionist message when UNSCOP came to formulate its conclusions and contributes to a better understanding of the process that led UNSCOP to its final recommendations. Note that the paper is part of a new research project of mine that will be published as a book in the upcoming year.

E. Cultural Exchanges in the Mediterranean
> **Chair:** Sebastian Müller, Institute for Mediterranean Studies, Busan University of Foreign   Studies

Sebastian Müller, Institute for Mediterranean Studies, Busan University of Foreign Studies, "Identity Constructions of the First Greek Settlers in Italy"
> The talk deals with the first Greek settlers on the island of Ischia in the Bay of Naples. The aim is to understand how the Euboean settlers constructed their identity under the impression of living in a new environment and encountering various people with different cultural backgrounds. Based on a comparison of mortuary data from the Protogeometric cemeteries at Lefkandi on the island of Euboea in Central Greece and the earliest burials in Pithekoussai it will be argued that the first settlers preserved key aspects of their funerary rituals and thus their identity. However, at the same time they adjusted to the inter-cultural environment by replacing elements of their own culture by 'foreign' elements. The results of the examination are well understandable from a postcolonial perspective in which Pithekoussai, though founded by Euboeans, can be interpreted as a third place in which identities were re-negotiated and newly created.

Jungha Kim, Institute for Mediterranean Studies at Busan University of Foreign Studies, "Types of Multiculturalism in Mediterranean History"
> ▪ The Mediterranean has been a sea of multicultural civilization realized by cultural, ethnic, religious diversity and their continuous exchange. The main factors in the formation of multiculturalism were religiously Christianity, Judaism, and Islam. And ethnically, the inhabitants of Eurasia and North Africa.
> ▪ Mediterranean multiculturalism has formed various types of interchange through a combination of these factors depending on the regions and the ages.
> ▪ I suggest three of these types of cultural exchanges and try to explain what each type is.
> ▪ The fundamental reason for choosing this topic is that until today, the Mediterranean is divided by Christian Europe civilization and Islamic civilization, and still faces racial, cultural and religious conflicts. Over the geographical limit, conflicts between these civilizations in the Mediterranean have heightened the sense of crisis of modern global society, as seen in the 'sailing of death' of North African refugees.

Ji-hoon Kang, Institute for Mediterranean Studies, Busan University of Foreign Studies, "Research on Data Utilization Based on Information Technology: the Case of the Institute for Mediterranean Studies"

Most research institutes have a lot of data, information and knowledge. However, without efficiently utilizing high-quality information and just archiving may be the case. This study is a study on the efficient use of information held by research institutes or specific institutions by using information systems. Interest in the fourth industrial revolution has recently been growing. At the heart of the Fourth Industrial Revolution is the intelligence of machines through the convergence of computing technologies. The third industrial revolution was also an age of Informatization through computer. In other words, the common point between the third industrial revolution and the fourth industrial revolution is the computing base. So, what is the difference between the two industrial revolutions? If the computer in the third-round industrial revolution era was a tool for process efficiency, the computer in the fourth industrial revolution era is a tool for interpretation and utilization of data. It is called "artificial intelligence" that enables automatic decision making to be made at an effective level by integrating interpretation of data, and a machine device that can assist human beings with this intelligence is called a 'robot'. For reference, this paper is not about artificial intelligence. It is a study on how to utilize accumulated data by utilizing information technology.

F. Mediterranean Genders and Sexualities I
      Chair: Shawn C. Doubiago, University of San Francisco

Tsuji Daichi, Kyushu University, "The Role in Sexual Intercourse and Masculinity in Pre-Modern Islamic Society: Al-Jāḥiẓ's Description of Sexual Relationships Between Men"

It is known that sexual relations between men were widespread in pre-modern Islamic society and the relationship does not mean the same thing as the modern concept of "homosexuality". Some scholars such as A. Schmitt, E. Rowson, and K. El-Rouayheb, have suggested this constructionist approach since the 1990s. The purpose of this paper is to show one facet of sexuality at the time from the constructionist perspective, through considering description of male-male sexual relationships in the works of al-Jāḥiẓ (d. 869), who dealt with the subject of sexuality in some of his essays; especially by analysis of the discourse presented in the al-Jāḥiẓ's Kitāb Mufākhara al-Jawārī wa al-Ghilmān. The analysis shows that there was a distinction between "adult male" and "non-adult males", including not only females but boys, slaves and so on, with respect to sexual relationships. This distinction was based not on the sexes but on the presence or absence of masculinity, and it seems to correspond to a distinction between active and passive roles in sexual intercourse.

Ruth Roded, Hebrew University of Jerusalem, "Projecting Female Muslim Role Models: Gender in Egyptian Arab and International Films on the Life of the Prophet Muhammad"

Although films gained great popularity with Muslim audiences from the turn of the nineteenth century, it was only from the 1950s that Muslim religious authorities gradually permitted cinematic renditions of chapters from the life of Muhammad. This study analyzes gender messages in Arab films about the advent of Islam produced in Egypt during the 1950s, 1960s and early 1970s culminating in the internationally-produced Al-Risala/The Message (1976). The images of women and gender that emerge from these films are of immoral women in stark contrast to virtuous women. The gendering of space

in these movies is, however, treated subtly. Although it appears that Muslim women and men are inter-mingled in several scenes, I would argue that in fact they are physically separated. Thus, women are depicted as an integral part of the Muslim community in these films, but on closer examination it is clear that subtle gendered spatial divisions are maintained.

Shawn C. Doubiago, University of San Francisco, "Rites of Redress: Ritual as Transformative Act in Algerian Women's Films"

This paper examines the works of three Algerian women filmmakers: Assia Djebar, Yamina Bachir-Chouikh, and Djamila Sahraoui, whose films articulate women's experiences in the turbulent and troubling spaces of Post-Independence Algeria. Despite their vastly different filmic styles and visions, all three filmmakers strategically place the Algerian woman front and center of their narratives, calling attention to the extreme challenges and struggles of Algerian women under colonial and patriarchal structures. Yet, despite the horrors and injustices inflicted on their protagonists, Djebar, Bachir-Chouikh, and Sahraoui's respective films, "La Nouba des Femmes du Mont-Chenoua" (1975), "Rachida" (2002), and "Yema" (2013) all engage the spectator in particular narrative strategies that rely heavily on feminine rituals through which women redress wrongs, and transform historical/national traumas into politically engaged, liberatory acts of defiance.

The particular rites and rituals represented in these films embody the palimpsestic, multi-cultural, polyphonic histories and cultures produced in the Mediterranean. I contend that the female characters' rituals of resistance and redress rely on transnational qualities characteristic of the Mediterranean, and as such, they are also decidedly feminine and feminist, as all three filmmakers use ritual as a feminist tool to redress the wrongs caused by colonialism and patriarchy.

2:30-4:30pm

A. Mediterranean Piracy: At the Juncture of Commerce, Diplomacy, and Governance
        Chair: Kathryn L. Reyerson, University of Minnesota,

Emily Sohmer Tai, Queensborough Community College, "The Merchant's Office: The *Officium Mercantie* **of Medieval Genoa"**

This paper will discuss the operation of the "Merchant's Office" of the medieval maritime Republic of Genoa. The Officium Mercantie has been somewhat overlooked by scholars of medieval Genoese trade in comparison to contemporaneous bureaus of equal importance, such as the Officium Maris (studied by the late Ferrer i Mallol), or the Officium Ghazarie (studied by Forcheri) or the best-known office concerned with the conduct of maritime theft, or piracy, and rebellion along the Ligurian Riviera, the Officium Robarie. My proposed presentation will nevertheless argue that the Officium Mercantie was no less important for the regulation of matters related to the purview of all three of these other Genoese administrative bureaus. The jurisdiction of the Officium Mercantie encompassed the regulation of trade, the resolution of commercial disputes

both local and international, and even the administration of privileges that allowed for the conduct of retaliatory seizure and maritime theft, or reprisal. Matters examined by the members of the Officium Mercantie could engender legal inquiries that set critical precedents for commercial conduct related to emerging insurance practices, municipal finance, and the earliest manifestations of what might be accounted international commerce. Evaluated alongside regulation of commercial matters in other Mediterranean jurisdictions, such as the city of Barcelona, subject to the Crown of Catalonia-Aragon, or Genoa's rival maritime Republic of Venice, the statutes and notarial instruments that document the transactions of the Genoese Officium Mercantie accordingly offer critical insights not merely into the evolution of late medieval municipal governance, but into the juncture between law, administrative practice, and commerce in the medieval Mediterranean.

Kathryn L. Reyerson, University of Minnesota, "Grain Piracy: The Conjuncture of 1333, a Perfect Storm"

The end of the 1320s and early 1330s were very difficult subsistence years for the south of France. This territory had been relatively fortunate during the Great Famine of 1315-1322, but things would degenerate shortly thereafter. The town of Montpellier experienced shortages in the later 1320s and early 1330s. In 1333 the town chronicle carried a poignant passage: "In that year (1333), there was such great want (shortage) and hunger that people, and especially young men seemed to pass over because they had eaten raw herbs and were dying in the streets and man could not have grain from Lombardy or from Sicily through the war with Genoa, nor from Catalonia but people got provisions from Burgundy and from Le Comtat Venaissin." The south of France had a complicated history of grain production and shortages. In good years it exported grain; in years of scarcity, it was necessary to import grain from the traditional breadbasket of the western Mediterranean, Sicily, and from much farther afield from Black Sea territories. Huge imports, as much as 10,000 bushels, were marketed in Montpellier by the Bardi Company of Florence in two instances in 1333. In and around the year 1333 there was an uptick in piracy and frequently the cargo captured was grain. Fredric Cheyette in his article, "The Sovereign and the Pirates, 1332," mentioned the above quotation, stating, "The coast of Provence and Languedoc was a Ghibelline hunting preserve." And further "Between 1330 and 1333 the Parlement of Paris heard nine demands for marque against Ghibelline pirates, among whom the names Spinola, Doria and de Mari figured prominently." Numerous instance of grain piracy has been documented in legal and notarial evidence from the period 1325-1346 with a particular surge in 1333. This paper will examine illustrative incidents and consider the broader implications including the role of grain in Mediterranean trade, the impact on contractual development in the area of insurance, and the exacerbating effects of piracy on scarcity and famine.

John Manke, University of Minnesota, "Genoa and Pisa, Allies of Convenience against Grimaldi Piracy"

During the middle of the 14th century, the nobiles of Genoa found themselves in a difficult position. A coalition of rich merchants and guild members came together to form a new political establishment and exiled many of the most prominent nobiles into exile.

This group, which included the Grimaldi, Fieschi, and Spinola, withdrew to the countryside where they equipped piratical vessels and raided shipping in the Tyrrhenian and Ligurian Seas. It was during this period that the Grimaldi declared the independence of Monaco from Genoa, which they used as a base of operations. This development altered the diplomatic relations in the region. The new government of Genoa created an alliance with one of its great historical rivals Pisa. Genoa had competed with Pisa for over two-hundred years during the central Middle Ages and even attempted to destroy Pisan power through the imposition of war indemnities following the Battle of La Meloria in 1284. In 1345, however, the two cities signed a treaty that created a mutually beneficial relationship. Part of this treaty attempted to root out piracy in the region. At the same time, the Grimaldi began to serve the enemy of Pisa, Florence. This development brought Genoa into conflict with Florence. This paper will use the chronicles of Matteo Villani, Giorgio Stella, and the Pisan-Genoese treaty of 1345 to demonstrate how piratical activity could shape medieval Mediterranean diplomacy.

B. Premodern Textual Voyages
    Chair: Martine Sauret, Macalester College
Martine Sauret, Macalester College, "Allegories of Europe and Mediterranean Coasts in Early Modern France"

Maps can often be seen as a discourse translating political ideologies and can therefore be seen and read as an instrument of power and legitimacy, or as symbolic possession. Opicinus of Canistris designed Europe and a map of the Mediterranean Sea in 1337 allowing a particular reading encouraging the imagination of the reader. This interpretation leading to a gendered anatomization of the territories flourished in the Sixteenth Century. Maps created by Büntig, Oronce Fine, Athanase Kircher offered intriguing mélanges of genres, integrating distortions or particular effects so that the reader could ''discover'' the original person hidden in the created map. We would like to examine the questions of ''double'' and allegories that reversed the mechanisms originally produced to illuminate the kings and queens. These maps were projecting a particular idealization of the Mediterranean and Europe and transforming the concept of territories and nations.

Susan L. Rosenstreich, Dowling College, "Binot de Gonneville's *Relation authentique*": Constructing France's Colonial Narrative"

Binot de Gonneville's Relation authentique recounts the story of a sixteenth century voyage to the New World. In 1503, Gonneville, a Breton merchant, sailed for the Indies aboard the privately-owned vessel l' Espoir, but lost his way en route. Taking refuge along the coast of an unknown land, Gonneville and his crew spent six months among the local inhabitants. When the winds turned favorable, the expedition sailed homeward, taking along a young son of the local ruler. Having survived a shipboard epidemic, the boy asked to be converted to Catholicism, and Gonneville gave the convert his own name, Binot de Gonneville. As the Espoir finally approached the French coastline, pirates attacked the vessel and forced the crew to abandon ship. Gonneville's record of the voyage sank with the vessel. This is the story in the Relation authentique.

But the story of the Relation authentique is another matter. The record is resoundingly silent on Gonneville's voyage until 1664. At that point, the French cleric Paulmier de Gonneville, a member of the Gonneville family, petitioned the Crown for the establishment of a French mission in the New World. Claiming descent from the New World native who had sailed to France with the sixteenth century expedition, Paulmier included in his petition fragments from a purported eyewitness account of Gonneville's voyage that had remained among the family's possessions. This news of Gonneville's voyage reached a nation so hungry for a piece of transatlantic territory that Gonneville's supposed discovery coalesced into the mythical Terre de Gonneville. Gonneville's land offered France an opportunity to assert the rising nation's rights of first arrival. In the two hundred years that followed Paulmier's petition, French authorities sent off expedition after expedition in search of this phantom land that flowed with milk and honey, that offered the ideal warehouse for France's triangular trade, that was to be found first in the Atlantic, then in the Pacific, and then nowhere in particular until 1869, when the full account of the voyage, discovered by chance in the Bibliothèque de l'Arsénal, appeared in print.

With an introduction by the renowned French marine historian, Armand D'Avezac, the Relation authentique du voyage du Capitaine de Gonneville, with its signatures and seals of the court of the Amirauté de France in Rouen, finally offered nineteenth century France a glorious narrative of its colonial history. At last, historians could declare that the Honfleur captain had given France the right of first arrival, that he had negotiated a successful encounter between the Brazilian Carijo people and the French mariners who were their guests. To complement the gratification of France's now-vindicated sense of historical importance, the Relation added a measure of moral satisfaction in detailing the conversion of the Carijo native to Catholicism during Gonneville's homeward voyage. France at last exemplified the glory of colonialsim.

Until once again, it didn't. In 1993, Jacques Lévêque de Pontharouart, an independent scholar, leveled the charge of fraudulence against the Relation. The skimpy document, he argued, had not been mentioned in the record until 1664 because it was the creation of the great ambitions of that seventeenth century cleric who claimed to be descended from Gonneville's New World native. The canon Paulmier de Gonneville had planted the eyewitness account in the archives of the old Cour de la Marine de Rouen in the 1660s, had attempted to validate the fraudulent account by citing purported fragments from the created document in his petition for an overseas French mission, had invented the dossier of an imaginary legal case to prove that he descended from a New World forebear brought to France by Gonneville, all to generate interest in the establishment of an overseas French mission that he would direct. The scholarly community exploded in indignation, Pontharouart retorted in fury, and the battle was joined. It has not abated. This is the story of the Relation authentique. Where can it go from here? Who can take it there? What are the consequences of taking up the debate? Many questions, no answers. But one conclusion is inevitable. The future owns the narrative of France's colonial past. And we are nowhere near the end of the story.

Katherine Muskett, Independent Scholar "Cyprus Beyond *Othello*"

Recent scholarship on *Othello* has made much of its Cypriot setting, with Desdemona's tragic demise interpreted as both foreshadowing and enacting the island's loss to the Ottoman Empire. However, *Othello* was only one of several early modern plays set on or referring to Cyprus. Gascoigne's *A Devise of a Maske for the Right Honorable Viscount Mountacute* (1572) incorporates an account of the Siege of Famagusta (1571) and Mason's *The Turke* (1610) includes a Cypriot character captured following the siege. Kyd's *Soliman and Perseda* (1588) features a Prince of Cyprus. However, although Dekker's *Old Fortunatus* (1599) and Ford's *The Lover's Melancholy* (1628) are both set at least in part on the island, neither acknowledges Turkish rule. In an era in which no dramatist and few playgoers had ever visited Cyprus, these plays suggest that it was nevertheless in some sense significant to English audiences. In this paper I want to explore these different (and often contradictory) representations and begin to consider the island's multiple meanings in the English imagination.

Laurence Publicover, University of Bristol, "The Intertheatrical Mediterranean"

Opening with an overview of representations of the Mediterranean on the English Renaissance Stage and of recent critical discussions of those representations, this paper will then examine one play in particular, the collaborative drama *The Travailes of the Three English Brothers*, to consider the practicalities of—and the dramatic possibilities afforded by—staging dramas of cultural encounter in Renaissance England. It will demonstrate that Day, Rowley and Wilkins' play is intertheatrical: that, for both commercial and ideological reasons, in staging the Mediterranean world (and lands beyond) it alludes to and builds upon several plays that had held the English stage in the preceding decades, most notably *Tamburlaine* and *The Merchant of Venice*. It will then go on to examine the ways in which these engagements, concomitant with some sustained 'clowning' scenes, shape and complicate the play's presentation of real-world events and real-world places. The paper thus seeks to demonstrate how, in order to look 'out' to the world within the Straits of Gibraltar, English Renaissance playwrights also looked 'inwards'—to their peculiar craft and to the theatre-scene of which they were a part. It concludes by considering the implications of this fact for our interpretation of English representations of faraway lands.

C. Migrations and Identities

Chair: Marilyn Miller, Tulane University

Marco Caputo, Sant'Anna Institute, "The Italian Strategy in the Mediterranean: A Focus on Migration"

The paper analyses the content of Italy's engagement in the Mediterranean Sea, with a special focus on the phenomenon of migration. The paper focuses on the regional patterns of the phenomenon such as the geographies and temporalities of flows. It describes the Italian, EU and International operations carried out in the Mediterranean Sea, identifying the strong and weak points and possible future developments.

Tugba Sevin, Southwestern Oklahoma State University, "Different Stories, Different Lives: Cultural, Linguistic and Literary Encounters along the Mediterranean Shores"

> The Mediterranean has been, throughout the history, a place of encounter of cultures and of identities. This sea has been the theme and stage of many novels. In addition, has witnessed the Sephardic Diaspora. The Mediterranean has a mythological and mystical soul. But above all, it has a literary soul. This sea is the space of many literary works because it retains many stories and memories. In this presentation, we will sail along the shores of the Mediterranean, taking a cultural, linguistic and literary tour. We will analyze how in the works of Cervantes many literary characters of different cultures and origins intersect, meet and dialogue. We will also talk about other Mediterranean works inspired by the Cervantes literary tradition.

Marilyn Miller, Tulane University, "Neo-sephardic Identity and the Problematics of the Return to Spain in Contemporary Works from the Americas"

> In November of 2012, Spain's minister of justice announced a plan to provide descendants of Spain's original Jewish community with a fast track to a Spanish passport and Spanish citizenship, thus redressing -- at least symbolically-- Spain's 500-year history of expulsion, inquisitional activities, and the stripping of civil rights of its Jewish populations, one of the largest in the world in the 15th Century. In theory, those who could prove their Spanish Jewish origins would receive Spanish nationality and the benefits that accompanied it. But as many Sephardim in the Americas soon discovered, proving they were Jewish to the satisfaction of the Spanish government hinged on a definition of contemporary religious practice that did not account for the converso or crypto-Jewish experiences in the New World -- experiences that were themselves efforts at survival in the face of Spanish politico-religious policy. In this paper, I show how the Sephardic and neo-Sephardic experiences portrayed in memoirs, fictional accounts, and poetry from the Americas problematize a return to pre-expulsion and pre-Inquisition Spain, whether in real or imagined terms. Drawing in particular on autobiographical works by Cuban and Argentine authors, I will explore how neo-Sephardic identity is a complex and contradictory condition born of Spain's own making, making re-incorporation into the Spanish national body a difficult task "de este lado del Mediterráneo," to quote the Argentine poet Tamara Kamenszain.

D. The Mediterranean of Jean Genet

> **Chair:** Ralph Heyndels, University of Miami

Ralph Heyndels, University of Miami, "Jean Genet's Mediterranean Cartography of Desire"

> The Mediterranean always fascinated Jean Genet. It has been part of the very fabric of his written life, which is a notion this paper will deploy. It has actually delineated in and through his work and very existence what could be named a cartography of desire that will be explored in this contribution in which I will also reflect on the very particular

decolonial signification of a series of Genet's infatuations with the Mediterranean and its men who embody it, as he literally subverts and inverts orientalist tropisms ("I would see the Orient upside down" declares the writer). This cartography is in itself a work in progress through Genet's literary existence, from early youth in Nice and Marseille, then Syria and Morocco, Spain and Italy (including Naples and the Amalfi riviera…), Albania and Yougoslavia, Turquey and Greece, to Egypt, Tunisia, Jordan, to finding himself at last in Palestine and getting back to Morocco toward the end of his life. These Mediterranean itineraries, which are also iterances and iterations, are inscribed in Genet's narrative poetics and, as this paper will propose, are a very significant part of its signification. They have been lived and written about through desire (both erotic and political) and have been inscribed in affects, bodies, and sex. One could risk saying that Genet simultaneously succumbed to the Mediterranean and incorporated it.

Walter S. Temple, Utah Valley University, "Allegories of Mediterranean Exoticism in the Writings of Jean Genet"

In this paper, I draw upon Jean Genet's homoerotic portraiture of the dark-skinned subject in his 1986 memoir, _Un Captif amoureux_. In my close readings of this text (and other writings by the French writer-traveler), I argue that homoerotic desire is located at the confluence of three primary axes: ethics, politics, and erotics, all of which are inscribed in a particular kind of "otherness" that is linked to the "allure" or implied "exoticism" of the Mediterranean basin. I begin my investigation by returning to what Caroline Daviron describes as une passion méditerranéenne (2010) in an effort to underscore what is, for the writer, a sentimental and affective positioning of the region.

Salim Ayoub, University of Miami, "Genet, Goytisolo, and the Mediterranean"

Jean Genet and Juan Goytisolo are two iconoclastic authors who have marked world literature. Both have conceived works that echo one another across the Mediterranean. In this paper, through analyzing their voyages and œuvres, I will study their engagement in debunking/deconstructing the notion of nation-state, from one shore of the Mediterranean to the other. Accordingly, I will analyze the poetic and politic ways in which they reclaimed their un-belonging, and thrived in a state of atopia, which is inscribed in the Mediterranean basin. Genet is known for his subversion and transformation of language and classical literary forms. Goytisolo is every bit as subversive as what many consider his mentor. Before having met the French author, his work was inscribed in a monotonous classical hispanicism, and Goytisolo was widely regarded as a traditional Spanish author, whose work did not reach farther banks of the Mare Internum. What links their works revolves around their peculiar trans-Mediterranean journeys – between France, Spain, Palestine and Morocco – in the sense that they have adopted trajectories contrary to traditional shifts from the southern and eastern banks of the Mediterranean to Europe.

Ridha Boulaabi, Grenoble Alpes University, "La Méditerranée comme espace de décentrement: Jean Genet et les langues le l'Orient"

Dans Orientalism, Edward Saïd s'attaque non seulement aux Orientalistes qui construisent un Orient à partir d'un déjà-lu purement fantasmé, mais aussi aux « Orientalistes » qui ont véritablement résidé en Orient. À ce propos, il aSrme :

L'Orientaliste peut imiter l'Orient sans que la réciproque soit vraie. Ce qu'il dit de l'Orient doit donc se comprendre comme une description dans un échange à sens unique: tandis qu'ils parlent et agissent, lui observe et prend note. Son pouvoir consiste à avoir existé au milieu d'eux comme un locuteur indigène, pourrait-on dire, et aussi comme un écrivain secret. Et ce qu'il écrit est destiné à être un savoir utile non-pour eux mais pour l'Europe et ses différentes institutions de diffusion.

Une telle déclaration s'applique-t-elle sur Jean Genet, un écrivain français qui a choisi non seulement le Maroc comme terre d'accueil mais la Méditerranée dans son ensemble comme espace d'engagement culturel et politique? Dans Un Captif amoureux comme dans Les Paravents par exemple, c'est une Méditerranée linguistiquement hybride qui se révèle au fur et à mesure de la lecture. En effet, en ancrant la langue française dans un contexte multiculturel et multilingue oriental, Genet nous offre un texte dans lequel le sens « se négocie » (Homi Bhabha) constamment en présence de la langue arabe qui, à son tour, déplie ses liens avec la langue-sœur l'hébreu. Loin d'un « échange unique » comme le laisse entendre Saïd, les œuvres que nous proposons d'analyser lors de cette communication montrent, qu'au-delà d'une confrontation manichéenne entre Orient et Occident, se façonne un tiers-espace décentré, une Méditerranée rhizomatique mais non-sans tensions, à partir de laquelle se dé3nit d'autres relations à l'autre et à soi.

E. Italianità
Chair: Patricia Zupan, Middlebury College

Kirsten F. Nigro, University of Texas at El Paso, "Making Friends in Difficult Times: World War II and the Italian Chapel in Scotland's Orkney Islands"

In 1942 some 500 Italian prisoners of war were sent from North Africa to POW Camp 60 in the remote Orkney islands off the northern-most point of Scotland. The transition from the hot desert to the cold North Sea was a difficult one for them, and soon afterwards they went on strike, protesting the back-breaking work they had been assigned: cutting and placing enormous stones for the Churchill barriers, where the British home fleet was docked. Attacked by submarines in WWI, the British admiralty was determined that the harbor should be sealed to avoid a repeat attack by the Germans. While the prisoners went back to work, they were very much out of their element and filled their off-hours with empty pastimes. However, with the arrival of a priest in September 1943, they wanted to make reality their dream of building a chapel where they could worship. With the help of British authorities, the chapel was completed in 1944 and today it is a major tourist site, attracting some 100,00 visitors a year, many of them Italian. This presentation will detail the long-lasting friendships that were struck between those captured and their captors, as well as with local residents, through the lens of history and theories of friendship and hospitality. It will also analyze the structure that was built, using photographic material from my various visits to the Italian Chapel.

Patricia Zupan, Middlebury College, "Food, Table, and Family in DeMatteo's *I nostril ragazzi* (2014)"

De Matteo's cinematic version of the Dutch novelist Hermann Koch's international best-seller Het diner (The Dinner, 2009) emerges as both the most loosely based on the

original, yet also the most critically acclaimed of present film versions (Dutch, Het diner, Menno Meyjes, 2013; American, The Dinner, Oren Moverman, 2017). Critics observe that Valentina Ferlan's streamlined and modified script, along with the film's stellar ensemble acting, sharpen and render more credible the dramatic pretext of all versions: a luxurious restaurant meal, where two affluent, educated brothers and their wives confront an inconceivable ethical dilemma: a blurred video of the teenaged cousins' brutal murder of a homeless woman. This version instead reduces the restaurant pretext to a minimum, focusing instead on the cooking and dining habits of the two families in the period before and during the parents' gradual discovery of the crime. The facelessness of the food preparer, whether mother or domestic assistant, solo consumption of food, often laced with media, and frequent restaurant meals, both mark and mask the anger, alienation, and crisis in gender and familial roles within and between the families that lead to a conclusion unlike other versions', shocking in its intimate brutality. In this reversion to the family table (or its lack), De Matteo and Ferlan indubitably mark the film's italianità: of but far beyond this, increase the audience's capacity for tragic recognition: that the Western loss of convivialità, or culture of the table, emerges a barometer of the moral and ethical abnegation of both parents and adolescent children.

Patricia Johnston, College of the Holy Cross, "Samuel F. B. Morse's Paintings of Italy: The Problem of Catholicism for Early American Art"

Samuel F. B. Morse provided one of the most influential voices in American art in the 1830s. He was a key promoter of Italian Old Master "fine art" paintings as a way to elevate American culture despite that they seemed to contradict aspects of emerging American nationalism. This paper will focus on three key paradoxes: Morse's use of style and subjects derived from European art for American patrons; his admiration of religious imagery despite the iconoclasm of his strict Congregational background; and his promotion of Italian Renaissance art as a civilizing force in the face of his very public anti-Catholic nativist activism. In each case, Morse's critical practice provided aesthetic rationales that erased the need to confront difficult content. Thus, his deep belief in the idealizing and elevating functions of high art, and his emphasis on form as most important for aesthetic evaluation, allowed the artist to celebrate Italian religious artworks while not challenging his deeply held identities as orthodox Congregationalist and American artist.

Robert Clark, Kansas State University, "'Una legge, una disciplina, un Uomo!': Jacques Copeau's staging of Savonarola in Florence (May 1935)"

At last year's conference of the Mediterranean Studies Conference, I continued my investigation of the eminent French director Jacques Copeau's 'Italian career.' Most of that paper was devoted to his staging of the Rappresentazione di Santa Uliva (Forence May Festival, 1933) and to his intervention at the Convegno Alessandro Volta (Rome, 1934), where he defended his idea of a théâtre populaire of Catholic inspiration.

For this year's conference I will focus on Savonarola, which I was able to touch on only briefly at the Malta conference. Copeau returned to the Maggio Fiorentino in 1935 to direct this modern play by Rino Alessi. In directing Savonarola, he used the expertise he had acquired in directing Santa Uliva. Once again, André Barsacq designed the set, a

multi-layered platform in the middle of a large open space that incorporated its historical surroundings (the cloister of Santa Croce for Santa Uliva, the Piazza della Signoria for Savonarola). Both plays required large casts that, in the case of Savonarola, included Dominican friars from San Marco. Although the subject in both cases was religious in nature, the intense spirituality of Santa Uliva gave way to an overtly political message in Savonarola, in which the fiery monk is transparent cipher for the Italian dictator Mussolini.

The main question I will seek to address in my paper is why Copeau, a self-avowed foe of communism and no friend to fascism, agreed to stage a play so clearly in service of the fascist regime and Il Duce. I will also try to determine whether he may have tried to dampen the more overtly political message in favor of other themes. My research is based primarily on Copeau's staging notebook, his correspondence and other writings, and contemporary accounts of the production.

Friday, June 1

9:00-11:00 AM

A. The Pre-Hellenic and Hellenic Mediterraneans
        Chair: Gil Gambash, University of Haifa
Eleonora Bedin, University of Haifa, and Gil Gambash, University of Haifa, "A Mediterranean Identity: The Role of the Sea in the Religious Systems of the Hellenistic Period"

The theme of "identity" in the Hellenistic period has long been debated in view of the significant transformations of the Mediterranean world after Alexander's conquests. Local, imperial, and Hellenistic identities have been examined through various perspectives on a micro-regional scale. But another important aspect of self-perception on the regional level has been neglected, namely that of the Mediterranean identity. Horden and Purcell theorized on the fragmentation of the religious Mediterranean landscape, and its veiling of repetitive similar experiences. This perspective, we wish to propose here, may be taken to the next stage, by delineating through common religious practices an aspect of Mediterranean identity.

Braudel asserted with authority that the Sea was an integral aspect of pre-modern Mediterranean reality: it was a vehicle for attaining and maintaining power, wealth, and mere livelihood as well as an agent of risk and grief. Consequently, we would like to argue, notions of the Sea infiltrated in various forms into the religious systems of Mediterranean societies.

The Hellenistic period, offering rapid change on the one hand, and clearly defined systems of self-representation on the other, is particularly useful in allowing us to isolate common religious attributes that did not emanate from local traditions, nor from the imperial or Hellenistic systems of worship and belief.

In the limited scope of the suggested talk we would wish to focus firstly – mostly through literary and epigraphic sources – on the role of maritime related deities and extra-human

forces such as winds and streams and sea-monsters. The discussion will proceed to consider the various travellers of the Mediterranean and the religious aspects of their movement. This, by examining rock-cut graffiti of travellers' prayers, sailors' epitaphs, merchants' inscribed pottery, and inscribed anchors. The fine fil rouge of the Sea should thus be gradually traced through the religious sphere of its societies, supplying, in essence, the initial outline of a Mediterranean identity.

Agata Kubala, University of Wrocław, "Millwheel-Type Fibulae in the Collection of the National Archaeological Museum, Athens"

The National Archaeological Museum of Athens possesses fourteen Greek fibulae of different sizes found during American excavations at Halae of Locris. They belong to the millwheel fibula group which is characterized by the distinctive decoration of its bows. Fibulae of this type have been found in modern Bulgaria, Macedonia and northern and central Greece. Observable differences in the shapes of the decorative elements of these fibulae are of regional nature and allow two varieties to be identified within the type: North Balkan and Greek. The fibulae in question represent a local transformation of the northern models manifested mainly in the use of native Greek patterns particularly in the case of the palmettes decorating their hinge plates which are pure Greek in shape. High artistic quality of the Halae fibulae reinforces the conviction of their Greek workmanship. They differ from each other in details, and this makes them very good examples of the development of the Greek variant of the millwheel type fibula in the 3fth century BC.

Helen Dixon, Wofford College, "Hellenizing Phoenicia? Revolutions in Sacred Space in the Central Coastal Levant"

Scholarly literature on the central Levantine coast has long painted the picture of a dramatic divide in the material culture of homeland Phoenicia (modern Syria, Lebanon, and northern Israel/Palestine) between the Iron Age I-III periods (ca. 1100 – 300 BCE) on the one hand, and the Hellenistic or Greco-Roman period on the other. With a few notable exceptions, historians and archaeologists tend to work on only one side of this divide, and the two groups tend to be trained in different ancient texts, languages, and theoretical frameworks. This study attempts to address this divide by synthesizing newly emerging historical and archaeological results on the poorly-understood transition between the Achaemenid Persian and Greco-Roman periods, ca. 500 – 200 BCE, focusing on what we can now say about social change in homeland Phoenicia, and how this social change is reflected in (or perhaps propelled by) shifts in the religious sphere. These shifts will be illustrated through their impact on sacred space in the evolving forms of shrines, temples, and cemeteries.

B. Text and Image in the Medieval Mediterranean
    Chair: Marilyn Miller, Tulane University

José-Luis Gastañaga-Ponce de León, University of Tennessee, Chattanooga, "Rereading *La Celestina*'s Epistolary Prologue"

We read Celestina, the late 15th century Castilian classic, as an original and unique work, one that cannot be ascribed to any author in particular without raising instantaneous opposition. As we open any edition of the book, we find ourselves facing an epistolary

prologue that we immediately recognize as the most important guide in the process of comprehension of the work and its impact among their contemporary readers. The story presented in the book, the characters and especially their language might be new and refreshing for that period, but the truth is that the ideas advanced in the preliminary pages are not necessarily new or striking. In this essay my intention is to reread Celestina's epistolary prologue and relate the ideas exposed there with others that circulated and were promoted in the academia (by scholars like Antonio de Nebrija), the court of the Catholic Monarchs (by religious men like Hernando de Talavera and Francisco Jiménez de Cisneros), and in the work of other writers and intellectuals of the 15th century (like Juan de Lucena). Ideas like the need to create a Castilian literature to match the increasing prestige of the kingdom, the aspiration to count with men of letters that stand firm when compared with their pairs in Italy, the will to find inspiration in the Classics to create new art and justify that art by its didactic nature, all of them, existed in the atmosphere that surrounds Celestina. My goal in this paper is to situate the ideas in the preliminary texts of Celestina in the broad context of the intellectual life of 15th century Castile.

Heather Hoge, Pennsylvania State University, "Breaking the Cycle: Roger II and Byzantine Iconography at Cefalu"

In the 1140s, King Roger II of Sicily altered the east end of the Cathedral of Cefalù in order to install a mosaic cycle. This decoration, based on the Byzantine system, includes a bust of Christ Pantokrator, the first example of such imagery in Sicily. However, the program excludes the feast cycle typically found in Byzantine churches, as well as contemporary Norman buildings. A few years before the completion of the apse mosaic, Roger also installed two porphyry sarcophagi, one intended to be his tomb. My paper asks the following: Why were these mosaics added to the church? What, if any, relation is there between the decoration and the tombs? And most importantly, why was the feast cycle excluded? I examine the iconography, theology, and context of Roger's decisions in order to understand the motivation behind the decorative cycle and its connection to the wider political environment of the Mediterranean.

Luna Sarti, University of Pennsylvania, "Reading Rivers in the *Commedia*: God, Physics, and the Flowing of Water"

Mobilized by climate change, crisis narratives around water animate figurations of the present and activate visions of apocalyptic futures. In the wake of water crises, scholars are urged to excavate forgotten forms of knowledge to facilitate the interaction with unpredictable waterscapes. In this paper, I analyze waterly images in Dante's Divine Comedy to demonstrate how representations in the arts incorporate entangled epistemologies of water whose analysis helps re-positioning contemporary attitudes towards physical waters and the cultural systems binding them. The analyzed passages stress how different conceptions of water inform the nature of rivers in the Commedia and reveal that not only was Dante aware of the debate on the water cycle and of the different theories that circulated at the time, but also that he claimed a crucial distinction between physical and spiritual water, a shift which is pivotal to the understanding of contemporary modern waters in Western cultures.

C. Ottoman and Post-Ottoman Experience

        Chair: Pamela Dorn Sezgin, University of North Georgia

Minami Tanaka, Kyushu University, "The Representation of Japan in the Late Ottoman Empire and the Early Republic of Turkey: Atatürk's Mention of Japan"

> There has been a great interest in the modernization of the two countries, the Ottoman Empire and Meiji Japan. Against that background, while the relations among Japan and Atatürk, the founder of Turkey, also have been mentioned in those works, they have failed to show Atatürk's mention of Japan and engaged in deeper analysis. Moreover, the heresy that Atatürk refer to Japan as the model of the modernization is widespread in the general public. Therefore, this study was undertaken in order to explore his mention and realization of Japan. In consequence, the mention falls into four phases: Little mention, interest in Japanese military, turnaround in the mention, and lack of interest. He imaged Japan as needed to reflect changing circumstances. In addition, he did not describe Japan as the model of modernization. This paper will make reader reconsider to the representation of Japan in the late Ottoman and early Republic era.

Hiroyuki Ogasawara, Kyushu University, "Narrating Disobedience to the Seljuk Dynasty in the Ottoman Sources"

> The Ottoman Empire emerged in the north-western Anatolia in the late thirteenth century at the time when the Rum Seljuk dynasty was about to collapse after the invasion of Mongols. As a historical fact, we could not any direct relationship between the Ottomans and the Seljuks. However, the most Ottoman historians in the 15th and 16th centuries narrate that the early Ottoman leaders (especially Ertugrulu and Osman Gazi) obeyed and kept loyalty to Seljuk Sultans. According to them the Ottoman leaders fought with infidels for Seljuk Sultans and was granted fief by them. Such narratives, well the relationship between the Seljuks and the Ottomans, were "canonized" and play a role as a kind of vehicle for the Ottoman legitimation as the heir of the Seljuk dynasty. However, we also find some "irregular" episodes in a few sources: the early Ottomans rejected the authority of the Seljuks and rebelled against them. This paper aims to compare these pro/anti-Seljuk narratives and rethink the role of historiography for the legitimacy of the Ottoman empire.

Pamela Dorn Sezgin, University of North Georgia, "Entangled Histories: The Ottoman Empire and the Mediterranean"

> This paper investigates histories that go beyond the boundaries of "nation," the Romantic nineteenth century imaginary of a homogenized polity. It focuses on groups left out of the national imaginary, those whom the nation "othered" or forcibly assimilated because they did not neatly fit into the narrow confines of one dominant religion, language, and ethnicity. It looks at the complexity of empire and the paradoxes that coexisted in ways which are difficult to understand, today, because of our habit of seeing the world as composed of "countries." New scholarship has yielded very different ways of

understanding the end of the Ottoman Empire. No longer the "Sick Man of Europe," Ottoman modernity and the engagement of a diverse group of elites in the nineteenth century drove internal reforms to reinvent empire as well as fueled separatist movements. This paper looks at three things: (1) the perception of Europeans, particularly the French and British, about the Ottoman Empire and how it was at odds with internal, Ottoman views; (2) internal Ottoman terminology and cosmology about empire and its peoples and why these categories existed outside the confines of "nation;" and (3) the confusing legacy of Western European nationalistic categories that when applied mask the complex realities and paradoxes inherent in the late Ottoman Empire. Case studies are presented about the diasporic nature of Greek, Armenian, and Albanian national movements; the contrast between Rum (indigenous Greeks, "Romans") verses Hellenes/ Yunan (modern Greek nationalists) and their complex relationships with the late Ottoman state after the creation of modern Greece; and the interference of the European powers and the Russian Empire in the nation-building and defining of separatist movements at the end of empire.

D. Of Gateways, Free Passage, and Points of Departure: Gibraltar as a Liminal Zone in a (Trans)Mediterranean Space

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

David Alvarez, Grand Valley State University, "A New Framework for Gibraltarian Studies: Gibraltar in Relation to Franco Cassano's 'Southern Thought'"

      Despite its Mediterranean location and despite the mostly Mediterranean origins of its people, Gibraltar is usually viewed as an anomalous colonial outpost in the Med populated by anachronistically British subjects. Similarly, its realities are typically discussed in terms of the vexed relationship between British sovereignty over the Rock and Spain's insistence that Gibraltar return to Spanish rule. This paper proposes a new conceptual framework for Gibraltarian Studies. Taking as its point of departure the Arabic etymology of the Rock's name as well as modern Gibraltar's Arab origins, I argue that Gibraltar's Mediterranean characteristics ought to be regarded as constitutive rather than as incidental facets of its ever-evolving identity. Furthermore, I argue that it's useful to regard the Rock's Mediterraneanness in light of Franco Cassano's notion that along with their North African neighbors the European countries that flank the sea's northern shores share a common membership in the Global South.

Jennifer Ballantine Perera, Gibraltar Garrison Library and University of Gibraltar, "'Gibraltar…a mountain which can neither be described by pen nor pencil…': The Mutability of Gibraltar in Light of Colonial Literary Representation"

      This paper sets out to bring focus on how Gibraltar both fits into and stands apart from the Mediterranean. Gibraltar's positioning, gatekeeping the westernmost point of the Mediterranean, bordering the orient and occident and Europe and Africa suggests a space that is central for passage to and from the Mediterranean yet liminal to all that surrounds it. For most of recorded time, the Mediterranean has been open only at one end, at Gibraltar, rendering Gibraltar the last post for any wishing to leave the Mediterranean and first for those entering. In either case, it is a space that denotes a point of arrivals and departures and as such, for the convergence of multiple cultural influences yet liminal to

all but also permanently in flux. This is all the more significant when we consider the influence of the British in Gibraltar since 1704, which has served to shape Gibraltar economically and 'fix' it in their image, with 19th century travel narratives looking at representing Gibraltar as a British fortress and a 'little England'. This dichotomy informing representation and reality together with the resistance to geographical and cultural fixity will be explored though an analysis of key 19th century travel narratives such as Borrow's The Bible in Spain.

Edwige Tamalet Talbayev, Tulane University, "Andalusian Echoes: Gibraltar and the Maghreb in the Literary Imaginaries of the Strait"

> A mythical ethos of plurality and tolerance, the trope of al-Andalus has come to represent a staunch corrective to "clash of civilizations" theories pitting Europe against its (North) African neighbor. Building on this history of contact, Maghrebi literature has reclaimed al-Andalus as a nostalgic source of identification providing an alternative to failed postcolonial politics. On account of its liminal position and of its mythical reverberation as the launching point of the Andalusian conquest, Gibraltar has come to figure a "central fantasy" (Boudjedra) in the intertwined imaginaries of the territories lying on either side of the Strait. Reading the long-standing history of convivencia against the uneven power relations still suffusing the region, this paper explores the endurance of the Andalusian mythopoetic trope in literary imaginings of Gibraltar in the Strait region. By so doing, it reframes questions of trans-maritime movement, memory, radical alterity, and trauma between both shores of the sea.

Darren Fa, University of Gibraltar, "Fortress Mentality: The Development of a British Fortress and Its Effect on the Evolution of the Population in Gibraltar"

> This paper will be concerned with how the population of Gibraltar has evolved over time with focus on the possible historical triggers which led to growth and cultural diversity. Certainly, the taking of Gibraltar by Anglo Dutch forces in 1704 created a rupture with the past, leading to a very different cultural and geopolitical reality for Gibraltar. With 1713 Gibraltar firmly became a British territory and so it remains, but, as I will be suggesting, the presence of the British Fortress has been as key a driver in shaping the diversity of the population as it has been to the growth of modern day Gibraltar. I will also discuss how the needs of the Fortress reflect the broader geopolitical context, for example, during periods of peace and conflict.

E. Fluid Boundaries in Mediterranean Literature
> **Chair:** Katarina Petrovićová, Masaryk University

Katarina Petrovićová, Masaryk University, "Over the Sea: Real and Fictitious Land in Ancient Narratives"

> There is no doubt that ancient culture represents the basis of the European literary tradition. Even Homer's epic poems which were regarded the first and the most significant literary product already in the antiquity, reflect the extraordinary importance

of overcoming boundaries, discovering the new, and, conversely, returning back to "one's own". The image of the real world so predominant in the earliest ancient genres of epic poetry and historiography gradually evolved into the literary, fictitious worlds metaphorically depicting the acquiring of knowledge and experience.

The aim of the paper is to demonstrate the extent to which the real geography may overlap with a fictitious land, thus creating a unique complex of alienation, loss, wilful pursuit, and, eventually, finding. The ancient novel (especially those by Apuleius and Petronius but also Greek novels) as well as other genres popular in the time of the Second Sophistic (Menippean satire and sophistic discourse), including the later allegorical phantasies inspired by these, may be seen as the representations of the abovementioned tendency.

Šárka Hurbánková, Masaryk University, "Evil as a Boundary of Good: Crossing the Boundaries in the Early Mediterranean Literary Tales"

The first literary treatment of European fairy tales originates in the Mediterranean. The story of Cupid and Psyche included in Apuleius' novel Golden Ass is considered the oldest written document of a European fairy tale. After that, the first collections of fairy tales appear in Europe in the 17th century, these are the Tales of Tales collected by G. B. Basile and the Tales and Stories of the Past with Morals by Charles Perrault.

The aim of the paper is to point out, in selected Mediterranean fairy tales, the recurring paradigm of the Difficult Task which mostly links together the three key figures (the Villain, the Hero, and the Sought-For-Person). A necessary part of these stories is overcoming the obstacles put by negative characters which leads the positive heroes to a successful goal. Moreover, it provides the latter with dynamics as well as a considerable theatrical potential. The paper also includes a reflection on the performativity and reception of these fairy tales in Baroque Europe.

Nicole Votavová Sumelidisová, Masaryk University, "Nautical Metaphors in Greek Surrealism"

Nautical metaphors, as the archetypal images of human existence expressing the courage to leave the established certainties, have long tradition dating back into antiquity. In different periods they could acquire different values; in the Middle Ages they became a symbol of an unacceptable crossing of the borders, in the Age of Enlightenment they stood as a symbol of the desire for knowledge. In the 20th century, voyage across the confines of the familiar world represented one of the basic poetic images associated with the concept of modernity itself. Voyage has served as a metaphor of the discovery of "new regions" of the human mind, of new approaches to art and life on all its levels; philosophical, religious, social, political.

Nautical metaphors have their irreplaceable place also in the context of Greek avant-garde, specifically in the works of two Greek "orthodox" surrealists Nikos Engonopoulos and above all, Andreas Embirikos.

The aim of the paper will be to map the nautical metaphors and to characterize their symbolic value in the context of the works of both of these authors as well as in the

broader context of European modernism. Attention will also be paid to the metaphor of the water element in general, as both authors use it in accordance with the principles of Freud's psychoanalysis.

Danuša Čižmíková, Masaryk University, "Fluidity and Borderlessness in Lebanese and Palestinian Women's Writings"

This paper explores the literary representations of fluidity in the literatures of the Mediterranean, focusing on the novels by Lebanese and Palestinian women writers. The representations of fluidity will be discussed through the analysis of the works by Alawiya Sobh and Iman Humaydan Younes of Lebanon, and Adania Shibli of Palestine. We will discuss how the form and the imagery, as well as the thematic focus of these works all contribute to establishing and expressing the fluidity between gender, national, ethnic and religious differences, as well as within these categories. The blurring of the lines between storytelling and writing, between the past and the present, between the author and the character will be discussed as further examples of the fluidity present in these works. The aesthetics of the storytelling technique, sensory perception technique as well as the lyrical commentary technique will also be touched upon as means of enhancing the perception of these works in terms of fluidity.

F. The Construction of a Mediterranean Identity and Its Roots in Antiquity

Chair: Helena Trindade Lopes, CHAM, Centre for the Humanities, (FCSH and UAc) / Nova Faculty of Social Sciences and Humanities (FCSH), of Universidade Nova di Lisboa

Isabel Almeida, CHAM, Centre for the Humanities, (FCSH-UNL and UAc) and Fátima Rosa, CHAM, Centre for the Humanities (FCSH-UNL and UAc), "Ancient Oriental Figures in *The City of Ladies*: The Reception of Antiquity in the Mediterranean Cultural Framework"

Continuously, the Mediterranean Sea functioned as a vessel for cultural exchanges between different civilizational contexts. The cumulative nature of the transfer of knowledge processes allowed different layers on the reception, appropriation and representation of cultural references. Throughout their journey across time and space, new signi2cances were added to the old motifs, which permitted an enduring link between past and present Mediterranean worlds.

The ancient Semitic cultural context was no exception, with some of its episodes and 2gures being frequently recalled in later times. Long before the rediscovery of Oriental Antiquity by modern Western Archaeology, Philology and History, the ancient worlds of Mesopotamia and Syria were already integrated within the European cultural framework. The identi2cation of those references in pre-Modern data allows us to analyse the reception processes underneath the construction of a Mediterranean identity.

Taking this into account, we propose to present some of the results of our ongoing research focused on the 15th century work the city of Ladies by Christine de Pizan. This Italian French author evoked several ancient female 2gures, such as Semiramis (legendary ruler inspired in a Mesopotamian queen), Esther or Judith (Biblical 2gures), in her most famous opus, which aimed to advocate a participated role for the Renascence

women in the society of her time. To fully understand the signi2cances of these 2gures for Pizan, it is thus necessary to comprehend how they were carried out from East to West, via the Mediterranean Sea, surpassing the boundaries of time by means of transformation.

Jessica Alexandra Monteiro Santos, CHAM, Centre for the Humanities (FCSH-UNL and UAc), "The Mediterranean Sea as a Space of Cultural Exchange: The Egyptianizin Amulet Cases and Pendant at Carthague"

During the Antiquity, the Mediterranean Sea was a privileged space for cultural exchange between the different civilizations that have 2xed and developed along its margins. The archaeological contexts of those areas frequently provide us evidence of such contacts, namely artefacts with a foreign origin or inguence.

At Carthague were found amulet cases and pendants which resemble the Egyptian cylindrical pendants and oracular amuletic decree cases, due to the external features and, in some instances, the contents kept in the inside. In this paper we intend to analyse the provenance, shape, contents, measures, and date in order to understand to which extent the features of Egyptian jewelry inguenced and were adapted to the jewelry of other Mediterranean societies.

Marcus Carvalho Pinto, CHAM, Centre for the Humanities (FCSH-UNL and UAc) and André Patrício, CHAM, Centre for the Humanities (FCSH-UNL and UAc), "Mystery at the Museum: The Case of the Egyptian Oinochoai"

Located in the Portuguese city of Guimarães, the Sociedade Martins Sarmento's Museum holds in its collection a unique and intriguing piece: an Egyptian glass oinochoai. This small Egyptian vase was supposedly found near to Lisbon, in a Luso-Roman sepulture, being later donated to the Museum. If so, this is the only case of this kind of Egyptian object found in Portugal and, however, has received no attention by any Egyptologist so far.

Is it really an Egyptian artefact? How did it reach Portugal in the 2rst place? What story does it tell us? Focusing on the analysis of the artefact, as well as in an intensive search for information, try to answer these questions, as well as to provide a concise scienti2c study to the museum that holds the vase, are the intentions of this paper.

João Pereira de Matos, CHAM, Centre for the Humanities (FCSH-UNL and UAc), "Metamorphosis, Flux, and the Mediterranean World"

We will begin by analyzing Apuleius' The Golden Ass. Our objective will be to extract, from the multiple examples of metamorphosis present in this work, a more general concept of metamorphosis exploring its anthropological, ontological and intertextual aspects (eg., its occurrence in Franz Kafka's work). Underlying this analysis will always be the connection between the idea of exterior or spacial travel and the inner or psychological journey which, in our view, is a symbolic constitutive principle for thinking about the Mediterranean world.

Commentator: João Paulo Oliveira e Costa, CHAM, Centre for the Humanities (FCSH-UNL and UAc)

11:15am-1:15pm

A. The Ancient Mediterranean
     Chair: Vaios Vaiopoulos, Ionian University
Ufuk Serin, Middle East Technical University, "Ideology and Practice of Spolia in Late Antiquity and Byzantium: Archaeological and Textual Evidence"

> The practice of spolia, i.e., the reuse of construction materials removed from earlier buildings, expanded in close association with the spread of Christianity, and became a distinctive feature of architecture in Late Antiquity and the Middle Ages. The motivations underlying spolia and spoliation have long been debated, with the practice acquiring both positive and negative connotations. Architectural recycling and maintaining a physical record of the city, statement of civic pride, admiration for and revival of classical antiquity, desires for continuity (or discontinuity) with the past, manifestation of political or religious propaganda, aesthetics (spolia appreciated for decorative qualities) and factors of convenience (e.g., local building materials available for reuse) are frequently invoked as explanations for the practice of spoliation and architectural reuse. However, apart from the practical or ideological motivations (or possibly a combination of both) engendering their use, spolia are physical reminders of lost and irretrievable architectural settings. Using archaeological and literary evidence, this paper will attempt to explore multiple approaches towards the practice of spoliation and architectural reuse in Late Antiquity and Byzantium, with particular emphasis on the role of architecture built of spolia in recognizing and reconstructing the past, through examples from Anatolia and the Eastern Mediterranean.

Klara Bursic-Matijasic, Juraj Dobrila University, and Robert Matijasic, Juraj Dobrila University, "Cultural Contacts on the Northern Adriatic Between Prehistory and Romanization"

> The Istrian peninsula, in the northernmost part of the Adriatic, is interesting because of its geostrategic position, crisscrossed in prehistory and early history by routes connecting peoples and civilizations. From neolithisation that spread from Greece along the eastern Adriatic coast to the Gulf of Trieste, through Bronze Age tombs of Aegean shape, to the Baltic amber, until the arrival of the Histri the peninsula confirmed its importance in communication and commerce.
> In the material culture of the Histri in the mid-1st millennium, imported objects prevail over domestic production, and the elite encouraged such contacts in order to come into possession of prestigious commodities. Later, the romanization of the peninsula made such exchanges more intense across the sea and land routes.
> In the archaeological material from the Monte Ricco site near Vrsar (Istria, Croatia), examples of vessels of various provenance are identified that illustrate the imports, as well as the domestic production on the basis of foreign models: Venetic pottery, "vernice nera", terra sigillata, amphorae etc. Trade has contributed to the wealth of the inhabitants of Istria, but, more importantly, to the transfer of skills and knowledge among the neighbouring regions.

Nancy E. Andrews, College of the Holy Cross, "Re-inventing Pastoral in Ovid's *Metamorphoses***"**

      The etiological tale of Pan and Syrinx occurs in the first book of Ovid's Metamorphoses. It is a tale of rape and transformation that is narrated within the context of another violent myth (the story of Io). The tale provides the explanation of the origin of the syrinx or Pan pipes in an Arcadian setting, Pan's geographical home.

      This paper will analyze how Ovid alludes to other pastoral traditions such as those of Theocritus and Virgil to define his own re-invention of pastoral poetry within an epic context. Specifically, Ovid transforms the figure of Pan and the panpipes from their representation and function in Theocritus, Idyll I and Vergil, Eclogues II. Ovid shifts the very origins of pastoral from Sicily to Arcadia, Pan's geographical home, which is evoked in Idyll I, ll. 123 ff. when the singer Thyrsis calls on Pan to come to Sicily. Ovid inverts literary precedents to reverse the notion of poetic succession and to assert the primacy of his pastoral invention.

Vaios Vaiopoulos, Ionian University, "The Importance of Being Late (Ovid, *Heroïdes* **18)"**

      Leander, a young man from Abydos, and Hero, a maid from Sestos, keep their love secret. The two lovers meet each other secretly during the night and Leander swims back to Abydos, early in the morning.

      According to Ovid's version, Leander sends a letter to his mistress (Ovid, Heroides 18), before his last attempt to swim in the rough sea. Heroides 19 is Hero's 'response' to Leander. The paper examines how the breaking of elegiac code of 'mora' is presented by Ovid as the main cause of Leander's death.

B. Space and Place in the Medieval and Early Modern Mediterranean

      Chair: Gabriela Cerghedean, Beloit College

Gabriela Cerghedean, Beloit College, "Traversing the Medieval Mediterranean: Ideological, Political, and Cultural Exchanges between al-Andalus and North Africa"

      My study explores the crucial role that the elite refugees from al-Andalus played in the construction of Emirism in Ifriqiyā, during the 13th-14th centuries. It analyzes the main elements that made the Andalusi contribution in the political, social, and religious spheres of the Hafsid dynasty an immediate success. The texts examined are Ibn al-Abbar's poetry and Ibn Khaldūn's al-Muqaddimah, works that will engage us in a regional-comparative discussion on defining the process of traversing the Mediterranean.

      The paper also proposes that it was their distinctness as Andalusis, their well-defined urban identity and ideology, that played a key factor in the process of their successful integration into the new society. The Andalusis were among the most prominent immigrant group that became to occupy the most prestigious administrative positions at the court. In fact, the Mediterranean traverse was an expansion of the geographical, religious, political, and linguistic boundaries beyond al-Andalus. By exploring it, we will discover the imminent ideological connections and exchanges that were established across the Mare Nostrum.

Shelley Roff, University of Texas at San Antonio, "The Politicized Preservation Movement

that Saved Barcelona's Medieval Quarter"

> In the mid-nineteenth century, the Catalan engineer, Ildefons Cerdà proposed a plan for the modern expansion of the city of Barcelona into the surrounding countryside. This expansion in grid form, left the historic city, the Ciutat Vella, intact as an island within the projected modern city. This paper focus on two polarizing periods in which Catalan nationalism played a role in the protection and preservation of this medieval quarter of the city from the pressures of modernization. In the early twentieth century, demolitions planned by the municipal government in the Ciutat Vella mobilized public opinion regarding the value of unearthed Gothic architectural heritage. During the Spanish civil war, when Barcelona was the center of a passionate antifascist resistance, the city council instigated a project to save the most important medieval civic monuments of the city by placing key cultural institutions in these buildings, promoting tourism, yet also contributing to the preservation and public expression of Catalan history and identity.

Dorothy M. Joiner, LaGrange College, "Pilgrimage: In the Footsteps of Saint Francis and Saint Pio"

> I propose a presentation of images and commentary based a series of photographs titled Pilgrimage. Taken by John Lawrence during many trips to Italy, these photographs offer not only enticing scenes of Italian sites but they also constitute a pictorial journey to places made famous by two Franciscans: Saint Francis, the first to receive the stigmata, and by Saint Pio of Pietrelcina, also a Franciscan and the last stigmatist. Among those photographs devoted to sites associated with Francis is a dramatic distance shot of Assisi's Basilica di San Francesco, in the evening light against a sunset, which shone briefly that day between bouts of rain and overcast skies. It is here that Francis is buried in the crypt below the main altar.

C. Merchants, Trade and Society in the Early Modern Mediterranean
> **Chair:** Mirella Vera Mafrici, University of Salerno

Salvatore Bottari, University of Messina, "Trade between Sicily and England in the Sixteenth Century"

> Traditional medieval channels of trade between England and the countries of the Mediterranean were transformed by English commercial expansion during the sixteenth Century. This paper examines the patterns of maritime trade between Naples, Sicily and England in the 16th century. Particular attention will be paid to trade routes and the quantitative and qualitative scope of the trade.

Marco Cesareo, University of Messina, "Relations between the Republic of Ragusa and the Kingdom of Sicily in the Early Modern Age"

> My contribution intends to focus on the subject of political, commercial and artistic relations between the Republic of Ragusa and the Kingdom of Sicily in early modern times. In my paper, I will present the first results of a more extensive research concerning the relations between the Republic of Ragusa and southern Italy during the XV-XVII

centuries. Specifically, my contribution will briefly show the conclusions of a systematic documentary review work I am conducting at the Dubrovnick State Archive.

Maria Sirago, Independent Scholar, "Donna Catalina de Zúñiga y Sandoval, Countess of Lemos: An 'Enterprising' Neapolitan Vicequeen, ca. 1550-1628"

This paper will analyze the biography of a Neapolitan vicequeen, Catalina de Zuñiga y Sandoval, Countess of Lemos, sister of the Prime Minister of Philip III, the duke of Uceda. Defined as "masculine" by suchcontemporaries as Domenico Fontana for her strong character, her ship-building of "ships in progress", architect of the viceregal building together with her son, the second Count of Lemos.

Franca Pirolo, University of Catania, "The Economic Contribution of the Neapolitan Kingdom to the Fight against Turks and Barbary Pirates at the Time of Philip II."

Through the analysis of the balance sheets kept in the Simancas Archive (Spain) this paper will analyze the economic trend of the naval armament expenses sustained by the Southern Kingdom in the second half of the sixteenth century, the crucial years of Lepanto and the defeat of the Great Armada in England.

D. The French Mediterranean
   Chair: Susan Rosenstreich, Dowling College

Didier Course, Hood College, "'Anticlericalism Is Not a Product of Exportation': French Nuns in the Arab World"

The subject of this communication finds its roots in the work of a French Iconic figure: Sister Emmanuelle. She was born in 1910, in the heights of French colonialism and died in 2008, her death followed by millions of French, Catholics and Muslims alike. As a nun, as a teacherand as a human rights activist she was a direct witness of a century of French interest in Egypt and in the Arab world at large. For nearly a century before the departure of Emmanuelle to Constantinople, hundreds of French nuns were on the roads to Algiers, Tunis, Rabbat, Beyrouth, Damascus, Jerusalem, Cairo or Alexandria. It seems that, protected by their veil and their vows, they were able to do what no other women were allowed: traveling and working in harsh condition, crossing seas and deserts, organizing communities, directing schools and hospitals. Indeed, they became an essential piece in the colonization process.

Gina Marie Breen, St. Lawrence University, "Neither Algerian, Nor French: Albert Camus's Mediterranean *Pied-Noir* Identity"

Albert Camus was born in Mondovi, Algeria in 1913 to European settlers of Spanish and French origin – hence his status as pied-noir. This discussion will focus on Camus's unfinished, posthumous, semi-autobiographical novel Le Premier Homme. A stylized memory of his childhood in the impoverished Belcourt quarter of Algiers, it is his final "site of recollection" as he searches for his origins. The "roman inachevé" differs significantly from Camus's other writing in that it is deeply personal and provides an insight into his and his parents' humble beginnings. An example of autofiction, Camus presents his story through the protagonist Jacques Cormery. He describes his relationships with family, friends, and teachers. Rescued by Camus's daughter Catherine in 1994, it remained unpublished because of political strife in post-independent Algeria,

finally emerging more than thirty years after his death when Algeria was in the midst of another armed conflict.

In this paper I will explore Camus's ambivalent representations of Algeria and France. Despite an unsettled legacy in his writing and his untimely death in 1961, one year before Algeria gained independence, I argue that Camus mythologizes the past and simultaneously supports an all-inclusive nation. His poverty and loss, as well as his colonial education and literary success, are all consolidated within his prohibitive vision of Algeria's future that often distrusts Algerian independence. In the end, though, Camus's imagined French-Algerian community is a hybrid space that epitomizes a transcultural site, as he possesses a transnational Mediterranean identity.

Monica Garoiu, University of Tennessee-Chattanooga, "The Mediterranean in the Works of Albert Camus"

This paper examines Albert Camus's discourse on the Mediterranean, his concept of "pensée de midi". Inspired by Gabriel Audisio and Nietzsche, Camus defines it in "The Rebel" (1951) as a philosophy of limits and measure inherited from the Greeks, where measure is viewed as the affirmation of contradiction. For Camus, this outlook of balance establishes the philosophical basis for an alternative way between European democracy and totalitarianism. However, this concept permeates Camus's vision since 1937, when in an essay published in the journal "Jeune Méditerranée", the young Camus depicts the Mediterranean space as a "historically and geographically unique encounter between East and West" defined by its "triumphant taste for life, the sense of boredom, and the weight of the sun" (Lyrical and Critical Essays, New York: Vintage Books, 1970, p. 193-94).

I will especially seek to explore the ways in which Camus's works – e.g. his lyrical essays, Nuptials and Summer, his novel, The Stranger, and his unfinished posthumous novel, The First Man – reflect his vision of Mediterranean harmony with its intrinsic humanism and celebrate a space shaped by nature and history where its people, living in the tension of the human condition, seek their moment in the abundant sun.

E. Turkey, Cyprus, and the Turkish Mediterranean
    Chair: Suna Güven, Middle East Technical University

Feryal Tansuğ, Bahçeşehir University, "Greeks' Perception of Turks on Imbros Island"

In 1923, the Greek Orthodox Christian communities of Imbros (Gökçeada) and Tenedos (Bozcaada) islands, along with Istanbul, were designated as exceptions to the Convention of the Compulsory Exchange of Populations between Turkey and Greece (30 January 1923) – a component of the Treaty of Lausanne (24 July 1923). These residents thus joined the nascent Turkish republic in 1923. Whereas 6,900 Greeks lived on Imbros at the time of the treaty, that number had fallen below 300 by the turn of the millennium. During the Cyprus conflict between Greece and Turkey between 1963 and 1974, the Turkish state expropriated the Greeks' lands, established an 'Open Agricultural Prison' (Tarım Açık Cezaevi) in the island's village of Sihounidi (Dereköy), and closed the island's Greek minority schools, which were operating in accordance with the Treaty of Lausanne (1923). During this period, Greeks began to leave their home island; the Turkish state meanwhile established five new villages, where it settled Turks and some

other ethnic minorities of Turkey such as the Lazs and Kurds. Based on firsthand data gathered from oral history interviews, this paper examines Greek islanders' perceptions of the Turkish state and the island's Turkish residents. In these perceptions, a split emerges between the negativity with which Greek interviewees view the Turkish state versus their not necessarily negative view of ordinary Turks.

Suna Güven, Middle East Technical University, "Nostalgia and Colonial Images from British Cyprus"

Cyprus became the seat for British interests in the Eastern Mediterranean starting in 1878 when the control of the island was ceded over to the British by the Ottomans and after becoming a Crown Colony in 1925, until the establishment of an independent state in 1960. During British rule in this period, major developments in legislative, administrative and institutional frameworks were implemented which had varied degrees of impact on the lives of resident Greek and Turkish Cypriots as well as British expatriates on the island. Poised between Christian and Muslim presence on the one hand, and the classical heritage and the competitive claims of cultural patronage by European countries on the other, the outward manifestation of the British influence sometimes assumed conflicting, even bizarre dimensions. This paper will focus on two divergent but highly revealing visual records, one on minarets and the other on Aphrodite, in order to expose and question different faces of British colonialism in Cyprus.

Wesley Lummus, University of Minnesota, "Contested Nationalisms in the Mediterranean: The Case of the Cypriot Turks, 1974-1989"

Since Cyprus' independence in 1960, both Greece and Turkey have pursued irredentist policies that play an on-going role in shaping the island's political destiny. This paper examines how such policies towards the Cypriot Turkish minority, triggered by Greek attempts at enosis, caused Turkey's invasion of the island in 1974 and the establishment of the Turkish Republic of Northern Cyprus in 1983. Turkey's justification and goal in both endeavors was to protect the rights of Cypriot Turks by granting them a distinct nation-state. Examining Cypriot Turkish newspapers, such as New Cyprus (Yeni Kıbrıs) and The Official Gazette (Resmi Gazete), I analyze the influence that Turkish print media had both in perpetuating this new national community and maintaining its dependency on Turkey. By focusing on the role that newspapers played in legitimizing Cypriot Turkish nationalism, I seek to explain how this contested national community has persisted despite not being officially recognized internationally.

F. Memory and the Literary Imagination
        Chair: Shankar Raman, Massachusetts Institute of Technology
Shankar Raman, Massachusetts Institute of Technology, "Thinking Small: Infinitesimals and the Literary Imagination in Early Modernity"

As is well known in the history of mathematics, the path to the invention of calculus in late seventeenth-century Europe passed through Buonaventura Cavalieri's geometry of

"indivisibles," the infinitesimally small slices into which he proposed dividing geometric figures in order to compute the total area contained within their boundaries. The ontological status of these indivisibles was, however, a vexed issue, and the problem of how to deal with the infinitely small would remain a source of much contention for centuries -- as is suggested by Bishop Berkeley's withering description of Newtonian "fluxions" as the "ghosts of departed quantities." Tracing the path from Cavalieri's indivisibles through Leibniz's infinitesimals, my paper will suggest that early modern attempts to render calculable the minutiae of space and motion have a wide cultural resonance, one that becomes visible in literary and metaphysical experimentations with sequences and progressions, in such diverse writers as Gaspara da Stampa, Shakespeare, and Milton.

Sara Izzo, University of Bonn, "La Méditerranée comme lieu de contre-mémoire dans les essais lyriques de Gabriel Audisio et Albert Camus" ("The Mediterranean Sea as Site of Counter-Memory in the Lyrical Essays of Gabriel Audisio and Albert Camus")

The paper aims to examine the Mediterranean Sea as a zone of memory conflict in the intellectual discourse of the 1930s by focusing on two authors of the so called École d'Alger, Gabriel Audisio and Albert Camus. Their intention to counter-struggle the fascist interpretation of the Mediterranean Sea as heritage of the Roman Empire finds expression in their re-consideration of national and imperial sites of memory. In his lyrical essays "Jeunesse de la Méditerranée", Audisio comments repeatedly the nationalist memory culture in Italy in order to unmask monument culture, urban reconstruction and strategies of national heroization as deformation of the Mediterranean mentality. The Mediterranean Sea and nature counter the fascist cult of order, structure and hygiene. Even if less explicitly political than Audisio, Camus, too, reflects the natural resistance of the Méditerranée to imperialist instrumentalization using the example of Roman ruins in Algeria in his essays "Noces". Focusing on the hybrid genre of the lyrical essay, we want to investigate the construction of the Mediterranean Sea as site of counter-memory.

La présente communication se propose d'analyser la Méditerranée comme zone de conflit de mémoire dans le discours intellectuel des années 1930 en se concentrant sur deux auteurs principaux de l'École d'Alger: Gabriel Audisio et Albert Camus. Leur intention de déstabiliser l'interprétation fasciste de la Méditerranée comme patrimoine de l'Empire romain s'exprime dans une mise en cause des lieux de mémoire nationaux et impériaux. Dans ses essais lyriques "Jeunesse de la Méditerranée", Audisio critique à plusieurs reprises la culture de mémoire en Italie afin de démasquer la culture monumentale, les reconstructions urbanistiques et les stratégies d'héroïsation nationale comme déformation de la mentalité méditerranéenne. La Méditerranée et la nature méditerranéenne s'opposent au culte fasciste d'ordre, de structure et d'hygiène. De manière moins explicitement politique, Camus, dans ses essais "Noces", met en scène la résistance naturelle de la Méditerranée à une instrumentalisation impérialiste par l'entremise des ruines romaines en Algérie. Tout en prenant en point de mire le genre hybride de l'essai lyrique, nous examinerons la construction de la Méditerranée comme lieu de contre-mémoire.

Joseph Agee, Morehouse College, "José Ortega y Gasset and Galileo Galilei"

Although Ortega was fascinated by science and appreciated its practical effects, he was much more concerned about what the development of the scientific method said about human nature and its impact on history. In this context, he firmly believed that it was not necessary for any individual to be technically versed in a science to understand and appreciate this impact. Thus, while analyzing the technical aspects of discoveries by figures such as Galileo he would also show how their work reflected the constant change of belief systems that characterize every historical period. Concentrating on Ortega's view of Galileo, my paper will deal with a concept he called "historical reason" in order to take the study of history to a new level. This includes his conviction that that although human beings constantly alter inherited belief systems they still carry them within as a necessary continuum with the past. The goal was to provide a clearer understanding of what really affected people's lives as their beliefs about the world they lived in were formed and then changed according to new currents of ideas.

Yudit Greenberg, Rollins College "Love and Desire in *Shir Ha-Shirim* in Light of Leone Ebreo's Philosophy"

In this paper, I elaborate the distinction between and superiority of the notion of "desire" over "love" on the basis of the "Song of Song" and a selection of commentaries to the Song, in light of the writings of the Neo-Platonic Renaissance philosopher, Leone Ebreo. After clarifying the distinction between love and desire as explicated in Leone Ebreo's Dialoghi D'Amore, I illustrate the superiority of desire in my reading of Shir Ha-Shirim (Song of Songs) and in commentaries by prominent rabbis and philosophers that underscore the dynamic state of desire. While in everyday parlance love and desire are often used interchangeably, I argue for the importance of understanding and maintaining the distinction between the notions of love and desire. I explicate desire as a state of lack, where there is longing for the object of desire, which has not yet been obtained. This state may consist of painful anticipation and suffering. Love, on the other hand, is the state in which we have obtained that which we desire. Thus, our desire is now fulfilled, and we have reached a state of consummation and are in joyful union with our beloved. Love, thus, is static, while desire is dynamic. I demonstrate that in the Song of Song, desire is caused by the frequent absence of the male lover; as such, desire is a dominant state of the female lover. Desire is subsequently appropriated by rabbis and philosophers in their commentaries to the Song and plays an influential role in Jewish theology.

2:30-4:40pm

A. Mediterranean Film

Chair: Phillip Drummond, New York University in London

Nicholas Albanese, Texas Christian University, "Mediterranean Landscapes in the Cinema of Alice Rohrwacher"

Alice Rohrwacher's debut feature film, entitled Corpo celeste (2011), presents the coming-of-age story of a female adolescent as she unsuccessfully attempts to integrate herself into a postmodern, placeless environment located on the shores of the

Mediterranean. In the city of Reggio di Calabria, the movements of the main character map a cartography whose parameters determine the protagonist's development more so than the minimal storyline or sparse dialogue of the film. This paper considers the construction of the site(s) as instances of place, which are imbued not only with physical characteristics but their accompanying cultural and moral features as part of a critical framework for an analysis of Rohrwacher's film. The place constructions in the film are fundamental signifiers and are thus foregrounded by the filmmaker in order to highlight the importance of the emplacement of physical bodies in space as essential for an understanding of the narrative discourse.

Cinzia DiGiulio, Merrimack College, "Southern Exposure: Immigrants, Emigrants, and the Zombie Apocalypse"

In my teaching years as a professor of Italian Studies in the United States, fewer times have I found it harder to explain something to my students than when discussing the relationship between Northern and Southern Italy. It proved complicated while I was teaching in North Carolina, where students seemed to be particularly sensitive to discourses on the North/South divide; after moving to New England, where large amounts of students turned out to be of Southern Italian descent, the issue took a different but equally complicated turn.

Over the years, I began teaching more courses in "general studies," film courses for the most part; and yet, tackling the topic of the North/South divide, be it within the context of Italy, Europe, or world-wide, is still proving to be cause for much fretting and agonizing. The recent rise of populisms and nationalisms worldwide and in Europe in particular has made the North/South divide even more urgent and sensitive a topic for the classroom than ever. How can one tackle it without muddying the issues, without being irreparably misunderstood? Following the example of many educators and storytellers facing interesting times throughout history, I turned to speculative fiction for help.

My paper will focus on two zombie apocalypse movies that, though very differently, raise issues of migration while holding up a bloody mirror to the North/South divide: Italian-made Zombi 2 (Lucio Fulci, 1979) and the Spanish-Cuban coproduction Juan of the Dead (Alejandro Brugués, 2011)

Yasuko Akiyama, Indiana University, "'Lord, where are you?': Agony, Power, and Innocence of a Portuguese Missionary in *Silence*"

This paper is a cultural study of the Japanese novel Silence (1966) by Shusaku Endo and its film adaptation (2016) by Martin Scorsese, in which the Christianity ban in seventeenth-century Japan was witnessed and narrated through a Portuguese missionary's perspective. Silence is understood as a Christian novel, if not one about universal humanity, the history of medieval Japan, or the difficulties of cross-cultural understanding. But the setting of the story and the time of its publication correspond with the period of Portuguese colonial aggression. The novel can therefore be read as a political satire or a work of resistance. I will examine the depiction of the Portuguese missionary in the novel and the film. I will then analyze what the concept of silence means in the work and how the novel and film reflect the societies where they were produced.

Phillip Drummond, New York University in London, "The British in Italy: Questions of Gender, Landscape, and Habitation in the Cinematic Villa Narrative"

At a critical moment in the run-up to Britain's departure from the European Union, this Paper studies British Cinema's treatment of the intercultural spaces of that iconic place of habitation, the Italian villa. The Paper explores these themes through analysis of a series of romances and melodramas in which Britons, especially women, find themselves interpellated by the various differences of Italy, and are changed or challenged by new intercultural arrangements, new forms of landscape and of habitation. They include: 'The Battle of the Villa Fiorita' (Daves, 1965, starring Maureen O'Hara and Rossano Brazzi), 'Enchanted April' (Newell, 1991, starring Josie Lawrence and Miranda Richardson), 'A Month by the Lake' (Irvin, 1995, starring Vanessa Redgrave), 'Up at the Villa' (Haas, 2000, starring Kristin Scott Thomas), and 'My House in Umbria' (Loncraine, 2003, starring Maggie Smith). Copies of the Paper, richly illustrated by frame-stills, will be freely distributed.

B. Art and Archaeology

Chair: Barbara Watts, Florida International University

Zeynep Aktüre, Izmir Institute of Technology, "Research and Management History of World Heritage Archaeological Sites in Turkey from a Landscape Perspective"

Inscribed on the UNESCO World Heritage List since 1997, the "Archaeological Areas of Pompeii, Herculaneum and Torre Annunziata" near Sorrento best reveal the intensity of change imposed on the landscape by archaeological research. Since such 'great digs', the discipline of archaeology has gradually progressed in the direction of conceptualizing its subject of study as the "archaeological landscape", which embraces both natural and cultural aspects in their past, present and future. This has resulted in an increasing focus on site management during archaeological fieldwork, in an attempt to compromise between the objectives of archaeological research, requirements for site protection, and the needs and expectations of the stakeholders. The proposed paper will trace this course of change, from 'great digs' to multi-disciplinary fieldwork increasingly with non-destructive techniques within the framework of management plans, in the archaeological World Heritage Sites in Turkey, which constitute the majority in the country's list of inscribed sites.

Daniel Guernsey, Florida International University, "J. J. Winckelmann and the Method of '*Zusammenhang*' in *The History of Ancient Art*"

J. J. Winckelmann is best known today as a founder of Neoclassicism and art history in his seminal work, "The History of Ancient Art" (1764). In that text, Winckelmann insisted on the importance of historical context in politics, religion, and geography to illuminate the style and content of works of ancient art. This paper argues that at the core of Winckelmann's thinking about method is the idea of "Zusammenhang," or context construction, that gave systematic rigor to art history, and provided contemporary readers a more philosophically informed, methodological alternative to antiquarianism and connoisseurship that dominated art historical writing in the mid-eighteenth century.

The main contention of the paper is that Winckelmann probed most deeply into the theoretical and practical issues that inhered in such an undertaking, especially in his challenge to the prevailing Aristotelian subordination of history to poetry. That is, he questioned the Aristotelian view of Romantic writers (e.g., J. J. Bodmer) and aestheticians (e.g., A. Baumgartner) that history is limited to the study of particular facts in an antiquarian sense, whereas poetry expresses universal truths synthetically and imaginatively. Winckelmann's challenge allowed art historians the right to aspire to be more than narrow antiquarians, art critics, or connoisseurs in their ability to generate general knowledge about the past (i.e., contextually) without having to concede to be secretly engaged in writing imaginative fictions. The paper substantiates this view by locating Winckelmann's theory of "Zusammenhang" in relation to his reading of Polybius's "Universal History," Vitruvius's "On Architecture," and Montesquieu's histories on ancient Rome, all of which, in various ways, employed "Zusammenhang" in historical inquiry. The paper concludes that Winckelmann's method of "Zusammenhang" laid the foundation for German art historical thinking in the nineteenth century on how historiography and context construction should be conceived and practiced.

Barbara J. Watts, Florida International University, "Pictorial Parody in Sandro Botticelli's Drawings for Dante Alighieri's *Inferno* 21 and 22"

Scholars have long recognized Sandro Botticelli's literal fidelity to the narrative of Dante Alighieri's Inferno in his manuscript drawings for the Commedia, the Kupferstichkabinett, Staatliche Museen zu Berlin (Ham 201 [Cim. 33]), and the Biblioteca Apostolica Vaticana (Reg. Lat. 1896); and more recently, they have acknowledged the sensitivity of his adaptation of text to image. Nonetheless, they have not fully recognized Botticelli's attention to the poetic nuances and literary complexities of Dante's text, his drawings for Inferno XXI and XXII, the subject of this paper, is a case in point. Dante scholars have long recognized the parodic element in Dante's treatment of narrative and of the devils in these cantos, from their mock-heroic humorous, to their sputtering bravado and their comic Keystone-cop-like incompetence. Botticelli scholars, however, have not recognized the extent to which these aspects of Dante's text are reflected in Botticelli's pictorial adaptation, and in a manner that especially (and comically) reflects the artistic trends of late fifteenth-century Italy. This is what my paper explores.

C. Ottomans and Italians
        Chair: Eric Dursteler, Brigham Young University

Sabine Florence Fabijanec, Croatian Academy of Sciences and Arts, "International Trade Roads on the Eastern Adriatic Sea Towards the Mediterranean from the Fourteenth to the Sixteenth Centuries"

Whatever is the political situation in certain territory, trade has its own logic that lasts for centuries. This work attempts to offer an overview of international trade roads that transited by the Eastern Adriatic Sea. For the purpose of this presentation we shall examine some specific products. Thus, minerals (silver, copper, lead) are imported from contemporary Slovakian, Bosnian and Kosovo's' mines to provide a wide market

spanning from Venice to Levant. According to the sources, the trade knots may be located on the East Adriatic coast (Senj, Dubrovnik, Zadar, Albania). In different political circumstances the situation changed, while some trade movements switch from legal to smuggling activities. In order to enlighten various facets of the traffic that links Adriatic maritime harbors with Mediterranean ones, the same evolution can be examined from examples related to the wooden trade, the traffic of slaves, and of leather.

John Hunt, Utah Valley University, "Witchcraft and Gambling in Early Modern Venice: The Career of Bellina Loredana"

In 1644, Bellina Loredana, then in her seventies, was brought the Holy Office of Venice on charges of using sorcery to help artisans and noblemen gamble on local elections. The charge entangled Bellina in several serious matters. The magic she used to gain foresights into the elections involved her traveling to the Pillars of Justice near the Ducal Palace to converse with the spirits of the recently executed. Equally important, the magic she wove placed her in the middle of the "high politics" of elite, knowledge that was supposed to beyond the ken of the popolani, especially women. Bellina apparently was a career witch, having been apprehended by the Inquisition at least seven times since 1603. This paper will examine Bellina's long career as means of exploring magic's relationship to gambling, popular participation in politics, and sociability between patricians and popolani as well as between men and women.

Celine Dauverd, University of Colorado, Boulder, "The *Ars Imperatoria* of the Popes During the Sixteenth-Century Conquest of North Africa"

This proposed paper examines the temporal sovereignty of the sixteenth-century popes during the conquest of North Africa. It argues that the popes practiced the principle of "religious imperium," that is, international relations based on a religious principle, albeit one that necessitated alliances with noncorreligionists if needed. This principle also entailed the right to achieve peace through war, so long it was bellum necessarium. Based on research done at the Biblioteca Apostolica Vaticana, I equate public power with ars imperatoria, the "imperial art" whereby the Pontificate's role in the North African conquest was not inspired by religious motivations but by territory. Therefore, the popes acted more like Machiavellian princes than like devout supporters of Christianity since they could ally with Muslim sheriffs if it preserved their territorial interests. Using various strategies of power including authority, memory, temporality, and diplomacy, I assess the secular dimension of the office of the papacy, and in particular its temporal jurisdiction over the multiconfessional Mediterranean.

D. Defining Mediterranean Space

Chair: Stephen P. Bensch, Swarthmore College

Stephen P. Bensch, Swarthmore College, "Southern Italy, Catalonia and al-Andalus at the Dawn of the European Economy"

From 980 to 1020, a group of greci appear in the local documentation of Barcelona. These individuals, known only from land charters, may have come come from Amalfi and formed part of the precocious commercial diaspora of the Almafitans. Among these individuals is a certain, Marcutius, and early member of the most power family in the

elventh and twelfth century Barcelona. The paper will reconsider recent debates about the interface of Italians and Catalans in Western Mediterranean trade in order to explore how each group created an opening to tap the wealth of Muslim Spain and make Barcelona into an economic umbilical cord that nourished the commercial take-off of Europe with Muslim gold.

Muriel Rouhana, Institut d'Urbanisme et d'Aménagement Régional, "Local Identity and Globalization: The Case of Mediterranean Cities"

Moving from one city to another during the last 20 years, we are struck by strong similarities: everywhere the same requirements leading cities to develop a standard offer, made of gentrified downtowns, waterfronts, museums... supposed to favorably position the city in the ranking of international competition.

In this paper, we will analyze how these trends affected the identity of the Mediterranean cities. The aim is to understand how, having a long history and a certain aesthetic heritage, they can deal with these changes and integrate global networks.

In a context marked by globalization, Mediterranean cities are facing new challenges. What did Mediterranean cities learn from the international experience and what do they have in particular? Are there some shared features that will serve as a basis in the construction of a "Mediterranean discourse" in architecture and urbanism? In this paper, we are searching to find answers to these crucial questions.

Russell Scott Valentino, Indiana University, "Crossing the Sea of Intimacy"

In a suggestive passage of his Mediteranski brevijar (translated by Michael Henry Heim as Mediterranean: A Cultural Landscape), Predrag Matvejević refers to the Adriatic as a "sea of intimacy." On first glance, such a claim might seem surprising given the many human conflicts that have historically ranged across these waters, some of them for centuries at a time. In this presentation, I shall explore the claim of intimacy and the many crossings of culture, language, ethnicity, and faith that might be used to support it. From the solidarity of slaves constructing Diocletian's Palace to ties of blood among Sephardic families that served as sometime intermediaries between the Ottomans and the Venetians, and the mixed unions of more contemporary times, this presentation will test the boundaries and the limits of Adriatic intimacy.

E. Mediterranean Language and Linguistics

Chair: Violeta Moretti, Juraj Dobrila University

Lina Pliško, University of Pula, and Marijana Fabijanić, University of Zadar, "Romance Loanwords in Sewing Terminology in Chakavian Speeches of Bratulići and Preko"

This contribution discusses sewing terms borrowed from Romance languages (Dalmatic, Venetian, Triestine, Italian) in contemporary Chakavian local speeches of Bratulići (in municipality of Marčana, Istria) and Preko (on the island of Ugljan in Zadar archipelago). Besides terms referring to the sewing process itself, terms denoting measuring, tailoring, marking, cutting, ironing, altering and adjusting are also considered. The corpus, collected by the authors, comprises lexemes registered in semi-structured interviews while dialectal dictionaries are used as an additional resource. Etymological analysis of selected terms is followed by contrastive analysis of their phonological and

morphological adaptations in speeches of Bratulići and of Preko, with the aim to get a deeper insight into diatopic variations. In this contribution the authors will present results of their researches carried out within the scientific project "Researches in dialectology and history of the Croatian language", supported by Croatian Science Foundation (IP-2014-09-1946), in which they collaborate.

Violeta Moretti, Juraj Dobrila University, and Igor Grbić, Juraj Dobrila University, "Language, Myth, and Magic in 'Orationes magicae' by Father Eduardus"

The catalogue designation R3525, in the National and University Library of Zagreb, Croatia, stands for a humbly bound manuscript titled "Orationes magicae". It is a short Latin text, nominally Christian, elaborating on the magic formula for acquiring wealth. The magic is meant to invoke Tauriel, known within the occult tradition as the call-spirit (in his Three Books of Occult Philosophy Agrippa von Nettesheim, the famous sixteenth-century master, gives Tauriel as the governing angel of the zodiac). The complex invocation includes drawing a magic circle filled with symbols, a meticulous preparation through fasting, and pronouncing specific Latin formulas at apposite moments. It is a clear example of ritual magic, at the same time curiously working at making itself look religiously orthodox. The only thing we learn about the origin of the text is a Croatian note, informing us that the text was acquired in the town of Lovran (Kvarner Bay, North-East Adriatic), in the eighteenth century. The presentation focuses on examining linguistic ritual formulas as means to achieve certain ends. Man, as animal symbolicum recognizes some structures as containers and carriers of quite specific powers. In the present instance, mentioning the evangelists, angels and the Holy Trinity has not just a protective role, but also functions as a supplication that should "urge" Tauriel to provide the beseecher with the wished treasure. Under scrutiny is the relationship between language and man, between the symbolic and the real, within the context of the given ritual formula.

Saturday, June 2

9:00-11:00 AM

A. Ancient Ethics and the Gods
      Chair: Susan O. Shapiro, Utah State University

Susan O. Shapiro, Utah State University, "The Archaic Greek Symposion and the Culture of Sophrosyne"

The ancient Greek symposion was a drinking party for aristocratic males. It was a pan-Hellenic institution with specific customs and rituals, and its high point was the archaic period (Wecowski 11-12). After discussing the most important elements of the symposion, I will place it in its cultural context, arguing against scholars such as Leslie Kurke (1992, 1994) and Morris (1996), who see the symposion as part of an aristocratic "cult of habrosyne" (luxury) that resisted political change (particularly the development

of the polis), and with more recent scholars who see it as a flexible institution that actually helped to make the polis possible. I will argue further that, far from being the center of an aristocratic cult of luxury, the symposion was part of a pan-Hellenic "culture of sophrosyne," (self-restraint) that was endorsed by both the aristocracy and the rising middle class.

Arielle Perrin Hardy, University of California, Davis, "Singing Sorrow in Stone: The Mourning Siren in Greek Art"

The siren has been a largely neglected motif in the study of Greek art, and the mourning siren in particular has received very little attention in terms of its use, reception, and significance. The shift in meaning of the siren, moving from a monstrous narrative element as depicted in the Odyssey, to an independent symbol of mourning used in a mortuary context, illuminates a desire on the part of the Greeks to translate the performance of mourning rituals by human females into a more permanent medium. This paper examines the development and use of the motif of the mourning siren as it occurs in Greek art and argues for its interpretation as a stand-in for the human women whose role in the funerary ritual was dramatically limited by the establishment of sixth century legislation directed at funeral practices. This claim is supported by a study of the iconographic origins of the siren, a tracing of the practices of Greek funerals and the prescriptions of the sumptuary laws that altered elements of their performance, and an evaluation of the form and use of funerary monuments in conjunction with the iconography of mourning. While previous scholarship has treated each of these subjects separately, when taken together, they suggest an explanation for the genesis of the motif in relation to changing funerary customs. Although the mourning siren is a singular example, evaluation of this motif opens a dialogue for reinterpretations of other composite figures in Greek art and puts forward the possibility that other such creatures also underwent an evolution in terms of conception and significance in the Greek mind.

Sarah H. Davies, Whitman College, "A Divine Majesty: On the Origins of the Goddess Roma"

Roma Aeterna. The phrase conjures a dream, that "Rome" can transcend the ages, and it invokes a goddess, associated with the city and the maiestas (or "majesty") of its Republic. This paper explores the origins of these associations, as an international phenomenon of the third and second centuries B.C.E. For the first time, attempts were being made to define "Rome" as a state-entity and to map this entity onto a "global" framework – as the very nature of the world and Hellenism were being redefined. A new figure, Rhōmē, emerged as an experiment in such attempts. She succeeded in her ability to subsume every Tuchē (or "Fortune") in the Hellenistic poleis, while accruing the iconography and honors of Hellenistic kingship and the linkages of kinship diplomacy. At the same time, she transcended, to become the queenly patron-goddess for a new kosmopolis, while representing the maiestas populi Romani and its celestial aeternitas.

B. Identities, Cultures and Travels in the Mediterranean Countries from the Sixteenth through the Eighteenth Centuries
Chair: Salvatore Bottari, University of Messina

Giuseppe Campagna, University of Messina, "Converted Jews in Early Modern Sicily: The Case of Valdemone"

> For nearly a millennium, from late antiquity to 1492, Sicily was home to one of the most substantial Mediterranean Jewish communities situated in the three sicilians 'Valli' (Valdemone, Val di Noto and Val di Mazara).
>
> The annus mirabilis of Spain, with the conquest of Granada and the subsequent expulsion of the Jewish minority, produced, not only the obvious dispersion of those who did not accept to convert to Christianity, but also the 'migration' of identity of those individuals who, in their refusal to abandon their land, underwent baptism. The neophytes had to delete, at least in appearance, all residues of Jewish identity, a point forcefully demonstrated by the swapping of their original name in favor of a Christian one. I propose, through the study of notarial and inquisitorial sources, the analysis of economic activities and the integration of converts in the society of Messina and Randazzo, two of the most important centers of Valdemone.

Italia Cannataro, University of Messina, "Empire and Sovereignty in Francisco de Vitoria: A Vision of the Indies from Spain"

> This work attempts to offer an alternative interpretation of Francisco de Vitoria's political thought. Much of the literature on his De Indies (1532) characterizes his view of international order as one that either opposed of justified Spanish imperialism in the New World. As against such conventional interpretations, I argue that this text is not fundamentally about the condemnation or justification of empire but, more importantly, a broad view of order that limits the exercise of state power and the recourse to war. Furthermore, it constructs a clear notion of sovereignty and international relations applicable to political communities based on an ius-naturalistic conceptualization of law and politics in the Spanish Renaissance.

Francesca Russo, University of Naples "Suor Orsola Benincasa," "The Myth of Venice in Italian Renaissance Culture: The Case of Donato Giannotti and Gasparo Contarini

> The city of Venice, with its beauties and its institutions, has been widely illustrated in the Italian and European cultural tradition throughout centuries. It has been a topic for the north European travelers, coming to Italian States at the time of "Grand tour". They were astonished by this unique and marvelous place. It was especially between Sixteenth and the beginning of Seventeenth century that Venice became in the description of some political writers an utopian model of "res publica". They aimed to depict its institutions, its social life, its economic wealthy, the long-lasting internal peace and even the beauty of the environment, in order to have an example of what a free republic could be, while Italian States where losing their independence and freedom. Donato Giannotti with his Libro de la republica de' Vinitiani (Rome, 1542), Gasparo Contarini with his De magistratibus et republica venetorum libri quinque (Paris, 1543) were the prominent authors who gave us a detailed illustration of political and social life in Venice, turning its reality into a utopian one. Their works had a huge success throughout Italian States and Europe. Also, their editors and translators followed their path. My contribution focuses on a brief critique analysis of their works, in the aim to trace an image of Venice as a political utopia and as an historical reality during the Renaissance.

Mirella Vera Mafrici, University of Salerno, "A Venetian Diplomat in Eighteenth-Century Constantinople"

In July 1742 the Venetian Pietro Busenello reached Constantinople following the bailo Giovanni Donà of whom he was secretary and remained in the Ottoman capital until November 1745, gathering in these years a considerable amount of news on the Turkish Empire in Lettere informative delle cose de' Turchi riguardo alla religione et al governo civile economico militare e politico. Busenello, on his return home in 1746, ordered and divided the news into 80 letters dedicated to Doge Pietro Grimani. The Lettere provide an image of that Empire very different from that "which was common in Italy" and show appreciation for a civilization and a state different from ours for the changed attitude of public opinion towards the Ottoman world. Busenello appearsin the manuscript - kept in the Marciana Venetian Library – as well informed on religion, on religious orders and on the extraordinary fortune of "irreligion", on Court life, on government and administration, and especially on the Turkish political system.

C. Staging the Early Modern Mediterranean

    Chair: Sheila T. Cavanagh, Emory University

Marcus Höhne, University of Kansas, "Trade, Voyage, and Shipwreck in the Mediterranean Sea: Forming Identities in Shakespeare's Early Comedies"

The Early Modern period in Europe saw the human conquest of the global oceans and as a result the development of new sailing techniques, highly-skilled professions, and a certain intangible shift in identity in England. Changing perceptions of the sea—and of Man's relationship to it—were portrayed in painting and in literature. William Shakespeare implemented contemporary conceptions of the sea in his early comedies, including The Comedy of Errors and Twelfth Night. This paper explores the role that these changing perceptions of the sea play in the respective pieces. Seafaring's increasing role in the everyday lives of the English during this period is clearly identifiable in each of the works—and, in some cases, even serves as the driving force behind alterations to characters' identities. In each of these comedies, the sea separates the protagonists from loved ones, which directly impacts their respective identities as parents, sons, and siblings. Shakespeare uses the sea to introduce both instances of catastrophe and good fortune, leading to the development of the characters and contributing to their quests for identity. As the sea has different effects on the various characters, this paper explores those effects, as well as the ways in which they reflect the playwright's awareness of, and relationship to, the sea.

Sheila T. Cavanagh, Emory University, "Upon the Mediterranean (Not): Geographical Changes in the Hogarth Shakespeare"

The Hogarth Shakespeare recently commissioned a group of Shakespearean adaptations from a series of prominent writers, including Anne Tyler, Margaret Atwood, and others. Currently 6 novels have been published, several of which concern Shakespeare's Mediterranean plays. The Mediterranean vanishes in these renditions, however. Italy, for example, is not at the center of these re-imaginings of The Tempest, Taming of the Shrew, Othello, or Merchant of Venice. In this paper, I will discuss the implications of these

geographical alterations, focusing on what is lost when the Mediterranean disappears and discussing possible explanations for these dramatic shifts in location.

Kara Northway, Kansas State University, "'Upon the Mediterranean float': Early Modern Theater and the Mediterranean Sea, 1550-1700"

The Mediterranean, according to scholar Steve Mentz, was Shakespeare's "favorite literary ocean" and his "ideal literary subject" because one could overcome its challenges. Mentz offers a thought-provoking analysis of Shakespeare's poetic descriptions of swimming and sailing the Mediterranean in At the Bottom of Shakespeare's Ocean (2009). In examining the Mediterranean mostly as a literary sea, however, it overlooks the actual material benefits and trials that the Mediterranean presented to early modern actors who toured the European continent, including as far south as Italy. Italian players, also, travelled and performed their plays through Europe, as evidenced by seventeenth-century English records of "passes" for the Italian actors to travel by boat. My paper will focus on shipboard touring as a favored mode of transportation by actors, as well as on the specific challenges and benefits of the Mediterranean. Shakespeare's Mediterranean plays, especially The Tempest, suggest that what was valued was speed.

Lianne Habinek, Bard College, "'A world of youth, a humor gay, a beauty passable, a vigor desirable': Sexual Economics and Anti-Commodities in Aphra Behn's *The Rover*"

Aphra Behn's play The Rover, Or, The Banish't Cavaliers was first performed in 1677 and has been considered one of Behn's best and most popular theatrical works. Set in Naples at Carnival time, The Rover imbues its festivities and amorous subplots with keen observations regarding class, money, and gender differences. This paper argues that the carnivalesque nature of the play encourages experimentation with women's sexual identities and bargaining power: the Italian women arguably are in better financial stead than their English suitors, endowed with economic stability such that they may control the market, as it were. The picture that emerges from this seemingly farcical romp is one of femininity as a surprisingly powerful anti-commodity: a wrench in an otherwise masculine-dominated system of exchange that would normally prevent women from obtaining power and influence. Instead, the desires of Angellica, Hellena, and Florinda work to destabilize masculine money and power in a move akin to a currency devaluation. In its place, feminine choice and authority arises as the ultimate arbiter of order. This reading of the play will take into account sexual-economic arguments in the late 17th century to make the case for Behn's startlingly modern endorsement of feminine power.

D. Modern Politics
Chair: Abdelwahab Hechiche, University of South Florida

Dorit Gottesfeld, Bar-Ilan University, and Ronen Yitzhak, Western Galilee College, "The Arab Spring in Jordan: Between Fiction and Reality"

In January 2011 demonstrations against the Hashemite regime began in Amman, as part of the wave of demonstrations which broke out in the Arab world and which is known as

the Arab spring. Liberals, retired military officers, young people, members of tribes, and members of the Muslim Brotherhood all participated in the demonstrations.

In the beginning, it seemed that the demonstrations would bring about the regime's collapse, as happened in other Arab countries, but in the end, Jordan, unlike other Arab countries, succeeded in maintaining political stability. There were various reasons for this, for instance, lack of a common goal, fear of the type of anarchy and terror seen in Syria and Egypt, the legitimacy of the Hashemite regime, and more. However, it was King Abdullah's astute political strategy in combination with international contingencies that enabled Jordan's Hashemite regime to survive the Arab Spring.

The lecture will examine the Arab Spring in Jordan and the reasons the Hashemite regime was able to survive it. It will open with a historical review of the Arab Spring in Jordan, comparing it to the Arab Spring in other Arab countries. It will review the main events and developments, trying to find what distinguished King Abdullah from other Arab leaders who did not survive the Arab Spring and what distinguished Jordan from other Arab Countries. These differences will be also illustrated by Jordanian literary works that relate to the Arab Spring as a dream more than reality.

Giuseppe Acconcia, University of Padua, "The Uprisings in Egypt: Popular Committees and Independent Trade Unions"

By adopting Social Movement Theories (SMT) and the notion of class as a basic framework to analyse the 2011 uprisings in the Middle East, I disentangle the role of alternative networks and other forms of political conflict in reference to the Egyptian case in mobilising and forming a potential revolutionary movement. This paper aims to test the hypothesis of how during the Egyptian 2011 uprisings the encounter in public spaces of more organised political oppositionists with other anti-regime elements demobilised the social movements associated with the so-called 'Arab Spring'. Through participatory methods, the research hypothesis has been tested with reference to fieldwork research involving Popular Committees and independent trade unions in two areas of Cairo and Mahalla al-Kubra. Driving factors for the differential impact of state repression and Political Islam on mobilisation have been identified through the analysis of the two in-depth case studies.

Semi-directive interviews and focus groups have been used in order to conduct the analysis. In this paper, I argue that during the 2011 uprisings in Egypt the Muslim Brotherhood monopolised the space of dissent preventing the formation of common identities among the protesters. The case studies show the effects of political mobilisation and military repression at the levels of workers' movements and Popular Committees. I tried to verify if this derived from a low ideological and structural cooperation between Islamists and Leftist political groups or from other reasons. The final sections broaden the perspective and address the implications of the findings on the workings of Popular Committees in other contexts in the Middle East; more specifically, I discuss to what extent the effectiveness of Political Islam in activating the social proto-movement might be replaced by more organised oppositional forces oriented towards social and workers' rights.

Donald Wright, Hood College, "Constructing the Individual: Urban Development in the

Eastern Mediterranean"

C. Clark's definition of the standard core-periphery system is particularly useful in examining the multi-layered history of Syria's urban development. By applying this core-periphery template to the study of urban centers in the Eastern Mediterranean, we can see that our theoretical framework fashions a basic template of study for the complex interactions between individuals as social actors and the government as political power. Our goal is to determine how, throughout the many centuries of urban construction, the development of public space as a social construct has given rise to the glorification of individualization, which is the stamp of late modernity. This analysis will involve the study of the role of the city-dweller as consumer of cultural heritage. Hence, the transformation of the role of individual as social actor in a region defined by sectarian disputes will be discussed and can find interesting parallels in Lebanon to the west.

Stephanie Cronin, University of Oxford, "Noble Robbers, Avengers and Entrepreneurs: Eric Hobsbawm and Banditry in the Middle East and North Africa"

Banditry has been widespread and endemic across the Middle East and North Africa. Yet the Middle Eastern experience of banditry has thus far failed to receive sustained academic attention and the figure of the bandit has found fuller representation in literature, most notably in the novels of the Turkish author Yashar Kemal. In particular, the debates stimulated by Eric Hobsbawm's thesis of social banditry has elicited only a few responses from scholars of the Middle East and North Africa, failing to spark the kind of comparative and theoretical interest that has proved so productive for southern Europe. Hobsbawm's elaboration of the concept of social banditry as a form of peasant protest was largely based on his analysis of European history. This paper asks to what extent, then, does the recent work done in the wider field of Bandit studies help to elucidate the experience of the Middle East and North Africa? What do we mean by banditry in the Middle
Eastern context, who became a bandit, why and in what circumstances, what did bandits do and how was this perceived by elites and subalterns, what were the connections between bandits and peasants and between bandits and the worlds of power?

E. Political Histories of the Mediterranean

Chair: Regina Mezei, Mercer County Community College

Regina Mezei, Mercer County Community College, "Catalan Regionalism During the Nineteenth-Century Carlist Wars"

Despite the strong influence of Enlightenment thought in19th century Catalonia, the traditionalism of the Ancien Regime also found significant support in the region, particularly in rural communities and an area known as the Maestrazgo. While historians have focused on the Basque Country, where Carlism was strongest, Catalonia was the second most important venue for Carlist resistance to the sitting government and monarchy. This paper explores the reasons for the Catalan attraction to Carlism and the role of the region in the Carlist uprisings. Certainly, the foralist component of Carlist ideology was a factor, and may offer insights into the current struggles over Catalan autonomy.

Berna Bridge, Deniz College, "The Leadership of Atatürk"

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

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

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

Abdelwahab Hechiche, University of South Florida, "Russia's Expansionism in the Mediterranean: From Tartus to Benghazi?

In a study "NATO and MENA-New Challenges, Old Approaches", the Hungarian Institute of International Studies, two authors addressed the changing operational area of NATO's military interventions from Europe to different parts of the world, from Afghanistan to Libya.1 In addition to underlining the complexities and limits of NATO's new interventions, the authors wrote "In this context, the so-called "Arab Spring" brought new and unexpected tasks for the Alliance" in spite of the fact that" the area was not unknown for the organization." It is true that since 1994, the Mediterranean Dialogue provided a strategic framework for cooperation between the Alliance and its partner states, then including seven states2 Quoting Martin A. Smith and Ian Davis, the Hungarian study criticized the Alliance for having no exact picture about the Arab societies, economies or political conditions…because the Alliance's capacities are tied down in Afghanistan.3

This apparently negative analysis of NATO in the post-Arab Spring era contradicts a major bilateral Euro-Maghreb strategic collaboration between the UK and the Kingdom of Morocco. In partnership with the Embassy of the Kingdom of Morocco in London, The Royal United Services Institute (RUSI) held an international security conference in Rabat in March 2010 under the title "EuroMediterranean Security: Moroccan and British Perspectives." We learn from that conference that "In the past, academics argued that during the Cold War, the Mediterranean was viewed by Western states as NATO's 'southern flank'- as a strategic dividing line between east and west, and as a potential battleground between the fleets of the two opposing forces. Despite the end of bipolarity, the Mediterranean appears to remain a strategic dividing line-no longer between east and west, but between north and south…"4

With such opposing views, this paper will try to:
• Re-visit the circumstances which led to the unintended results of the Franco-British initiative in convincing the US to authorize and participate in NATO's intervention in Libya. • Assess and discuss the drastic change from R2P to a change of regime. • Explain what has been perceived in US media as "a revanchist' Russian maneuvering in taking advantage of American non-intervention in the early stage of the Syrian civil war. • Detect the early stages of Russian expansionist strategy in the Mediterranean with the ambition of linking its long-term presence in the Syrian base of Tartus to one in Benghazi.

In conclusion, this paper will compare some E.U initiatives in the Mediterranean, including French President Nicholas Sarcozy's dream of a Mediterranean Union, and E.U's failure not only to manage the mass immigration crisis, but to see the foundational rules and values of the spirit of regional integration and supra-national authority shaken with Brexit, and then with challenges from new E.U members from Eastern Europe.

1 Erzse bet Nagyne Rozsa and Victor Marsai, Magyar Kulugivi Intezer, E-2012, 5 November 2012, p.1. 2 Morocco, Algeria, Mauritania, Tunisia, Egypt, Israel, and Jordan. 3 Martin A. Smith-Ian Davis, "NATO's Mediterranean Dialogue for Peace or Succor for Despots? NATO Watch Briefing Paper No. 19 (2011). 4 Euro-Mediterranean Security, Moroccan and british Perspectives, edited by Alastair Cameron, Occasional paper, RUSI, November 2010, p. 2.

Borja W. González Fernández, Autonomous University of Madrid, "The Mediterranean Option: Lebanon, Nasser, and the Option for the West"

The downfall of the Interbellum liberal order in the Middle East, in the aftermath of the 1948 war, had long-standing consequences in the area and beyond. The arrival of a younger, humbler and politically radical pan-Arab leadership, exemplified by Egypt's Nasser or by the successive military leaders of Syria, capable of galvanizing the masses around a revolutionary program, became a matter of deep concern among conservatives from the Ocean to the Gulf.

Nowhere else was this preoccupation more deeply felt than within Christian circles in Lebanon. Supported by a communal opinion ferociously attached to national sovereignty, Christian leaders in the country came to develop a plurality of positions vis-à-vis the new Nasserist Pan-Arab program. In this context, this presentation will examine how Michel Chiha, father of the 1926 Constitution and factotum behind the National Pact, came to espouse, through the pages of his daily Le Jour, an alternative to Nasserism, rooted on political and economic liberalism, and centered on a preferential option for the West, which called for a NATO-inspired Mediterranean Alliance, extending itself from Spain to Turkey.

It will, moreover, be argued that Chiha's position not only reinterpreted the discourses of the - now largely deposed – pre-war Arab élites, but also accommodated, by rephrasing his proposals under the familiar clout of anti-Communism, US attempts at regional hegemony in the context of the hot Cold War lived in the Middle East of the 1950's.

F. Navigating the Transnational, Diasporic, and Hybrid Mediterranean through Cinema, Literature, and Music

       Chair: Incoronata (Nadia) Inserra, Virginia Commonwealth University

Incoronata (Nadia) Inserra, Virginia Commonwealth University, "Reframing Southern Italian Folk Music and Dance Culture through Transnational and Diasporic Cinema"

       This paper examines cinematic representations of Southern Italian folk music and dances collectively known as tarantella; this transnational cinematic production is part of the larger tarantella revival, which started in the 1990s and has contributed to an increasing globalization and touristification of these folk music and dance traditions. By participating in this process of cultural production, the films contribute to reinventing tarantella for both diasporic and global audiences, thus making these traditions available for global consumption while at the same time seeking connections with Italian diasporic groups in the US. The films also contribute to challenging previous representations of (Southern) Italy, particularly the image of an exotic and stressfree culture that often appears in American cinema still today. Examining this cinematic production will help us both further the current study of the global tarantella phenomenon and reexamine long-standing (mis)representations of Italian culture within diasporic and global contexts.

Rachel Oriol, Miami University, "Embodied Knowledge and Transnational Representations of Flamenco in Ana Castillo's *Peel My Love Like an Onion*"

       My presentation investigates how transnational and diasporic representations of flamenco, a well-known music and dance form from the Mediterranean, inform cultural and ethnic identities. In particular, I argue that Ana Castillo's novel Peel My Love Like an Onion opens up questions of belonging for Mexican Americans in the U.S. by utilizing the embodied knowledge and history of flamenco. Castillo's novel imagines a Chicana Carmen, a woman living with the effects of polio who finds flamenco as a way to bridge the distance between her Spanish, Mexican, and American identities. Ultimately, I aim to show that the embodied knowledge of flamenco, like that of the mythical Carmen, enlivens the frameworks though which we create knowledge of dancing Latina bodies. My scholarship is part of a larger discussion by Ninotchka Devorah Bennahum and K. Meira Goldberg about the movement language of flamenco and its history with African, Gypsy, Spanish, and Jewish diasporas.

Ida Brancaccio, Sant'Anna Institute, "Navigating the Transnational, Diasporic, and Hybrid Mediterranean through Cinema, Literature, and Music"

       We do not have an abstract for this talk at the moment; I can make sure to ask for one asap if necessary. I really hope this won't affect our proposal, since I have never been asked for a discussant paper abstract before, so I was not expecting this request until I got to this page.

11:15am-1:15pm

A. Cross-Cultural Encounters in the Early Modern Mediterranean

       Chair: John Watkins, University of Minnesota

Javier Irigoyen-García, University of Illinois, Urbana-Champaign, "Equestrian

Encounters in the Mediterranean: The Iberian Fabrication of the Muslim Gaze"

> The equestrian culture of early modern Spain was greatly inZuenced by the former Islamic period. Such inZuence was acknowledged by equestrian treatises and was even celebrated in festival culture –most notably in the game of canes, an equestrian ballet in which riders most usually dressed in Moorish clothing. While this cultural inZuence has been amply studied by contemporary scholarship, it is still to be explored how early modern authors imagined their own equestrian practices in relation to the equestrian culture of North African Muslims on the other shore of the Mediterranean. This paper analyzes different Castilian and Portuguese sources (namely equestrian treatises, miscellanies, and historical texts) about the celebration of equestrian exercises between Christians and Muslims in the Mediterranean, as well as documents reZecting on the alleged Muslim perspective on festival practices in the Iberian Peninsula. We must apply a certain methodological caution when interpreting these documents, since the Muslim voice is mediated (if not entirely fabricated) by Christian authors. Yet these documents reveal how the dialectics about certain cultural practices relied on the imaginary gaze from the Muslim Other.

John Watkins, University of Minnesota, "Elizabethan Lies and the Making of Southern Europe"

> This paper examines the 1574 Treaty of Bristol between England and Spain in the context of rapidly developing notions of international law. In 1568, the Elizabethan government seized 400,000 florins of Spanish gold on its way to the Netherlands to pay Spanish troops. In the ensuing international crisis, England and Spain imposed mutual trade embargoes that cost port cities like Bristol a considerable portion of their annual income. The Treaty of Bristol normalized relations and restored the lucrative Spanish trade. Unfortunately, both countries soon found ways of essentially breaking the treaty under the cover of third parties. Spain, for example, excused its continued harassment of English merchants on the grounds that it had no legal ability to interfere in actions undertaken by the Spanish Inquisition. Similarly, Elizabeth I continued to channel monies to Dutch rebels and to harbor Dutch refugees sought by Spanish authorities.   This paper examines the almost absurd lengths to which both countries went to maintain the appearance of keeping their word while covertly breaking it. On the English side, a de facto distinction seems to be at work between treaty violations by Spain—condemned as part of a larger Mediterranean tendency toward lying and dissimulation—and treaty violations by the English themselves, constructed as acts of preemptive prudence necessitated by the other parties' habitual untrustworthiness.   As these various contradictions, evasions, and outright lies played out, they pointed to a fundamental ambiguity around the status of the ius gentium, or Law of Nations, in international practices.   Countries felt that it was important enough to pretend that they were observing it, even when they were not.

Spyridoula Mouratidi, University of Ioannina, "Extrajudicial Dispute Resolution in Venetian Corfu in the Eighteenth Century"

> The extrajudicial dispute resolutions demonstrate the significance of the adopted practice, the thorough study of which is expected to lead us to the disclosure of further information

on the social and economic profile of the litigants, the subject of litigation, the means of resolving disputes with the intervention of simple mediators or officially appointed arbitrators. In particular, the latter are particularly interested, inter alias, in the way they are selected, the law-making process on their part, the commitments to implement their decisions. It is believed that the in-depth and systematic study of the notarial acts related to this subject can lead to a study which, on the one hand, will highlight determinant aspects of the economic life of the inhabitants of Corfu in the 18th century, on the other hand, it will reveal, through the examination of a very wide variety of cases of settlement of economic disputes, a whole range of social behaviors that shape the particular characteristics of a population group that moves within a framework defined by the Serenissima Republic of San Marco.

B. The Mediterranean in the Eighteenth and Nineteenth Centuries
     Chair: Thomas Prasch, Washburn University
James Gilroy, University of Denver, "Sin and Repentance in Zola's *Une page d'amour*"
     Helene Mouret Grandjean, the heroine of Zola's novel Une Page d'amour (1878), has inherited the benevolence and intelligence of the middle-class Mouret branch of the Rougon-Macquart dynasty. A young widow of remarkable beauty and grace, she is likened to a classical Greek goddess. She has moral qualities to match her physical perfection. She has devoted her life to the care of her sickly daughter Jeanne, who is about twelve at the beginning of the novel. Poor jeanne is the one in the family who has inherited the ancestral Rougon-Macquart physical and mental disabilities. As the story unfolds, the reader tends to have more compassion for the saintly mother than for the child, who with ther jealous possessiveness increasingly become Helene's tormentor. Because of forces both within and beyond herself that develop gradually in the course of the story, Helene, with the noblest of intentions, backs herself into a brief adulterous relationship with a married man. She is left to spend the rest of her life regretting it. through her subsequent death, jeanne assumes the dual role of sacrificial victim and punishing angel. Although Helene experiences a sincere contrition, her ambiguous redemption promises a future of sorrow and guilt.
Thomas Prasch, Washburn University, ""My Country-women would rather hear…':
Hester Lynch Piozzi's Regendering of the Grand Tour"
     Setting foot in Milan, the first Italian stop in her Observations and Reflections made in the course of a Journey through France, Italy, and Germany (1789), Hester Lynch Piozzi opens with a quick sketch of the Italian, compliments their cooking, and comments on the Italian social order. But she then interrupts her relatively standard account to note: "But my country-women would rather hear a little of our interieur, or as we call it, family management" (1:68-69). And that—both the detail about "family management" and the core assumption that women are a principal core of her readership--while utterly characteristic of Piozzi's travelogue, sets her work apart from the dominant tropes of the mostly-gentleman-penned literature of the Grand Tour.
Paul Ady, Assumption College, "Henry James Visits Axel Munthe on the Isle of Capri,
July 1899"

As Axel Munthe tells his readers in the preface to the first edition of The Story of San Michele, his international bestselling memoir which recounts his love of the isle of Capri and his restoration on Anacapri of a villa once owned by the Emperor Tiberius, it was Henry James who urged him to give the world a book about his island home, what James called the "most beautiful place in the world." It was the summer of 1915; both authors were profoundly disturbed by the appalling events of World War I. Sweden had expressed pro-German tendencies; as a result, James had promised to sponsor the Swedish doctor's application for British citizenship. According to Munthe, James also then told him, "There was nothing like writing a book for a man who wanted to get away from his own misery, nothing like writing a book for a man who could not sleep." This was the last meeting of these old friends, James having died a year later. This paper explores the nature of the relationship between these two quite different personalities, concentrating on James' visit to Munthe's villa in Anacapri in July of 1899.

Olga Solodyankina, Cherepovets State University, "Curative and Commemorative Tours to Italy Made by Representatives of the Russian Nobility in the First Part of the Nineteenth Century"

The purpose of a visit to Italy on part of representatives of the Russian nobility, unlike a Grand Tour that has a distinct educational aspect, characteristic for the Enlightenment, might have been the intention to find themselves in a more favourable natural and climatic zone, from the point of view of their health. However, such a tour did not always turn out to be effective with the view of healing or at least recovery, and the traveller may well die during such a trip.

It is intended to do the following:

• to show where exactly people would go on the Apennine peninsula, for health rehabilitation,

• who exactly would go there (the composition of the accompanying party),

• to what extent the newcomers assimilated to the life of the local society (Italian or a foreign one),

• what they were writing and to whom, during such a journey (whether any travelogue would come out of such travelling),

• where and how the deceased were buried,

• who would arrive to look after the grave afterwards, who was informed and in what words regarding such a trip.

C. Mediterranean Genders and Sexualities II

Chair: Margot Versteeg, University of Kansas

Margot Versteeg, University of Kansas, "A Mediterranean Valkyrie: Leonora in *Entre naranjo*s by Vicente Blasco Ibáñez (1900)"

The fascination with the figure of the prima donna in the collective and literary imaginary of nineteenth-century Spain is related to a dual historical and social reality. In the course of the century, expansion of the opera industry resulted in an increased presence of women on the stage. The female performing artist is a source of both attraction and anxiety. She is a self-sufficient subject and a threatening subversion of the idealized

model of the wife and mother; a potent symbol through which new and sometimes threatening roles for women in society can be negotiated. A series of interconnected discourses on gender and sexuality, nation, consumerism, politics and culture are projected on the bodies of these female performers. Since the paradoxical combination of Eros and artifice converts the female performer into the quintessential manifestation of modernity, she becomes a vehicle through which authors can interrogate and destabilize contemporary ideological values and aesthetic ideas.

Vicente Blasco Ibáñez' novel Entre naranjas (1900) is in many aspects a work about artistic creation. In this paper I explore how Blasco uses the figure of Leonora, celebrated opera singer and female protagonist of the novel, to reflect upon the role and value of the (performance) artist in contemporary society. Leonora has made a career in Milano by singing Wagner's opera's. Disgusted by the difficulties and abuse she has encountered in the Italian city, she returns to the Mediterranean countryside. It is there, "entre naranjos", however, that she gives her best performance of Wagner's work, unleashing in her Spanish lover an emotional experience of the sublime.

Jesus-David Jerez-Gomez, California State University, San Bernardino, "The Warrior Maiden: From the Mediterranean Epic to Miguel de Cervantes' Ana Félix and the Modern Novel"

This paper focuses in the literary representations of one of the most iconic Mediterranean motifs, the warrior maiden, and its journey from the popular folklore to Cervantes' Don Quixote. The character of Ana Félix, a Spanish Morisco girl acting as captain of a Barbary pirate galley, echoes the multicultural Mediterranean folklore and emblematic warrior maidens such as Tawadul, from Arabic literature; the empress knight Marfisa, from the Carolingian epic and the Italian tradition; or the many representations found in the Arabic and North African epic. The warrior maiden motif evidences common features and cultural exchanges between Mediterranean traditions typically perceived as independent from each other. All these female warrior representations share industria, wit and beauty, eloquence and seduction, as strategies for survival. Often represented in military garb, displaying dynamic action and agency, they overcome obstacles and hostile environments, while showcasing the complex and conflictive ambiguous identity representative of the Mediterranean.

Zenab Ataalla, Noi Donne, "Amina Wadud and Adriana Valerio on Women in the Holy Scripture"

In which way the religious Scripture of Christianity and Islam, the Holy Bible and the Koran, has affected the ideas of women in the society since long time ago?

Following this question, I would to like to compare the studies that Amina Wadud, Muslim (she was born in the USA) has made on the Koran through the female eyes and thoughts and Adriana Valerio, Christian (she was born in Italy) has made on The Holy Bible.

Why Eve for example is considered a God rebel? Why for example in the Koran nothing says that women are less than men?

Why starting from The Holy Bible and the Koran, during the history the reality was against the women?

It depends on the male reinterpretations about the Holy Bible and the Koran. Amina Wadud and Adriana Valerio tries to do one more step to re-appropriation of the women of their image in the society where they are living now.

D. Landscapes of the Self: Identity, Memory and Discourse
      Chair: Ana Clara Birrento, University of Évora

Fernando Gomes, University of Évora, "The Otherness in Albert Camus' North-African Identity"

Despite being an unfinished novel, Le Premier Homme (The First Man) is fundamental to the study of the Camusian understanding of the alterity. Connor C. O'Brien states that Camus is "intensely European" (O'Brien, 1970: 103), ignoring a crucial part of his identity: the north-African. In fact, the search for affirmation of identity, an essential theme in Le Premier Homme, is built upon a double feeling of alienation, not only from metropolitan France, but also from the Algerian natives. The identification of the author as "Pied–noir" is constructed around a cultural and religious emptiness – "without memory and without faith" (Camus, 1994: 215) -, and around the ambivalence of his relationship with the native population. This paper aims to demonstrate that in the few pages of the chapter "Obscur à soi-même ("A Mystery to Himself")" - where the title itself implies the illusion of the search for identity – Camus perceives the "other" as a human being constitutive of his own identity, as an integrating part of his "obscure and interlaced roots" (Camus, 1994 : 303). The reading of this narrative confirms the identity of a man torn apart by his political convictions and his feelings towards Algeria. In conclusion, Camus is essentially the fruit of a cultural and historical emptiness distinctive of the French from Algeria, that "bastard race, made of unexpected mixtures" (L'Été 848), a hybrid individual molded by the country where he was born and grew-up, as well as by the presence of the native which he loved and respected as his equal; the native which marked his imagery, his unconscious as a figure of the "other", incomprehensible and frightening, rooted in ancestral fears derived from Orientalist imagery that inhibit the existence of deep relations between communities.

Key-words: Albert Camus, identity, alterity, otherness, hybridity, French-Algerian.

Odete Jubilado, University of Évora, "Paisagens, histórias e gente singular do mediterrâneo: A Provence de Alphonse Daudet e o Algarve de M. Teixeira Gomes"

A nossa comunicação tem como escopo desenvolver uma análise comparatista do mediterrâneo, tomando como exemplo algumas das narrativas breves de Lettres de mon Moulin e de Gente Singular. Conhecedores das paisagens mediterrânicas, da atmosfera e do meio humano, Alphonse Daudet e Manuel Teixeira Gomes escolhem a Provence e o Algarve como cenário das suas histórias. Partilham, assim, com o leitor não só a fruição da paisagem mediterrânica mas também as histórias e as memórias da sua gente.

Palavras-chave: Mediterrâneo, histórias, gente singular, ironia.

Ana Clara Birrento, University of Évora, and Olga Gonçalves, University of Évora, "Cavaco Silva's Political Autobiography Through Lenses of Intimacy"

Framed by a lexicometric analysis and studies of identity and representation, this paper aims at analyzing the narrative strategies used by Cavaco Silva, the former President of the Portuguese Republic, in the two volumes of his Political Autobiography

Despite stating that his text is a political autobiography, Cavaco Silva chooses to represent himself also through the narration of some stories of his life, being well aware of how important it is for his readers to be told another story, a story about the simple details, events and places of his life.

Through lenses of intimacy, the author shows different images of the politician, a rhetoric strategy that enables and supports his wish to contribute significantly to the making of the history of the XX century - as he was, in his own words, a privileged spectator and protagonist of several changes observed in Portugal and in the World.

Keywords: Identity, political autobiography, discourse analysis, self