



# MEDITERRANEAN STUDIES ASSOCIATION

23<sup>rd</sup> Annual Conference  
University of Gibraltar  
May 26 – 29, 2021

## Abstracts

Wednesday, May 26

15:00-17:00 Central European Summer Time  
9:00-11:00 AM Eastern Standard Time

### 1A. The Ancient Mediterranean I

**Chair:** Helen Dixon, East Carolina University

**Helen Dixon, East Carolina University, “Butcher, Baker, Candlestick Maker? Searching for Professions in the Phoenician Mortuary Record”**

Abstract: Attempts at writing social histories of the central coastal Levant in the first millennium BCE (the area typically referred to as “Phoenicia”) have been largely focused on macro-level societal changes in response to political, military, and demographic shifts in the region. This paper explores evidence for specialized titles and professional affiliations in the inscriptions and iconography of the more than 1400 relevant extant burials across modern coastal Syria, Lebanon, and northern Israel, broadening the discussion with selective comparanda from Phoenician diaspora and Punic communities across the Mediterranean landscape. This analysis allows new observations about the intersectional role gender and city-state affiliation might play, as well as a reexamination of stereotypes (ancient and modern) about Phoenicians as being primarily merchants and mariners.

**Emmanuel Nantet, University of Haifa, Haifa Center for Mediterranean History, “Horse-Carriers in Classical Athens”**

Abstract: In Classical Athens, triereis were sometimes reused to convey the cavalry in order to carry out military operations in the Aegean Sea. Horse conveyance on ships was not an easy matter, as it implied complicated issues. Literary sources provide several significant information about the condition of their conveyance. Experimental archaeology also offered some data with the construction of the replica Olympias. The paper will consider the technical parameters of both the ship and the horses, as it was not conducted by previous scholars. It will rely on a comparison with later horse-carriers that were used in the Mediterranean.

**Yosef Zvi (Yossie) Liebersohn, Bar-Ilan University, “Nihil mihi videtur infelicius eo cui nihil umquam eventit avversi: Seneca and the problem of Theodicy”**

Abstract: The problem of theodicy is central to western religion. The phenomenon of the righteous man suffering while the base man flourishes need to be explained. One of the

well-known answers is to consider the sufferings of the righteous man as a positive thing. Those sufferings can be used as a proof of his righteousness or as a model for others. One may even take this approach a step further. The righteous man needs those sufferings in order to become righteous. These sufferings are exercises through which he becomes what he is. Following these lines, one can take the final step and come to the conclusion that the wise man who did not yet suffer is miserable. Thus, if the 'orthodox' problem of theodicy asks why the righteous man suffers, now, with this solution, we should reverse the question and ask why the righteous man has not yet suffered. This solution will be the object of my presentation. I shall call it "the e contrario answer".

My aim in this presentation is (1) to present Seneca, in his *De Providentia*, as the origin of this solution; (2) to discuss the way by which this solution is being made and developed, and (3) to point to a possible theoretical basis standing at the background for this solution.

### **1B. Between Two Worlds in Shakespeare's *The Tempest* I**

**Chair:** Geraldo U. de Sousa, University of Kansas

#### **Geraldo U. de Sousa, University of Kansas, "Shakespeare's *The Tempest* and Its Vanishing Points"**

**Abstract:** Currents through the Strait of Gibraltar cause an exchange of waters between the Mediterranean Sea and the Atlantic Ocean, "overlaid with tidal flows in the Strait itself"; and sailing through the Strait poses numerous challenges because of strong winds and swift, complex currents. Much water evaporates in the hotter summer months, especially in the Eastern Mediterranean, and "in addition, cold, heavy water escapes into the Atlantic Ocean. Water flows out from the Mediterranean through the Strait of Gibraltar below the warmer, less salty, light water flowing in" Lambert, 10). The Mediterranean is always in flux and creates a sense of in-between-ness. As I have argued elsewhere, "Shakespeare thought of the Mediterranean as part of Europe but also a world unto itself, familiar and strange," within and without the borders of Europe. In this paper, I want to explore this sense of being suspended between two worlds—the Atlantic and the Mediterranean, Europe and Africa, East and West. Hercules is said to have planted two pillars, straddling the Strait of Gibraltar, the Rock of Gibraltar, and its counterpart on the Moroccan coast, with a warning to navigators: "Non-Plus Ultra," no land beyond this point, which, of course, Columbus and other explorers later disproved. In *The Tempest*, Prospero speaks of a "strong-based promontory" (5.1.46) on his island, an observation post or site for a future fortress, not unlike the Rock of Gibraltar. Gonzalo, later in the same scene, echoes this association with Gibraltar, referring to "gold and lasting pillars" (5.1.208), a portal and a gateway from one region of life to another. Thus, I submit, Shakespeare, in *The Tempest*, represents, what the theologian Douglas Burton-Christie describes in another context, "the longing for a deep and abiding sense of attachment to place and the desire for freedom of movement and opportunity" (Burton-Christie, "Living Between Two Worlds," 415). Shakespeare represents the passage from what is known to what is unknown, a liminal space, on the one hand, reflecting instability and flux of unmarked, uncharted regions of life and, on the other, a longing for a place with familiar landmarks. In-between Shakespeare explores Prospero's search for the sacred in his life, textually marked by two signposts: Gonzalo's prayer, "the wills above be done" (1.1.65), and Prospero's words in the Epilogue: "And my ending is despair, / Unless I be relieved by prayer" (15-16).

**David M. Bergeron, University of Kansas, “Performances of *The Tempest* in the Jacobean Court (1611, 1613)”**

**Abstract Title:** Richard Dutton writes in the last sentence of his remarkable book, *Shakespeare, Court Dramatist* (2016): “The court is what made Shakespeare Shakespeare” (290). Whatever one thinks of Dutton’s conclusion, at the very least it points to the crucial importance of the court of King James I on Shakespeare’s career. The king, of course, had taken Shakespeare’s acting company under his royal patronage in May 1603, and they were henceforth known as the King’s Men. As such, they regularly performed at court. The earliest recorded performances of *The Tempest* came on 1 November 1611 and February 1613; both at the Jacobean court. (The play may have been performed elsewhere, but these are the only records that we have.) I focus on these two performances at court to assess the resonance of them for the Jacobean court. How did the court perceive the play? What were the surrounding cultural and political circumstances of 1611 and 1613? Therefore, I examine the status of the royal family on these two occasions, outlining the changed circumstances. The issues of royal marriage and potential succession of the crown function as important matters in the play, and they certainly consumed the court’s attention. King James occupied an unusual position when he arrived from Scotland in 1603 because he brought with him a royal family, not seen in England since Henry VIII. Royal marriages in the play will cement relationships between two different kingdoms; such is also the purpose of proposed marriages for the royal children in 1611 and 1613. The death of Prince Henry, Prince of Wales, in November 1612, however, changed everything, guaranteeing that the court in 1613 would perceive *The Tempest* in a different way. Other examples will enhance our understanding of the resonance of these court performances.

**Gaywyn Moore, Missouri Western State University, “Of Boatswains and Bondage: Laboring in *The Tempest*”**

**Abstract:** The myth of The Pillars of Hercules that frame the Straits of Gibraltar come about via one of the labors of Hercules. While the myths of the Pillars creation and purpose vary, the impetus remains the same: labor. Shakespeare's *The Tempest* begins with a practical discussion of labor--the time-sensitive value of skilled labor that inverts the social hierarchy of class and status. The play revolves around labor--labors befitting and unbecoming various characters as they attempt to save a sinking ship, sink a ship by creating a tempest, carry wood, and, more abstractly, fail to advise and fail to govern. Gonzalo's colonial utopian fantasy eradicates both class and labor, yet the population on the island in *The Tempest* is both stratified by class and labor, a direct rebuke of Gonzalo's fanciful society of idle equals. The labor of seafaring frames all other discussions of labor in the play, calling into question its contextual value and status throughout the text, and undermining the uneasy reconciliation of leader and laborer.

### **1C. Nineteenth-Century Literature**

**Chair:** Regina Mezei

**James P. Gilroy, University of Denver, “Zola's *Le Rêve*: A Miracle Play by a Naturalist.”**

**Abstract:** In his novels *The Dream* and *The Joy of Living*, Emile Zola transcends his vaunted scientific theories about the Naturalist novel to pen two saint's lives. Both works are modern versions of a popular medieval genre. In each, a young woman devotes herself from childhood to the love and service of her fellow creatures. Angelique and Pauline, respectively, sacrifice their personal happiness, not always without an inner struggle, for the sake of others. Angelique's

sanctity is placed in a specifically religious context whereas in Pauline's story there is little thought given to the deity. Either way, because of their devotion to God or humanity, both young women attain the power to perform a miracle, to bring about a resurrection from death to life.

**Sara Izzo, University of Bonn, “Géographies littéraires de la Méditerranée dans le roman d’aventures français : *Du Comte de Monte-Cristo* (1844/1846) de Dumas à *Mathias Sandorf* (1885) de Verne” (“Literary geographies of the Mediterranean Sea in French Adventure Novels: From Dumas’ *Comte de Monte-Cristo* [1844/46] to Verne’s *Mathias Sandorf* [1885]”)**

Abstract: The present paper aims to explore the mapping of the Mediterranean Sea in French adventure novels of the 19th century. Our focus will lay on the intertextual reference between Verne’s novel *Mathias Sandorf* and Dumas’ *Comte de Monte-Cristo*, both set in the Mediterranean Sea. With regard to Lotmans conception of the semantization of narrative space we try to outline the interplay between geographic features and imaginary landscape and the way in which this space is mapped by the actions of the respective main characters. The literary geography of the Mediterranean Sea is in both novels characterized by utopic as well as heterotopic islands that can be understood as microcosmic images of the whole Mediterranean Sea.

La présente contribution se propose d’examiner la cartographie de la Méditerranée dans le roman d’aventures français au 19eme siècle. Notre principal point de focalisation sera la référence intertextuelle entre le roman *Mathias Sandorf* de Verne et le *Comte de Monte-Cristo* de Dumas, situés tous les deux dans la Méditerranée. En référence à la conception d’une sémantisation de l’espace narratif selon Lotman nous allons présenter l’interaction entre l’espace géographique et imaginaire et sa cartographie à travers les actions des protagonistes respectifs. La géographie littéraire de la Méditerranée est caractérisée dans les deux romans par des îles utopiques et hétérotopiques qui peuvent être considérés comme des images microcosmiques de la Méditerranée entière.

**Marcella Leopizzi, University of Salento – Lecce, “La Méditerranée dans *L’Italie pittoresque* (1834) et dans *L’Italie d’après nature* (1868): Une mer sans bornes”**

Abstract: Les tableaux descriptifs et les récits de voyage des écrivains de ces deux ouvrages citent très souvent la mer Méditerranée. Ces renvois constituent un fil rouge caractérisé par une manière commune de regarder la mer. Ils offrent une approche de la Méditerranée sans bornes : cette mer apparaît comme un lieu sans frontières spatiales, temporelles et mentales. Les descriptions de la mer Tyrrhénienne, Ionienne et Adriatique présentent des caractéristiques communes; de plus, l’observation de la mer et/ou l’allusion à la mer fournit aux auteurs l’occasion de songer au passé dans une optique historique et mythologique voire réelle et imaginaire. La mer dans ces textes est ainsi à la fois un lieu du paysage entourant la plume de l’auteur et un lieu créé par la plume poétique autrement dit une source créant des paysages mentaux si ce n’est une mer-mère de merveilles.

**Andrew Elfenbein, University of Minnesota, “Byron’s Giaour and the Para-Ambassadorial Gaze”**

Abstract: Lord Byron's verse narrative *The Giaour* (1813) was the first of what would become known as his "Turkish" or "Eastern" Tales. In the nineteenth century, these exceptionally popular poems became one of the most widely known representations of the Mediterranean, especially the relations between Christian and Muslims in Greece. As such, they had a longstanding effect on European understandings of the Mediterranean: as scholars have noted, throughout the century, both Greece and the Ottoman Empire were viewed through Byronic lenses. More recently, many scholars have treated Byron's Turkish Tales as obvious examples of Orientalism, in which representations of regions under Islamic rule are shaped to satisfy European understandings of the "Turk" as savage, uncivilized, and dangerous. Such treatments, however, typically treat Byron's poems solely in terms of plot rather than of narrative. I will argue that Byron's narrative experiments in *The Giaour* disrupt a univocal understanding of the events: he narrates the story as a series of fragments, some by "Western" observers and others by "Eastern" observers. Moreover, even the "Western" observers are Catholic Venetians, a group almost as suspect in English eyes as Islamic Turks. The result is a poem that does not fit as squarely within traditional Orientalism frames as scholars have claimed.

### **1D. The Divine and the Profane: Language and Literary Strategies**

**Chair:** Katarina Petrovičová, Masaryk University

#### **Katarina Petrovičová, Masaryk University, "Aspects of Apotheosis as a Literary Device"**

Abstract: The paper will discuss the origins and manifestations of transferring the divine and heroic attributes and characteristics onto mortals that culminated in the description of Roman emperors. The paper will focus on both the poetic and philosophical texts in order to show how politics interacts with literature.

The abstract will be adjusted and sent again in the next days to your address. We are sorry about the inconvenience.

#### **Danuša Čížmíková, Masaryk University, "The Representations of the Divine in the Works of Lebanese Women Writers"**

Abstract: The paper will look at the works of Lebanese female writers to discuss how the preoccupation with the divine continues to infuse and inspire modern works.

The abstract will be adjusted and sent again in the next days to your address. We are sorry about the inconvenience.

#### **Giorgio Cadorini, Masaryk University, "Representations of the Divine in the Friulian Literary Tradition"**

Abstract: The paper will introduce the Christian representations of the divine in the Friulian storytelling tradition and their impact on building the national identity.

### **1E. History of the Western Mediterranean Studies Group (GEHMO): Society, Power and Culture in the Early Modern Age**

**Chair:** Diego Sola, University of Barcelona

#### **Jaume Dantí, University of Barcelona, "Connected Over Time: Catalan Trade in the Mediterranean in the Second Half of the Seventeenth Century"**

Abstract: Catalan commercial relations in the western Mediterranean, as a natural space for exchanges of production and demand, were maintained even during the crisis period of the mid-seventeenth century with the corresponding economic and political limitations. Starting in 1660, a recovery period was founded based on the interrelation between productive, rural and urban sectors, and commercial sectors, favored by an important articulation of the territory. Beyond the

well-known agricultural specialization, increasing the production of nuts and wine for the preparation of spirits and their commercialization in the Atlantic route, as well as the creation of companies with a presence in Seville, there is also a growing commercial import and export activity and more specifically Mediterranean with ports of the peninsular coast, of Mallorca, France, Genoa, Sicily or Sardinia. Members of the Catalan mercantile bourgeoisie, together with French and Genoese merchants, carried out this recovery.

**Agustí Alcoberro, University of Barcelona, “Catalan Presence in Gibraltar During the War of the Spanish Succession (1702-1714)”**

Abstract: The allied fleet that conquered Gibraltar in August 1704 had previously disembarked in Barcelona, where it had been leading a failed siege. Some tens of Catalans, first-time volunteers or shipped at that time, took part in the conquest of Gibraltar and defended it during the later Bourbon siege. The allied settlement became the seat of refugees, couriers and smugglers. With the consolidation of the Barcelona Court of Charles III of Habsburg, from 1705 on, Gibraltar played a key role in the trade between Barcelona and the Atlantic ports of the coalition, significantly Lisbon, London and Amsterdam. In 1709 was founded in Barcelona the New Company of Gibraltar, a joint-stock company, which also intended to open trade with America.

**Diego Sola, University of Barcelona, “From Rome to the Oceans: Martín Ignacio de Loyola (1550-1606) and His Contribution to Early Modern Travel Literature”**

Abstract: This paper analyzes the historical and literary contribution of the Franciscan Martín Ignacio de Loyola (Éibar, 1550 - Buenos Aires, 1606), a missionary in the Far East, who worked and lived in Europe, America and Asia. Thanks to his missionary career, this religious, nephew-grandson of Saint Ignatius of Loyola, developed a well-known degree of knowledge about the so-called “New Worlds” when he published his experiences and travels in Rome in 1585. Martín Ignacio wrote the “Itinerario del Nuevo Mundo” and he offered the account to the Augustinian Juan González de Mendoza to publish the text in his famous and widely translated book “History of the Great Kingdom of China”. By analyzing his work as well as his other accounts, we will reconstruct the vision of this friar about a world in the process of greater connectivity and the cultural and literary role of Rome as “caput mundi” too.

**17:00-17:30 Central European Standard Time**

**11:00-11:30 AM Eastern Standard Time**

**Coffee Break (on your own)**

**17:30-19:30 Central European Standard Time**

**11:30 AM-1:30 PM Eastern Standard Time**

**2A. The Ancient Mediterranean II**

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

**Susan O. Shapiro, Utah State University, “Xenophon in the Twenty-First Century”**

Abstract: Xenophon was an Athenian writer who lived in the late 5th and early 4th centuries BC. His fourteen works encompass a wide range of genres, including history, philosophy, biography, politics and personal essays. And, as a soldier, an adventurer, and a student of Socrates, Xenophon participated in (and wrote about) the most important political, military, and intellectual developments of his time.

Xenophon's works were read avidly throughout antiquity and the Middle Ages, and he continued to be popular until the 19th century, when his reputation suffered a steep decline. Since the early 2000's, however, Xenophon's life and works have received renewed attention.

After a brief survey of Xenophon's life and writings, this paper will discuss the reasons behind Xenophon's decline in popularity in the 19th and 20th centuries, and the reasons for his recent popularity. Finally, it will examine a passage from Xenophon's *Anabasis* (3.1.5-8) that illustrates the importance that Xenophon has for us today.

**Vaios Vaiopoulos, Ionian University, “‘Beware of Greeks’: Contradiction and Convergence in Virgil’s *Aeneid*”**

Abstract: This paper briefly discusses the use of the Roman past, either mythological or proto-historical, in the Augustan era, focusing on Aeneas’s voyage in the Mediterranean and its political geography. The *Aeneid*, seen as an attempt to explain the Roman imperium, leads us to the pre-Roman period. The main figure, Aeneas, reaches the Italian coast, only after crossing a geographical area that had already constituted a *mare clausum* in the days of Octavian and Virgil. I shall attempt a short reading of the *Aeneid* as a text presenting the Virgilian/Augustan view about ‘Romanitas’, focusing on the Vergilian attitude towards the Greeks.

**Seth Jeppesen, Brigham Young University, “Wealth and Social Status in Plautus’s *Trinummus*”**

Abstract: The playwrighting career of T. Maccius Plautus in the late 3rd and early 2nd centuries B.C.E. was concomitant with Rome’s victory over Hannibal and its subsequent expansion into the Mediterranean, with increased power and influence in Spain, Africa, and the Greek East. The stress on the citizen army during these years led to precarious transitions in wealth and social status in the capital, changes that can be seen in the comedies of Plautus. Although his play *Trinummus* is set in Greece, issues of wealth and status undergird the plot that are specific to the Roman context of performance, such as the influx of wealth from foreign campaigns, the cultural and legal attempts to regulate its display, the relatively recent rise of the Plebeian nobility, and the vicissitudes of class and wealth that left some aristocratic families destitute while allowing others to rise to power. In the play, these issues are expressed in the profligate behavior of the young man Lesbonicus, the need to keep the family’s treasure hidden, and the debate about whether Lesbonicus’ sister should marry without a dowry. Wealth and inversion are even apparent themes in the title of the play, which Plautus changed from Philemon’s Greek original *Thensaurus* (The Treasure) to *Trinummus* (Three Coins/A Working Man’s Wage). In the discussions about the dowry, Lesbonicus’ primary objections are not for the well-being of his sister in such a match, but rather that the marriage would underscore a difference in wealth (*ops*) and class (*factio*) between the families. There is no indication that the family lineage of Lesbonicus is problematic, but the issue is that Lesbonicus’ recent loss of wealth has made the families incompatible. Lesbonicus has already sold the family house in the city and, in the scenes with Philto and Lysiteles, he attempts to give them the family farm as a dowry for his sister. These two refuses, because the loss of the land would leave Lesbonicus destitute, with nothing with which he could improve his economic situation (lines 652-4). The loss of wealth and land referred to in the play, and the concomitant loss of status, was an issue that faced many Romans in the wake of Hannibal’s invasion of Italy and contributed to the growth of the urban poor within the city. This process only continued in the decades following Plautus’ death as the eastward expansion of Roman hegemony continued to put steady pressure on the farmers in the Roman citizen army. In *Trinummus*, we see acted out on stage a comic version of the way an aristocratic or middle-class family might lose their livelihood, though in the play benevolent friends, a hidden treasure, and the unexpected return of a wealthy

father prevent the impending disaster. In real Roman life, the vicissitudes of wealth and class did not have such ready solutions. When considered in its Roman context, Trinummus depicts an embryonic and comic form of the economic issues that would lead a few decades later to the violent suppression of the Gracchi and ultimately fuel the crises of the late Republic.

## **2B. Spain and Gibraltar in the Medieval and Early Modern Period**

**Chair:** Adriano Duque, Villanova University

### **Kelly Thor, Washburn University, “Beyond Mere *Locus Sanctus*: Powerful Earth Magic at the Iberian Monastery of San Millán de la Cogolla, Suso”**

**Abstract:** Thaumaturgical wonders, and stunning landscapes provide an arresting backdrop for the foundation of San Millán de la Cogolla, Suso (La Rioja). Although scholars have noted that the medieval cave-church was probably long-considered a holy place, or *locus sanctus*, this designation does not go far enough for this and many sites throughout Christendom. It is well known that pre-Christian devotion to natural elements such as rocks, springs, trees, etc. prompted some to build churches within these sanctuaries in order to usurp their supernatural power. What is overlooked, however, is the material and topographical evidence pointing to Christian leaders actively promoting select magical beliefs and practices throughout the Middle Ages. At San Millán, anchorites reinforced their site-specific narrative of healing magic through visual campaigns, successfully attracting pilgrims and regional influence. Indeed, it would require numerous tactics for royal and ecclesiastical authorities to eventually divert pilgrims and resources away from the rocky sanctuary.

### **Adriano Duque, Villanova University, “Founding Cities, Sinking Bridges in Medieval al-Andalus”**

**Abstract:** An episode from the *Primera Crónica General* (1246 A.D.), tells of the existence of the mythical King Isbān, ruler of Cádiz, who was preoccupied with his daughter’s imminent marriage. After making a public announcement, the King’s daughter was approached by three princes: one from Greece, one from the mythical island of Escancia (Scandza) and a third one from Africa. The daughter then presented the father with three missions that the suitors would need to complete: to build a wall, to build a road and to build a bridge to channel water from a Meghrebian well. After some hesitation, the princess decided to marry the suitor of Escandza, the natural abode of the Gothic Kings. The story of the maiden’s bridge was transmitted by the author of the *Kitāb al-istibṣār*, *al-Mas‘ūdī* and *Ibn Khallikān*. In analyzing its Arabic, Roman and Greek variants, my paper draws heavily from a paper by René Van Compernelle (“*Femmes indigènes et colonisateurs*”) where he analyzes the role of women in Greek colonization stories and a second one by Paul Brewster (“*The Foundation Sacrifice Motif in Legend, Folksong, Game, and Dance*”) where he analyzes the sacred undertones of similar European bridge-building stories. Judged from these two perspectives, the woman’s marriage to a foreign man calls attention to the creation of a new order inside the Iberian Peninsula, allowing for a distinction between the conquest and the social organization of the territory.

Drawing on this distinction between conquest and colonialism, my paper analyzes how the different elements of the story connect with Islamic eschatological tradition. My paper then centers on three aspects: 1) the engineering of the bridge and its role in the industrialization of the new territory; 2) the connection between Cádiz the Fountain of Life which Medieval writers situated in the outskirts of Ceuta and 3) the decision of the Maiden to marry a Goth in detriment of the African and the Greek, signaling pre-Islamic Spain’s special relation to different conquerors.

As it exposes the account of the maiden's marriage, my paper argues that the story of the bridge provides relevant clues to a process of structural remembrance whereas local populations see fit to maintain certain structural elements that were deemed relevant for their own existence. As they transition from a conquest to a colonial pattern of social integration, the characters of the bridge story recognize the different stages of a process initiated by an effective occupation and subsequent transformation of the land.

**Caroline Jewers, University of Kansas, "Who was the Fada de Gibel? And Was She from Gibraltar?"**

**Abstract:** The Roman de Jaufre is one of only two extant Occitan romances dealing with the Arthurian court: written in verse in the first half of the thirteenth century, and enjoying some posterity thereafter, it is a swashbuckling tale of chivalric adventure that follows the hero from Arthur's court through a series of trials, travels, and combats until he weds the beautiful Brunissen, and comes to rule her lands and the palace of Montbrun. The set-piece scene of the finale involves Jaufre being pushed down a well by two maidens, who conscript him to fight for their lady against a fearsome and uncourtly adversary, Fellon d'Albarua. Their mistress bears the unusual name of the fada de Gibel (the fairy of Gibel, l. 10654), who rules the castle of Guibaldar (or elsewhere Guibaldac). Editors of the text have accounted for the name in a variety of ways : they note a similarity to Gibraltar, but see primarily the root word of djebel (Arabic for « mountain ») as referring to something much more generic, or even a fanciful use of a loan word meant to designate a place in Brittany. In any case, they see it as having filtered through from French chansons de geste – and there has been little further speculation regarding the identity of this enchantress or the location of her exotic castle. Exploring history, etymology, and the clues planted in the text, this paper explores the possibility that Guibaldar is, in fact, Gibraltar – and looks at the important association of Jaufre with the courts of Aragon during the Reconquest, and argues that the allusion is original, important and resonant.

**Key words:** medieval romance, Gibraltar, etymology, history

**Vicente Puchades Ferrer, University of Malaga, "La narratividad de un proceso inquisitorial: El primer Auto de fe contra Paula de Eguiluzm Cartagena de Indias, 1623-1626." ("The narrativity of an inquisitorial process. The Trial of faith against Paula de Eguiluz, Cartagena de Indias, 1623-1626")**

**Abstract:** A principios del siglo XVII se establece en la ciudad de Cartagena de Indias el tribunal de la Inquisición. Su principal función era el "control social" y la persecución de las heterodoxias, con prioridad de las herejías y la brujería.

En 1624 se abre el proceso de Auto de fe contra Paula de Eguiluz, una esclava negra propiedad del Alcaide Mayor de la Minas del Cobre en Santiago de Cuba, acusada de bruja. El texto recoge todo el procedimiento legal establecido y las declaraciones de los testigos reflejan las condiciones de vida de la acusada y del mundo que la rodea. El documento que plasma lo sucedido en sede inquisitorial tiene una estrategia narrativa y transmite una información detallada sobre realidades de su tiempo que incluye, además, imaginarios personales y colectivos en dos planos, el del estamento dominante y el de los dominados, principalmente esclavos africanos e indígenas.

**Palabras Clave:** Teoría literaria, narratividad, género, Auto de fe, brujería.

At the beginning of the 17th century the tribunal of the Inquisition is established in the city of Cartagena de Indias. Its main function was "social control" and the persecution of heterodoxy, with priority of heresies and witchcraft.

In 1624 the process of Trial of faith against Paula de Eguiluz accused of witchcraft was opened, she is a black slave owned by the Mayor of the Copper Mines in Santiago de Cuba. The text includes all the established legal procedure and the witness's statements reflect the living conditions of the accused and the world around her. The document that captures what happened at the inquisitorial headquarters has a textual strategy and transmits detailed information about the realities of its time that also includes personal and collective imaginary in two planes, that of the dominant estate and that of the dominated, mainly indigenous and African slaves.

Key Words: Literary theory, narrativity, gender, Trial of faith, witchcraft.

## **2C. Between Two Worlds in Shakespeare's *The Tempest* II**

**Chair:** Geraldo U. de Sousa, University of Kansas

### **John Watkins, University of Minnesota, "Miranda's Betrothal: Marriage Diplomacy on an Island Somewhere between Naples, Tunis, and Peru"**

Abstract: Scholars have often noted the confused geography of Prospero's island. Although presumably situated somewhere between Naples and Tunis, the island owes as much to voyagers' accounts of the "still-vex'd Bermoothes" as it does to any Mediterranean source. This paper examines *The Tempest* as a response to yet another set of geographical coordinates, the world configured by centuries of interdynastic marriages that wove the nobility of Europe into a vast, often dysfunctional, family. The backstory of Antonio's treachery against his brother Prospero engages the history of some of Europe's most fractious marital alliances, those linking the Milanese Sforzas to the Aragonese kings of Naples. Ferdinand's courtship of Miranda offers a fantasy alternative to those marriages, but one that drains interdynastic marriage of its diplomatic function. At the same time, the story of Caliban's attempted rape of Miranda engages an emerging debate in sixteenth-century diplomatic theory: the question of whether traditional diplomatic strategies such as arranged marriages might work in a transoceanic context with the indigenous peoples of the Americas.

### **Jennifer Ballantine Perera, University of Gibraltar, "Reclaiming Shakespeare's *The Tempest* for a Colonial Mediterranean of the Twentieth Century with Focus on Gibraltar"**

Abstract: Inspired by the decolonisation movements of the 1960s and 1970s in Africa, the Caribbean and Latin America, *The Tempest* has served as a platform for postcolonial readings of Shakespeare. These veer away from more traditional readings of the play in their questioning of Prospero's ownership over the island and a rethinking of Caliban's role as a colonial servant. From the 1960s onwards we see engagements with *The Tempest* by authors such as Aimé Césaire, with his book *Une Tempête* (1969), reworking the original play from a Martinique colonial experience. The Cuban Roberto Fernández Retamar, went one step further with his appropriation Caliban as a revolutionary symbol of the Cuban people in this essay *Caliban* (1971). In contrast to this we see the Uruguayan author José Enrique Rodó, juxtaposition of Ariel and Caliban in his essay *Ariel* (1900), in the debate over the merits of elevating Latin American cultural norms as espoused by Ariel against Caliban's embracing of Western utilitarian values. Interestingly, Rodó places great emphasis on Ariel as the locus for a Latin American cultural identity, a view challenged by Fernández Retamar, yet *The Tempest* has invariably become the

locus for a discussion on cultural colonialism, a lack of agency and attempts to discursively re-appropriate a voice, be it a literary or revolutionary one.

These contestatory discursive moves have clearly taken *The Tempest* into an area of post-colonial criticism that aims at addressing the complicated transactions between European and African and Caribbean cultures (Jyotsna Singh 2003). I would add that the binary suggested by the European on the one hand and colonies located at some distance from the metropolis on the other, has also served to sublimate the colonial to some place 'other' than the Mediterranean, displacing in the process the mythical island Caliban's mother Sycorax first landed on after being exiled from Algiers. This aim of this paper therefore is to re-center *The Tempest*, bringing it home to Europe and the Mediterranean, where a colonial mission continued to prevail throughout the 20th century, with vestiges remaining in the 21st. As such, questions are raised when it comes to understandings of colonialisms closer to home, in the West; one such question would be whether or not *The Tempest* is relevant in the Mediterranean, given its euro-centricity and where Caliban and Prospero may indeed have different points of signification. And indeed, if relevant, why has *The Tempest* not been picked up in a similar colonial or post-colonial manner by colonial territories in the Mediterranean given the geographical affinity. This paper may appear somewhat experimental in its scope, but neither is it my intention to recolonize the Mediterranean with post-colonial criticism that speaks of a Latin American or Caribbean experience. I am instead interested in testing the terms underpinning the power relationships in the play against a 20th century colonial Gibraltar by way of understanding a relatively recent colonial experience as it is played out in the Mediterranean. Conclusions may well raise more questions than can be answered but we may in the process offer a new reading of *The Tempest*.

**Richard Raspa, Wayne State University, "Memory and Narrative in Shakespeare's *The Tempest*"**

Abstract: The pain of loss marks the characters of *The Tempest*-- loss of power, home, family, friends, even plans and dreams. The question of the central character Prospero to his daughter Miranda: "Can you Remember..." evokes her story of the past; it is the question that haunts older characters who have lived through many losses. Memory provokes narratives as they struggle to survive and make meaning on Prospero's destabilizing, enchanted island. In his final tragic-comedy, Shakespeare achieves a luminous synthesis of loss and hope, tragedy, and comedy.

## **2D. Nineteenth- and Twentieth Century Greece**

**Chair:** Andrew Elfenbein, University of Minnesota

**Yitzchak Kerem, The Hebrew University of Jerusalem, "Upward Social Mobility of Salonikan Jews in the Second Part of the Nineteenth Century under Ottoman Rule and Their Economic Decline in the Greek Interwar Period"**

Abstract: "Upward Social Mobility of Salonikan Jews in the Second Part of the 19th Century under Ottoman Rule and Their Economic Decline in the Greek Interwar Period"

With the advent of Western European education in Salonika beginning in the 1860s and the establishment of the foreign schools; i.e the Italian government schools, the French Jewish Alliance Israelite Universelle, Lycee Francaise, Anglican Protestant missionary schools, and the German Jewish Hilsverein, a new educated Jewish middle class emerged. This led to a new Jewish commercial class representing European companies locally and regionally, significant Jewish industrialization, advancement in shipping and navigation, Jewish led urban development

in gaslighting, the tram, regional train transportation, banking, and wholesale activity in grain and agricultural produce.

The large fire of 1890 was a setback to Jewish and general life in the city, but by the early 20th century in Jewish autonomy under Ottoman sovereignty, the socio-economic position of the large Salonikan Jewish community numbering 70,000-80,000 reached its zenith until Greek rule in late 1912.

The petit-bourgeois Jewish historiography of Salonika portrays a large poor sector, the middle class, and a small wealthy group of families. In reality some 6,000 Jewish Socialist tobacco workers, mostly poor, on the fringe of the Jewish community, comprised a fourth of the local Jewish community. They were a large active political group in the Young Turk movement and revolution, internationally, a threat politically under Greek rule, and part of active labor strikes and riots in 1934-6. They were secular, but culturally Sephardic and spoke and were literate in Judeo-Spanish.

During the Greek period from 1912 until 1941 with the German Nazi occupation and the annihilation of 54,000 of 56,000 registered Jews in the Holocaust, the Jews faced continuing mounting economic domination by the Greek-Orthodox minority and the hostile Asia-Minor refugee majority from 1922 onward and well into the 1930s. With Greek rule, the Jews lost control of the port and maritime activities, as well as losing their domination in banking. They continued to have commercial affluence but lost their control over most local industries. According to the economic historian Orly Meron, the Jews maintained commercial stability through informal internal Jewish finance and more cardinal financing by Jewish Salonikan banking which reestablished itself in Paris by the 1920s.

Other major setbacks for Salonikan Jewry were the largescale 1917 fire, destroying half of the city and leaving 55,000 Jews homeless. Republican Prime Minister Venizelos swindled the Jewish community in deceiving them in indemnification for most of their communal, commercial, and personal property. The Jewish community established mass barrack neighborhoods in the west of the city in the Baron Hirsh, Vardar, and Aya Paraskevi neighborhoods, in the east of the center in the large Kalamaria, 151, and 6 neighborhoods, and the Campbell neighborhood for port workers and fisherman to the East of the city. Local Jewish philanthropy compensated in welfare, healthcare, and education.

The 1922 population transfer between Greece and Turkey brought from Asia Minor 100,000 hostile Greek Orthodox to the city who sought to undercut the Jewish majority and economic dominance of the city. They had a vehement anti-Semitic theological fanaticism and in general had instigated over fifty blood libels against the Jews in the latter half of the 19th century. After 1922 the Asia Minor refugees became the majority of the city, dominated the city politically and promulgated local and national legislation against the Jews banning labor on Sunday and forcing the Jews to work on the sabbath or lose a day's work. This prompted the beginning of migration to Eretz-Israel. The refugees and their student nationalist movement the EEE, affiliated with Venizelos, exacerbated the Jews in the local Greek press and led to the 1931 riots that burned down the Jewish Campbell riots. In addition to the 1929 global economic collapse and ensuing depression of the 1930s, some 15,000 Salonikan Jews migrated to France to Paris, Lyons, and Marseilles, and another 15,000-18,000 Salonikan Jews moved primarily to Tel Aviv, but also to Haifa where they Judaized the port, and settled in some agricultural settlements like Moshav Tzur Moshe. This mass exodus weakened the Jewish community numerically and also created a local Jewish communal leadership void. By 1936, the extreme nationalist Metaxas dictatorship created further economic stagnation.

**Vangelis Karamanolakis, University of Athens, “The University as a Punisher: Control Mechanisms and Discipline Practices: The Disciplinary Board of the University of Athens (1911-1974)”**

Abstract: The paper investigates the control mechanisms and practices of youth discipline in the 20th century, through the example of the archives of the University of Athens Disciplinary Board (1911-1974). Starting with the establishment of the Foundation's first Final Operating Regulation in 1911 and the creation of the Disciplinary Board, the research extends to 1974, the fall of dictatorship and the transition to democracy. The proposal starts with the assumption that control mechanisms and discipline practices do not remain constant over time, that they change according to the spatial and temporal framework and the needs they serve each time. The basic working hypothesis is that their functioning and application within an educational institution are directly related to the behavioral patterns and values that the institution cultivated during its historical journey, as well as to the complex and increasingly changing landscape of the Greek 20th century. At the same time, a comparative confrontation will be attempted with similar examples investigating the correlation between the disciplinary policy of the University of Athens and European universities.

**Constantina Georgiadi, Institute for Mediterranean Studies-Foundation for Research and Technology, “Father, Son, Husband and Lover: Representations of Masculinity in the Plays of Gregorios Xenopoulos”**

Abstract: The aim of this paper is to examine the images of male characters in the plays of Gregorios Xenopoulos, a 20th century prolific playwright. Xenopoulos's plays are famous for their female portraits and their contribution to the star phenomenon of the first half of the 20th century. The male characters of his plays though, are under-researched and rarely mentioned in the research studies of his plays, except for particular heroes, esp. of father figures in a patriarchic context. The presentation aims to focus on male portraits as they emerge through their interrelations with female characters in four plays of Xenopoulos's and to examine the playwright's particular stereotypes of his own gender.

**2E. The Sister Arts I**

Chair: Daniel Guernsey, Florida International University

**Lena Mirošević, University of Zadar, and Dubravka Mlinarić, University of Zagreb, “The Role of Decorative Elements on the Early Modern Nautical Charts: The case of the Adriatic Sea”**

Abstract: The paper aims to explore the role of the early modern cartographic decorative and imagological elements, used for practical navigation (e.g., orientation), as well as carriers of ideological/political/cultural or any other symbolic message. The artistic features of the cartographic content on charts of various provenance (Venetian on one hand and Ottoman on the other) of the Adriatic Sea, primarily compass roses or graphical element of sailing-boats, saints, animals or (terrestrial) landscape markers were correlated in order to reveal the diversity of messages they communicate. However, a short overview of the subject indicates a confronting narrative of the two distinct state cartographies on the Adriatic in the time of the Sultan Suleiman el Kanuni, the Ottoman of Piri Reis and the Venetian one of the Italian famous isolario-makers. Also, the research provides insights into the elements of collaborative and shared mapmaking practices.

Key words: Sea charts, the Adriatic Sea, Early Modern Symbols, Imagology

**Agata Kubala, University of Wrocław Institute of Art History, “Philhellenes in Greece: The Case of a Wrocław Architect Eduard Schaubert”**

Abstract: Among the collections of artefacts owned by German collectors and transferred to Polish museums after the Second World War, the set of objects created by Wrocław-based architect and antiquities collector Eduard Schaubert clearly stands out. The collection was created over the period of twenty years (1830 – 1850) that he spent in Greece. The collector himself, although he was part of the history of Greek archeology, has until recently been known only to a few scholars. Publications devoted to Schaubert over the last several years are only a very cursory discussion of his various activities undertaken during his stay in the "land of the Hellenes", without showing them against the broader political and socio-cultural situation of Greece in the first decades after regaining independence. The only justification for such an omission may be the fact that textual sources regarding the "Greek period" in Schaubert's life are very scarce. Therefore, we can only use indirect references found in the letters and books written by his friends. The aim of my speech is therefore to analyze the actions taken by Schaubert during his twenty years of stay in Greece, which had a decisive impact on his not only professional but also private choices. Schaubert's behavior demonstrated his full involvement in the conservation and appropriate documenting of the remaining antique material culture heritage, which allows us to assume that he shared the ideals of philhellenism, a peculiar phenomenon spreading across Europe with new momentum and in a new form at the beginning of the 19th century which undoubtedly fueled political and cultural transformations at the brink of the newly emerging modernity resulting, among others, in the emergence of an independent Greek state and the influx of Western European lovers of ancient Greece. The image of Schaubert that will emerge as a result of the analysis will be compared with the actions of other West European philhellenes arriving in the first half of the nineteenth century in crowds to the "land of the Hellenes".

**Alexandra Mascolo-David, Central Michigan University, “An Overview and Brief Analysis of Portuguese Composer António de Lima Fragoso's Piano Works”**

Abstract: In 1918, Portugal lost one of its most promising young musicians, the pianist and composer António de Lima Fragoso, at the age of 21. Fragoso was born in 1897 in the small village of Pociça, in the North of Portugal. The premature death of António Fragoso erased the hope within the Portuguese musical community of seeing one of their own elevated alongside the major composers of the time. Nevertheless, Fragoso still left behind enough works to attest to his musical talent. Over the period of only four years, he composed one orchestral piece, one trio for violin, cello, and piano, several works for piano and violin, a few choral texts, ten songs for voice and piano, and about thirty pieces for solo piano.

Fragoso was a very sensitive young man, who had a tremendous passion for music. In the last years of his life, this passion manifested itself primarily in a quest to learn all that was news throughout Europe in the field of musical composition. He developed a keen interest in the work of Claude Debussy (1862-1918), Maurice Ravel (1875-1937) and Gabriel Fauré (1845-1924). The music of these composers therefore influenced Fragoso's writing, whose style combines a romantic vein with pronounced French Impressionistic traits. His writing, characterized by great poetic sensibility, presented a harmonic language quite daring for the time, laced with sharply chromatic and dense sequences of modulations.

The most significant works for piano include: 7 Preludes, the Sonata in E minor, the Petite suite (Little Suite), Três peças do século XVIII (Three Pieces from the 18th Century), the Nocturnes in B-flat minor and D-flat major, the Pensées extatiques (Ecstatic Thoughts), the Dança popular

(Popular Dance), and the *Canção e dança portuguesas* (Portuguese Song and Dance). In most of the piano works Fragoso demonstrates his talent and ability in manipulating a versatile and rich musical vocabulary. For the most part, however, Fragoso's musical language and handling of structure are not as accomplished as they would be in a more experienced composer. Overall, his work shows a continuous search for a unique and personal musical style.

The proposed paper will present an overview and brief analysis of António de Lima Fragoso's piano works.

**Thursday, May 27**

**15:00-17:00 Central European Summer Time**

**9:00-11:00 AM Eastern Standard Time**

### **3A. Replication in/of the Ancient Mediterranean**

**Chair:** Leticia R. Rodriguez, Florida State University

#### **Leticia R. Rodriguez, Florida State University, “‘Repatriating’ and Replicating Ancient Identity in Northern Cyprus”**

**Abstract:** In June 2017, a new open-air museum was inaugurated in the village of Akdeniz on the northern shores of Cyprus. Supported with EU funding, the permanent exhibition commemorates the ancient terracotta sculptures unearthed nearby at the sanctuary site of Agia Eirini between 1927-1931. Notably, none of the over 2,000 original clay figurines—dated ca. 800-475 BCE and today divided between the Cyprus Museum in Nicosia and the Medelhavsmuseet in Stockholm—were on site for the event; rather, the opening celebrated the installation of a collection comprised entirely of replicas. These reproductions constitute the first phase in a series of ambitious new cultural heritage initiatives in the North, with goals ranging from heritage education to the hopeful repatriation of the terracottas to their ‘land of origin’. Through examination of these initiatives, I consider how the production of replicas reproduce specific historical notions of territorial identity.

#### **Alexandra Sofroniew, University of California, Davis, “A Pair of Replicas in Every Roman Home: The spread of the Iconography of the Lares”**

**Abstract:** How did iconography replicate and become fixed in the ancient Mediterranean world? This paper will explore that question through bronze statuettes representing the Lares, Roman household gods, which have remarkably standardized iconography. Moreover, as the Lares are mirror-image twins – each statuette holds an attribute, usually the rhyton and situla, in opposite hands – the replication occurs in pairs.

For other statuette types that made up the typical selection displayed in household shrines (e.g. Mercury, Venus), scholars assume that miniaturization of famed large-scale statues explains the universality of the representations. But how was the canonical form for the Lares established and spread? Through comparison with similar groups of small-scale objects, such as terracotta standing draped female figurines or bronze Hercules statuettes –which, despite demonstrating a variety of artistic ‘signatures’, are consistent in pose, dress and attributes – I will consider networks of craftsman and consumer in the replication process of the Lares.

#### **Rebecca Levitan, University of California, Berkeley, “Mutability in Roman Copies of Greek Sculpture: The case of the So-Called Pasquino Group”**

**Abstract:** The composition of the Pasquino Group, a lost Hellenistic bronze, depicts the recovery of a fallen warrior and derives from Homeric Epic. Although the original no longer survives, the

composition was preserved because the statue was widely copied in the Roman period and dispersed across the Mediterranean. Fourteen copies in marble found in Italy, Greece, Turkey, and Jordan inform us about the lost original. In this paper, I examine why the Hellenistic motif of the recovery of the fallen soldier appealed to later audiences. In doing so, I argue that the monument's inherent compositional mutability allowed the statue to serve as an effective catalyst for dialogue in both popular and elite Roman contexts, ranging from the very center of imperial Rome to provincial hubs. An examination of the metamorphosis of the Pasquino statue type provides insights into Roman reception and the changing priorities of viewers of ancient monuments.

### **3B. Teaching the Mediterranean: A Panel Discussion**

**Chairs:** Susan Rosenstreich, Dowling College, and Geraldo Sousa, University of Kansas  
**Ann Zimo, University of New Hampshire, "Diversifying the Humanities Curriculum Through the Mediterranean"**

**Abstract:** I will discuss my experience in moving our interdisciplinary humanities course away from a traditional, white European focus through a Mediterranean lens. I will also discuss my experience using Reacting to the Past game pedagogy to help generate a more active and enthusiastic classroom experience in which students can relate more directly to the peoples and situations we study.

**Darryl Phillips, Connecticut College, "Towards Teaching the Ancient Mediterranean"**

**Abstract:** Among Classicists, teaching Greco-Roman antiquity was long thought to be the equivalent of teaching Mediterranean antiquity. In recent decades, this narrow view has (rightly) been challenged as new approaches and a new appreciation of other cultures re-position the study of ancient Greece and Rome. In this panel talk, I will share my own experiences as a teacher of Classics who is moving towards a broader view of the ancient Mediterranean. I will explore approaches that I have used to expand my teaching of Classics into larger Mediterranean contexts. I will also consider structural problems that hinder a wider approach to the ancient Mediterranean and explore possible ways around them.

**Jesus David Jerez-Gomez, California State University at San Bernardino, "Teaching the Mediterranean for a Humanities under Siege: Challenges and Adaptability"**

**Abstract:** My presentation will focus on developing materials for a course on Mediterranean Identity with an enrollment of 130 students.

### **3C. Politics and Commerce in the Early Modern Period**

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

**Giuseppe Campagna, University of Messina, "The Political Intelligence of Ettore Pignatelli Through a Document from the Ducal Medinaceli Archive"**

**Abstract:** The judgment of Tommaso Fazello, weighed for a long time in his contemporary Ettore Pignatelli, count of Monteleone and lieutenant (1517) and viceroy of Sicily from 1518 to 1535. He was accused of ignorance and cowardice during the years of the revolts, a judgment which was again upheld by Giovanni Evangelista Di Blasi. The recent historiography which revealed his greater cultural interests has started to modify this judgment. The paper will try to demonstrate the political intelligence with which the viceroy dealt with state-owned cities through a document granted by Pignatelli to the people of Messina.

**Giovan Giuseppe Mellusi, University of Messina, "Histories of Warships and Sailors from the St. Nicholas Parish Records of the Messina Harbour"**

Abstract: The examination of the Libri defunctorum of the XVII century of the parish of San Nicola all'Arcivescovado, having jurisdiction over most of the Messina harbour, allowed to identify the names of the warships of the Pontifical, Tuscan and Neapolitan fleets, calling at the Sicilian port after the battles fought against the Ottomans ships for the defense of Candia and Morea. It had been also possible to learn the names and provenance of the sailors embarked and deceased in Messina's naval battles.

**Natascia Ridolfi, University of Chieti, and Ada Di Nucci, University of Chieti, "The Commercial Role of Coastal Towers in the Modern Age"**

Abstract: The system of coastal towers of the Kingdom of Naples, designed and built by the Spaniards during the 16th century, set itself defensive, economic and commercial purposes. A completely understandable strategic choice since the different objectives were linked together. In the French decade and in the early years of the Bourbon restoration, the maritime towers were used as preventive shelters for cholera patients and later as postal and telegraphic units.

### **3D. The Modern Middle East and North Africa I**

**Chair:** Elad Ben-Dror, Bar-Ilan University

**Amikam Nachmani, Bar-Ilan University, "Losing an Empire, Building a Republic: Ottoman Empire in World War I and the New Republican Turkish National Identity"**

Paper Abstract: The 19th and the early 20th centuries were perceived as disastrous for the Muslim peoples around the Mediterranean Basin, and certainly for the Ottoman Empire. Napoleon conquered Egypt; Serbia and Greece liberated themselves from the Ottomans and became independent; and Russia and its proxies continuously encroached on Ottoman territories. At the end of World War I (WWI) only Turkey with its 15 million people (with a mere 182 factories and 14,000 industrial workers), remained of the great Ottoman Empire - - that huge entity that once spanned from the Indian Ocean to the Atlantic.

Contemptuously, the name "Turk" was said to be synonymous with a person who was ignorant, vicious, wild, cruel, untamable, incorrigible, and beyond comprehending sciences like mathematics let alone other sciences. A Turk it was claimed belonged to a people still in the Middle-Ages, whose standards were barbaric. The multinational and multiethnic Ottoman Empire diluted and erased Turkish culture and ethnicity. The Turkish language in particular was a victim of Ottomanism, which introduced into it many foreign words from Farsi, Arabic, Turkic Central Asian languages, etc. (In 1900 the Turkish language consisted of a mere 80,000 words). Turks themselves did not fare better: what remained of the people left in Anatolia were Muslims and Ottomans; their Turkish identity and language were not at all recognizable.

Starting in the early 1920s, a comprehensive attempt was made in republican Turkey (since 1923 followed the defunct Ottoman Empire) to create a different Turkish nationalism out of the multinational, multi-ethnic and pan-Islamic Ottoman Empire. The pride taken in the new Turkish identity was meant to be something unique in comparison to Ottoman or Muslim identities. As from the 1920s, Republican Turkey boasted that it overcame the cosmopolitan character of the Ottoman Empire and the engulfing cross-border Muslim identity. It called for the consumption of Turkish goods only; it dropped irredentist dreams of re-creating contacts with the Central Asian Turkic peoples or with Middle Eastern Arab Muslims; it focused on Latinization of the Turkish language, in comparison to the Arabic letters of Middle Eastern peoples or the Cyrillic letters of Central Asia. The new Turkish national identity was claimed to be built on the legacies of the Turkish nation, language and history, not on Ottoman or Muslim traditions and customs. Above

all this identity practiced the Western mode of nationalism, specifically linkage and the loyalty to a territory - - Anatolia.

The new nationalism divorced the Turks from their cultural and geo-political neighbors. The aim was to break with the past, with Muslim and Ottoman links, and to create a chasm to be filled with a new Turkish pride. The Latinization of the written Turkish language left Ottoman history behind (theoretically also Islam with its rites and attire so heavily prevalent in the Ottoman public sphere). Also cut off was the Arab Middle East that had revolted against the Ottomans and connived with Western powers, England and France, against the Ottomans.

Istanbul with its many languages, cultures, religions and ethnicities at the far western edge facing Europe, to a great degree had to be severed from the ideal that was the new Turkey that preferred the homogenous Ankara with its native Anatolian peasants speaking only Turkish. The Turkish spirit of Ankara at the center of a vast land mass could easily be defended against invaders and polluting influences, whereas Istanbul facing the Mediterranean Sea and Europe would always be vulnerable.

Particularly worth noting is the Turkification of Islam applied then in Kemalist Turkey. The muezzin's call to prayer was done in Turkish; the Kor'an was translated into Turkish; Imams' Friday's sermons were vetted; and more - - they all had to support the Kemalist reforms by praising them. From then on Islam's advent was taught as just another event within all other events that contributed to Turkish history. The aim was to make it clear that Turkey - - that huge Anatolian territory - - was a great nation long before its acceptance of Islam and later, of Ottomanism. In fact, Islam and Ottomanism were perceived as the chief reasons for Turkic backwardness and for burying pride in being Turkish and desiring Turkish nationalism. The republican reforms, with their restrictions on practicing Islam in the public sphere, sought to render Islam into a private matter among believers. The reformers reiterated that Islam and Ottomanism diluted Turkey's unique national identity and reduced its history and culture to a minimum. They reduced the Anatolian Muslim to just another believer among the Muslim millions. Similarly, the Anatolian Turk had been just another Ottoman subject to living in an empire full of Ottomans. This person was ignorant of his pre-Ottoman history and a pre-Muslim past.

Our presentation will elaborate on the various components and aspects of the new national identity applied in republican Turkey as from the 1920s, and on the failures and successes that it endured during the 20th and the 21st centuries.

**Mathew Madain, University of Oxford, "The 1918 Flight of the Christians of Transjordan: Narratives of Refuge and Rebuilding**

Paper Abstract: In March 1918, the British army stationed in Jericho crossed the Jordan River to capture al-Salt, the capital of Ottoman Transjordan. The British were welcomed by the Christians of al-Salt, but the Ottoman army soon gained an upper hand and forced the British army to retreat. Warned of a massacre that was to ensue on all who facilitated British entry into the region, the Christians of al-Salt, 6,000 in number, fled to British-occupied Palestine. Military and political histories briefly mention this event, but its social context has never been discussed. The proposed paper addresses this gap through analyzing 30 oral history interviews collected by the author during the summer of 2018 from the descendants of those who experienced the violence of WWI in Jordan: city dwellers and Bedouin nomads, Christian and Muslim elders. The interviews reveal the following: 1. Muslim tribal allies warned the Christians of the impending danger and accompanied their flight. 2. The Jordanian refugees were sheltered by church institutions, and also commercial partners and families in Palestine. 3. The refugees were socially transformed through

their exposure to new types of education, technology, and cultural practices in Jerusalem. 4. The refugees returned to al-Salt after the Ottoman withdrawal of October 1918. Archival records, poems, and memoirs reveal that their homes, businesses, and churches were destroyed. In order to rebuild, assistance was solicited from British and American relief organizations, Orthodox Christian charity networks and Syrians working in the Americas. 5. Memory of the 'Easter Sunday Exodus of 1918' in contemporary Jordan plays a positive role in promoting inter-religious concord.

**Elad Ben-Dror, Bar-Ilan University, "The U.N. Debate over the Future of Jerusalem During the Foundational Years of the State of Israel: Internationalization or Division?"**

Paper Abstract: The internationalization of Jerusalem was one of the UN's central elements in the Partition Plan (November 29th, 1947) - The city and its environs were to be a separate body with special UN status. Although war erupted in Palestine, erasing the Partition Plan, the UN still tried to promote the internationalization idea that took shape several times. At the end of the 1948 war, Jerusalem was divided between Israel and Jordan, but in December 1949 the internationalization plan was accepted as a UN General Assembly resolution, winning renewed support. This decision caused an extreme diplomatic confrontation with Israel and Jordan, who refused to comply, and conducted a political struggle that led to the idea's dismissal. My lecture will examine the debate over Jerusalem during the Foundational Years of the State of Israel. My paper will be based mainly on research I conducted in the UN Archives in New York, and in other archives in the United States, Israel, and Britain.

**Maysoun Shehade, Bar-Ilan University, "The Arabs in Israel – Hybrid Identity of a Stateless National Collective, 1948-1967"**

Abstract: Based on a qualitative narrative research paradigm founded on an interpretive and naturalist approach and utilizing the reactive sequences model whereby past events dictate reactions and affect future events, I will present an article which talk about a study that investigates the structuring of the national narrative and identity of Palestinians who remained within Israel's borders and expands the sociological discussion concerning the identity of Arabs in Israel, defined as a "stateless native national collective". The study emphasizes the influence of (political, literary, and journalistic) Arab elite groups within the Israeli communist party that operated as a group of "organic intellectuals" immediately after its consent to the Palestine partition plan with the goal of engineering the identity of the Palestinian collective in Israel as a hybrid identity that adapted to the political and territorial reality after the War of 1948 and at the junction of the War of 1967.

**3E. The Role of the Channel and Straits in the History of the Mediterranean Sea**

**Chair:** Francesca Russo, University Suor Orsola Benincasa

**Salvatore Bottari, University of Messina, "Control of the Dardanelles Strait and the Russian Turkish War of 1768-1774"**

Abstract: The control of the Strait of the Dardanelles became fundamental for the defense of Istanbul during the Russian Turkish war of 1768-1774. The Russian war fleet that arrived in the Mediterranean defeated the Turks on 5 July 1770 in the battle that took place between the canal of Chios and the Anatolian coast near the fortress of Çeşme. Through Venetian and Neapolitan diplomatic correspondence, the paper aims to reconstruct the role played by the control of the Strait of the Dardanelles for the Ottoman Empire in that difficult conjuncture.

**Mirella Mafri, University of Salerno, “The Messina Strait: Calabrian Trade Between the Eighteenth and Nineteenth Centuries”**

Abstract: Documentary sources provide interesting data on Calabrian trade in Messina Strait. Merchants with their feluccas sailed from the port of Reggio to Malta, Marseille, Istria, but also to Trieste, Venice, France. Reggio produced and exported silk and the coast between Reggio and Villa produced and exported citrus fruits, hemp, bergamot essence, lemons and barrels, destined for the markets of Genoa, Venice, Livorno, but also to the Adriatic markets for the strategic role of the ports of Trieste and Fiume. Reggio provided Genoa with drugs (nutmeg, gum arabic, antimony, etc.), and Trieste and Venice with fabrics. Oil production was abundant in Gioia plain, mostly directed to Marseille. The trade revealed the merchant enterprise that fed remarkable fortunes in the Mediterranean scene dominated by Messina, international financial and commercial center.

**Paola Nardone, University of Pescara, “The Role of the Suez Canal in the Italian Commercial Policy (1869-1956)”**

Abstract: The Suez Canal played a very important role in Italian commercial policy between the nineteenth and twentieth centuries. The strengthening of connections with the main Italian ports, the improvement of port infrastructures and the implementation of the Italian merchant marine were the guidelines that inspired a new season of national commercial policy. The outcome of the Second World War put an end to Italian imperialism, the crisis of the Canal put it again in the center of international attention, after its nationalization by Egypt and the consequent military reaction of France and the United Kingdom.

**3F. The Ancient Mediterranean: A Space of Creation, Conflicts and Exchanges**

**Chair:** Helena Trindade Lopes, CHAM-Centro de Humanidades/ NOVA FCSH – UNL

**André Patrício, CHAM-Centro de Humanidades/ NOVA FCSH – UNL, “The Beginning of Trade: Understanding Ancient Egypt’s Mediterranean Trade Routes and Materials During Pharaonic Times”**

Abstract: Trade is perhaps one of the most noticeable steps of an evolving civilization. For ancient Egypt, there was a wide range of potential traders, both on the African continent, especially Nubia, and over the Syrian-Palestinian corridor. However, as soon as circa 3000 BCE, Old Kingdom Egyptians were a sea-fearing civilization and an important part of the search for goods was made via the Red Sea and even via the Mediterranean.

The ability to travel on the Great Green allowed the creation of trade routes with several other cultures as far as Byblos, Canaan, or Arad.

With time, Egypt used the Mediterranean to import and export a myriad of products that would directly influence its own development as a civilization and eventually would also leave its mark on other cultures.

With this paper one proposes to present an overview of the trade routes and products exchanged since the Old Kingdom to the New Kingdom between ancient Egypt and its counterparts on the Mediterranean World, in search of an understanding of the relations established between so different cultures, focusing on the products that were actively procured and what they were exchanged for.

**Maria de Fátima Rosa, CHAM-Centro de Humanidades/ NOVA FCSH – UNL, “The Mediterranean: Mesopotamia’s Ultimate Frontier”**

Abstract: Since the dawn of Mesopotamian History, the Mediterranean was always perceived as a natural frontier. Kings such as Sargon, Ashurnasirpal II or Assurbanipal admired and feared the

Great Sea, often performing rituals that had the intent of trying to calm its untameable nature and of conceding their armies good fortune through the sacral element of water. In fact, these rituals became a sort of achievement to every king who dared to reach the far edge of the world. With the settlement of the Amorites in Mesopotamia, whose cradle was designated 'Land of the Sea' (that is, the Mediterranean shore), the importance of this natural element became even more notorious. Seen as one of the cosmic limits, the Mediterranean presented itself as an antithetical force that needed to be contained but that was simultaneously a place of provision of goods vital to the subsistence of Mesopotamia.

Hence, with this communication I intend to analyse the Mesopotamian perceptions of the Mediterranean throughout its history, and defining its importance in the economic, political, and religious life of the country between the rivers Euphrates and Tigris.

**Catarina Miranda, CHAM- Centro de Humanidades/ NOVA FCSH – UNL, “Facing Across the Great Green: The Presence of Statuary of Ptolemaic Dynasts in the Mediterranean Basin”**

Abstract: The statuary of Ptolemaic dynasts found in non-Egyptian territory has not yet been systematically gathered and analysed as such. These statues are either studied individually, as part of a group of statues found in a specific (foreign) archaeological context or among the wider set of statues from this dynasty found in Egypt. This means that no study has been particularly attentive to the geography (or else, the dispersion) of these statues outside Egypt, and most importantly, to the reasons for such a displacement/ recontextualization of the objects. This paper, therefore, aims to contribute to the study of this matter, firstly with a thorough collection of Ptolemaic sculpture in the round discovered outside Egypt, and secondly with a consideration of the possible reasons underlying the occurrence.

**17:00-17:30 Central European Standard Time**

**11:00-11:30 AM Eastern Standard Time**

**Coffee Break (on your own)**

**17:30-19:30 Central European Standard Time**

**11:30 AM -1:30 PM Eastern Standard Time**

**4A. Body, Art and Literature in the Roman Novel**

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

(This research is co-financed by Greece and the European Union [European Social Fund-ESF] through the Operational Program “Human Resources Development, Education and Lifelong Learning 2014-2020» in the context of the project “Body, Art and Literature in the Latin Novel’ [MIS 5048491].)

**Stelios Panayotakis, University of Crete, “Fiction and Fragmentation in the Roman World”**

Abstract: The mutilation and the amputation of human bodies play a significant role in the Roman literary imagination, and it is fruitful to discuss them against the background of historical reality, Stoic philosophy, and literary criticism. This paper, which forms the Introductory Part of the overall panel, will present an overview of the motif of scattered bodily parts and explore its significance in terms of corporeality and identity in the Latin fictional narratives of the Roman Imperial era, namely Petronius’ *Satyricon* and Apuleius’ *Metamorphoses*. It will be argued that,

despite the different historical and cultural contexts within which these novels were composed, the image of the ‘fragmented’ body has been used in both of them as a means of exploring the effects of intertextuality, relating popular art to literature, and reflecting on the poetics of the ancient novel.

**Eva Gemenetzi, University of Crete, “Fragmented Bodies in Petronius’ *Satyrice*”**

Abstract: This paper explores the motif of the ‘fragmented body’ in Petronius’ *Satyrice* and focuses on the last section episode of the extant text, where male sexual impotence and attempt at castration, as well as imagined dismemberment and cannibalism, feature prominently. It will be argued that Petronius implicitly partakes in the literary discourse on consistency, developed from Aristotle on, as he depicts consistency in the form of connection and disconnection between bodily parts, following the model of the plastic arts. Specifically, Petronius’ narrative constructs analogies between the human (male) body and art objects such as marionettes, articulated dolls and anatomical votives. By their very construction, these objects problematize the relation between the parts of the body and the body as a whole. Accordingly, in Petronius we may trace different levels of ‘fragmentation’ of the male body, namely dislocation, mutilation, and dismemberment, while the phallus is conceived as an independent entity.

**Athanasios Papadimitriou, University of Crete, “The Poetics of Mutilation in Apuleius’ *Metamorphoses*”**

Abstract: This paper discusses mutilation in Apuleius’ *Metamorphoses* and focuses on Thelyphron’s tale of magic, in which the hero had his nose and ears cut by Thessalian witches and replaced with substitutes of the same bodily parts made of wax. The hero’s disfigured face not only underlines the element of horror related to magic in Apuleius’ novel and in other stories in Mediterranean culture in antiquity, but strongly suggests the prominence of hybrid identities and bodily fragmentation in this narrative of transformation. More importantly, it will be argued that the prosthetic operation performed by the witches on the face of the hero/narrator functions as a means through which Apuleius both engages into dialogue with the epic literary tradition and addresses the issues of human disability, artistic creation, and novelistic composition.

**4B. Early Modern Literature: Spain and England**

**Chair:** John McCaw, University of Wisconsin-Milwaukee

**Matthew Ancell, Brigham Young University, “Lily to an Asp: Touch and Transgression in Calderón de la Barca’s *Los cabellos de Absalón*”**

Abstract: In *Los cabellos de Absalón* (The Crown of Absalom) (1634), Calderón de la Barca adapts the biblical story of David and the strife between his children. This paper examines the theme of touch as it impinges on the interactions between the characters, whose touches take forms such as anointing, embracing, raping, and killing. Jacques Derrida’s response to Jean-Luc Nancy *On Touching* informs these relationships as touch functions as a bodily limit and method of transgression.

**John McCaw, University of Wisconsin-Milwaukee, “Monsters and Monstrosity in Luis de Góngora’s ‘Soledades’”**

Abstract: The poetry of the Spanish writer Luis de Góngora (1561-1627) stands out for its cryptic experimentalism, and this is particularly the case with his most ambitious works, the *Fábula de Polifemo y Galatea* and the *Soledades* (1611-1614). When these poems circulated at court in the early 1610s, many readers scoffed at their highly convoluted syntax, arcane vocabulary, immoderate use of tropes, and genre mixing. Many of the same readers found Góngora’s *Soledades* to be especially devoid of meaning and, even worse, heretical. Though

Góngora's literary style ("gongorismo" or "culteranismo") found many admirers and adherents in Spain and in the Americas, many more readers—including some of the most notable writers and critics of the day—expressed open disregard for Góngora's efforts. Some of these readers regarded the poems, and specifically the *\_Soledades\_*, as monstrous: a beastly, exuberant, and threatening expression of artistic, linguistic, and thematic deviance. In my paper, I will show how Góngora's *\_Soledades\_* uses the imagery of monsters, including mythological creatures such as Amazons, centaurs, and the Minotaur, to create and reinforce textual "monstrosities" such as shifting boundaries and hybrid properties of the poem's geographical spaces (sea, shore, river, land). Ultimately, I intend to show how Góngora uses monstrous creatures in connection with liminal spaces in his poem, and, in effect, develops an aesthetic of the grotesque.

**Lianne Habinek, Institute of Advanced Study, University of Strasbourg, "Ophelia with Spectator"**

Abstract: Why does Ophelia drown? Why should a watery grave consume her? What does water signify for this tragic character, in particular, especially since she is often read as being associated with flora and fauna rather than with the aquatic? And who witnessed her death? Perhaps the most curious sort of Lucretian pleasure is that which the spectator, safe on shore, derives from watching the shipwreck — a moment Lucretius details at the start of Book II of *De rerum natura* as a means of highlighting the benefits of Epicurean philosophy. This potent metaphor, probed in detail by Hans Blumenburg, raises questions about the nature of the relationship between the philosopher and the public, and about the ultimate duty of the learned to the unlearned. Why specifically this metaphor takes on watery connotations shall be the key through line of this paper.

As a point of contact with this moment of Lucretian pleasure, this paper considers Gertrude's account of Ophelia's death. In both cases, a spectator on firm dry land observes as another less fortunate soul experiences watery destruction. Naturally, any sort of explicit pleasure is absent from the scene in *Hamlet* — but by considering it alongside the moment in Lucretius, and by probing the nature of the metaphor itself, we may derive a similar sort of existential relief, or at least we may posit something of that sort for the unnamed observer of Ophelia's death.

**Robert L. A. Clark, Kansas State University, "Arden in Florence: Jacques Copeau's staging of *As You Like It* for the 1938 Maggio Fiorentino"**

Abstract: The renowned stage director Jacques Copeau directed three plays in the 1930s for the Maggio Fiorentino. In 1933 he staged the sixteenth-century *Sacra rappresentazione di Santa Uliva* in the upper cloister of Santa Croce; two years later, he staged a modern play set in Renaissance Florence, Rino Alessi's *Savonarola*, in the Piazza della Signoria; and, finally, in 1938 he staged an Italian translation of Shakespeare's *As You Like It* (*Come vi garba*) in the Boboli Gardens. Copeau had a very long acquaintance with Shakespeare's plays in general and with *As You Like It* in particular. In 1934 at the Parisian Théâtre de l'Atelier he had directed an adaptation of the play under the title *Rosalinde, ou Comme il vous plaira*. This adaptation, by Jules Delacre, is the one he would use (in Italian translation) in Florence a few years later. But Copeau's engagement with Shakespeare's plays essentially lasted throughout his entire career. *Twelfth Night*, in French translation, was among the plays performed by his repertory company at the Théâtre du Vieux-Colombier during its second season (1913-14), a production that then traveled to New York City, where the troupe was in residence for two seasons (1917-19). Later, in the 1930s and 1940s, he and his long-time collaborator Suzanne Bing took on the project of

translating all of Shakespeare's plays into French. He and Bing would translate *As You Like it* in 1943.

By the time of the 1938 Florentine production of *Come vi garba*, Copeau was familiar with the logistical problems involved in directing a play in Italian with Italian actors in an open-air setting since he had done it twice before. My presentation will focus on Copeau's staging book for the production (Italian typescript with annotations by Copeau in French), complemented by other archival material, including Copeau's correspondence. I will show how the staging of *as you like it* marks an important step in Copeau's career, from the first Florentine production to his final production in Beaune in 1943, *the Miracle du pain doré*.

#### **4C. Italy in the Middle Ages and the Early Modern Period**

**Chair:** Anne Maltempi, University of Akron

**Vincenzo Selleri, Farmingdale State College, State University of New York, "Fairs, Markets and Jewish Settlements in Fifteenth-Century Apulia and Calabria: An Argument against the 'Unbroken Continuity of Jewish Life' in the Kingdom of Naples"**

**Abstract:** In the fifteenth century the Aragonese rulers Alphonso I, and Ferdinando I favored a substantial economic and administrative restructuring of the newly acquired Kingdom of Naples. Although the push for the establishment of new fairs came from the municipal universitates, the central state coordinated this bottom driven process creating a "system of fairs." Together with the booming of textile industries especially in Puglia and Calabria, the new fairs created a favorable economic environment which attracted foreign merchants and laid the basis for the demographic recovery of the southern regions of the Kingdom. Through the analysis of the records of the Camera della Sommaria, notarial archives, and with the aid of GIS mapping, this paper explains the pattern of Jewish settlements in Southern Italy by linking their appearance to the establishment of the Aragonese system of fairs and to the economic reforms of cities and feudal lords of Apulia and Calabria.

**Carlo Trombino, University of Palermo, "Sicilian Female Captives in the Archives of the Arciconfraternita per la Redenzione dei Cattivi in Palermo: A Seventeenth- and Eighteenth-Century Database"**

**Abstract:** The Arciconfraternita per la redenzione dei Cattivi (1598-1830) of Palermo was a redeeming institution whose archives have been extensively studied since their rediscovery more than 30 years ago. But still, there are no research focused specifically on the women that suffered the fate of captivity.

With this paper I want to present the database I am currently compiling for my PhD research. Through both a quantitative and qualitative analysis I will show the sheer numbers of the Sicilian female captivity phenomenon throughout the 17th and 18th centuries, together with any bit of information provided by those documents: age, birthplace, family, price, years of captivity, location of the kidnapping, and so on. Moreover, in some cases, I was able to trace more information about some of those women and their stories, making it possible to shed light over their daily life after being enslaved, and their agency in captivity related situations.

**Anne Maltempi, University of Akron, "Writing History in Renaissance Sicily: The Formation of Sicilian National Identity in the Work of Tommaso Fazello"**

**Abstract:** This study seeks to illuminate the process of writing history in Renaissance Sicily. While Italian historians have offered revisionist histories of Sicily in the Medieval period, the

same cannot be said for the Sicilian Renaissance. The existing gap in our understanding of Renaissance historiography with regard to Sicily is the result of a much more expansive tradition which be traced from Dante and Petrarch to later Italian national histories such as those of Francesco DeSanctis and Benedetto Croce, not to mention Jacob Burckhardt. Anglophone historiography of the Renaissance also reflects this trend of overlooking Sicilian historians of this period. We are left with an incomplete understanding of Sicilian history and culture. I offer a different picture of culture in Sicily during this period by examining how humanists of the time wrote Sicilian history, and as a result, constructed Sicilianità, a term I have chosen to discuss the construction of a unique Sicilian national identity. The work of the Dominican Friar Tommaso Fazello (1498-1570) is particularly helpful in teasing out the broader pattern in Sicilian intellectual thought of a selective use of history, philosophy, and literature in order to construct Sicilianità.

**Celine Dauverd, University of Colorado, “The Renaissance Papacy’s Temporality During the Conquest of North Africa”**

Abstract: Did the papacy’s temporal jurisdiction prevail over the spiritual one when it came to relations with non-Christians? This paper assesses the papacy’s exploitation of its secular power to expand its hegemony over the premodern Mediterranean. I offer a new concept, “religious imperium,” to analyze the papacy’s temporal sovereignty during the Portuguese and Spanish conquests of North Africa. This concept necessitated alliances with non-coreligionists and alienation from Christian values in order to expand papal territories. I present the papacy’s temporal sway attained through diplomacy as a Mediterranean-wide phenomenon that promoted ethnic plurality, cross-confessional relations, and non-ideological state alliances. Based on research in the Vatican Library (Rome) and Torre del Tombo (Lisbon) I argue that popes justified alliances with non-Christians by claiming their actions fostered the common good of Christianity. Because they sought to provide community, structure, and peace to the Mediterranean world, I portray them as political realists in foreign policy.

#### **4D. The Modern Middle East and North Africa II**

**Chair:** Amikam Nachmani, Bar-Ilan University

**Shaul Bartal, Bar-Ilan University, “Israel’s Founding from a Muslim Brotherhood Perspective”**

Abstract: The establishment of the State of Israel in the heart of the Middle East symbolized the beginning of a new era in the relationship between Muslims and Jews and created a religious conflict that still exists today. Traditional Islamic thought believes that any land rich in Muslim history belongs to the Muslims. The establishment of a non-Islamic state by the Jews in the heart of the Islamic region (dar al-Islam) created a theological crisis and a crisis of faith among Muslims. Opposition to the establishment of a Jewish State started in the 1930s. The most dominant anti-compromise factor pushing against the establishment of a Jewish state during the Mandatory Palestine period was Hajj Muhammad Amin al-Husseini who served as the Mufti of Jerusalem and the head of the Supreme Muslim Council (SMC). Al-Husseini was also a significant influence on Sheikh Hassan al-Banna (1906-1949), the founder of the Muslim Brotherhood movement in 1928. From 1946 until the 1948 War, al-Husseini also served as president of the Muslim Brotherhood in Palestine. Since then, the Muslim Brotherhood become the most Influential factor in the Israel-Palestine conflict as I present in my research.

**Dennis Molnar, Independent Scholar, “How People Survived the World War II Siege of Malta and How a Simple Suggestion, Two Mistakes, and a Group of Women Saved It”**

Abstract: Why was the island of British Malta so important to Germany? Come watch my video interview of the British Air/Sea Rescue Captain who rescued shot-down pilots from the Mediterranean. Learn about tunnel living, no infrastructure and endless rebuilding. See his WW 2 pilot rescue photos and learn his siege survival secrets. Decide if you could live on the Island's daily food ration and learn the simple suggestion that became the key to saving Malta after 889 days of siege.

**Angelos Giannakopoulos, University of Dortmund, “The EU’s Bermuda Triangle: The Eastern Mediterranean as a Peace or Conflict Promoter in the EU and its Neighborhood”**

Abstract: Due to the discovery of significant hydrocarbon reserves the Eastern Mediterranean is since years now in the focus of the European and international interest. Energy resources however further complicate already existing national disputes on sea rights especially between Greece, Cyprus, and Turkey. Turkey increasingly applies a unilateral strategy marked by its intervention into the Exclusive Economic Zone of Cyprus and into waters relevant to Greek sea rights. This strategy of Turkey should be understood as an opposition to the establishment of strong cooperation ties among all other neighboring states, i.e. Greece, Cyprus, Israel, Egypt, Jordan and the United Arab Emirates, a cooperation strongly supported by the USA. Against this background the paper seeks to analyze: 1. under which conditions energy resources in the Eastern Mediterranean could boost cooperation and peace or, on the contrary, further complicate existing conflicts, and 2. what is their significance towards European Union energy security.

**Ilham Sadoqi, Mohammed V University, Rabat, “Cultural Frontiers of Migration in Morocco: Potentials and Constraints of Interculturality”**

Abstract: This paper investigates migration through the potentials and the constraints of cultural encounter, through which Moroccan’s citizens and subsaharian migrants negotiate identity, normative systems and cultural markers in different spaces of communication in the private and the public space. Significantly, it examines migration beyond both the socioeconomic integration approach as pursued by the state’s legal integration policies and the limitations of the globally cherished multiculturalistic project. This approach of cultural contact seeks to highlight the possibilities of cohabitation, coexistence, and tolerance as well as the problems of conflict, discordance and rejection in everyday life.

Based on a qualitative research on migration and culture in Morocco, this study discusses these cultural borders in three spaces of family, school, and work in three moments. The first moment focuses on the idea of representation of the self and the other to understand the tendencies of evolution and/or stagnation of the stereotypical legacy about each other. The second moment brings to the fore the question of space as an arena of sharing and/or struggle. The third one discusses how cultural traditions and religious preferences inform the state of ‘living together’ between Moroccan citizens and subsaharian migrants. In brief, by foregrounding the cultural dimension of migration in different scenarios of living together, this paper aims to promote a concept of ‘being by living together’ that invites different actors in state institutions and civil society to enhance the role of the symbolic power of culture in the public sphere, so that crossing the frontiers of ignorance, misunderstanding and alienation, and building routes of identification and understanding become a possible condition.

#### **4E. Borderlands and Migrations in Spain, Gibraltar, and the Maghreb**

**Chair:** David Alvarez, Grand Valley State University

##### **C. Ceyhun Arslan, Koç University, “Mediterranean Deployments of the Ottoman Algeria: Exile and Nostalgia in the Works of Halil Halid and 'Abd al-Qadir al-Jazairi”**

**Abstract:** To overcome the disciplinary dichotomy between Arabic and Francophone literatures that has shaped the Maghreb studies, my paper examines the representations of Algeria in late Ottoman literatures. In particular, I analyze the themes of nostalgia and exile in the Turkish travelogue *Cezayir Hatıratından* (From the Memoirs on Algeria; 1906) by Halil Halid (1869–1931) and Arabic poems by 'Abd al-Qadir al-Jazairi (1808–1883). My work undertakes what Edwige Talbayev called a “Mediterranean deployment” of the Ottoman Algeria, as I demonstrate how Halid and al-Jazairi situate Algeria within the Mediterranean’s longue durée history and vis-à-vis its diverse places such as the Balkans. My paper shows that Halid and al-Jazairi view the French invasion of Algeria as the harbinger of the Ottoman Empire’s demise. I thus argue that late Ottoman works generate new perspectives on Algeria’s history that do not fit into neither the postcolonial nor the nationalist historiography.

##### **Scott Juall, University of North Carolina, Wilmington, “Social and Economic Transgressions, Transnational Boundary Crossings, and the Plight of Undocumented North African Migrants in Spain in Mathias Énard’s *Rue des voleurs*”**

**Abstract:** In the novel *Rue des voleurs* (2012), Mathias Énard, a French writer living in Barcelona portrays the Odyssey of Lakhdar, a young Moroccan whose experiences as an undocumented migrant lead him from hometown Tangier, across the Strait of Gibraltar, and to mainland Spain during the Arab Spring in North Africa. Before, during, and after his travels, Lakhdar’s ideological transgressions and boundary crossings take place on many levels—from the social and economic to the religious and physical. The novel is divided into three long sections, each of which portrays different kinds of transitional spaces, boundary crossings, and transgressive human actions and interactions that occur in them. In the first section, titled *Détroits* (straits), the social and religious transgressions of Lakhdar, who is employed by a terrorist group linked to the Muslim Brotherhood and also has intimate experiences with a female exchange student from Barcelona, lead him to contemplate his emigrating to Spain, where he might seek out a better life. In the second section *Barzakh* (Arabic for boundary, obstacle, ordeal, or intermediate zone), the action is situated primarily on a ferry where Lakdar works; the ship’s movements back and forth across the Strait of Gibraltar between Tangier and Algeciras, Spain, where it is ultimately blocked at the port for unpaid taxes, are emblematic of the uncertainty and ambivalence of the physical advance and psychological challenges of undocumented migrants crossing the Mediterranean Sea from North Africa to Europe. Lakhdar’s work in Algeciras as an assistant to his employer, who recuperates the bodies of clandestine migrants who have died crossing the Mediterranean Sea, suggests an uncertain and foreboding future for himself, which indeed turns out to be the case. In the novel’s final section, *La Rue des voleurs* (Street of thieves), Lakhdar faces the grim realities of life surrounded by fellow undocumented migrants leading a life of crime in Barcelona, where he is arrested and imprisoned for murder and narrates the novel *Rue des voleurs* while awaiting his trial. Although Lakhdar succeeds in crossing transnational physical boundaries during his migration to Europe, owing to the accumulation of

traumatic experiences that he endures throughout his adventures, on psychological and emotional levels, he remains in a perpetual liminal space, which amplifies his feelings of exile—physical and mental. Énard thus explores the introspective dimensions of Lakhdar’s plight that humanize the undocumented migrant experience in the twenty-first century on a profoundly subjective level.

**David Alvarez, Grand Valley State University, “Necro-Political Negotiations: Tanatorios, Funerals, and Borders in M.G. Sanchez's *Past: A Memoir*”**

Abstract: This paper reads Gibraltarian author Mark Sanchez's auto/biographical essay on his father's life and death, *Past: A Memoir* in light of Chicana writer Gloria Anzaldúa's ruminations on life in the "borderlands/la frontera." Grounding her thoughts on border identities in the contested spaces of her native South Texas, Anzaldúa conceptualizes borders as historical wounds that continue to suppurate into the unfolding present. In his memoir, Sanchez describes how the grief he experiences upon learning of his father's death--which occurs in Spain, close to the Spanish/Gibraltarian border--is compounded by the protracted cross-border negotiations that the family must pursue to repatriate his body. *Past* situates Sanchez's father's story in the context of Gibraltar's status as a not-quite post-colony that finds itself hemmed into a tiny territory by a hostile border. In so doing, it illustrates how the intimately personal and the impersonally public are mutually constituted by history's untreated traumas.

**Ina Habermann, University of Basle, “Writing Back to Gibraltar: M.G. Sanchez’ Autobiographical Explorations of Borderlands”**

Abstract: This paper will be concerned with M.G. Sanchez’ autobiographical writings, *Past: A Memoir* (2016), *Bombay Journal* (2018) and *Border Control* (2019). In his memoirs, Sanchez explores how growing up in Gibraltar during the time of the border closure has shaped his mind and personality in ways characteristic of the territory. In particular, his experiences have made him border conscious, and sensitive to residual colonial attitudes. Tapping into the theoretical framework of border studies, I will discuss how border consciousness pervades Sanchez’ life and work. Outlining a spectrum that comprises practical aspects of border negotiation as well as the perception and performance of the self, I will argue that Sanchez displays a spatial hypersensitivity which translates in his work into a topo-poetics of space, enabling a synaesthetic evocation of place whose visceral appeal also makes it political. Through representations of Gibraltar that are both vividly intimate and critical, Sanchez becomes a reluctant cultural ambassador of his homeland, a voice to be listened to.

**Friday, May 28**

**15:00-17:00 Central European Summer Time**

**9:00-11:00 AM Eastern Standard Time**

**5A. Gibraltar: An Iberian Threshold**

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

**Denise K. Filios, University of Iowa, “Gibraltar in the Early Islamic Imagination”**

Abstract: Famously, ‘Gibraltar’ derives from the Arabic *Jabal Ṭāriq*, Ṭāriq’s Mountain. That place is represented as a wondrous space filled with forbidding marvels in the ninth-century C.E. *Kitāb al-Ta’rīkh* [History] by ‘Abd al-Malik b. Ḥabīb. He describes the spot where Ṭāriq

landed as being at the foot of a red mountain. The gap between Ibn Ḥabīb's description and the Rock's geographical reality symbolizes the change wrought upon Iberia by its incorporation into the Islamic realm. Moreover, for Ibn Ḥabīb, Ṭāriq's arrival triggered the End Times, a concept that makes the Iberian Peninsula an apocalyptic space whose beginning was essentially its end.

**Ana M. Rodríguez-Rodríguez, University of Iowa, "Freedom on the Threshold: Spanish Captives between Christianity and Islam in Seventeenth-Century Gibraltar"**

Abstract: Gibraltar is a space characterized by its threshold quality, simultaneously connecting and separating cultures, religions, and languages. In the 17th century, when captivity was an omnipresent reality for both Christians and Muslims along the Mediterranean shores, Gibraltar had a pivotal role as one of the main hubs for the redemption of Spaniards freed from captivity in Morocco. The writings I analyze in this presentation show how the physical and cultural displacement triggered by captivity highlights the crisis of a Mediterranean subject living under a variety of pressures that problematize his economic, religious, political, and sexual position.

**Isidro Rivera, The University of Kansas, "Racial Formation in the *Historia de la linda Melosina* (Toulouse, 1478)"**

Abstract: The *Historia de la linda Melosina* bears the distinction of being the first Castilian translation of Jean d'Arras's *Mélusine*, a narrative set in the era of the Third Crusade. Written to support the proprietary claims of Lusignan, the narrative draws on legends, supernatural lore, chronicles, and earlier chivalric romance models. The *Historia* reframes the fictional battles against Saracen forces in the eastern Mediterranean and effects a racialized discourse through selective replacement of the term "Saracens" with "Moros" which resonates with the war against the sultanate of Granada. The manipulation of these racial categories suggests a distinctive mapping of race in the text and casts Islam as menacing, alien, and in need of social domination. This paper will examine the translation strategies used to map race and study the political discourses of medieval Iberia and Castile's specific relationship with the Islamicate.

## **5B. It's the Security, Stupid! The Euro-Mediterranean Relations as Regional Security Order?**

**Chairs:** Anja Zorob, Birzeit University, and Alexander Niedermeier, Cairo University

**Anja Zorob, Birzeit University, "The Securitization of Euro-Mediterranean Relations"**

Abstract: Security and stability have always played a major role in Euro-Mediterranean relations. Since the establishment of the Euro-Mediterranean Partnership in 1995 and reinforced by ENP with its reviews, 'securitization' has become the central feature of Euro-Mediterranean relations as can be observed in the field of migration where the externalization of both border management and 'joint' responsibility to protect (R2P) have become commonplace. Further fields are the export of good governance, rule of law and scientific cooperation. The EU-Palestinian relations are no exemption. While Israeli researchers and global players in the field of security and its management are gaining access to finance and cooperation via Horizon 2020, European aid and cooperation with the Palestine is, more and more securitized. Based on a general discussion of securitization, an analysis of the 'special relationship' and increased securitization of aid and cooperation between the EU, its member countries and Palestine will follow.

**Alexander Niedermeier, Cairo University, “Region-Building through Security Cooperation? Euro-Mediterranean Counter-Terrorism Cooperation and the Regional Security Order”**

Abstract: The paper addresses the question whether a specific form of politico-functional region building currently can be observed in the Mediterranean that is explicitly based on the notion of security. Since terrorism is regarded as one of the major political issues in the states of the Northern, Southern and Eastern Mediterranean rim alike, we might expect an impact of this crucial factor on the discourses and subsequent political decisions. In particular we would expect an increased level of counter-terrorism cooperation which again might indicate an increased politico-functional region building in based on security, hence the emergence of the Euro-Mediterranean area as a regional security order. By applying theoretical arguments from regional studies, security studies and International Relations to recent political discourses, policy processes and political decisions and agreements, some light shall be shed upon the question whether the Mediterranean is currently developing into a regional security order.

**Keina Espiñeira, University of Coruña, “Examining Asylum Protection at the Spanish-Moroccan Land Border**

Abstract: This contribution focuses on the analysis of the Common European Asylum System (CEAS) and its implementation in the border-town of Ceuta. This is a paradigmatic case to examine how asylum protection works at the land border between Spain and Morocco. The System presents severe structural deficiencies, from identification and registration processes to reception and hosting facilities. Through a methodology based on political and legal analysis, with data obtained through qualitative research techniques and fieldwork, this contribution aims to evaluate safe ways to ensure access to a clear asylum procedure and effective protection at the border. How is the procedure to file an asylum petition in Ceuta? How long is the resolution period? Under what conditions do asylum seekers live in the city? What rights do they have recognized? What services do they have access to? Is the right of asylum guaranteed at the border?

**Ozgur Kayaalp, University of Central Florida, “Seeking Utopia: Cooperation in the Eastern Mediterranean”**

Abstract: The Eastern Mediterranean can be conceptually characterized as a sub-region since its regional characteristics such as geography, security dimension, cohesion, and historical common background features can be applied to the prevailing consensus definition of the region in the literature. Despite political conflicts and rivalries, there are successful regional cooperation examples in the world. This paper addresses the question of why this kind of structure has failed to emerge in the Eastern Mediterranean. I argue that this phenomenon can be explained through rationalist state-based, liberal society-centered, and constructivist ideational based theories. To test my argument, I applied a comparative case study analyzing regional organizations and interviews. The results indicate that lack of hegemonic power, unsolved security complexes, regional alliances, non-economic interdependence, and lack of shared identity explain the reason of non-existence regional cooperation and integration in the Eastern Mediterranean.

**5C. Technical Knowledge, Commercial activities and Business Projects Transfers in the Contemporary Mediterranean World**

**Chair:** Sheila Palomares Alarcón, University of Évora – CIDEHUS

**Pietro Viscomi, University of Évora – CIDEHUS “Politics and Astronomy During the Reign of D. João V”**

Abstract: In Portugal, in the 18th Century it was witnessed a sharp increase of the scientific activity related to the field of Astronomy.

The construction of the first astronomical observatories during the reign of D. João V, were the testimonies of the profound transformations directed to expand the research prospects in this field, which led to the consolidation of a network of contacts with many European cultural and intellectual circles.

The aim of this paper is to deepen the political issues and interest in astronomy during the reign of D. João V, analyzing the experience of the Italian Jesuit Giovanni Baptista Carbone in Lisbon since 1722 and the events related to the construction of the astronomical observatory of the Paço da Ribeira and the astronomical observatory of the Colégio de Santo Antão, which were both destroyed by the 1755 earthquake.

**Sheila Palomares Alarcónm University of Évora – CIDEHUS, “The Hydraulic Pressing Machine and Its Influence on the Olive Oil Factories in the Mediterranean Basin”**

Abstract: The hydraulic press was patented by Bramah in 1795. Firstly, it was used for keeping paper flat or pressing maps but in 1833, in Montilla (Córdoba, Spain) the machine was well adapted by Diego de Alvear to produce olive oil. It was an awesome technological advance in the field of olive oil sector at the dawn of the 20th Century not only in Spain but also in Portugal and in Italy because it was possible to produce better olive oil in less time.

This communication aims to show the technical knowledge transfer related to the hydraulic press in the Mediterranean basin and its consequences in architecture because it was created a new olive oil factory typology which take part of its agricultural industrial heritage nowadays.

**Ana Cardoso de Matos, University of Évora – CIDEHUS, “Engineers, Gas, and Electricity: Transfer of Technical Knowledge, Mobility of Experts and Business Initiatives in the Mediterranean World During the Nineteenth and Twentieth Centurie**

Abstract: This communication aims to analyze the circulation and the transfer of technical knowledge related to gas and electricity through periodicals, scientific and industrial societies and industrial and international exhibitions. It is also intended to address how the mobility of engineers favored the transfer of technology. We will analyze the Portuguese engineers who completed their training abroad, and the study visits they made to factories in other countries, as well as to international exhibitions where the most recent advances in technology and industry were presented. On the other hand, we will analyze examples of business initiatives by foreign companies through the investment in Portugal were an important element in the transfer of knowledge associated with gas and electricity and favored the arrival of engineers who worked on the installation of gas and electricity networks and in many cases in the subsequent operation of gas plants or power plants.

**Maria Ana Bernardo, University of Évora – CIDEHUS, “The Role of the Farmers' Unions and the Technical and Technological Modernization of Portuguese Agriculture Between the End of the Nineteenth Century and the Beginning of the Twentieth Century**

Abstract: This paper aims to show the progress and first results of a research project that has as objective the design of a methodological, conceptual, and operational base, capable of offering theoretical and technical support that allows to identify and characterize industrial landscapes,

contribute to the knowledge and analysis of its values and define basic intervention criteria that support its protection, conservation and use based on its heritage and cultural consideration. In the design of this methodological proposal, special attention has been given to the complexity, specificity and identity of these industrial landscapes since their consideration as cultural landscapes. Likewise, the study of these landscapes has been approached through a comprehensive proposal that contemplates the different factors that influence its definition and puts into dialogue disciplines that usually work independently in the study of the landscape. The testing of this methodology is being carried out in a specific case of Andalusian industrial landscape.

**María Isabel Alba Dorado, University of Malaga, “Methodological Advances in the Analysis, Assessment, and Management of the Andalusian Industrial Landscape”**

Abstract: Voluntary associations acquired increasing importance in European societies from the 19th century onwards and were a sign of their modernization process. They organized citizens' participation in political, cultural and socio-economic life in the public sphere.

In Portugal, from 1894 onwards, farmers' unions joined the already existing associations for cultural, religious, leisure, sports, mutual or charitable purposes.

These farmers' unions aimed to: encourage collaboration between farmers to defend their interests and face the political power; create conditions so that farmers could access, under favourable conditions, to seeds, fertilizers, machinery and other resources for more modern and productive agricultural practices; disseminate knowledge about modern techniques and technologies, namely through magazines, lectures and agricultural exhibitions.

The purpose of this paper is to assess the importance of the farmers' unions and how much they contributed to the modernization of the agricultural Portuguese sector, between the end of the 19th century and the beginning of the authoritarian regime 'Estado Novo'.

**Commentator: Ana Cardoso de Matos, University of Évora – CIDEHUS**

## **5D. The Sister Arts II**

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

**Daniel Guernsey, Florida International University, “Greek Beauty, ‘Oikeiosis,’ and the Civilizing Process in J. J. Winckelmann’s *The History of Ancient Art*”**

Abstract: The paper examines the ancient Greek idea of "oikeiosis" in J. J. Winckelmann's thinking about Greek beauty and the civilizing process in his seminal text, "The History of Ancient Art" (1764). It considers how "oikeiosis," or "familiarization," or "fellowship," factored into Winckelmann's thinking about Greek beauty as embodying a social and aesthetic ideal of cosmopolitan fellowship as much as a political one dedicated to the "polis." Crucial to understanding the two aspects (i.e., "oikeiosis" and "polis") in Winckelmann's thinking about Greek beauty is how they were influenced by contemporary debates (e.g., Montesquieu) on the role "sociability" played in eighteenth-century reflections on the civilizing role of art and morality. The principle aim of the paper is to show how sociability as an aesthetic and moral argument in Winckelmann's thinking on Greek beauty relates backwards in time to Ciceronian ideas about "oikeiosis" and forward in time to the Enlightenment's conception of itself as a humanitarian and cosmopolitan age.

**Mary Elizabeth Allen, University of Virginia, “Diplomacy and Disfigurements: Racialization in French Portraits of the Moroccan Monarch, Mouley Ismaël”**

Paper Abstract: The Ambassador of Morocco traveled to Versailles to forge an alliance that would make the Moors French and the French Moors, but his embassy failed when he refused to

agree to French terms on privateering in the strait of Gibraltar. After returning home, he wrote a letter on behalf of his king, Mouley Ismaël, entreating the French again to make peace, and this 1699 missive contained a marriage proposal for a daughter of Louis XIV. The gesture that might have united Morocco and France was met with laughter. It inspired gossip, mocking poetry, and a novel that foregrounded racial difference. In this paper, I will discuss the portraits of Mouley Ismaël in French diplomatic and literary writings at a time of shifting ideas about race in Europe, and I will show how these texts uniquely explore love across color-lines, and the sexual politics of miscegenation in the early modern Mediterranean.

**Jennifer Roberson, Sonoma State University, “Mosque Construction During the Spanish Civil War”**

This paper examines the construction of mosques during the Spanish Civil War (1936-39) in Nationalist-controlled territories of Spain. While the Nationalist government, led by Francisco Franco, staunchly supported a Catholic national identity, there were Muslims from Morocco among the troops who fought for the rebel Nationalists. Franco had established his military career in Morocco during the early years of the Spanish Protectorate (1912-56) and this connection was important as the Nationalist rebels launched their uprising against the Second Spanish Republic. As the Nationalists gained control of regions of Spain, they constructed at least three free-standing, purpose-built mosques for the Moroccan soldiers. In addition, they designated specific hospitals for the Moroccan wounded, some of which included prayer spaces. This paper investigates these little-known spaces, considering why the National government invested resources in these buildings as well as which building types and ornamentation were chosen for these mosques.

**David Gariff, National Gallery of Art, “Ernest Hemingway, Joan Miró, and *The Farm* (1921-22)”**

Abstract: When I first knew Miró he had very little money and very little to eat and he worked all day every day for nine months painting a very large and wonderful picture called "The Farm." ... No one could look at it and not know it had been painted by a great painter and when you are painting things that people must take on trust it is good to have something around that has taken as long to make as it takes a woman to make a child ... and that shows even fools that you are a great painter in terms that they understand. After Miró had painted "The Farm" and after James Joyce had written *Ulysses*, they had a right to expect people to trust the further things they did even when the people did not understand them and they have both kept on working very hard.

--- Ernest Hemingway

Among Ernest Hemingway's most beloved possessions was the painting by the Spanish artist Joan Miró (1893-1983) titled *The Farm* (1921-22), housed today in the National Gallery of Art, Washington, D.C. For both the painter and the writer, *The Farm* crystallized everything that was true and noble about Spain and the Spanish people or, more specifically, Catalonia and the Catalan people. Miró referred to the painting as “a résumé of my entire life in the country.” For Hemingway, who first met Miró in 1923, the painting embodied “... all that you feel about Spain when you are there and all that you feel when you are away and cannot go there. No one else has been able to paint these two very opposing things.”

This paper will discuss the friendship between Miró and Hemingway as represented by *The Farm*. The painting was for both men a lifelong personal touchstone. In its formal language, subject matter, and larger political and cultural significance, *The Farm* bears witness to the inspiration and achievement of two great talents. The role played by the painting in the lives of

both its creator and greatest admirer reveals a host of artistic insights into the relationship between word and image, reality and imagination and, finally, between tradition and modernist innovation.

### **5E. Spaces and Places**

**Chair:** Deniz Yucel, William Paterson University of New Jersey

#### **Deniz Yucel, William Paterson University of New Jersey, “Working from Home, Relationship Satisfaction and Household Division of Labor during Covid-19 Crisis”**

**Abstract:** Using data from the Covid-19 Survey from the German Family Panel Survey (Pairfam), this study tests the effect of working from home on two outcomes (i.e., relationship satisfaction and household division of labor) among couples during Covid-19. This study further explores whether these relationships differ by gender. Using data on 567 couples, the results suggest that those who work from home reported lower satisfaction with their relationship and more inequality in the division of household labor. The results show different patterns for men and women. Specifically, the negative effect of working from home on the division of household labor was stronger for women than for men. On the other hand, the negative impact of working from home on relationship satisfaction was stronger for men than women. These results and their implications are further discussed in the paper.

#### **Barbara Kreiger, Dartmouth College, “Finding Tunisia”**

**Abstract:** Travel is a window and a mirror. As we gaze into the foreign, we find ourselves regarding our own culture as well. We avoid saying, “Where I come from, we do things differently,” because we instinctively know that such a declaration is the end of fresh experience. From that point on, we’re not learning, but comparing, often with the conclusion that our way is better. But “better” often just means more advanced, and if there’s one thing we know, it’s that “more advanced” has no inherent moral component. And so travel is often humbling, releasing ourselves from our conventional way of thinking about what’s of value and what sustains us.

To be humiliated is to be diminished; but to be humbled is to be enlarged. Humility pushes out the boundaries of our empathic being, as we release ourselves from untested assumptions and allow curiosity to guide us to new insights.

So, it was for me in Tunisia, a three-week journey into unknown cultural territory, or territories, where I spent time with university students and young professionals and learned about their fears for their country, their aspirations for themselves, and their insistence on making a contribution. My time in the Berber South taught me other things: pride in their origins, their anxiety about how to provide when violence has suspended tourism, their patience and generosity. And then there was Jewish life, there in the first Diaspora where Jewish life flourished for well over two thousand years and has by now almost disappeared; with the pilgrims from France and Israel and the communities of Tunis and Djerba I learned joy and tenacity, and the meaning of community.

I’ve tried to capture all this in a long travel narrative. Three weeks is hardly enough for one to say she knows the country, but my intention isn’t to pass on anything except my own impressions of a vital country, a country in some distress and yet still hopeful.

#### **Mary D'Ambrosio, Rutgers University, “On the Road During a Time of War: Migrant Journeys through a Wary Europe”**

**Abstract:** Conversations with dozens of Middle Eastern and African migrants crossing Europe suggest that these refugees often experience three stages of migration: trepidation before the dangerous journey; jubilation after arriving in apparent safe zones; and then disillusionment, as they struggle to settle into sometimes unwelcoming societies.

I'll share my experiences of reporting on migrant journeys in Turkey, Germany and Italy, and some stories the migrants themselves tell. These discussions give us insight into the refugee experience from the refugee perspective, rather than from the more common public policy or host country perspective.

**Alicia Valoti, Central Michigan University, "Sicilian Music and Its Diversified Influences"**

Abstract: The island of Sicily serves as a current, excellent example of cross-cultural diversity in the Mediterranean. Remnants of Greek, Arabic, Roman and other civilizations are found within Sicily's architecture, food, language and especially within its music.

It is possible to trace musical gestures found in Sicilian music back to several origins. "A different world", by Sicilian composer Enzo Rao Camemi, is a wonderful illustration of this concept. Camemi's skeleton tune hints of Arabic and gypsy influence, and was then expanded to an energetic, evocative work involving the viola and cajon. As the protagonist of this work, the viola plays an incredibly virtuosic line which also demonstrates both dance and unequal rhythms. The cajon echoes the viola's enthusiasm, even taking its own moment as a soloist.

This paper proposal will consist of a brief lecture of Sicilian music and its diversified influences, followed by a live performance of "A different world".

**5F. The Middle East and North Africa in the Medieval and Early Modern Periods**

**Chair:** John Dagenais, University of California, Los Angeles

**John Dagenais, University of California, Los Angeles, "An Allegorical Journey from Tunis to Mallorca: Abd Allah al-Tarjuman's *Cobles de la divisió del regne de Mallorques*"**

Abstract: In 1398, writing from his post as customs officer in the port of Tunis, Abd Allah al-Tarjuman, formerly the Franciscan friar Anselm Turmeda of Mallorca, writes a nostalgic lament for his native island and its troubled present. Abd Allah had traveled to Tunis for unknown reasons and converted to Islam nearly 15 years before, but there are signs, in the poem I will discuss that this conversion had problematic roots in Mallorca itself. Unable to travel to Mallorca from Tunis because he fears being burnt for apostasy, Abd Allah imagines a simple spring horseback ride that, through the power of allegory, traverses the sea between Tunis and Mallorca. Momentarily safe and donning once again his former identity as 'Friar Anselm,' he offers advice to the allegorical Queen Mallorca on how she can heal the divisions in a land from which he, outside of allegory, is forever separated.

**Matsukura Hiromasa, Kyushu University, "Ottoman Territoriality and Friendship in the Age of Süleyman"**

Abstract: This study aims to explore the Ottoman territorial conception and its policy toward the Habsburg Monarchy in the Age of Süleyman (1520–1566). Previous studies have highlighted the Ottomans' hostile stance toward pagans based on Islamic territoriality, Territory of Islam (Dar al-Islam) and Territory of war (Dar al-Harb), in Ottoman diplomacy. However, research in the last decade has focused on the friendly relations between and the coexistence of both dynasties, and also pointed out the Ottomans' territorial conception covering the Ancient World.

Considering this trend, this paper investigates the description of Islamic territoriality and the expressions of "friendship (dostluk)" in the Ottoman letters addressed to Ferdinand I, Archduke of Austria, and Holy Roman Emperor. In particular, Intitulatio ('unvân) and Manifestatio in treaty ('ahdnâme), letter of victory (fethnâme), and letter (nâme) are examined. The results from the analysis indicate that the Ottoman chancery in the second half of the fifteenth century

describes the domains differently from Islamic territoriality and, from the early days of Süleyman's reign, repeatedly uses the term "friendship (dostluk)."

**Valentina Irena Denzel, Michigan State University, "Guillaume Postel's vision of Ottoman Propinquity in the Sixteenth-Century Mediterranean"**

Abstract: Known and admired for his vast knowledge and erudition, Guillaume Postel (1510-1581) shaped the relations between the French kingdom and the Ottoman Empire and sought to unite the three monotheistic religions, by implying that a Catholic French hegemonic empire could provide the framework for world peace. The sincerity of Postel's openness is problematic, since Postel's final goal was the conversion of all "infidels" to Catholicism. However, in his efforts Postel praises certain aspects of Ottoman culture, some of which he suggested should be implemented in the West. In this presentation, I will be looking at Postel's description of Ottoman jurisdiction regarding relationships between men and women, the emphasis on hygiene in Ottoman culture, as well as the education of boys in his *De la République des Turcs* (1560). Contrary to some of his contemporaries, Postel sought for cultural intersections in non-Western cultures that allowed for integration of other perspectives and customs. I analyze Postel's praiseworthy categories for high moral and ethical standards as a way of reflecting on European and Ottoman relations across the 16th century Mediterranean world.

**Tamar M. Boyadjian, Michigan State University, "The Queer 'East': Reframing Queer Studies in the Pre-modern Mediterranean"**

Abstract: In her essay in *Islamicate Sexualities*, Valerie Traub argues that labels and terms related to the study of gender and sexuality for the modern European world are not only applied but assumed as an appropriate discourse for the entire pre-modern world. Considering the term "queer" not merely as a marker of sexual identity, but as a category for critical analysis, the papers in this panel examine moments of queerness as part of the ethno-religious interpenetration of the pre-modern Mediterranean world. Each paper analyzes popularized stories and romances that circulated concurrently across pre-modern Europe and the "East." Through these analyses, the critical objective of this panel is to offer readings that suggest queerness in the pre-modern Mediterranean defines itself in moments of ethno-cultural conflict and contact—where the European allure of both the geographic and physical bodies in and of the "East," reflect the very paradoxical makeup of cultural unity across the Mediterranean. In my paper, I will reflect on moments of queerness across a number of romances -French, English, Armenian, and Arabic - across the medieval Mediterranean, where I also offer a deeper understanding of how these texts can help us redefine our understanding of the term "queer" in the pre-modern Mediterranean world.

**17:00-17:30 Central European Standard Time**

**11:00-11:30 AM Eastern Standard Time**

**Coffee Break (on your own)**

**17:30-19:30 Central European Standard Time**

**11:30 AM-1:30 PM Eastern Standard Time**

**6A. Art and Culture in the Mediterranean Region from the Sixteenth to the Twentieth Centuries**

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

**Francesca Russo, University of Naples, "Hieronimus Megiser: A Mediterranean Scholar"**

Abstract: Among the scholars who devoted themselves to the topics of Mediterranean studies, history, languages, and different cultures a considerable position should be recognised to Hieronimus Megiser. He was a German philologist and an historian as well, who developed a deep passion for the understanding of the different roots of Mediterranean cultures. He was born in Stuttgart in 1554 and died in Linz in 1619. He had the chance to study Law in Padua, where he was strongly impressed by Venetian culture and its political system. He decided thus to translate into German *Il Libro de' la republica de' Vinitiani*, a treatise published in 1540 by Donato Giannotti written in order to describe the political and social institutions of "La Serenissima". In 1604 Megiser published the *Propugnaculum Europae*. This work deals with the recent history of Malta, considered as the border of Europe. The aim of my report to this conference would be to outline critically Megiser's idea of Mediterranean cultures.

**Giampaolo Chillè, University of Messina "A Precious Gift from Philip IV to the Custody of the Holy Land"**

Abstract: Over the centuries, all the great Christian countries have paid homage to the Holy City with precious gifts, to affirm their Catholic identity by giving glory to God through artistic splendours. In 1665, Philip IV of Hapsburg, King of Spain, had a particularly valuable artefact made to be donated to the Franciscans of the Custody of the Holy Land. It is a lavish Eucharistic baldaquin created by Pietro Juvarra, with his sons Eutichio and Sebastiano and his brother Giovanni, some of the most important silversmiths of Messina in the Seventeenth century.

**Italia Maria Cannataro, University of Messina, "España en el pensamiento de José Martí: la Madrepatria" ("Spain in the Thought of José Martí: The Homeland")**

Abstract: La experiencia en España fue fundamental para la formación política de José Martí. La aceptación del Krausismo fue un medio para dejar libre al hombre que, así, se situaba como protagonista de una nueva filosofía y creaba una nueva divinidad en substitución de la fe cristiana. Krause daba a Martí los primeros elementos metodológicos para construir una nueva realidad: la de América. Los años españoles fueron, pues, esenciales para el desarrollo coherente de su pensamiento. El elemento clave fue precisamente el liberalismo.

**Antonino Crisà, Ghent University, "Protecting Antiquities in a State of War: Sicily and World War II"**

Abstract: World War 2 can be considered the most destructive conflict in the past century, affecting most European states and Mediterranean regions, causing large-scale destruction, and creating millions of victims. The massive bombing campaigns by Allied and Axis forces hit urban areas, and destructive military operations put cultural heritage (including archaeological sites) at serious risk. Central governments carried out a series of actions in order to protect antiquities against bombing and any potential destruction.

Italy, which has substantial cultural heritage and archaeological sites, entered WW2 in June 1940, joining the Axis forces. Immediately, Giuseppe Bottai, Minister of Public Education, imposed strict laws to protect national antiquities. Among Italian and Mediterranean regions, Sicily contained the most considerable cultural heritage, including numerous archaeological sites and museums of significance. As is well known, Sicily was the theatre of vital military operations mostly in 1943, when Allied forces landed on the island and defeated Axis forces. However, the effect of war on Sicilian antiquities is still little known and needs further analysis. My current research project, funded by the European Research Council (ERC) and carried out at Ghent University (Belgium), aims to fill this gap. Through archival investigation at national, European, and USA archives, my project seeks to understand the impact of WW2 on Sicilian antiquities, and how national and local authorities acted to protect archaeological sites and

museums in a dangerous state of war. The aim of my talk is to present my ongoing project, outlining a series of case studies. First, I contextualise the research in the historical framework of WW2. Second, I assess targeted sites (e.g. Agrigento, Cefalù, and Palermo), in which bombing, construction of air-raid shelters, and military operations had a heavy impact on antiquities, archaeological sites, and local museums. Finally, I provide the rationale for why it is essential to better understand the problematic relationship between civilian and military authorities operating in a state of war.

## **6B. Critical Perspectives on Eastern Mediterranean Security**

**Chair:** Takuro Kikkawa, Ritsumeikan Asia Pacific University

**Takayuki Yokota, Meiji University, “Security, Nationalism and Islam in Turkish-Northern**

### **Cypriot Relations: An Analysis of the Interaction of ‘Domestic’ Politics”**

**Abstract:** The aim of this paper is to explore the stability in Egypt under President Abdel Fattah al-Sisi from the perspective of securitization of the Muslim Brotherhood (MB). Since the ouster of President Mohamed Morsi, a senior MB figure, in 2013, securitizing the MB has been one of top priorities for al-Sisi. He tried to legitimize his authoritarian rule by spreading the perception of threat caused by the MB. His legitimacy stemmed from the achievement of the Egyptian military led by him that the military had saved Egypt from the MB and that he has achieved stabilization of Egypt. In fact, al-Sisi’s rule is underpinned by the mass anti-MB perception. Therefore, he must hold the achievement to have helped Egypt from the MB and succeeded in stabilization as the main pillar of its legitimacy. In other words, the securitization of the MB is embedded in the Egyptian state under al-Sisi.

**Masamichi Iwasaka, Hokkai-Gakuen University, “Security, Nationalism and Islam in Turkish-Northern Cypriot Relations: A Recent Development”**

**Abstract:** Turkey has supported Northern Cyprus since before its “independence” in 1983. Although Northern Cyprus exists as a de facto state, its politics, economy and society are strongly influenced by Turkey. In recent years, due to the changing security conditions, such as the Syrian Civil War and the development of hydrocarbon resources in the Eastern Mediterranean, Turkey has concerned Northern Cyprus than ever before. At the same time, Turkish nationalism and Islam have been emphasized in Northern Cypriot society – as a reflection of the Turkish ruling party, the Justice and Development Party, and its political partner, the Nationalist Action Party. In fact, the rapid influx of pro-Turkish and pro-Islam tendency from Turkey is leading the transformation of the political situations in and of Northern Cyprus. This paper will explore the changing role of Turkish nationalism and Islam in the Turkey-Northern Cyprus relations under the unstable situations of regional security, by focusing on the President Akinci’s era of Northern Cyprus since 2015.

**Kota Suechika, Ritsumeikan University, “Critical Geopolitics of the Syrian Conflict: The Territorial Partitions of Bilad al-Sham and Beyond”**

**Abstract:** The Syrian conflict, which broke out in 2011, is said to be not merely a civil war – violent struggles for power that be in Damascus, but an internationalized proxy war among the neighboring countries as well as the super-powers such as US and Russia. The root causes of deterioration of the conflict are often explained by the logic of the so-called geopolitics: that is, due to its geopolitical significance in the Middle East, Syria has been a battlefield of brutal foreign interventions for decades. Moreover, the Assad regime is actually exploiting Syria’s geopolitical significance for its authoritarian survival by maintaining that it plays a role of the pivot on the political stability of the whole region. However, such a geopolitics explanation can

be, even if it reflects the reality to some extent, criticized for its state-centric assumption which maintains that existing political powers, namely states, dominantly spatialize international politics and represent it as a “world” characterized by particular types of places. In the case of the Syrian conflict, various pieces of the geopolitical knowledge eventually emerge from the ordinary citizens’ claims for the century-old question of ‘how Syria ought to be’ after the close of the Ottoman empire. This paper will explore the critical geopolitics of the Syrian conflict by focusing on the geographical division of the region dated back to the early twentieth century and on the citizens’ agency to generate various geographical codes over the land of Syria--Greater Syria.

### **6C. Possible Worlds and Modality: Dealing with Questions of Representation**

**Chair:** Ana Clara Birrento, Centre for the Study of Letters, University of Évora

#### **Ana Clara Birrento, Centre for the Study of Letters, University of Évora, “Italy: A Metaphor of a Possible World Through the Eyes of an Englishman”**

**Abstract:** The paper aims at discussing the travelogue written by the most renowned novelist Charles Dickens— Pictures from Italy, making headway into some of the potential futures of this research, working “a politics of place beyond place” (Massey, 2007).

As a keen observer of human behaviour, Dickens was a skilful social critic, whose eyes and soul were ripe to analyse the human condition, the places, the soul and the character of Italy.

Although the country was far behind England, as far as social, political, and religious conditions were concerned, the author understood reality “is a universe composed of a plurality of distinct worlds” (Ryan, 2013).

The paper interrogates the worlds Dickens describes which encompass time and space and individual existents, which undergo changes as a result of the contexts, the events and the relationships, providing an updated method of analysis illustrating the ontology of representation of a plural reality and identity not only of the Italian people, but also offering a view into the mind and personality of Dickens himself, constructing cultural landscapes.

#### **Olga Gonçalves, Centre for the Study of Letters, University of Évora, “The Representation of Portugal in Presidential Inauguration Speeches: 1974 and 2021”**

**Abstract:** This paper focuses on the inauguration speeches proffered by two Presidents of the Portuguese Republic: General António de Spínola (1974) and Professor Marcelo Rebelo de Sousa (2021). Framed by the research project Landscapes of the Self, and grounded on a lexicometric approach, the semio-linguistic study carried out aims at examining the representation of Portugal through the themes and political visions that these two statesmen chose to highlight for the period of their terms of office, at times socially and politically affected by April’s revolution and the COVID-19 pandemic, respectively. To meet this end, we reflect upon the lexical choices made by each one of them, which clearly reveal dialogic connections between the past, the present and the future.

**Key words:** inauguration speeches; presidents of Portuguese Republic; representation; semio-linguistic analysis.

#### **Maria Helena Saianda, Centre for the Study of Letters, University of Évora, “Da realidade ao mito... O canto de Amália”**

**Abstract:** This paper aims at honouring Amália Rodrigues, the extraordinary Voice that sang the greatest Portuguese poets, of the past and of her time, and also her own words. They acquire in Amália’s voice the tone of a woeful chant, dramatic tension and emotional surrendering (NERV,

2010: 60) that captivate the audience's attention; they translate the expressiveness and the deep emotion that made of Fado Intangible Cultural Heritage of Humanity.

Amália brought Fado to the world and, twenty years after her death, it is still a challenge to discover the Self behind the words she chose to sing. To meet this objective, a corpus was built comprising two hundred and fifty poems she more often sang. The semio-linguistic analysis of the words that provide such poems with meaning and that are embedded in collective memory is grounded on a lexicometric approach, by means of the hypertext programme Hyperbase.

**Fernando Gomes, Centre for the Study of Letters, University of Évora, “Images of Self and the West in Rachid Boudjedra’s *La prise de Gibraltar*”**

Abstract: The Capture of Gibraltar develops how the hero deals with his memories of childhood and adolescence, his family, his masters, the Algerian war, and also how he portrays Tarik, the Berber chief who conquered Andalusia at the beginning of the 8th century. This portrayal of the historical figure forces the main character, also named Tarik, to reflect upon his definition of self, as well as the bond between himself and his country, throughout its history.

Tarik is fascinated by Gibraltar. Being the southern tip of Europe - a border but also a place of transit, a meeting point of two cultures, Christian and Muslim - Gibraltar is presented in this novel as a geographical metaphor for questions of identity posed by Boudjedra. It is these questions which define the complexity of his interactions with the West.

**Carlos Jorge Figueiredo Jorge, University of Évora, Centre for the Study of Letters, “Os Horizontes Míticos em Dois Filmes de Clint Eastwood: *High Plain Drifter* (1973) and *Pale Rider* (1985)”**

Abstract: Na sua tentativa de estudar a Bíblia do ponto de vista do crítico literário, Northrop Frye, ao procura apresentar o modo como os seus “elementos ergueram um enquadramento imaginativo um universo mitológico, como [ele] lhe cham[a] □ dentro do qual a literatura Ocidental operou até ao século XVIII e continua, em laga escala, a operar ainda” (Freye, 1983: XI), abre-nos um campo teórico de indagações que, como iremos ver na nossa abordagem, tem um forte halo de intensificação semântica no cinema e, em particular, no americano, com fortes conotações no western, até finais do século XX. Os dois filmes indicados no título, têm, em comum o grande campo de sentido em torno do qual as histórias giram: a chegada a um povoado quase isolado, geograficamente, e em crise social, de um herói enigmático e solitário – e a acção desse recém-chegado pela reposição da ordem, assente em valores transcendentais e míticos, relacionados com o para lá do horizonte que as montanhas circundantes traçam. O efeito dominante é, assim, o da pressuposição de um para lá dos picos, de um além de onde o cavaleiro desce, para acorrer à “chamada”. Assim, a cavalgada do solitário responde, num paralelismo modal e aspectualmente profético, à prece de uma jovem lesada e ofendida, embora possa ter com a prece uma simultaneidade temporal. O encontro apresenta-se como consequência, pelo menos na dimensão da justiça transcendente, em atendimento da prece, no que diz respeito ao encontro a realizar-se com a jovem em busca de protecção. Reforçando essa ideia quando se aproxima da aldeia, escuta Megan, que lia, em voz alta, o livro bíblico do “Apocalipse”, também chamado “Livro da Revelação”, referir o “Pale Rider, no momento exacto em que ele se enquadra, à sua vista, na janela junto à qual ela lia.

## **6D. Mediterranean Cross-Cultural Interactions**

**Chair:** Sebastian Müller, Busan University of Foreign Studies

### **Mona Farouk Mohamed Ahmed, Busan University of Foreign Studies, “A Comparative Study of Convivencia in Medieval Sicily and Al-Andalus”**

**Abstract:** Sharing the same conditions of being a part of Christian Europe that faced Muslim conquest, Sicily and Spain can be good examples for a comparative study on Muslims and Christian relations. Both of Sicily and Spain were considered as major crossroads for Islamic Civilization to Europe through their being under the Muslim rule for a long period and both of them were reconquered by Christian monarchs ending the presence of their Muslim Majority. The religious diversity of the population of both Sicily and Spain after their being conquered by the Muslims in the Medieval times made the topic of Convivencia one of the important related fields of research. In this study, we will try to investigate the similarities and differences between medieval Sicily and Spain regarding the Convivencia between Muslims and Christians.

### **Mozafari Mohammad Hassan, Busan University of Foreign Studies, “Intellectual Exchanges Between the Eastern and Western Mediterranean”**

**Abstract:** When the Iberian Peninsula was conquered by the Muslims, the doors of this land were opened not only to immigrants, products, and skills but also to various schools of Islamic theology, interpretation, and philosophical ideas. Andalusians were initially influenced by various Eastern schools of thought including Sufism; though the jurisprudential, philosophical, and mystical tendencies of the majority of Andalusian scholars and rulers, in most periods, were contrary to the tendencies of their Eastern counterparts.

Mohammad Ghazali (1058-1111 AD) is one of the most famous Shafi'i theologians, jurists, and Sufi whose thoughts were widely, rapidly, and deeply reflected in the Islamic world and made others react. When Ghazali's books reached Andalusia, scholars were deeply divided over his positions and religious thoughts and took strong positions against each other. The paper examines the Andalusian interactions towards Ghazali thoughts.

### **Min-Ji Yang, Busan University of Foreign Studies, “The Mediterranean as an Intersection of Civilization and Literary Space: Focusing on the Works of Turkish Author Halikarnas Balıkcısı”**

**Abstract:** For humans, geography is the base of thought and the world, and that means the universe. Through the concept of geography, people distinguish themselves from others and form discourse. This is also related to the fate of peoples and nations. In other words, geography is a carriage that attracts the human past, present, and future. Literature is essentially formed based on geography because it reconstructs human life. Therefore, the literature contains traces of civilization related to geography. For this reason, most literary works reflect the environment and humanities and social factors experienced by the writer. The Mediterranean Sea is an intersection and springs of civilization from ancient to modern times. The Mediterranean Sea provided cultural, aesthetic, mythological, artistic, and natural sources for countries built on the Anatolian Peninsula. The Mediterranean Sea was also an important place for an opportunity in Turkish literature and was recognized as a place to provide creative inspiration for many writers. This shows Turkey's multicultural identity sharing the cultural and historical origins of the Mediterranean Sea. In particular, Halikarnas Balıkcısı is a leading Turkish writer who constructed discourse and expressed it in the literature using the Mediterranean as a mental space. Most of his works deal with the culture, history, civilization, story, and people of the Mediterranean. The Mediterranean is an aesthetic world that reflects his poetic image. In this

study, we look at how the Mediterranean Sea was understood and imaged as a literary space in Halikarnas' works.

**Sebastian Müller, Busan University of Foreign Studies, “Modes of Intercultural Encounter and Identity Constructions in Ancient Sicily”**

Abstract: In the first half of the first millennium BC Phoenician seafarers and Greek settlers arrived in Sicily and established outposts as well as settlements along the island's shores. The local population, organized in smaller, decentralized groups responded differently to the arrival and permanent stay of people from the outside. The talk is discussing the ways how the local communities interacted with Phoenician and Greek groups as well as with each other based on historical and archaeological sources. It is being investigated how the constant contact with different cultural groups affected each group's identity construction.

**E. Mediterranean Studies: New Perspectives**

**Chair:** Christian Menage, University of Gibraltar

**Joseph Agee, Morehouse College, “José Ortega y Gasset and the Future of Philosophy from a Mediterranean Point of View”**

Abstract: In one of his first works, *Meditations on the Quixote* published in 1914, the Spanish philosopher José Ortega y Gasset challenged the prevailing view in his country that the impressionistic thinking, characteristic of Latin or Mediterranean culture, was superior to the more contemplative or rational approach of Northern European countries. However, he made a crucial concession: “There's no doubt that we would be unfaithful to our destiny if we abandoned the energetic affirmation of impressionism that is embedded in our past.” What he proposed was a full integration of the empirical concept of thinking, or what he called “Spanish realism”, with the more modern practice of rationalism. From this vantage point, Ortega developed his own unique philosophy that relied on the Mediterranean actuality of experience that had been left out of both the empirical and idealist traditions. The term “historical reason” defined his belief that any future development of philosophy must be based on a firm understanding of the origins of the intellectual process that began with the amazing Classical Greek civilization to which he devoted a great deal of enthusiastic analysis. At the same time, he clearly understood that the traditional pursuit of knowledge would, as it always has, evolve in unpredictable ways. Although some have seen him as an early postmodernist and even a pragmatist, I will try to show that this overall work was essentially opposed to these trends and much more relevant to the world we live in today.

**Bashar H. Malkawi, University of Arizona, “Hello, Goodbye, Welcome Back: The Adaptations of the WTO in the Middle East”**

Abstract: Arab countries are attempting to broaden their engagement in the multilateral trading system in a manner that has many implications. Not only have some Arab countries either acceded or are in the pipeline of acceding to the World Trade Organization (WTO), but their new commitments coincide with reorientations in their economic strategies.

The purpose of this paper is to examine the involvement in the multilateral trading system. The paper proceeds to discuss in sections II and III early Arab countries' participation in the multilateral trading system, UNCTAD, and WTO. Section IV analyses Arab countries accession to the WTO especially some of the obstacles they face economically or otherwise. Section V provides in-depth discussion of Arab countries participation in the WTO dispute settlement

mechanism. Section VI discusses Arab countries representation in WTO bodies. Finally, the paper concludes with a set of recommendations and suggestions to go forward.

**Christian Menage, University of Gibraltar, “ENGADINE, ELLAMY, and SHADER:  
Recent UK Air Operations in the Mediterranean Theatre”**

Abstract: For over a century, naval hegemony in the ‘British Lake’ was of paramount strategic importance to the United Kingdom. With the end of Empire and Wilson’s withdrawal east of Suez the value of the Mediterranean Sea to the British diminished. However, through three recent examples it can be seen that Mediterranean airspace remains of very great strategic utility today. Three very different operations show not only the increasing importance of the skies above the Mediterranean to British Forces, but also how engagement in the Mediterranean theatre has impacted upon and, on occasion, significantly changed future British strategy. In the 21st century battleships have largely been replaced by cruise liners in the Med; but above the glistening sea its sun-kissed skies have been integral to battlegrounds in the Balkans, North Africa, and the Near and Middle East.

**Marcello Pacifico, Pegaso University, “The Messianic Character of Damietta's Crusade,  
1218-1221”**

Abstract: Following the Lateran Council IV, the papacy calls pilgrims to arms to conquer Egypt in a messianic atmosphere that prepares Christianity for the next advent of the Last Judgment. During the military operations aimed at the occupation of Damietta, some prophecies feed in the crusader camp, the expectation of the arrival of the Emperor of the last times who is identified also as the Emperor of the Holy Roman Empire and King of Sicily, Frederick II, titular Sovereign of the new conquests, as attested by an unpublished letter from the King of Jerusalem, John of Brienne. The lost battle and the defeat suffered by the Crusader army, led by the Apostolic Legate Pelagius between the Nile waters and the new truce between Christians and Muslims, do not extinguish this eschatological atmosphere which is still alive in the appeal to conversion addressed to the Egyptian Sultan Al-Kamil by the Croce preacher Olivier of Paderbon, still in search of the fulfillment of that season of peace evoked by the Sacred Scriptures, so dear to Pope Innocent III, which will open the way to the Friars Minor and preachers’ missions.