



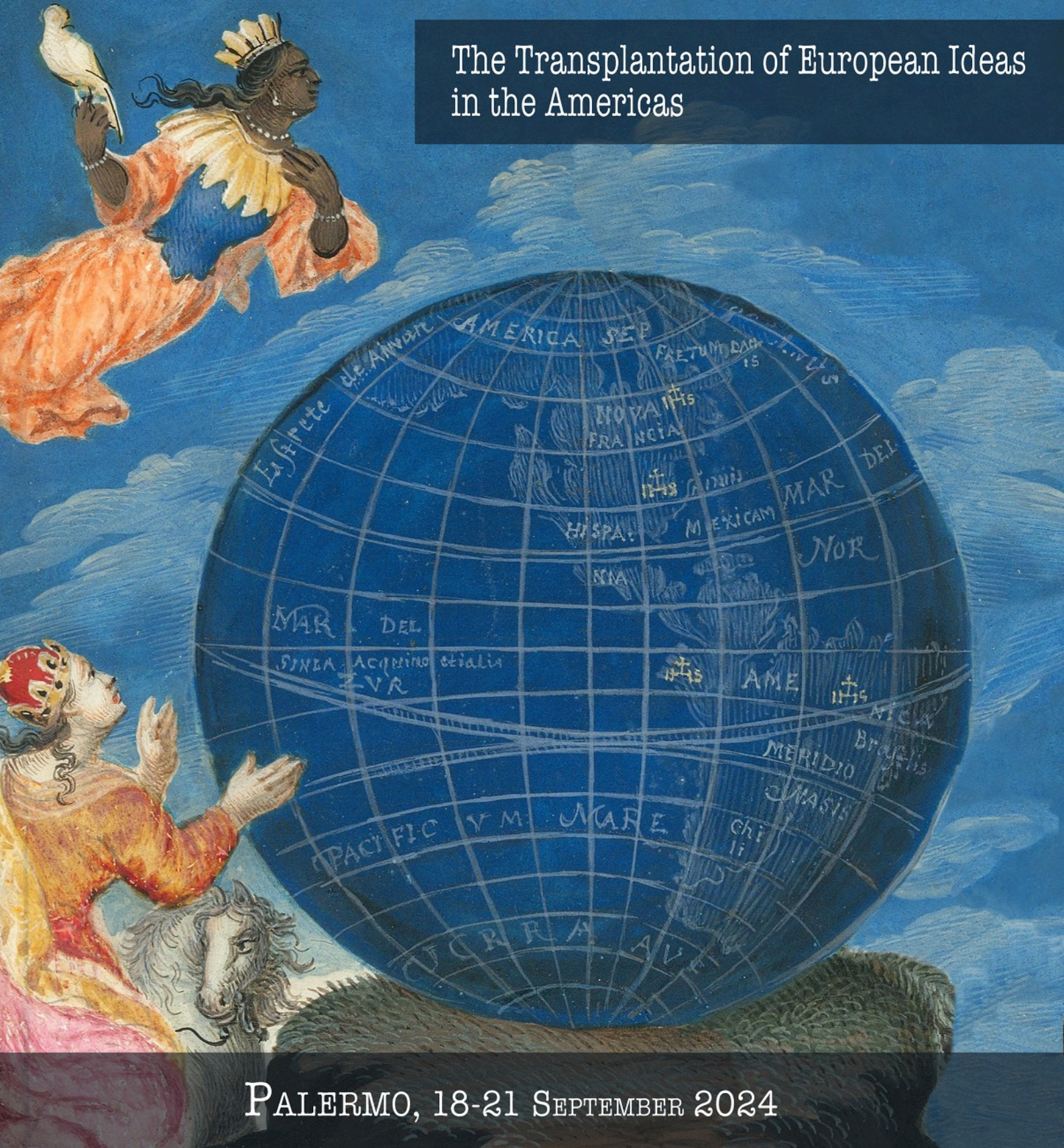
UNIVERSITÀ  
DEGLI STUDI  
DI PALERMO

DIPARTIMENTO di SCIENZE PSICOLOGICHE  
PEDAGOGICHE  
ESERCIZIO FISICO  
E FORMAZIONE  
**SPEF**

  
Centro Siciliano Sturzo

# INTERNATIONAL CONFERENCE SYNCHRONIZING HISTORY

The Transplantation of European Ideas  
in the Americas



PALERMO, 18-21 SEPTEMBER 2024

INTERNATIONAL CONFERENCE

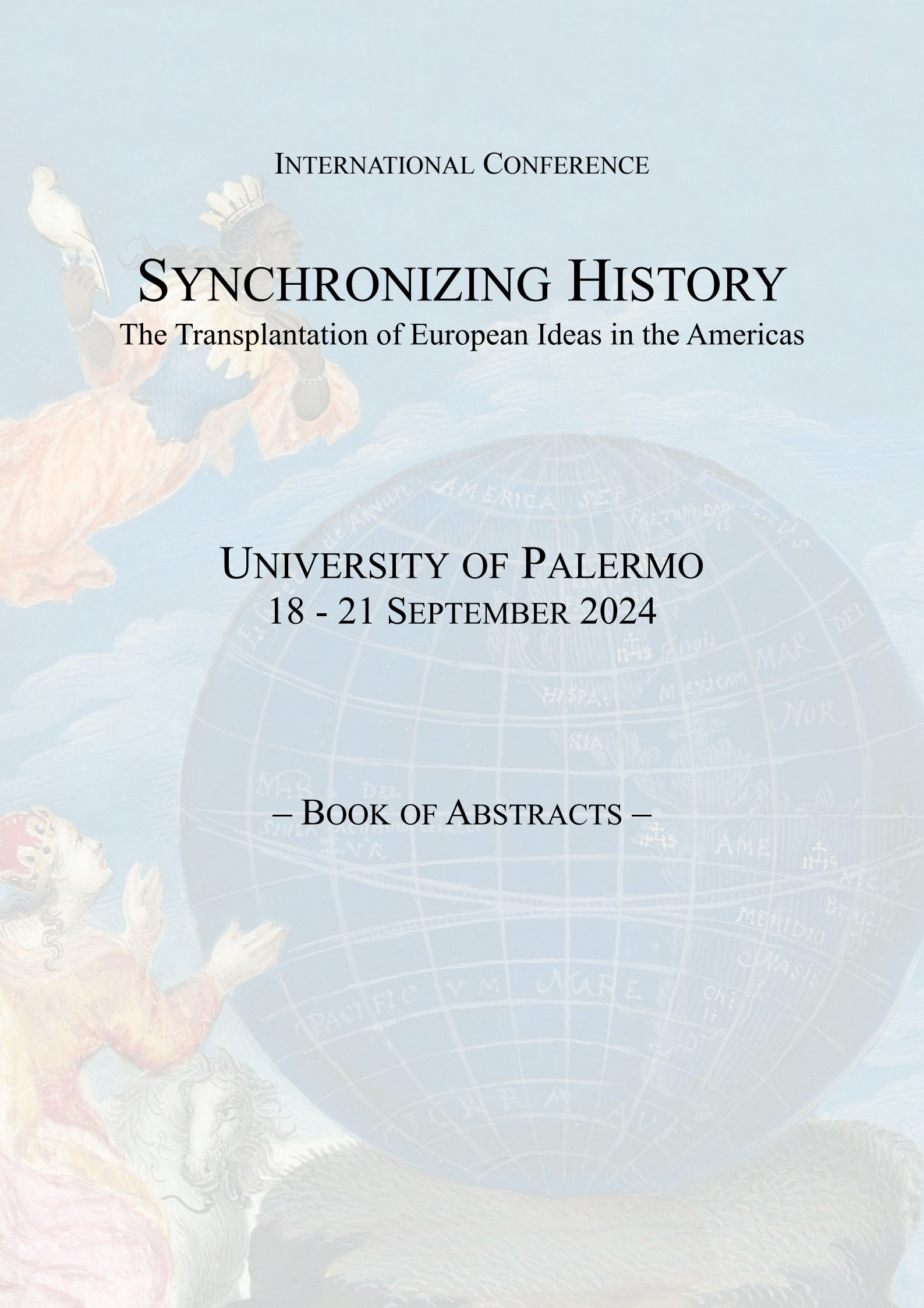
# SYNCHRONIZING HISTORY

The Transplantation of European Ideas in the Americas

UNIVERSITY OF PALERMO

18 - 21 SEPTEMBER 2024

— BOOK OF ABSTRACTS —



# PROGRAMME



**Wednesday, 18 September 2024**

**University of Palermo, Palazzo Steri (Piazza Marina 60)**

**Sala Magna**

**14.00 – WELCOME**

**Massimo Midiri**

Rector of the University of Palermo

**Gioacchino Lavanco**

Dean of the Department of Psychology, Educational Science and Human Movement – University of Palermo

**Michele Cometa**

Dean of the Department of Cultures and Society – University of Palermo

### **Opening Plenary Session**

**Time, History, Translation. Methodological Issues.**

Chair: **Blythe Alice Raviola**, Professor of Early Modern History – University of Milan

**Luigi Alonzi**, Professor of Early Modern History – University of Palermo

*Introduction to Conference.*

**Alexandra Lianeri**, Assistant Professor of Classics – University of Thessaloniki

*A Temporality of the Historical Encounter: Antiquity's Translation and De-Synchronization in Western Modernity.*

**Ethan Kleinberg**, Class of 1958 Distinguished Professor of History and Letters – Wesleyan University

*Deconstructing Historicist Time, or Time's Scribe.*

**Helge Jordheim**, Professor of Cultural History – University of Oslo

*Synchronisms and Synchronization: Visions of Global History.*

**Peter Burke**, Emeritus Professor of Cultural History – Emmanuel College / University of Cambridge

*The Contemporaneity of the Non-Contemporary: an Idea Revised.*

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**Thursday, 19 September 2024**

**University of Palermo** (Viale delle Scienze, Edificio 15 / Building 15)

**8.30 – 10.30**

Aula Magna Department of Cultures and Society

**Panel: Translation and conceptual transfers in Ibero-America.**

Chair: **Elías Palti**, University of Buenos Aires

**Noemí Goldman**, University of Buenos Aires – CONICET

*The Translation of Concepts: Methodological Approaches in Ibero-America (19th century).*

**Javier Fernández-Sebastián**, University of the Basque Country

*Translating the Times of History. Metaphors and Concepts.*

**Georges Lomné**, University Paris-Est Marne-la Vallée

*On the Ancients and the Moderns. Translating Liberty in the sphere of The Great Colombia's countries (1780-1848).*

**Juan Alejandro Pautasso**, Ravignani Institute / University of Buenos Aires – CONICET

*Newspapers, Reception and Translation: the Political Use of European Works in the Revolutionary Río de la Plata (1810-1820).*

Sala Consiglio Department SPPEFF

**Panel: (Mis)translating Nature. The Instrumentation of Commensurability in European Encounters with the Amerindian World.**

Chair: **Helge Jordheim**, University of Oslo

**John Ødemark**, University of Oslo

*Mistranslating Bodies, Constructing Cultures-Genealogy and Analogy in Cross-cultural Inquiry.*

**Zsolt Györegy**, University of Oslo

*Anchieta's Transplantation of Literature on the Mata Atlântica.*

**Cristian M. Torres-Gutierrez**, University of Oslo

*The Mexican Cabinet of Natural History: Scientific (Missed)translations of the Natural World.*

**Anna Grøgaard**, University of Oslo

*Transplanting Grapevines, Synchronizing "Skrælingene".*

**10.30 – 11.30: COFFEE BREAK**

**11.30 – 13.30**

Aula Magna Department of Cultures and Society

**Panel: Politics and Translation in the XIX and XX centuries.**

Chair: **Elías Palti**, University of Buenos Aires

**Maria Gabriela Iturriza**, University of Montréal

*Translation and Transtextuality in the Independent Press of/on Venezuela (1810-1812).*

**Jerónimo Rilla**, École des Hautes Études en Science Sociales de Paris

*Domingo Sarmiento's Facundo: the Personification of the Caudillo State.*

**Isabel Chumbo**, Polytechnic Institute of Bragança / Research Centre for Communication and Culture

*From the Portuguese 20th Century Dictatorship to the Americas: the Role of Translated Propaganda.*

**Sebastián Martínez Fernández**, Leibniz University Hannover

*Reception of Fascism and National socialism in South America.*

Sala Consiglio Department SPPEFF

Chair: **Manfredi Merluzzi**, University of Roma Tre

**Panel: Religious and symbolic encounters in the building of New Spain Church. Between indigenous, plants and objects.**

**Silvia Argurio**, University of Roma Tre

*Blooms of Imagination: Redefining Botanical Myths from Europe to America.*

**Diana Barreto Ávila**, National Autonomous University of Mexico

*"Incontinentia and celibacy": Indigenous Female and Male Elites in the Projects of Evangelization in New Spain.*

**Licia Bianchi**, University of Roma Tre

*Alejandro Faviàn and Athanasius Kircher: Translating Nahuatl Language and Religious Materiality between Baroque Rome and New Spain.*

**Caio Felipe Gomes Violin**, Pontifical Catholic University of Campinas

*The Role of Black People in the First Constitution of the Archdiocese of Bahia: from Guidance to Practice.*

**13.30 – 15.00: LUNCH BUFFET**

**15.00 – 16.30**

Aula Magna Department of Cultures and Society

**Panel: Art and religion. Inter-semiotic and multimodal Translations.**

Chair: **Manfredi Merluzzi**, University of Roma Tre

**Elena Amerio**, Autonomous University of Madrid / Bibliotheca Hertziana – Max Plack Institute for Art History, Rome  
*Talking Brushes and Painted Words. Italian Jesuits in the Doctrina of Juli, Peru (XVI-XVII century).*

**Montserrat A. Báez Hernández**, University of Teramo  
*Origins and Legitimacy of a Practice. The Veneration of Ancient Catacomb Martyrs in the Cathedral of Mexico (1850-1860).*

**Jesús Sánchez Gil**, University of Sevilla  
*A Review of South American Viceregal Historiography. Towards a New Way of Understanding the Ancient Margins.*

Sala Consiglio Department SPPEFF

**Panel: Literature, Philology, and Geography in XIX century Latin America.**

Chair: **Maria Lucía Pallares-Burke**, University of Cambridge

**Lorena Tord Velasco**, University Pompeu Fabra of Barcelona  
*A Toponymy Study of the Process of Change in the Urban Space during the Viceroyalty. The New Spanish Model of City applied to the Inca Sacred City of Cusco, Perú.*

**Rosa Maria Delli Quadri**, University of Florence  
*Between the Old World and the New World. The Humanistic Geography of Alexander Von Humboldt.*

**Alejandro Fielbaum**, University of Chile  
*From the Republic to Hell: some Readings of Dante in Chile.*

**16.30 - 17.00: ICE CREAM BREAK**

**17.00 - 18.30**

Aula Magna Department of Cultures and Society

**Panel: Art, Time and Music. Inter-semiotic and multimodal Translations.**

Chair: **Manfredi Merluzzi**, University of Roma Tre

**Carola Bebermeier**, University of Wien

*The Translation of Music-related Salon Culture in the US-American Parlor.*

**Evelyne Azevedo**, Rio de Janeiro State University

*A collection for Brazil, an origin for the Empire.*

**Mónica Elivier Sánchez González**, University of Guanajuato (León campus)

*Complexity and Time: Keys to Rethinking Mesoamerican Time.*

Sala Consiglio Department SPPEFF

**Panel: The Gender Issue in Arts, History and Literature.**

Chair: **Maria Lucía Pallares-Burke**, University of Cambridge

**Monica Marisol Zavala Cabello**, Metropolitan Autonomous University, Unit Azcapotzalco of Mexico City

*Venus, the Greek Goddess of love and the Translation of Ancient Mexican Goddesses to Christianity: the Gender Problem in Early Colonial Sources.*

**Aurea Cristina Mota de Araujo**, Abat Oliba CEU University of Barcelona

*Self-translations, Cultural Translation and Intellectual Exchanges between Europe and Brazil in the 19th century. The case of Nísia Floresta (1810-1885).*

**Lisa Della Volpe**, University of Rome Tor Vergata / MA.R.W.I.T – Massimo Bontempelli Study Centre, Rome

*Notes on the Contamination and Hybridization of Italian Art in Brazil after the Second World War. The Case of Carmelina Piccolis, Partisan Sculptor in São Paulo and Rio, Brazil.*

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**Friday, 20 September 2024**

**University of Palermo** (Viale delle Scienze, Edificio 15 / Building 15)

**8.30 – 10.30**

Aula Magna Department of Cultures and Society

**Panel: Semantic and Symbols, Concepts, and Theology. Language and Conversion of native people in Viceregal Perù.**

Chair: **Karen Bennett**, NOVA University Lisbon

**Manfredi Merluzzi**, University of Roma Tre

*“Learning like Parrots”: Problems of Christianizing Natives in a Spanish Viceroy Perspective.*

**Flavia Tudini**, Italian-German Historical Institute

*The Question of the Language in the Evangelisation and the Formation of Mestizo and Native Clergy in the Texts of the Councils of Lima (XVI-XVII century).*

**Sonia Isidori**, University of Foggia / Institute for Advanced Jesuit Studies – Boston College  
*Translating Bellarmine's “Declaration of the Christian Doctrine” into Quechua.*

Sala Consiglio Department SPPEFF

**Panel: The Politics of Small-Scale Agriculture between Europe and the Americas. Rural Property and Reform in the Late Eighteenth Century.**

Chair: **Roberto Rossi**, University of Palermo

**Filippo Soramel**, University of Vienna / Paris 1 Panthéon-Sorbonne University

*The Perfect Size of Farms in the Dissertations of the Friulian and Carinthian Agricultural Societies (1765-1791).*

**Aris Della Fontana**, INED Aubervilliers-Paris

*“Une petite Ferme bien soignée rapporte davantage qu’une grande Ferme négligée”. An Alternative Way for Agricultural Reform in Eighteenth-Century France (1750-1789).*

**Mattia Steardo**, University of Turin

*Commercial Expansion and Agrarian Reform. Juan José de Sagasti’s Plan for the Río de la Plata and his Critics.*

**Giulio Talini**, Scuola Superiore Meridionale of Naples

*Property and Political Economy in the French Caribbean: Agrarian Capitalism, Racial Balance, and Sovereignty at the End of the Old Regime.*

**10.30 – 11.30: COFFEE BREAK**

**11.30 – 13.30**

Aula Magna Department of Cultures and Society

**Panel: The role of translation in the transplantation of European ideas to the Americas.**

Chair: **John Ødemark**, University of Oslo

**Victoria Ríos Castaño**, Coventry University

*Interpreters and Translators in the Sixteenth-Century Relaciones Geográficas de Indias of Mexico.*

**Weiao Xing**, University of Tübingen

*The Algonquian Bible and the Transatlantic Project of Translation.*

**Rafael Schögler**, University of Graz – **Christina Korak**, University of Graz

*Retranslating encounters with and in the Amazon: Civilizing the Savage vs. Indoctrinating Waorani Communities.*

**Karen Bennett**, NOVA University Lisbon / CETAPS

*The Jesuits as inter-epistemic translators in the New World.*

Sala Consiglio Department SPPEFF

Chair: **Giorgio Scichilone**, University of Palermo

**Panel: Old and New Republicanism and Liberalism.**

**Alessia Ceccarelli**, Sapienza University of Rome

*From the Venice of Paolo Sarpi to Virginia. Life and Thought of Edwin Sandys (1561-1629). The first American experiment in republicanism?*

**Catia Brilli**, University of Insubria

*Genoese Emigration, Corporate Privileges, and the Freedom of Trade in the Eighteenth-century Spanish Monarchy.*

**Antonio Chiavistelli**, University of Turin

*Parigi – Port au Prince. Constitutional Flows between Old and New Continent (1789-1849).*

**Paolo Luca Bernardini**, University of Insubria (panel)

*Europe and America in Louis Hartz (1919-1986): Re-assessing his "fragments' theory" and his contribution to World History*

**13.30 – 15.00: LUNCH BUFFET**

**15.00 – 16.30**

Aula Magna Department of Cultures and Society

**Panel: Ruling empires in the Spanish-Lusitanian Sphere (16th-19th Centuries). Circulation, reception and translation of Concepts and Political languages.**

**SESSION I**

Chair: **Blythe Alice Raviola**, University of Milan

**Silvina Vidal** and **Marcella Miranda**, National University of General San Martin / National University of Distance Education

*Antonio de Herrera y Tordesillas as Reader of Giovanni Botero: the ‘True Reason of State’ in the Shaping of the Castilian Monarchy and its Universal Empire.*

**Tomás L’Abbate Moreira**, University of São Paulo

*Campanella and America: the Question of the Humanity of Indigenous Peoples.*

**Rachel Saint Williams**, Rio de Janeiro State University

*The “Other American” and the Reformulation of Early Modern Political Discourse: Considerations about some Theses of the Second Scholasticism on the Legitimacy of Political Power among Indigenous People.*

Sala Consiglio Department SPPEFF

**Panel: The Antiquity of the Other. Myths, Collectionism, and History in the Age of transformation (XVIII-XIX Centuries).**

**SESSION I: Cataloging nature and civilization in and outside a Eurocentric perspective.**

Chair: **John Ødemark**, University of Oslo

**Morgana Lisi**, University of Turin

*“Occult” Botany: on the Circulation of Local Knowledge and Materia Medica from Chile in the Eighteenth–Century Atlantic World.*

**Anna Bottesi**, University of Bologna

*Alexandre Rodrigues Ferreira’s “História da Indústria Americana” and the Role of Material Culture in the Production of Social Classifications of Brazilian Indigenous Peoples.*

**Federica Morelli**, University of Turin

*Inventing the Nation’s past: Codazzi, the Chorographic Commission and archaeology.*

**16.30 - 17.00: ICE CREAM BREAK**

**17.00 - 18.30**

Aula Magna Department of Cultures and Society

**Panel: Ruling empires in the Spanish-Lusitanian Sphere (16th-19th Centuries).  
Circulation, reception and translation of Concepts and Political languages.**

**SESSION II**

Chair: **Blythe Alice Raviola**, University of Milan

**María Agostina Saracino**, University of Buenos Aires / National University of  
General San Martín – CONICET

*Preserving the Kingdom and Condemning the Republic? Polemical Uses of Raison  
d'État in the Anti-Theatre Controversy during the Spanish Golden Age (c. 1580-1682).*

**Pablo Sánchez León**, CHAM – Centro de Humanidades – NOVA University Lisbon

*Overcoming Decadence in the Hispanic Empire: Transoceanic Imagination,  
Reception and Contestation throughout Bourbon Reforms.*

**Adriana Luna-Fabritius**, University of Helsinki

*Patriarch, Judge or Agent of Police in the Spanish Monarchy 1650-1850.*

Sala Consiglio Department SPPEFF

**Panel: The Antiquity of the Other. Myths, Collectionism, and History in the  
Age of transformation (XVIII-XIX Centuries).**

**SESSION II: Collections, commerce and museums in the Age of Imperialism.**

Chair: **John Ødemark**, University of Oslo

**Deborah Besseghini**, University of Turin

*Rewriting the Americas' history to understand the history of the World:  
Romanticism, archeology and collections through the global archive of Carlo Vidua.*

**Lucy Riall**, European University Institute of Florence

*National History, Archaeology, and Indigeneity in the Work of Antonio Raimondi  
(1826-1890).*

**Konstantina Zanou**, Columbia University

*Archaeological Memoir: A Hybrid Literary Genre for a Romantic and Heroic Age.*

**20.00: PLENARY DINNER**

**Giardini del Massimo Theatre Restaurant**

**(speakers only)**

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**Saturday, 21 September 2024**

**9.30 – Botanical Garden of Palermo**

**Closing Plenary Session**

**Concepts on the Move**

Chair: **Valentina Favarò**, Professor of Early Modern History – University of Palermo

**Elías Palti**, Professor of History – University of Buenos Aires

*Metaphors History Lives By.*

**Javier Fernández-Sebastián**, Emeritus Professor of History of Political Thought  
– University of the Basque Country

*Ideas and Concepts on the Move*

**Manfredi Merluzzi**, Professor of Early Modern History – University of Roma Tre  
*Synchronizing Utopias: Is America a New World or is it the Place of Utopia?*

**Maria Lucía Pallares-Burke**, Research Associate of the Centre of Latin American Studies – University of Cambridge

*Transplanting the Enlightenment: Cases from Brazil*

**Blythe Alice Raviola**, Professor of Early Modern History – University of Milan

*Conclusions.*

# ABSTRACTS



**Wednesday, 18 September 2024**

**University of Palermo, Palazzo Steri (Piazza Marina 60)**

**Sala Magna**

**OPENING PLENARY SESSION**

**Time, History, Translation: Methodological Issues**

**Luigi Alonzi**

Professor of Early Modern History – University of Palermo

***Introduction to the International Conference “Synchronizing History. The Transplantation of European Ideas in the Americas”.***

When Europeans began to transplant their concepts and ideas to the Americas it was quickly realized that there was a temporal and cultural gap between the Old and the New World. The cultural and intellectual history of the centuries following Columbus' discovery can be seen as a major attempt to synchronize the New with the Old World; it is what we generally call 'History of Western Civilization'. In fact, the discovery of America opened a new and important chapter in a much broader and deeper process, concerning the very foundations of historical thought: the attempt to give coherence to human events and to bridge past with present and future. But the circulation of ideas and concepts involves a tension between the different temporalities embedded in distinct cultures. One of the most prominent endeavours to approach this problem was developed by the historian Reinhart Koselleck, who even suggested the idea of a meta-language that would have been capable of synchronizing different worlds and different temporalities.

At bottom, the problematic nature of any resort to a meta-language governing the analysis of the history of the New World is continuous with the concept of the 'contemporary of the non-contemporary' as delineated by Reinhart Koselleck; in this case, also, the non-contemporaneous can only be defined in the light of Western contemporaneity. 'Westerners' for long believed that their time was the world's time. There is no doubt that what we broadly call Western culture shaped world culture and that, especially over the last two centuries, the conceptual tools produced in this process served as instruments of global synchronization employed to create consistent narratives of past, present and future. How can we compare (and de-synchronize) cultures and events with different traditions and different temporalities and, furthermore, what happens to words and concepts when transplanted from one culture to another more distant culture? Participants in this conference will provide some answer to these thorny questions.

## Alexandra Lianeri

Assistant Professor of Classics – University of Thessaloniki

### *A Temporality of the Historical Encounter. Antiquity's Translation and De-Synchronization in Western Modernity.*

This paper considers the translation of Greek and Roman concepts and pasts as an operation that both held together and disrupted the synchronizing temporal scheme or perspective through which the epoch and figure of Western modernity was posited between the mid-eighteenth and the late nineteenth centuries. Over this period, antiquity's translation had a dual status, insofar as it took form within the modern epoch and simultaneously served as a mediator for constructing this epoch through its links to the classical past. The act of translating basic social and political concepts (cf. R. Koselleck and R. Williams) in particular – such as history (*historia*), democracy (*dēmokratia*), politics (*politikē*, *politikon*), civil society (*societas civilis*, *koinonia politikē*), republic (*res publica* and *politeia*), classical, classics (*classicus*), and so on – played a vital and essential role in configuring the category and story of synchronized modern historical time. Positing a shared historical beginning of these concepts and their links to unifying equivalents provided the terms for bringing together different temporalities and histories across the Atlantic. Still, the peculiar variability and unpredictability of translation as a concept and cross-border operation that shaped modernity broke open the language of synchronization by mediating the untimely and disruptive survival of the past within the present. How can this temporality foreground a more active, but also more unpredictable or aleatory, role of the (translated) past in the present, in comparison with conventional categories of 'contemporaneity of the non-contemporary' or the one-directional relation between 'old' and 'new' times, going back to the nineteenth century?


## Ethan Kleinberg

Class of 1958 Distinguished Professor of History and Letters – Wesleyan University

### *Deconstructing Historicist Time, or Time's Scribe.*

This talk investigates the enduring chronopolitics of Historicism. To do so, I work through two dominant understandings of Historicism: the view that "historicism" is a means to account for the historian's own standpoint or historical situation as the place from which they take up and interpret the past, which I call Historicism A, and the separate (though now more popular) understanding of "historicism" that is derived from Karl Popper's *The Poverty of Historicism*, which I call Historicism B. I am less interested in what draws these varying definitions of Historicism apart and instead investigate a point of intersection in their understanding of time and temporality. Both strains serve politics via a concept of



The background features a faint, artistic illustration. At the top left, a white bird is perched on a branch. Below it, a woman's profile is visible, looking upwards. In the center, a globe is depicted with various lines and text, possibly representing a historical map or a globe with inscriptions. The overall style is soft and painterly.

time as a neutral, uniform, and apolitical scale upon which any political or ideological agenda is enacted. Time here serves as the basis for historical explanation, but its neutrality, homogeneity, and extra-historicity are a trick. I employ Gérard Genette's analytic of the palimpsest, with the help of Nancy Partner, to expose the ways that Historicism allows the past to be rewritten and overwritten to political and ideological ends that the temporal construct conceals. This then enables me to work through the politics of Historicism and ultimately deconstruct Historicist time, demonstrating how the universal or eternal claims of Enlightenment or pre-Historicist thought are actually maintained in Historicism as the mechanism to advance political and ideological positions under the cloak of neutrality. In what follows, I make the temporal mechanism of Historicism explicit in order to expose the ethical failings that this mechanism conceals.

### **Helge Jordheim**

Professor of Cultural History at University of Oslo

#### ***Synchronisms and Synchronization. Visions of Global History.***

In this talk, I'll return to the 17<sup>th</sup> and 18<sup>th</sup> century Western historiography, living through a crisis of time after the collapse of Christian chronology, not least due to the discovery of the so-called New World. For more than a century, European historians were working to come to terms with the possibility of a world of multiple times and multiple parallel, even incommensurable histories. This vision of global history was explored by means of texts and narratives, but also comprehensive and complex diagrams – tables, trees, and grids – designed as tools to think about and represent the synchronisms and synchronizations of historical time. By returning to this moment, I argue, we can grasp some of the contradictions and impasses that will come back to haunt historicism, also in its most present post-historicist state.

### **Peter Burke**

Emeritus Professor of Cultural History – Emmanuel College / University of Cambridge

#### ***The Contemporaneity of the Non-Contemporary. An Idea Revised.***

Anachronism is generally considered a mortal sin for historians, a failure to recognize the distance between past and present. This paper considers whether individuals, generations, regions or nations can be described as suffering from anachronism in the sense of living in a traditional fashion in an age of modernization (including the transplantation of modern ideas from Europe and the USA to Latin America and other parts of the world).

I shall begin in Germany in the 1920s, where the idea of the contemporaneity of the non-contemporary became an object of discussion by intellectuals such as

Wilhelm Pinder, Friedrich Antal, Ernst Bloch and Karl Mannheim, as it did in some other places at more or less the same moment. Why then?

Is the idea a useful tool of social analysis, or is it (ironically enough, given the Marxists involved in the debate) a bourgeois prejudice? Can it survive the criticisms of anthropologists such as Johannes Fabian and Nestor Canclini?

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**Thursday, 19 September 2024**

**University of Palermo (Viale delle Scienze, Edificio 15 / Building 15)**

**PANEL: TRANSLATION AND CONCEPTUAL TRANSFERS IN IBERO-AMERICA**

**Noemí Goldman**

University of Buenos Aires – CONICET

***The Translation of Concepts. Methodological Approaches in Ibero–America (19th century).***

The purpose of this paper is to reflect on conceptual history in the Ibero-American context in relation to the problem of the circulation and translation of concepts. To this end, on the one hand, it will consider the main challenges facing translation in the field of social sciences and humanities today: its interdisciplinary dimension, and the central place of concepts in the translation of social sciences and humanities. On the other hand, I will present some results of the study on conceptual transfers in historical perspective, which we are developing in the framework of the Group "Translation and conceptual transfers (18th and 19th centuries)" of the Iberconceptos Project and Research Network.

**Javier Fernández-Sebastián**

University of the Basque Country

***Translating the Times of History. Metaphors and Concepts.***

In this paper I will try to show that some of the basic concepts, metaphors and temporal categories used in historical research and historiography show significant differences between languages. These differences, while generally not a major problem when dealing with culturally close languages, can become major obstacles to mutual understanding between historians from very different cultures, whose approach to the study of the past depends to a large extent on the tropological and conceptual tools used by scholars to refer to temporal coordinates.

**Georges Lomné**

University Paris-Est Marne-la Vallée

***On the Ancients and the Moderns. Translating Liberty in the sphere of The Great Colombia's countries (1780-1848).***

From the end of the eighteenth century, those who wanted to emancipate Spanish America from its king and natural lord drew on the republican legacy of Rome and the legacy of the old "Spanish liberties", as well as European and North American political science, in order to find new rules of government to interpret and adapt. These publicists, genuine defenders of liberty, would then have been "translators" according to Michel Espagne's criterion: every cultural transfer is nothing other than "a form of translation, since it corresponds to the passage from one code to a new code". However, it must be stressed that they were also translators in the true sense of the word, as they sought to translate a wide variety of texts that would serve the purpose they had in mind. We would therefore like to offer a history of Liberty that benefits from the latest developments in both the history of translation and the history of concepts.

In this essay, we will look at the translations of Liberty made possible by authors from the area commonly referred to by the neologism "Gran Colombia", who extended their activities to both sides of the Atlantic. First, we will question the polysemy of the concept of Liberty, given the different types of translations at the end of the Bourbon period: these encouraged "errors of liberty" similar to those that Pierre Grimal discovered in eighteenth-century interpretations of the classical legacy. Secondly, we will be interested in the gradual replacement of this diffuse cultural horizon by the bursting of the "Liberty of the Moderns" thanks to a genuine policy of translation from the 1820s onwards. In short, by offering a "cross-history" that links time and space, we want to avoid the danger of too fixed and differentiated frames of reference in terms of cultural transfers.

**Juan Alejandro Pautasso**

Ravignani Institute / University of Buenos Aires – CONICET

***Newspapers, Reception and Translation. the Political Use of European Works in the Revolutionary Río de la Plata (1810-1820).***

In recent decades, the fields of intellectual and political history have witnessed a renewal in the ways of thinking and studying the circulation, reception and use of texts, authors and political languages in the era of the Spanish-American revolutions. This paper aims to address the role played by translations in newspapers in the revolutionary and independence process of the Río de la Plata within the historiographical transformation aforementioned.

The press can be considered a political actor operating in the construction of reality and public debate. One of the key strategies deployed by editors and

journalists in their newspapers was the translation of Anglo-Saxon, French and North American authors and texts to intervene and interpret the political issues and conflicts that the Revolution, War and Independence brought upon their lives. The practices of reception and translation in the press brought into play the meaning and significance of foreign works and writers. Rather than a copy or imitation, translation became a creative action that took into account the society and culture that received the message.

Ultimately, the aim of this paper is to consider the theoretical-historiographical dimension of translation based on the analysis of concrete examples of debates among Río de la Plata's newspapers, publicists and editors throughout the revolutionary decade. In these wars of words, translation was used in a pragmatic sense to legitimize decisions, criticize the government, defend political principles or argue with other newspapers. Thus, translation was far from being a reproduction of ideas. In the revolutionary and independence context, publicists made a political use of translation with the intention of intervening in the controversies and debates that developed as a result of political events, dilemmas and uncertainties.


## **PANEL: (MIS)TRANSLATING NATURE. THE INSTRUMENTATION OF COMMENSURABILITY IN EUROPEAN ENCOUNTERS WITH THE AMERINDIAN WORLD**

**John Ødemark**

University of Oslo

### ***Mistranslating Bodies, Constructing Cultures-Genealogy and Analogy in Cross-cultural Inquiry.***

The very notion of culture is deemed to be a source of mistranslation by the ontological turn in Anthropology. The skepticism concerning the way in which "culture" frames otherness represents a continuity with the earlier critique of representation and the 'writing culture' moment in Anthropology. However, the concern with representation that characterized this critique is also regarded as a dubious survival from an old anthropocentric ontology that reproduces the modern notion of many cultures that offers divergent representations of the purported universal nature of Western science. A tale taken from the early modern Spanish chronicler Gonzalo Fernández de Oviedo is often invoked as an example by scholars who aim to substitute 'culture' with 'ontology'. While Spaniards debated whether the natives had a soul, indigenous people in the Greater Antilles drowned captives to observe whether white bodies putrefied. Thus, Europeans inquired whether others had souls, while Amerindians wondered whether Spaniards had bodies that decomposed. Viveiros de Castro and Latour have read the anecdote as an example of an encounter between Western multiculturalism (the assumption that the world consists of different cultures that construe the *same* nature differently) and Amerindian

The background features a faint, artistic illustration of a globe. A parrot is perched on the top left, and a woman's face is visible on the left side. The globe is centered and shows some geographical details.

multinaturalism (the assumption that all living beings share the culture, but that their external natures, their bodies, differ). In this Anthropological reception, however, there is little concern about the broader textual and material networks of translation around the various debates about the anthropological status of Amerindians in the early modern period. Two lines of inquiry organize this paper: Firstly, the textual instruments of translation used in making Oviedo's tale into a cross-cultural analogy ('science' as the *symmetrical* instrument of translation) are examined. Secondly, the early modern genealogy of the translated tale is explored by reinserting it into its mediation through book- and translation history.

**Zsolt Györegy**

University of Oslo

***Anchieta's Transplantation of Literature on the Mata Atlântica.***

José de Anchieta (1534—1597), the Canarian-born Jesuit missionary and “apostle of Brazil,” a foundational figure in the region's early modern history and culture, produced an array of works concerning the nature and indigenous inhabitants (i.e., the Tupi) of the Atlantic Forest (*Mata Atlântica*) in the second half of the sixteenth century: letters, sermons, poems, plays, epic poetry, and the first grammar of the Tupi language. In this paper, I will study how Anchieta *transplanted* literature (in its widest sense possible) in general and literary genres in particular to use them, in return, to mediate the composition of the Land of the Holy Cross (*Terra de Santa Cruz*) at its most formative and fluid period. Via the analysis of a selection of generically differing examples (such as his epistles and his epic *De gestis Mendi de Saa*), I will, therefore, discuss how Anchieta translated the “wonders” of the Atlantic Forest and the indigenous population's relations to them, understanding his practice as an act of commensurating the realities of coastal Brazil to European literature. Remarkably, Anchieta set a variety of languages in motion when translating nature and human—nature relations, including a standardized version of the local indigenous language, adding a curious twist to this dynamic and simultaneous interplay between his *transplantation* of Renaissance genres on the Atlantic Forest and the commensuration of nature to literature. Thus, the author's diverse *oeuvre* in itself provides an ideal terrain for the comparison of (literary) genres as instruments of translating nature and the constraints they evoke during the process, particularly in light of his imposition of such genres upon Brazilindian cultures being understood as a form of intermedial translation.

**Cristian M. Torres-Gutierrez**

University of Oslo

***The Mexican Cabinet of Natural History. Scientific (Missed)translations of the Natural World.***

European impetus for exploration guided by scientific curiosity made use of imperial global networks in which the circulation of knowledge relied on new epistemic spaces within colonial systems of exchange. One example of this is the role of Cabinets of Natural History. Cabinets were instruments that attempted to create repositories of knowledge employing a scientific methodology that would index and classify the natural world. The collections featured in Cabinets served as technologies into which nature became a sedimented attestation of scientific theories. This paper will explore the case of the *Mexican Cabinet of Natural History* (1790) as a place of encounter, transfer, and learning, whose existence was made possible by translating the natural world into scientific discourse. Nevertheless, the Mexican Cabinet also encompasses the tensions between the transplantation of European models for classification, and indigenous ways for recording observations about the natural world. For this reason, I will expand on the controversies and reactions that emerged locally, which were related to the revaluation of indigenous taxonomies (more specifically Nahuatl) to understand endemic species. The Cabinet, hence, is understood as an institutional instrument for translation that had to adapt to the local conditions to which it was transplanted. With this, I aim to contribute to the understanding of the institutionalization of places that through translation created, incorporated, and, most importantly, claimed ownership over knowledge about the Americas' natural world.

**Anna Grøgaard**

University of Oslo

***Transplanting Grapevines, Synchronizing "Skrælingene".***

The Icelander Tormod Torfæus (1636–1719), a central figure of the Nordic Enlightenment, produced a series of historical works based on Old Norse saga manuscripts on appointment of the Danish king as royal translator of antiquities and historiographer of Norway. Among his stories of ancient Norwegian dependencies are *Historia Gronlandia* (1706) and *Historia Vinlandiae Antiquae* (1705), on the Old Norse settlements in Greenland and coastal North America. Torfæus's intention with the latter was "to renew to descendants a possible legal claim founded on the first original land appropriation" of Vinland, thereby challenging both the British and the French claims to dominance of the area. In this paper, I will show how Torfæus's histories synchronize different source traditions to lend authority to the Nordic claim to original appropriation

of these areas. Torfæus translates the histories of meetings between the Christianized Vikings and the indigenous populations of Greenland and Vinland around year 1000 into an early modern European discourse of exploration, informed by the 'Age of Discovery' which he stands at the end of. In Torfæus's translation and commensuration, the saga histories are synchronized to form instruments of colonization in service of the Danish- Norwegian monarchy. Torfæus claims that the Northeastern Native American population of Vinland (condescendingly named 'skrælingene' – weaklings, clad in dry skin – by the Old Norse settlers) were not related to the Inuit population of Greenland, but rather to the Samoyedic people of Siberia. Thus, he attributes the credit of discovery of Vinland to the Greenlandic and Icelandic people, "descendants of Norwegians", and the blame of the eradication of the settlements in both Vinland and Greenland to 'skrælingene', who become the historyless, definitive Other. I will discuss how Torfæus's reading of the transplantation of ideas, knowledges and cultural realities resulting from these early medieval meetings reframes the stories in an early modern historiographical paradigm of synchronization.

## **PANEL : POLITICS AND TRANSLATION IN THE XIX AND XX CENTURIES**

**Maria Gabriela Iturriza**

University of Montréal

### ***Translation and Transtextuality in the Independent Press of/on Venezuela (1810-1812).***

In the context of historiography, the Hispano-American independence processes originated in a) interracial revolts, b) the circulation of philosophical ideas in Europe, c) the independence of the United States (1776), d) the French Revolution (1789), and e) the loss of power by the Spanish monarchy (1808) and its control over trade in its colonies. In Venezuela, revolutionary movements were conceived: a) through the dissemination of news related to emancipatory ideas in English newspapers, introduced through the illegal trade of cocoa and tobacco (1794) and later translated, and b) with the arrival of the printing press in Venezuela (1808), which facilitated the circulation of revolutionary ideas among the intellectual elites considering the organization of the first republics. The objective of this conference aims to identify how foreign sources of information circulated during the initial independence period (1810-1812) and how they were read in translation in the Venezuelan press. Our research includes: i) inventory: classification of primary sources of information mentioned in the press, and ii) descriptive-contrastive analysis of key news in the formation of emancipatory ideas in Venezuela published in five periodicals: *El Colombiano* (1810), *Semanario de Caracas* (1811), *El Patriota de Venezuela* (1812), *Mercurio Venezolano* (1811), and *Publicista de Venezuela* (1811), some references of which can also be found in *Gazeta de Caracas* (1808-1822).



The methodology is multidisciplinary, based on the analysis of reported and historical discourse, translation studies, and pragmatics applied to journalism under the non-prescriptive descriptive-contrastive sociocultural model of translation. The analysis within the framework of translation will provide a better understanding of sociability networks among translators, the challenges in determining transtextuality that contributed to the consolidation of this emancipatory project, as well as a better identification of the correlation between texts, their transformation, and the editing processes in favor of socio-political and ideo-aesthetic purposes in the shaping of socio-political identities in Venezuela.

### **Jerónimo Rilla**

École des Hautes Études en Science Sociales de Paris

#### ***Domingo Sarmiento's Facundo: the Personification of the Caudillo State.***

In *Facundo: Civilization and Barbarism* (1845), the Argentine thinker Domingo Sarmiento delves into the life of Facundo Quiroga, a fierce *gaucho* and *caudillo* (local political leader). His aim was to elucidate why the advancement of European reason and civilization was outwitted in the Pampas, succumbing to an efficient system of organized barbarism. One prominent aspect of Sarmiento's argument was his incorporation of the theory of the Great Man via the influence of the French intellectual Victor Cousin. According to this view, certain extraordinary individuals embody the essential characteristics of a society during a specific period. Facundo Quiroga, the protagonist of the work, could be seen as a representative of the prevailing traits shaping the Argentine people.

A less-explored dimension in Sarmiento's work lies in his use of personification to craft the character of Facundo. As a literary device, personification involves attributing human qualities to abstract concepts or inanimate objects. For Sarmiento, the Pampas became the land of a new and enigmatic political entity: the *caudillo* state. The novelty of the phenomenon demanded a fresh poetic language. This paper contends that by employing personification, Sarmiento found a means to ensure the intelligibility of *caudillismo*, allowing him to confront the "riddle" it presented: "barbarism made system." Hence, Facundo is not the image of a people, but an allegorical figure that reveals the voice, agency, and tragic nature of this *creole* Leviathan.

This paper is intended as a contribution in the field of intellectual history, encompassing textual, contextual, and philosophical analyses of Sarmiento's notion of political organization, as well as his original reworking of Volney, Abel Villemain, and Louis Blanc in his use of personification.

**Isabel Chumbo**

Polytechnic Institute of Bragança / Research Centre for Communication and Culture

***From the Portuguese 20th Century Dictatorship to the Americas. The Role of Translated Propaganda.***

The Portuguese New State regime lasted for 41 years and throughout the period spanning from 1933 to 1974 its propaganda endeavours held notable significance. Operating as a B-nation with limited influence in global diplomatic affairs but harbouring considerable aspirations, Portugal executed a series of initiatives categorized as soft power practices. These initiatives, conducted in foreign languages, were strategically devised to disseminate the ideals and propaganda of the New State. This trend extended beyond geographical confines, with the Americas serving as no exception.

This paper focuses on the foundational years of the regime, specifically the 1930s and 1940s, when the speeches of Prime Minister António de Oliveira Salazar were translated into Spanish and disseminated in Chile and Argentina. While the Portuguese regime's choice of such a course of action may appear peculiar and far-fetched, studies (Beired, 2010; Pinto, 2022) have affirmed that numerous right-wing ideologies emanating from European nations found receptive audiences and were embraced by political movements and intellectual circles in the Americas during the 1930s. In this context, Salazar's regime was even regarded as an alternative within the era of fascism.

The translation of Portuguese propaganda has been scarcely studied and, as such, this approach is innovative and will allow an insight into how the process occurred and into its intricacies as an event in itself. Besides delving into the archives to analyse the files concerning the two volumes of speeches published in Chile and Argentina, we will also concern ourselves with a document authored by the director of the Portuguese Propaganda Office entitled “Plan for a campaign of Portugueseness throughout America, specially in Brazil”.

The exploratory nature of this archival study is geared towards elucidating and comprehending how the regime effectively communicated its ideas and principles to a foreign audience, with a specific focus on the Americas.

**Sebastián Martínez Fernández**

Leibniz University Hannover

***Reception of Fascism and National socialism in South America.***

European fascism and national socialism in the first half of the 20th century emerged as movements where the local-national aspect was central. The concepts of *Volk* and *Popolo*, for example, played a fundamental role in the rhetoric and propaganda of the German and Italian regimes, respectively. Likewise, anti-liberalism, racism and anti-Semitism were, as the specialized literature indicates, characteristics of European fascism and National Socialism.

In the context of what has been called "transatlantic fascism" (Finchelstein 2010), both European fascism and national socialism had diverse receptions outside Europe. The South American cases of Brazil, Chile and Argentina, where fascist movements were founded simultaneously in 1932 and achieved a certain relevance between the 1930s and 1950s, seem relevant.

Given the "local" character of the origin of these movements, the question arises: how were these European ideologies "re-localized" in these three countries? Through the analysis of texts by Carlos Keller (Chile), Plinio Salgado (Brazil) and Leopoldo Lugones (Argentina), the aim is to identify how these movements were locally re-appropriated and what were (following the analysis proposed by Corvalán [2015]) their specific features and their shared elements with their European counterpart. The hypothesis is that the "anthropophagy" that would characterize the reappropriation of "metropolitan discourses" in Latin America (Borges 1953, Santiago 2000) also had one of its paradigmatic forms in the case of fascism and National Socialism.

**PANEL: RELIGIOUS AND SYMBOLIC ENCOUNTERS IN THE BUILDING OF NEW SPAIN CHURCH: BETWEEN INDIGENOUS, PLANTS AND OBJECTS.**

Throughout three examined case studies, each focused on distinct facets encompassing local populations, plants and objects, the panel endeavours to delve into the intricacies of the transplantation and mutual discourse within the religious sphere shared between Europe and New Spain during the 16th and 17th centuries. The three study cases illustrate how the ideas, concepts, and customs that Europeans imported into the New World had to be redefined to be adapted to the new cultural context. The evangelization process of indigenous peoples becomes visible in the themes proposed by the case studies on the theological concepts discussed in the project of evangelization of both male and female elites. The investigation into nature and the interaction of natives with it contributed to the development of a new religious semantic that spread across both Europe and New Spain. The exchange also gave rise to misunderstandings, as in the case of using hieroglyphics to interpret the pictograms of the natives. This panel will explore three different semantic spheres by a comparative research methodology to understand the adaptation of concepts at various levels of reality.

**Silvia Argurio**

University of Roma Tre

***Blooms of Imagination: Redefining Botanical Myths from Europe to America.***

The portrayal of the natural characteristics of the New World stands as a pivotal facet within the narratives about America disseminated among the European public during the 16th and 17th centuries. This portrayal aimed to

captivate the collective imagination with the diversity and grandeur inherent in the region. Significantly, considerable attention was directed towards depicting the material culture of the indigenous peoples, with numerous authors adopting a moralized interpretation of the American world and its inhabitants through a Christian lens. This inclination sought to rationalize the dominion of the Hispanic Monarchy by contextualizing it within a salvific framework, as discernible in religious chronicles authored by figures such as Sahagún, Acosta, and Cobo.

The documentation and analysis of indigenous botanical knowledge and its applications were carried out within the value system of the authors and their European readers. Notably, a phenomenon of 'induced popular devotion' emerged from descriptions of botanical species found in seminal documents like the *Codex Badianus* compiled in Mexico by Aztecs Martín de la Cruz and Juan Badianus, Pedro Cieza de León's *La crónica del Perú* (1553), Nicolás Monardes' *La Historia medicinal* (1574), and José de Acosta's *Historia natural y moral de las Indias* (1590).

A sense of duty among Europeans to communicate their ideas to local populations led to the translation or genuine reconceptualization of indigenous knowledge and traditions. The exploration of nature and the indigenous people's relationship with it facilitated the construction of a novel religious semantic that diffused across both Europe and the newly discovered territories.

This contribution will particularly focus on delineating practices associated with botanical species employed for sustenance, medicinal applications, and magical purposes. It will elucidate how some of these practices were reintegrated with a fresh symbolic significance in the context of the native populations' evangelization process.

**Diana Barreto Ávila**

National Autonomous University of Mexico

***“Incontinentia and celibacy”. Indigenous Female and Male Elites in the Projects of Evangelization in New Spain.***

In New Spain, starting in 1525, evangelization projects began to develop, in which the crown and the Franciscan friars founded monasteries and colleges to educate and hispanicize the indigenous elite, both female and male. In this context, a project known as the “Indian church” emerged, promoted by the Franciscans, which proposed that the indigenous elites, in addition to being evangelized, could take religious habits and build an Indian church, which would also serve to spread evangelization more effectively, since it would be the indigenous clergy themselves who would carry out this work. This project of an Indian church was abandoned around the decade of the 40's of the XVI century. During this period and later, a “theological” discussion was held on issues related to “incontinence”

and “celibacy” in the “nature” of the indigenous peoples, given that the indigenous political elites practiced “polygamy” and “nefarious” crimes. This discussion was mainly between the Franciscan friars and the Archbishop of New Spain Fray Juan de Zumárraga, among other actors. This paper proposes to analyze with archival sources and Franciscan chroniclers of the time, the different arguments and interpretations, around the concepts of “incontinentia” and “celibacy” in the way they were transferred, understood and discussed, in the novo-Hispanic world, in the context of the abandonment of the Indian church and the education projects of the indigenous elites of both sexes.

**Licia Bianchi**

University of Roma Tre

***Alejandro Faviàn and Athanasius Kircher. Translating Nahuatl Language and Religious Materiality between Baroque Rome and New Spain.***

This paper presents the topic of History as translation and hybrid narration, between Europe and America, bringing a thought on deep network of mutual exchange establishing among one of the most famous characters of Baroque Rome, Athanasius Kircher (1602-1680), and some of his speakers living into the colonial kingdoms of the XVIIth-c. Spanish Monarchy.

The aim is to give a multiple vision of the civilizations and of the actors involved's influences each other, inside the network of the scientific knowledges between religious and global Monarchy.

In this dynamic of “Hispanic globalization” and evangelization project of the Church, the case of the eclectic Jesuit, who had founded one of the first and the most famous museum in Rome, gives the chance to prove the transplantation of knowledges implied into the correspondence had, for example, with the creole Alejandro Faviàn. The transplantation of ideas had placed as transposition of heterogeneous stuff. Kircher, indeed, spread beside the interpretation of the “Mexican writing”, i.e. the picture writing, to what he had access thanks to a version of *Codice Mendocino* (Aztec code filled with Spanish translation in 1540 ca.), using classic sources of hermetic print, also the natural philosophic thought and scientific updates. As for the translation of the hieroglyphics in *Oebliacus aegyptiacus*, Kircher compares the Egyptian and Aztec religions, in which the myths were read into an allegoric key on the basis of *Corpus Hermeticum*, composed by a series of writings dated about the IVth century b.C. The misunderstanding reflects not only on the XVIIth-c. Roman architecture but also in Puebla's that one and other Mexican cities in which were raised obelisks on the European style.

Finally, the presentation will stress as the Catholic religious symbology was incorporated and re-introduced in Rome with the handcraft of mosaic work with feathers from the natives.



**Caio Felipe Gomes Violin**

Pontifical Catholic University of Campinas

***The Role of Black People in the First Constitution of the Archdiocese of Bahia: from Guidance to Practice.***

This research is a qualitative study of historical bibliographic nature with empirical field support. It was conducted in the context of the analysis of the "First Constitution of the Archdiocese of Bahia", an ecclesiastical document inspired by the Council of Trent and written by Dom Sebastião Monteiro da Vide in 1707. Inspired by the ecclesiastical ideals of the old world and perspectives brought by the Church linked to the Popes and the King due to the padroado, the document will be historically analyzed to understand the role of enslaved black people. The central problem of the research is to understand the role of the kidnapped African black people in the Portuguese colony according to the First Constitution of the Archdiocese of Bahia. In an attempt to elucidate this problem, the research conducted a detailed analysis of the document's articles, followed by an analysis of the Brazilian reality. This approach seeks to find case studies that prove how the European ideals present in the document impacted the development of Brazil. The research is qualitative because, through case studies, it will show how the guidelines present in the ecclesiastical document manifest in the reality of Lusitanian America. The theoretical and methodological framework of the research is based on a historical approach that uses the "First Constitution of the Archdiocese of Bahia" as a primary source to understand the social and religious construction of the black population in the Brazilian colonial period. The main research results show the influence of European ideals on the formation of religious and social practices in the colony, highlighting the complex relationship between the Church, the Portuguese crown, and the black population. In other words, this investigation seeks to reveal the dynamics of power and resistance present in the historical trajectory of the black population in Brazil.

## PANEL: ARTS, LITERATURE, AND MUSIC: INTER-SEMIOTIC AND MULTIMODAL TRANSLATIONS

**Elena Amerio**

Autonomous University of Madrid / Bibliotheca Hertziana – Max Plack Institute for Art History, Rome

### *Talking Brushes and Painted Words. Italian Jesuits in the Doctrina of Juli, Peru (XVI-XVII century).*

In 1576, after a prolonged and intricate internal debate within the order, the Jesuits in Peru agreed to take on the responsibility of spiritual care in the Doctrina de Juli, a vast region populated by Aymara Indigenous communities along the shores of Lake Titicaca. This mission quickly became a successful model for the development of evangelization methods and the linguistic training of Jesuits who worked directly with the native populations. The Italian Jesuits sent to Juli played a crucial role in this success, particularly during the late 16th and early 17th centuries. Fathers such as Nicola Mastrilli, Pietro Vicente, and Ludovico Bertonio left a lasting impact on various aspects of the management and organization of this Indian Doctrine.

Jesuit documentation indicates that the town of Juli, due in part to its strategic location along the "Silver Route" to the Potosí mines, became a significant religious center for the native Andean groups who passed through the region to serve in the mita at Cerro Rico in Potosí. As a result, the Jesuits invested substantial resources in the construction and decoration of churches. By the early 17th century, they began referring to Juli as the "Holy Town, Rome of Peru," highlighting the town's intense ritual activity in which artistic media—especially music and painting—played a central role.

The Jesuit Luis Richeome emphasized in his works—*Trois discours pour la religion catholique: les Miracles, les Saints, les Images* (1604) and *La peinture spirituelle ou L'art d'admirer aimer et louer Dieu en toutes ses oeuvres* (1611)—that art was a powerful and effective tool for conveying the principles of the Catholic faith. For Richeome, there was no distinction between brush and pencil, colors and words; they merely engaged different senses (eyes and ears). The artist, therefore, was a "speaking brush" capable of reaching the hearts of parishioners as effectively as the preachers themselves. This is why the Jesuits in Peru entrusted the first artistic decorations in Juli to their finest artist, the Italian Brother Bernardo Bitti (Camerino 1548 - Lima 1610), who became a "visual missionary."

My presentation will therefore analyze, through Jesuit documentation, the contributions of the Italian Jesuits in Juli and their role in the construction, management, and artistic development of the Doctrina de Juli to highlight also connections with the Jesuit "modo nostro" developed in the Italian peninsula.

**Montserrat A. Báez Hernández**

University of Teramo

***Origins and Legitimacy of a Practice. The Veneration of Ancient Catacomb Martyrs in the Cathedral of Mexico (1850-1860)***

In 1851 the Dean and Chapter of the Cathedral of Mexico City met to inspect the relics of St. Primitivo and St. Hilaria, Roman martyrs donated in 1693. The antiquity of the sacred bones made it necessary to search for the documents of their donation in the cathedral archive, as well as the review of the norms dictated by the Sacred Congregation of Rites to ensure the validity of their veneration in case of doubt about their authenticity. Ten years later, the relics of St. Pius, another Roman martyr extracted from the Cemetery of St. Callixtus, were donated by Pope Pius IX to the Metropolitan Cathedral of Mexico City; upon its arrival, a discussion started about the way to present its bones for public veneration and to determine the day to celebrate his festivity, issue that even reached the Pope himself when his opinion was requested through the Sacred Congregation of Indulgences and Relics. These affairs not only show the transplantation to America of the norms established by the Holy See in liturgical matters about relics, but also the survival of a practice that started in the Sixteenth century, when the Roman catacomb martyrs started to be donated to the Christian world.

The objective of this proposal is to present, through the dialogue of archival sources between Rome and Mexico, the transplantation and continuities of the application of the normative dictated by the Holy See regarding the veneration of relics since the Sixteenth century, specifically those about the Roman catacombs, in the Nineteenth century. This last century, a complex moment for the Mexican Church, also provides an interesting scenery to analyze the survival of the devotion to these ancient martyrs, symbols of the rise of Christianity.

**Jesús Sánchez Gil**

University of Sevilla

***A Review of South American Viceregal Historiography. Towards a New Way of Understanding the Ancient Margins.***

The cultural and religious reception in the American viceregal sphere has been the subject of much research in recent decades. Focusing on the former viceroyalty of Peru, the historiographical trajectory of these spaces has mainly been constructed from the 20th century onwards. As far as the cultural and artistic sphere is concerned, the transplantation of ideas constructed by the West has meant that, during this time, parameters have been used that must be questioned for various reasons. Among them, the impossibility of maintaining a geographical and cultural relationship. One of these questions revolves around



the application of the term "Mannerism" to the works produced in this territory since the end of the 16th and beginning of the 17th century.

Rethinking these limits will help us in historiographical terms to begin to synchronise ideas, valid for territories such as Rome, Seville or Lima. On these questions, the methodologies developed in the field of circulation, geography of art and globalisation of ideas by Serge Gruzinsky or Thomas DaCosta Kaufmann should be highlighted, as well as their application to specific spaces, as in the Italian case with the work of Elizabeth Horodowich and Lia Markey.

In this way, it will be possible to understand in a general way how, for example, an engraving published in Italy at the end of the 16th century can be reproduced in Valladolid (Spain) or in Cuzco (Peru). These are three very different geographical contexts, separated by thousands of kilometres, but culturally united by the same way of seeing an object, in this case an image.

## **PANEL: LITERATURE, PHILOLOGY, AND GEOGRAPHY IN XIX CENTURY LATIN AMERICA**

**Lorena Tord Velasco**

University Pompeu Fabra of Barcelona

***A Toponymy Study of the Process of Change in the Urban Space during the Viceroyalty. The New Spanish Model of City applied to the Inca Sacred City of Cusco, Peru.***

With the arrival of the Spanish to the American continent in 1492, the organization of pre-Hispanic spaces gradually dissolved as new ideas about urbanism, village spatial utilization, and Spanish institutions took hold. Today, in Latin America, it is rare to find populations where pre-Hispanic architecture persists, as European and Western urban norms dominate the landscape. However, Cusco in Peru, once the capital of the Inca Empire, stands as an exception. In the historic center of Cusco today, one can observe the coexistence of pre-Hispanic and Spanish colonial architecture, alongside elements of Republican and contemporary styles, showcasing a unique form of "urban mestizaje" or urban cultural blending. Throughout the historic center, the presence of Inca architecture is evident amidst the Spanish colonial city.

Since 1534, new Spanish houses, administrative institutions, churches, and monasteries were built over the Inca palaces and temples of Cusco. From the 16th century onward, Inca neighborhood names, temples, royal residences, and sacred sites gradually transitioned to new Christian designations and Spanish parish names. Nevertheless, in Cusco, this transplantation of European spatial organization occurred within a pre-existing urban landscape shaped by Inca city planning, which also entailed the transformation of Inca toponymy. My research

explores the transformation of the sacred Inca city into a new Christian city envisioned by the Spanish, which involved the introduction of new Christian buildings and site names.

The methodology involves a toponymy study conducted in the historical archives of Cusco, Lima, and Seville. I trace the names of sites in Quechua, Puquina, and Aymara languages across archives spanning from the 16th to 19th century. I found that these pre-Hispanic site names persist in records such as purchases, sales, lawsuits, and inheritances in Cusco. I compare these pre-Hispanic site names found in the archives of Cusco with sources from colonial chronicles.

**Rosa Maria Delli Quadri**  
University of Florence

***Between the Old World and the New World. The Humanistic Geography of Alexander Von Humboldt.***

The German explorer Alexander Von Humboldt, pioneer of "global" environmentalism, inspired with his ideas an entire generation of nineteenth-century scientists and writers, including Darwin and Goethe, laying the foundations of European ecological thought and the modern idea of environmentalism. With his extraordinarily current intuitions on the connection between the environment, society, economy and politics and on the existence of a link between human activity and the health of the planet, he changed the concept of nature forever influencing future generations. Intrepid and restless spirit with boundless curiosity, polyglot with a sharp tongue, scientist-poet who described the American world like no one else had done before him, made science "popular and accessible to all", forever changing the concept of nature and understanding the extent of environmental and climate damage caused by human activities. His travels in Latin America and the United States, between 1799 and 1804, allowed him to obtain an all-encompassing vision of nature and to intuit a mysterious global harmony, the glue of every single manifestation of life on Earth. He has the prescient intuition that in the network of relationships that characterizes life on our planet, in the relationship between the geographies of nature and the geographies of men, everything is connected and everything has consequences. Considered the initiator of American studies understood as attention to the American continent starting from its original inhabitants, thanks to his experiences, his many writings and his activity as a popularizer, Humboldt allowed European culture to question itself in a more concrete way about "diversity", giving life to a humanistic geography of which it is a great precursor and on which the reflection will place emphasis.

**Alejandro Fielbaum**  
University of Chile

***From the Republic to Hell: some Readings of Dante in Chile.***

Based on some of Auerbach's considerations about the political character of Dante's images of eternity, we trace different ways of reading Dante in Chile's political history.

We begin by commenting on the republican reading made in the nineteenth century by the poet Guillermo Matta, who uses Dante to think about the poetic overcoming of religious dogmatism. Dante appears then as a necessary ally in the struggle against conservative governments.

Then we show how in the twentieth century a philosophical reading of Dante seeks the text's truth without politics. The clearest representative of this approach is the philosopher Joaquín Barceló, an intellectual close to the Pinochet dictatorship. His reading assumes that Dante subordinates politics to theology. Dante then becomes part of the conservative discourse that seeks to depoliticize literature and think of a conservative morality, linked to religion.

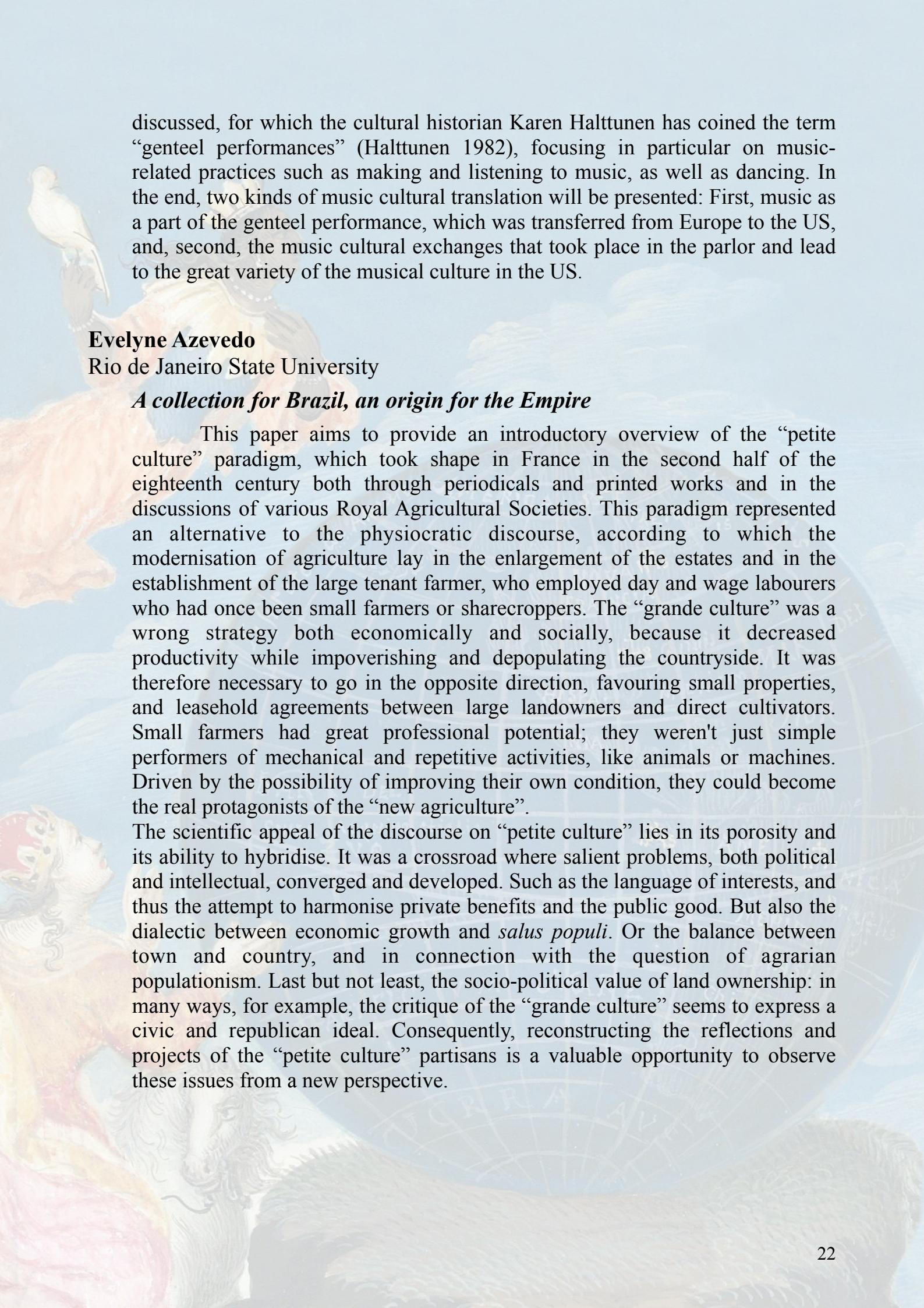
Finally, we comment how, in the middle of Pinochet's dictatorship, the poet Raúl Zurita reads the poetry without the paradise. In the midst of a republic transformed into hell, he affirms that poetry must seek the new life after comedy, and thus express the impossible promise of beauty in the midst of a world that can no longer present it.

**PANEL: ART, TIME AND MUSIC: INTER-SEMIOTIC AND MULTIMODAL TRANSLATIONS**

**Carola Bebermeier**  
University of Wien

***The Translation of Music-related Salon Culture in the US-American Parlor.***

The cultural practice of running or visiting a salon was part of a broad spectrum of domestic sociability among the middle classes and, in Europe, among the aristocracy as well. Various features of this kind of sociability can be discerned on both sides of the Atlantic. However, a considerable modification concerned the concrete location in which this socio-cultural practice took place. The typical space for social activities in the domestic environment in the US was the parlor. This particular space held a specific importance for 19<sup>th</sup>-century society, which differed from its European prototypes. It was regarded as a representation of two virtues that were of the highest rank for the US-American society: gentility and domesticity (Grier 1997). The paper explores the function and use of the parlor through house floor plans from women's magazines and house guidebooks. In addition, with reference to contemporary etiquette literature, some cultural practices typical of US salon gatherings will be



discussed, for which the cultural historian Karen Halttunen has coined the term “genteel performances” (Halttunen 1982), focusing in particular on music-related practices such as making and listening to music, as well as dancing. In the end, two kinds of music cultural translation will be presented: First, music as a part of the genteel performance, which was transferred from Europe to the US, and, second, the music cultural exchanges that took place in the parlor and led to the great variety of the musical culture in the US.

**Evelyne Azevedo**

Rio de Janeiro State University

*A collection for Brazil, an origin for the Empire*

This paper aims to provide an introductory overview of the “petite culture” paradigm, which took shape in France in the second half of the eighteenth century both through periodicals and printed works and in the discussions of various Royal Agricultural Societies. This paradigm represented an alternative to the physiocratic discourse, according to which the modernisation of agriculture lay in the enlargement of the estates and in the establishment of the large tenant farmer, who employed day and wage labourers who had once been small farmers or sharecroppers. The “grande culture” was a wrong strategy both economically and socially, because it decreased productivity while impoverishing and depopulating the countryside. It was therefore necessary to go in the opposite direction, favouring small properties, and leasehold agreements between large landowners and direct cultivators. Small farmers had great professional potential; they weren't just simple performers of mechanical and repetitive activities, like animals or machines. Driven by the possibility of improving their own condition, they could become the real protagonists of the “new agriculture”.

The scientific appeal of the discourse on “petite culture” lies in its porosity and its ability to hybridise. It was a crossroad where salient problems, both political and intellectual, converged and developed. Such as the language of interests, and thus the attempt to harmonise private benefits and the public good. But also the dialectic between economic growth and *salus populi*. Or the balance between town and country, and in connection with the question of agrarian populationism. Last but not least, the socio-political value of land ownership: in many ways, for example, the critique of the “grande culture” seems to express a civic and republican ideal. Consequently, reconstructing the reflections and projects of the “petite culture” partisans is a valuable opportunity to observe these issues from a new perspective.

**Mónica Elivier Sánchez González**  
University of Guanajuato (León campus)

***Complexity and Time: Keys to Rethinking Mesoamerican Time.***

The reflections seek to recognize and present the conditions of social time, prior to modern society, as a strategy to address the configuration of Mesoamerican time. This from a specific theoretical approach, the development of complexity and time, as elements subject to the structural conditions of premodern society. General postulate developed by the German sociologist Niklas Luhmann. To problematize the impossibility of distinguishing the organizational dynamics of pre-Columbian time, only from the ancient European perspective. Starting from the differences, tensions and impossibilities, we seek to propose questions to trace accesses that problematize its understanding, by distancing itself from readings that present it as a form of time that is assimilated to premodern time, in accordance with the considerations of Western time. European. The theoretical exercise is, as the historian Michel de Certeau established, a work on the border that, by recognizing its impossibility, its non-belonging, contributes to making visible the distance and with it the historicity of the historian's act, that is, of returning to its social function, which is foreign to it. How is it possible to formulate access to Mesoamerican time from complexity and time as structuring conditions of social organization? It is the working question to explain the management and relevance of the theoretical selection, in the approach and development. Based on the different forms of social organization in premodern societies, we can distinguish elements that can provide returns to rethink the order of time in pre-Columbian space. The theoretical exercise seeks to trace accesses and questions to observe the time when complexity is still tied to the reproduction structures of society.

**PANEL: THE GENDER ISSUE IN ARTS, HISTORY AND LITERATURE**

**Monica Marisol Zavala Cabello**

Metropolitan Autonomous University, Unit Azcapotzalco of Mexico City

***Venus, the Greek Goddess of love and the Translation of Ancient Mexican Goddesses to Christianity: the Gender Problem in Early Colonial Sources.***

The paper aims to explore some of the gender ideas that were transplanted from European culture during the sixteenth century into the colonial Mexican context particularly in relation to the feminine role and its importance in religious aspects. Early colonial sources written by franciscan friars, such as the *Florentine Codex*, are considered fundamental to learn about the ancient religion in central Mexico previous to the Spanish conquest,

however, the transplantation of European gender ideas in these sources is a theme that has not yet been addressed in the historiography.

The “pantheon” of deities of the ancient central Mexican societies described by fray Bernardino de Sahagún has been studied by some scholars as a construction derived from the work of San Augustine. The studies have shown that the categorization and systematization of nahua gods and goddesses in several ways follow the Augustinian theological model that had previously served to classify the Greek and Roman gods, goddesses and mythological figures. The application of this model allowed the franciscan friars like Motolinia and Sahagun to establish parallels between the Classical pantheon and the nahua gods and goddesses which in most of the cases can be considered inadequate translations of the nahua sacred entities.

This paper addresses specifically the problem related to the way in which a particular nahua goddess called Tlazolteotl was interpreted through the transplantation of the idea of the Greek goddess Venus in Book 1 of the *Florentine Codex*. The hypothesis states that the transplantation mechanism not only refers to a Christian paradigm but also to a gender bias that operated as a particular process in which some female notions were being resignified from a religious, cultural and political perspective during the sixteenth century European and colonial context.

**Aurea Cristina Mota de Araujo**

Abat Oliba CEU University of Barcelona

***Self-translations, Cultural Translation and Intellectual Exchanges between Europe and Brazil in the 19th century. The case of Nísia Floresta (1810-1885).***

This paper analyses the importance of translation, especially self-translation, from Portuguese to French and Italian as a means of creating cultural entanglements and knowledge collaborations between Europe and Brazil in the 19th century. For that, the paper focuses on the exchanges between Nísia Floresta (1810-1978) and August Comte (1798-1857) and how from that connection we can understand the development of positivism in Europe in that period. Nísia Floresta was born in Brazil and died in France. Floresta was an intellectual and writer who wrote human sciences texts, poems, novels, newspaper articles and texts on the condition and education of women. In 1832, Floresta published what she claimed was a free translation to Portuguese of the book *A Vindication of the Rights of Woman*, written by Mary Wollstonecraft in 1792. Through the publication of this translated book, Floresta began to establish a network connecting people who shared a common interest in topics such as education and the condition of women. In 1849, she crossed the Atlantic for the first time on a journey to Europe. She published many texts on this

experience that were (self)translated into French and Italian almost immediately. Many of these texts were comparisons between Europe and Brazil. Floresta became closer to Comte and remained his friend and cultural translator until his death. She published her most renowned book, *Humanitarian Booklet*, in 1853, translated into French and Italian, which focused on women's education and intellectual equality between the sexes. This book was also well received in the most positivist European circles. The study of the connections and intellectual exchange made by Nisia Floresta through translation is an important form of entangled knowledge and cultural translation in the 19th century. Through the study of her case, the paper will explore the role of women's self-translation in the establishment of forms of entangled knowledge in the 19th century, as well as a discussion about the criticism developed by Floresta concerning how Europeans thinkers of that time lacked profound experience in the New World.

### **Lisa Della Volpe**

University of Rome Tor Vergata / MA.R.W.I.T – Massimo Bontempelli Study Centre, Rome

#### ***Notes on the Contamination and Hybridization of Italian Art in Brazil after the Second World War. The Case of Carmelina Piccolis, Partisan Sculptor in São Paulo and Rio, Brazil.***

In 1952, the personal exhibition of Carmalina Piccolis, sculptor, partisan *staffetta* (Turin 1923 - Milan 2001), at the Museum of Modern Art in Sao Paulo, presented works created in Brazil. After training in Turin with Felice Casorati, a period in Paris and exhibitions in Turin, Piccolis arrived in Brazil with repertoire of "European" images, part of artistic tradition that had welcomed Western art since the 1920s, with importation especially from Italy. For a long period, the central figure in the promotion and massive importation of art to be "grafted" into Brazil and Argentina was Margherita Sarfatti.

The Piccolis exhibition marked a significant cultural change, after the fall of fascist regime. Supported by Gio Ponti, who defined her "A Moore after Martini", and Francisco Matarazzo Sobrinho, president of the São Paulo Biennial, Piccolis and her Brazilian activity were part of a more complex process of translation of artistic object and at the same time of ideological inversion in Brazil after the Second World War. This process seemed to redefine the Sarfatti's action, well known by studies that had analyzed her idea of Italian Modern Art in Brazil and her influence on creation of the first collection in the South America, at São Paulo Museum of Modern Art (MAM).

The exhibition *Novecento sudamericano* (Milan 2003) and ten years later, the Symposium *Modernidade Latina* investigated the diffusion of Italian visual culture between the two wars in Brazil as aspects of contamination, incorporation, and hybridization in local culture, categorized by Italian critics as

"folkloristic". We reflect, now, through Piccolis art and by unpublished documents, on the need to overcome western traditional models and categories of historical- artistic research, such as imitation and history. This is why, those esthetic concepts may not be totally representative of the "local knowledge" and, in particular, of the Brazilian milieu.

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**Friday, 20 September 2024**

**University of Palermo (Viale delle Scienze, Edificio 15 / Building 15)**

**PANEL: SEMANTIC AND SYMBOLS, CONCEPTS, AND THEOLOGY: LANGUAGE AND CONVERSION OF NATIVE PEOPLE IN VICEREGAL PERÙ**

The Tawantinsuyu, the former Inca Empire, was not yet completely conquered that the Spanish had to face the ethnic and cultural complexity of the Andean world. An heterogenous ethnical and languages mosaic are in front of them. How explain complex concept as Trinity, Holy Spirit, Resurrection, Pity and so on in a completely different semantic system? How make an effective conversion and comprehension of the Catholic Cristian Faith? These problems were crucial in the Building of the Spanish new Kingdoms in America and the historiography has pointed out many aspects of this complexity. The question of evangelisation in indigenous languages and the opportunity to form an indigenous and mestizo clergy in Spanish colonial America have recently been the subject of renewed historiographical interest. The question of access, or non-access, to holy orders has been addressed by analysing canonical, social and cultural motivations. The panel it's aimed to analyze three significant study cases on the transplantation of religious and political concepts on the Andean world, with a multiple perspective: the conceptual and political point of view, the Castilian Crown, and the Roman Church one. By any means, the conversion of the native people to the Catholicism was a main issue because of the political justifications for the Spanish Monarchy titles in possessing the American dominions that obliged to enforce the capacity of Evangelization process, definition of dioceses, foundation of Churches formation of religious agents and natives' communities.

**Manfredi Merluzzi**

University of Roma Tre

***“Learning like Parrots”: Problems of Christianizing Natives in a Spanish Viceroy Perspective.***

One of the major problem identified by the Spanish Viceroy Francisco the Toledo 1569 al 1581 to the King of Spain Philip 2 is that the conversion of the natives was epidermic and not authentically deep. In his rule a strong effort of comprehension of the obstacles to the effective conversion of natives and reforming the peruvian kingdom. Within the major problems they were identified by the Crown agents and religious councils, the necessity of making the religious peoples able to speak native languages, and to let the children of the local native elites (kurakas) educated to Spanish values and language. The Peruvian viceroy studied a range of solutions that are contextualized in the wider effort of controlling the violent and still unpacified Andean World. He decided to fund the first University in the Andean and to let the clerics confident

with native languages. The Quechua Inca official language was taught at the new established courses and a special school for the education the new indigenous future elites was established.

**Flavia Tudini**

Italian-German Historical Institute

***The Question of the Language in the Evangelisation and the Formation of Mestizo and Native Clergy in the Texts of the Councils of Lima (XVI-XVII century).***

In the 16th century, the incorporation of the American territories into the Spanish Monarchy entailed a progressive process of evangelisation of the native populations. This raised a fundamental question: how to evangelise peoples so different from Europeans? How would it be possible for missionaries to teach Christian doctrine to people whose language they did not know and who did not understand their own? In the first phase of evangelisation, the Crown favoured preaching in the native language, thanks to the work of the missionaries, but at the same time it never ceased to promote the Castilianisation of the natives.

The question of evangelisation in indigenous languages and the opportunity to form an indigenous and mestizo clergy in Spanish colonial America have recently been the subject of renewed historiographical interest. The question of access, or non-access, to holy orders has been addressed by analysing canonical, social and cultural motivations. Legal historians have focused on the legal and canonical implications of the access of neophytes or mestizos to holy orders, as Thomas Duve effectively highlighted in 2010. This perspective has also been taken into account by ecclesiastical and Latin American historians, who have analysed the attempts at ordination of Indians and mestizos by the ecclesiastical hierarchies of the viceroyalty of Peru between the Sixteenth and Eighteenth centuries.

This proposal analyses the norms and provisions of the Councils and synods of the Archdiocese of Lima during the governments of Archbishops Jerónimo Loayza (1541-1575), Toribio Mogrovejo (1580-1606) and Bartolomé Lobo Guerrero (1607-1622) in comparison with the pontifical and royal provisions on the use of native languages for the evangelisation of the American territories and the priestly ordination of mestizos and indigenous people. This proposal aims to open a dialogue between two different historiographical perspectives - the history of the Church in colonial America and the history of law - highlighting how, parallel to the need for evangelisation in indigenous languages, the attitude of the ecclesiastical hierarchy towards the ordination of Indians and mestizos was changing: who would be able to catechise Indians in the different indigenous languages, if not priests belonging to both cultures?

**Sonia Isidori,**

University of Foggia / Institute for Advanced Jesuit Studies – Boston College

***Translating Bellarmine's "Declaration of the Christian Doctrine" into Quechua.***

In 1649, the cleric Bartolomé Jurado Palomino printed the Quechua translation of a Spanish version of Bellarmine's 'Ample Declaration of Christian Doctrine' made by Luis de Vera, with notes by Jesuit Sebastian de Lirio. Bellarmine wrote this catechetical text in 1598, by order of Pope Clement VIII, to provide a complete and functional tool for the religious education of the faithful. This book contains a detailed commentary on the common prayers, articles of faith, commandments, and sacraments, explained in a simple style and using a question-and-answer method. Palomino's work is intended to be an upgrade of the catechetical corpus of the Third Council of Lima, including exempla from the stories of the saints. The publication of Palomino's translation coincided with the beginning of the 'visitas de extirpación de idolatrias' campaign promoted by Bishop Pedro de Villagómez.

Palomino's work makes it possible to reconstruct the spiritual condition of the Peruvian colony's indigenous community, its local resistance to religious disciplining methods, and, finally, the need for more theologically complex conversion and catechetical strategies suitable for a more 'hispanized' and 'civilized' population.

**PANEL: THE POLITICS OF SMALL-SCALE AGRICULTURE BETWEEN EUROPE AND THE AMERICAS. RURAL PROPERTY AND REFORM IN THE LATE EIGHTEENTH CENTURY.**

In the second half of the eighteenth century, debates over rural property swept across Europe and the Americas. The need to formalise and safeguard landholding was almost unanimously asserted to persuade landowners and possessors to increasingly invest energies and capital in cultivation. Yet, despite such widespread concerns, the issue of property proved divisive. Whereas some reformers leaned towards a large-property-based "new agriculture", others were convinced of the necessity to foster smallholding. The latter current of thought is still largely neglected.

Hence, the present panel focuses on small property as it was championed by state officials, journalists, intellectuals, scientists, clergymen, as well as by new institutions, like Chambers of Agriculture and Economic Societies. These four papers will explore the economic, social, and political meanings attached to landholding: not only was property the key to increasing productivity, but it was also deemed fundamental to guarantee the moral and physical well-being of the countryside and to conciliate both private and public interests. Focusing on case studies from the Eastern Alps, metropolitan France, and the French and Spanish American colonies, the panel will bring together the fragments of a discourse that had common features but also local peculiarities, depending on the geographical and socio-economic contexts.

## **Filippo Soramel**

University of Vienna / Paris 1 Panthéon-Sorbonne University

### ***The Perfect Size of Farms in the Dissertations of the Friulian and Carinthian Agricultural Societies (1765-1791).***

In recent decades, late-eighteenth-century voluntary associations for the betterment of agriculture have become object of increased scholarly attention. However, Venetian and Habsburg agricultural societies remain largely understudied, although no less than thirty-five of them appeared across the Republic and the Monarchy. Although moulded on the respective examples of the Society of Practical Agriculture of Udine and the Carinthian Agricultural Society, they have been traditionally understood within the troubled state-building and modernisation processes led by the Venetian Senate and the Viennese Chancelleries. This way, the autonomous impact held by the two neighbouring ‘parent’ consortia has been generally overlooked, just as much as their role and membership in the wider intercontinental economic-societal continuum.

Steeped, on the one hand, in contemporary agronomical, cameralist, and physiocratic literature, and bound, on the other, to the practical agricultural and agrarian conditions of their respective provinces, the Friulian and the Carinthian societies proved more intellectually lively than traditionally acknowledged. In particular, through essay-prize competitions and the production of their own members, they were able to both deliver economic policies to political and administrative authorities and contribute agricultural expertise to the late Republic of Letters.

Hidden among the prominent condemnations of poorly protected property rights and peasant “prejudices”, one underlying common strand was that of the ideal size of fields, meadows, and farms. Whether dealing with lack of wood and forestry, disorderly streams and irrigation, agricultural labour, or husbandry, dissertations from Udine and Klagenfurt testified the common goal of a society of citizen-like landowners at odds with both common lands and latifundial estates. The details of such debate shall emerge from published works and manuscript dissertations held at the Archivio di Stato di Udine and the Kärntner Landesarchiv in Klagenfurt.

## **Aris Della Fontana**

INED, Aubervilliers-Paris

### ***“Une petite Ferme bien soignée rapporte davantage qu’une grande Ferme négligée”. An Alternative Way for Agricultural Reform in Eighteenth-Century France (1750-1789).***

This paper aims to provide an introductory overview of the “petite culture” paradigm, which took shape in France in the second half of the eighteenth century both through periodicals and printed works and in the discussions of various Royal Agricultural Societies. This paradigm represented an alternative to the physiocratic discourse, according to which the modernisation of agriculture lay

in the enlargement of the estates and in the establishment of the large tenant farmer, who employed day and wage labourers who had once been small farmers or sharecroppers. The “grande culture” was a wrong strategy both economically and socially, because it decreased productivity while impoverishing and depopulating the countryside. It was therefore necessary to go in the opposite direction, favouring small properties, and leasehold agreements between large landowners and direct cultivators. Small farmers had great professional potential; they weren't just simple performers of mechanical and repetitive activities, like animals or machines. Driven by the possibility of improving their own condition, they could become the real protagonists of the “new agriculture”.

The scientific appeal of the discourse on “petite culture” lies in its porosity and its ability to hybridise. It was a crossroad where salient problems, both political and intellectual, converged and developed. Such as the language of interests, and thus the attempt to harmonise private benefits and the public good. But also the dialectic between economic growth and *salus populi*. Or the balance between town and country, and in connection with the question of agrarian populationism. Last but not least, the socio-political value of land ownership: in many ways, for example, the critique of the “grande culture” seems to express a civic and republican ideal. Consequently, reconstructing the reflections and projects of the “petite culture” partisans is a valuable opportunity to observe these issues from a new perspective.

**Mattia Steardo**

University of Turin

***Commercial Expansion and Agrarian Reform. Juan José de Sagasti's Plan for the Río de la Plata and his Critics.***

In 1782, Juan José de Sagasti submitted a petition to Spanish authorities proposing to reform the legislation governing land sales in the Viceroyalty of the Río de la Plata. The document addressed growing concerns about the increasing rate of land appropriation in the countryside of Buenos Aires and Montevideo. The region was experiencing a significant export-driven commercialisation process, and Sagasti feared that the existing legislation was inadequate to prevent wealthy individuals from appropriating vast portions of territory. His proposal centred on the necessity of distributing land in small parcels, arguing that smallholdings were the best option to foster agricultural development in line with the basic tenets of Spanish legislation and political economy, namely the promotion of agriculture and population growth. The petition did not go unnoticed and was distributed among the Viceroyalty's town councils, which were to report on its convenience and feasibility. Interestingly, the reactions varied greatly, ranging from enthusiastic support to firm condemnation.

This paper provides an analysis of Sagasti's proposal and its various reactions in the context of Spanish political economy in general, and the socio-economic contexts of the Río de la Plata in particular. First, a general outline of Spanish thought regarding property is provided, in order to highlight the participation of Spanish authors in the pan-European debate over economic improvement and property. Second, the discussion turns to an analysis of Sagasti's proposal, placing it in its specific socio-economic context. Third, this plan for smallholding distribution is situated within the long history of attempts to reform the land tenancy system in the region, emphasising the intellectual possibilities created by linking (small and large) property with economic expansion.

**Giulio Talini**

Scuola Superiore Meridionale of Naples

***Property and Political Economy in the French Caribbean: Agrarian Capitalism, Racial Balance, and Sovereignty at the End of the Old Regime.***

Historiography has long argued that the sugar revolution in the mid-seventeenth-century Caribbean world gave way to what Marx called land capitalisation and to the formation of the plantation complex. In the French colonies of Guadeloupe, Martinique, and Saint-Domingue, this social and institutional process gradually turned the revocable concessions of royally owned lands for their "mise en valeur" into large, unseizable estates belonging to a minority of capitalist planter dynasties, the *grands blancs*. My paper aims to show that the *de facto* privatisation of the colonial spaces as *terrae nullius* was neither uncontested nor inevitable.

In particular, in the aftermath of the Seven Years' War (1756-1763), the Chambers of Agriculture of Saint-Domingue and Guadeloupe - the expert bodies of the "maîtres éclairés" - criticised heavily the accumulation of overextended possessions and the subsequent increase of wasteland. Stressing the relationship between labour and property as well as the subordination of colonial ownership to the imperatives of political economy, they urged the administration to overhaul the land grants and redistribute the uncultivated parcels in order to boost a class of small-scale white farmers, promote agricultural diversification and food self-sufficiency, and redress the racial imbalance favouring the growing population of enslaved Africans.

In doing so, the colonial Chambers reflected upon the political constraints on property in view of a more harmonious and long-lasting model of economic development, achieving limited results. The contradictions they saw and denounced would violently come to the surface at the outbreak of the Haitian Revolution in 1791.

**PANEL: THE ROLE OF TRANSLATION IN THE TRANSPLANTATION OF EUROPEAN IDEAS TO THE AMERICAS**

**Victoria Ríos Castaño**

Coventry University

***Interpreters and Translators in the Sixteenth-Century Relaciones Geográficas de Indias of Mexico.***


Cosmographers working for the *Consejo de Indias* (1524) (Council of the Indies), the main administrative and judicial institution of the Spanish Empire, understood that successful occupation, expansion, facilitation of rule, and control of newly acquired territories in Spanish America depended on familiarity with the land, its resources, and its people. In the second half of the sixteenth century, the first Principal Royal Chronicler-Cosmographer, Juan López de Velasco (ca. 1530-1598), undertook the task of sending out a series of “memorias” (questionnaires) to New World authorities. Spanish and Indigenous respondents were asked to complete said questionnaires, requesting specific information on geography, natural science, demographics, socioeconomics, politics, history, ecclesiastical affairs, and ethnography. Returned replies, known as *Relaciones geográficas de Indias* (Geographical Accounts of the Indies), were envisaged to inform the creation of an encompassing chronicle-atlas of the New World. López de Velasco’s 1577, 50-item questionnaire was the most successful, with a return of around 208 *Relaciones geográficas*, mostly from the viceroyalty of New Spain (colonial Mexico) and Peru. The *Relaciones geográficas* are a frequent resource for colonial Latin American scholars. A current trend is to rely on these documents as sites of Indigenous knowledge in New Spain. Thus, answers by Indigenous respondents have been mined in order to understand the Mesoamerican perception of the world, how they reasoned on health, illness, healing, and demographic decline (see, studies by José Pardo-Tomás [2014], Barry L. Isaac [2015], and Kelly S. McDonough [2019]). The intention of this paper is to focus on their role as “lenguas” (translators and interpreters) during the meetings that were convened to gather data and create the *Relaciones geográficas*. An analysis of several accounts from colonial Mexico seeks to demonstrate how they performed this task and how they interacted with the officially appointed interpreters, negotiating meanings in Spanish-Nahuatl.

**Weiao Xing**

University of Tübingen

***The Algonquian Bible and the Transatlantic Project of Translation.***

The Algonquian Bible, first printed in Massachusetts in the 1660s, was translated by the English Puritan John Eliot in collaboration with Indigenous literacies including Wovaus (James Printer). This work showcased translingual encounters between English settlers and Indigenous peoples in New England, illustrating dynamic



and transferable ideas on translation across the Atlantic. In the Algonquian Bible, a deliberate linguistic choice emerges as the translator(s) opt for the English word ‘God’, setting apart the Christian deity from the Indigenous spiritual concept of ‘manitou’. This distinction underscores the particularity of English Protestantism in colonial New England. Meanwhile, the use of the Indigenous word ‘Manit’ explains Jehovah as a deity, introducing a sense of localisation that bridges cultural and religious nuances in translingual encounters. Beyond its textual significance, the Algonquian Bible exemplifies the transatlantic practices and thoughts of translation. The production of the Algonquian Bible was supported by the Society for the Propagation of the Gospel in New England, where the natural philosopher Robert Boyle engaged in this translingual endeavour as the said Society’s first governor. Preceding his appointment, Boyle had argued for the consistency of original and translated texts and idealised the harmonious alignment of content and form in translation.

In correspondence with Eliot, Boyle expresses his enthusiasm for such biblical translation into a language unfamiliar to him. Meanwhile, at the newly founded Royal Society, Boyle and his peers discussed biblical translations into various languages, including Lithuanian and Turkish, positioning translation at the intersection of scientific curiosity and translingual exploration. Boyle also encouraged the translation of the Bible into Irish. As a collaborative and transatlantic translation project, the Algonquian Bible further invites us to contextualise translingual practices in the Americas broadly in the European understanding of the early modern world.

**Rafael Schögler & Christina Korak**

University of Graz

***Retranslating encounters with and in the Amazon: Civilizing the Savage vs. Indoctrinating Waorani Communities.***

With the aim of desynchronizing historical representations, this paper offers two descriptions of the encounters between missionary-translators of the *Summer Institute of Linguistics* (SIL) and indigenous Waorani family groups of the Amazon from the 1950s onwards. A historical reconstruction of the self-presentation of the SIL’s work, methods and aims, drawing on the terminology and ideology of this missionary organisation, is contrasted to a historical reconstruction of the contact between the SIL and the hunters and gatherers from the perspectives of Waorani elders and framed within their terminology. The analysis shows how historical reconstructions rely on creation, negotiation and translation of key concepts. One case focusses on the divergent use of the figure of the “savage” in Western representations and it attributes oscillating between noble and uncivilized. This is contrasted with the self-identification as part of heterogenous Waorani family groups defending themselves against Western cannibals. A second case illustrates how transplanting beliefs encompasses multifold transculturation processes that may result in reception, transcreation or refusal of artefacts or cultural elements. Third,



Western conceptions of the Amazon and its trajectory from empty land, impenetrable wilderness, protectorate/mission reserve to a neoliberal resource are contrasted with understandings of land and the selva (*Ome*) as a habitat that needs to be protected and a territory inhabited by citizens with corresponding rights.

This comparative perspective retranslates encounters with the Amazon and indigenous people living in it to question methodological approaches that remain within the boundaries of “Western” history-making. We draw on archival materials and published writings of SIL’s key actors, e.g. by Translation Studies’ founding figure Eugene Nida, as well as interviews with elders remembering their lives pre-contact and in the Waorani reserve and in SIL’s former operational base in Limoncocha. With this methodological move we highlight the importance of changes in perspective, the thereof resulting conceptual divergences and the epistemic struggles that the use of one or the other perspective in historical reconstructions brings to the fore.

**Karen Bennett**

NOVA University Lisbon

### ***The Jesuits as Inter-epistemic Translators in the New World.***

This paper approaches the Jesuits’ attempts to transplant European ideas to the Americas as a form of inter-epistemic translation, or translation between knowledge paradigms, and argues that this operated not only *horizontally* (across space) but also *vertically* (through time), in the sense that the new understandings that resulted from their linguistic experiments helped bring about a major philosophical shift that ultimately propelled Europe into the modern age.

When the Jesuits set out on their missions, in the early 16th century, they will have thought the Christian message they were going to transmit constituted an absolute, incontrovertible Truth that would be expressible in any language, no matter how primitive or pagan. However, the experience on the ground seems to have taught them otherwise. Their struggle to make European notions intelligible in languages that lacked the basic conceptual categories necessary for them to make sense seems to have shaken their inherited beliefs in universal grammar and sacred etymologies, and caused them to consider the possibility that meaning might instead be generated through usage in context (“communication theory *avant la lettre*”).

This paper surveys the various strategies that the Jesuits used to transmit European ideas in the Americas, focusing not only on religious concepts but also on the scientific knowledge that they took over and how this was related to the indigenous knowledges that they found there. It concludes that, far from being the dogmatic purveyors of reactionary ideas, as they are often portrayed, the Jesuits were very sophisticated inter-epistemic translators who ultimately proved to be a progressive force in the development of human knowledge.

## PANEL: OLD AND NEW REPUBLICANISM AND LIBERALISM

**Alessia Ceccarelli**

Sapienza University of Rome

### ***From the Venice of Paolo Sarpi to Virginia. Life and Thought of Edwin Sandys (1561-1629). The first American experiment in republicanism?***

It is not easy to summarise the biographical and intellectual trajectory of Sir Edwin Sandys, son of an Archbishop of York, who came into contact with Paolo Sarpi in Venice (as Sarpi's notes to the translation of Sandys' *Relation of the State of Religion* also testify) and finally became one of the founders of the Virginia Company. This paper is particularly concerned with the relationship between these two thinkers and the episode that ended Sandys' career, when he was accused of attempting to found a puritanical republican state in America (1621).

**Catia Brillì**

University of Insubria

### ***Genoese Emigration, Corporate Privileges, and the Freedom of Trade in the Eighteenth-century Spanish Monarchy.***

The paper explores the transplantation of guilds and anti-corporate economic ideas in the Spanish monarchy through the lenses of the Genoese emigration, which played a key role in the knowledge and technology transfer in the Spanish kingdoms from the middle ages to the very end of the ancient regime. The Genoese were particularly relevant in Andalusia, where they contributed to the development of trade, navigation, and a variety of manufacturing activities. During the eighteenth century, the Spanish industry (especially the shipbuilding industry and the production of paper and silk textiles) offered new prospects to the craftsmen who were forced to emigrate by the steady decline of Genoa's manufacturing system, while the Crown's policy encouraged Genoese businessmen to relocate their production plants to Spain. In general terms, the Genoese migration benefited from the relaxation of the Spanish guilds' barriers to entry and in some cases, as in that of the shoemakers' guild of Cadiz, they were able to control the guild's executive offices. A comparative and relational analysis with colonial Buenos Aires shows how, in a frontier society where the corporate world was traditionally weaker than in Spain, the Genoese and other emigrants' attempts to replicate the Spanish guild system to their own advantage (as in the case of the shoemakers' guild of Buenos Aires) ended up in failure. In contrast, the anti-corporate principles inherited by the English, French, and especially Neapolitan Enlightenment which spread in the same period by another representative of the Genoese diaspora in the Rio de la Plata, Manuel Belgrano, took hold and prepared the ground for the emancipation movement.

**Antonio Chiavistelli**

University of Turin

***Parigi – Port au Prince. Constitutional Flows between Old and New Continent (1789-1849).***

My proposal concerns a study in a transnational key of some of the constitutional experiences that, in the period between the collapse of the ancien régime and the mid- nineteenth century, characterised European history; in particular, the study intends to verify the impact in the colonial sphere of the circulation of ideas, projects and constitutional models between Europe, especially France, and its overseas colonies, particularly the island of Haiti.

We believe, in fact, that the complex European political-institutional processes of that period can be studied very profitably if they are framed in a wider-ranging analysis that includes the more or less parallel processes of a social, ideal, economic and political nature that can be found in the space that united Europe to its South American and Caribbean colonies.

In the transnational game of relations between the different empires within that global space, in fact, intense were also the flows that in a two-way direction conveyed Western constitutional models that were then applied in the colonies and in Haiti, sometimes in imitative form, sometimes with some significant indigenous adaptations.

Starting this analysis from the age of the Atlantic revolutions would also allow us to initiate a dialogue - also for the constitutional theme - with the more recent literature on the Revolutions that appears to be critically oriented against the consolidated idea of French centrality in the turn of the century that opened with the '80s. Analysing the institutional and constitutional debate on a global scale, we will pay attention to both the diversities and the common elements present in the constitutional projects, going, however, beyond the simple comparison of texts in order to grasp the local specificities of the various quadrants of the global space. Through what channels and elaborations did the colonial space in the fifty-year period 1791-1849 lead to the publication of constitutions that often drew on Western models? Is it possible, then, to speak of a transnational constitutionalism for that fifty-year period? Were there processes of slavish imitation or, more likely, constitutional hybridisation between the two sides of the Atlantic, between the old and the new continent? These are some of the questions the research intends to try to answer by looking at the debate on modern constitutions between the 18th and 19th centuries from a supranational perspective, with a view between the old and new continents.

**Paolo Luca Bernardini**

University of Insubria

***Europe and America in Louis Hartz (1919-1986): Re-assessing his "fragments' theory" and his contribution to World History***

Louis Hartz was a major global historian and historian of political thought whose work was pivotal in establishment the spirit of the intellectual links between European liberal thought and American ideology. He was not a prolific writer, but all his

works were amply discussed in the global academic world of his time, for his idea of "lack of ideology" in the USA as opposed to the overwhelmingly ideological panorama of Europe gained attention even in the media, for it implies the lack of a proper intellectual dialogue in North America. His major works include *Economic Policy and Democratic Thought: Pennsylvania 1776-1860*, 1948; *The Liberal Tradition in America: An Interpretation of American Political Thought since the Revolution*, 1955; *The Founding of New Societies: Studies in the History of the United States, Latin America, South Africa, Canada, and Australia*. 1964 (edited); *A Synthesis of World History*; *The Necessity of Choice: Nineteenth-Century Political Thought*. Edited with an introduction by Paul Roazen, 1990. In our panel we will focus mostly on his "A Synthesis of World History", never published, erroneously considered as such by scholars. The only copy which is known is kept at the Cornell University Library and now has been transcribed and is being prepared for publication by Paolo L. Bernardini

**PANEL: RULING EMPIRES IN THE SPANISH-LUSITANIAN SPHERE (16TH-19TH CENTURIES). CIRCULATION, RECEPTION AND TRANSLATION OF CONCEPTS AND POLITICAL LANGUAGES.**

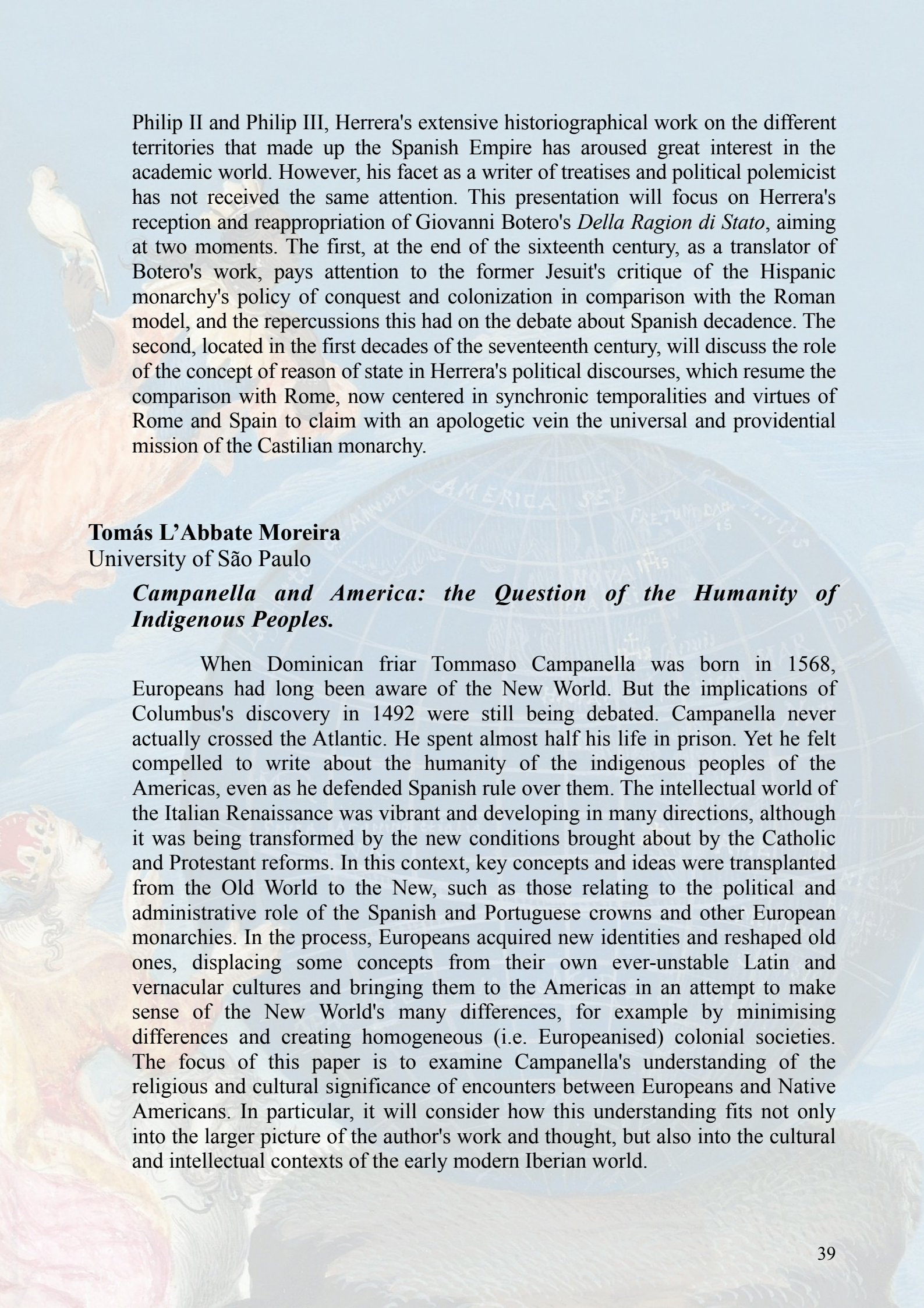
This panel will examine the impact of the circulation, reception, and translation of concepts and political languages on the Hispanic and Lusitanian transatlantic monarchies. The focus will be on the challenges of governing and preserving empires, with particular attention paid to key concepts (such as reason of state, republic, common good, among others) and political languages, by considering their contexts of emergence, semantic networks, and logics of operation. The enterprises of overseas expansion in Africa, the Americas and Asia demonstrated the coexistence of various peoples with different cultures. This produced what Reinhart Koselleck called 'hieratic structures of experience' or 'the contemporaneity of the non-contemporaneous', which made it difficult to conceive of a linear progress. Within this framework, we will reflect on political concepts and languages that were transplanted from the Old to the New World with the aim of bridging asynchronies and integrating otherness into a universal history. These concepts and languages were used to legitimize strategies of conquest and domination of native populations, which were sometimes accepted, but often negotiated or finally resisted.

**Silvina Vidal & Marcella Miranda,**

National University of General San Martín / National University of Distance Education

***Antonio de Herrera y Tordesillas as Reader of Giovanni Botero: the 'True Reason of State' in the Shaping of the Castilian Monarchy and its Universal Empire.***

Although the political writings of Antonio de Herrera y Tordesillas have survived in manuscript form, they are little known to modernist historiography. As *Cronista Mayor de las Indias* and *Cronista Real de Castilla* during the reigns of



Philip II and Philip III, Herrera's extensive historiographical work on the different territories that made up the Spanish Empire has aroused great interest in the academic world. However, his facet as a writer of treatises and political polemicist has not received the same attention. This presentation will focus on Herrera's reception and reappropriation of Giovanni Botero's *Della Ragion di Stato*, aiming at two moments. The first, at the end of the sixteenth century, as a translator of Botero's work, pays attention to the former Jesuit's critique of the Hispanic monarchy's policy of conquest and colonization in comparison with the Roman model, and the repercussions this had on the debate about Spanish decadence. The second, located in the first decades of the seventeenth century, will discuss the role of the concept of reason of state in Herrera's political discourses, which resume the comparison with Rome, now centered in synchronic temporalities and virtues of Rome and Spain to claim with an apologetic vein the universal and providential mission of the Castilian monarchy.

**Tomás L'Abbate Moreira**  
University of São Paulo

***Campanella and America: the Question of the Humanity of Indigenous Peoples.***

When Dominican friar Tommaso Campanella was born in 1568, Europeans had long been aware of the New World. But the implications of Columbus's discovery in 1492 were still being debated. Campanella never actually crossed the Atlantic. He spent almost half his life in prison. Yet he felt compelled to write about the humanity of the indigenous peoples of the Americas, even as he defended Spanish rule over them. The intellectual world of the Italian Renaissance was vibrant and developing in many directions, although it was being transformed by the new conditions brought about by the Catholic and Protestant reforms. In this context, key concepts and ideas were transplanted from the Old World to the New, such as those relating to the political and administrative role of the Spanish and Portuguese crowns and other European monarchies. In the process, Europeans acquired new identities and reshaped old ones, displacing some concepts from their own ever-unstable Latin and vernacular cultures and bringing them to the Americas in an attempt to make sense of the New World's many differences, for example by minimising differences and creating homogeneous (i.e. Europeanised) colonial societies. The focus of this paper is to examine Campanella's understanding of the religious and cultural significance of encounters between Europeans and Native Americans. In particular, it will consider how this understanding fits not only into the larger picture of the author's work and thought, but also into the cultural and intellectual contexts of the early modern Iberian world.

**Rachel Saint Williams**

Rio de Janeiro State University

***The "Other American" and the Reformulation of Early Modern Political Discourse: Considerations about some Theses of the Second Scholasticism on the Legitimacy of Political Power among Indigenous People.***


The "discovery of the new world" established a crucial challenge for Europe because it decisively questioned the strength and stability of a certain tradition of thought. The challenge of this radical other, represented by the American peoples, produced major economic, political, philosophical and cultural impacts, as well as generating the need to formulate new knowledge, since knowledge about geography until the production of a new judgment about human nature. In *"Raízes da dívida: ceticismo e filosofia moderna"*, Danilo Marcondes interprets this event as a kind of intellectual discovery of the "New World". An aspect that deserves particular attention is the intellectual effort made to analyze the human condition of the inhabitants of America. This is a very important premise for sustaining the centrality of these American foreigners to the reshaping of European political discourse in the early modern period, due to the direct association between natural law and the theses on the origin of political power. In other words, by representing an ultimate epistemological challenge, from Eduardo Viveiros de Castro's anthropological perspective, the American peoples may have ended up infiltrating, directly or indirectly, notions and perspectives necessary for their own understanding. In this scenario, the American "others" were decisively present at the center of the new intellectual configuration of the modern period, which reshaped the hitherto prevailing understanding of natural law, the international community, the notion of dominion and the very idea of man. The aim of this paper is therefore to revisit certain theses on the legitimacy of political power among the indigenous people formulated by some exponents of the second scholasticism, such as Francisco de Vitoria and José de Acosta, in an attempt to highlight the transformations that took place in the sphere of political discourse and in conceptions of the notion of human nature.

**María Agostina Saracino**

University of Buenos Aires / National University of General San Martín – CONICET

***Preserving the Kingdom and Condemning the Republic? Polemical Uses of Raison d'État in the Anti-Theatre Controversy during the Spanish Golden Age (c. 1580-1682).***

During the Early Modern period, the development of public theatre in Spain and its overseas dominions sparked a persistent debate about its impact on the material and spiritual health of the republic. This debate involved men of letters, ecclesiastics, and Crown officials on both sides of the Atlantic. This controversy was particularly prominent during times of political and economic crisis. The defense or attack of



comedy theatre provided an opportunity for the deployment of discourses with a strong providentialist imprint. These discourses were connected with the analysis of the decline of Hispanic hegemony and the possibilities of its regeneration. During critical circumstances, such as after the death of Philip II in 1598 or between the death of Queen Isabella of Bourbon in 1644 and the re-establishment of performances in 1651, the anti-theatrical polemic served as a platform for the circulation of languages of reason of state and the debate over its meaning. This presentation aims to demonstrate how the anti-theatrical controversy supported the deployment of the Crown's administrative power over the new cultural market. Concepts associated with the debate on the true reason of state, such as virtue, conservation, and politics, as well as the resignification of others traditionally associated with theatrical matters, such as police, prudence, decorum, or common good, were used to achieve this goal. However, it is important to note that the diversity of editorial genres, with their varying socio-geographical scopes, in which the anti-theatrical polemic was conveyed, can be considered a significant factor in the dissemination of the debates surrounding the reception of the concept of *raison d'état* in the Hispanic sphere.

**Pablo Sánchez León**

CHAM – Centro de Humanidades – NOVA University Lisbon

***Overcoming Decadence in the Hispanic Empire: Transoceanic Imagination, Reception and Contestation throughout Bourbon Reforms.***

The focus of this proposal is the temporality of overcoming imperial decadence, and the subsequent struggle between discourses of metropolitan and colonial origin for the orientation of policies appropriate to its realization in the Hispanic Monarchy. The rise and fall of empires is a topic of long tradition in Western culture that has prevented the isolation of a specific experience of the empires of the Modern Age: the possibility of overcoming decadence, a temporality placed at the foundation of the institutional reforms of the eighteenth century both in the metropolises and in the colonies.

The proposal targets the role of the imagination of overcoming decadence in the reconfiguration of relations between the metropolis and the colonies in the Hispanic empire from the end of the 17th century to the beginning of the 19th century. It presents on the one hand the status of the American possessions in the metropolitan imagination about decadence and the reception of the discourse of overcoming decadence in the colonial world, and on the other the dynamics generated by this discourse of growing defiance and contestation of eighteenth-century reform projects and policies on both sides of the Atlantic.

The proposal aspires to call attention to the conceptions and experiences of time in a monarchy that continued to see itself as universal —and therefore not merely as a rising nation but as a self-comprehensive system— in the transition to modernity before the dismemberment produced by American independences.

**Adriana Luna-Fabritius**

University of Helsinki

***Patriarch, Judge or Agent of Police in the Spanish Monarchy 1650-1850.***

Recent studies on forms of government in Hispanic America have extensively discussed the justice of judges, a group that now we know included police officers. These discussions have not been limited to justice alone but have also considered the judges' ability to integrate native populations into the viceregal administration. This 'integration process' forms a pivotal element of the historical discourse, as it underscores the judges' crucial role in fostering a cohesive viceregal governance. Moving beyond the mere acknowledgement of the judges' sovereignty in the Novohispanic administration, the origin of this concept in the Hispanic monarchy has been less explored, particularly its expansion in the eighteenth century alongside the ongoing transformation of political languages. My thesis is that the transformation of legal practices altered the exercise of sovereignty, hence reshaping the conceptualisation of this political agent's action, a phenomenon which is crucial in the formation of transatlantic monarchies. Therefore, this paper will focus on studying such definitions in the police treatises from the late seventeenth to the eighteenth century, both in Spain and America. By scrutinising these treatises, this study aims to illuminate the intricate interplay between law enforcement practices and the broader political landscape of the era, thereby contributing to a more nuanced understanding of historical governance in the Spanish Empire.

**PANEL: THE ANTIQUITY OF THE OTHER: MYTHS, COLLECTIONISM, AND HISTORY IN THE AGE OF TRANSFORMATION (XVIII- XIX CENTURIES)**

Modernity is often imagined as the export-product of Western cultures towards non-European countries. It was instead a polycentric process, in which the mythical image of a teleological continuity between nascent nations and ancient peoples had a role and, particularly in the Americas, overlaid with the invention of another myth – the antiquity of “the Other”. Societies radically different, from the European perspective, were identified as representatives of a primitive past that, along an imagined linear and one-sided evolutionary path, should necessarily give way to “more advanced conditions of development”. At the same time, they must be “preserved”. Scientific language served as a legitimizing tool in this process and contributed to politically and epistemologically marginalizing cultural experiences that, on the contrary, were integral parts of modernity. Dwelling on the *invention* of this dialectic between antiquity and modernity in relation to the Other, this panel explores how the “modern” perception of the world was the result of exchanges, anything but unidirectional. By analyzing the trajectories of European and American collectors, scientists, missionaries, and literates and the (supposedly universal) knowledge they produced, our attempt is to break down the constitutive Eurocentric narratives of “modernity” into elements that, when thoughtfully observed, reveal a rich polyphony of discourses and co-construction of social identities.



## **Session I: Cataloging nature and civilization in and outside a Eurocentric perspective**

**Morgana Lisi**

University of Turin

### ***“Occult” Botany: on the Circulation of Local Knowledge and Materia Medica from Chile in the Eighteenth–Century Atlantic World.***

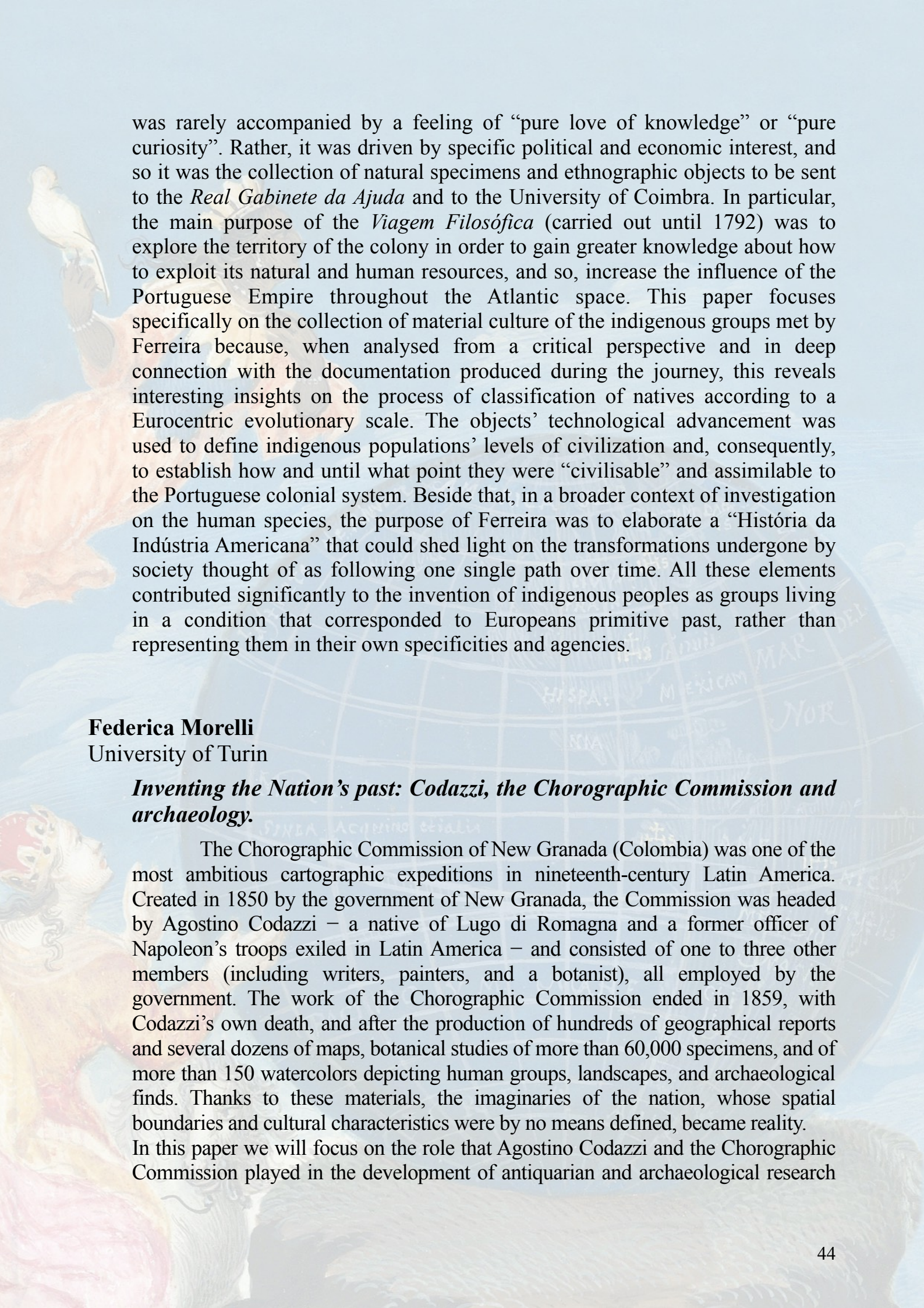
Natural history and, particularly, botany underwent a significant transformation between the mid-seventeenth and the late eighteenth centuries. Both played a crucial role in the enlightened scientific panorama, reaching their zenith through the gradual systematisation of methods, tools, and practices. In this period, a considerable number of fieldwork studies on nature were conducted, and works were published on the matter with information on flora from Europe and distant geographies. Botanical knowledge was mainly gathered by scientific expeditions financed by the European monarchies to explore their vast overseas domains or from local naturalists studying independently. However, both actors mainly obtained much of their data on endemic flora from indigenous informants. In this respect, American plants knowledge is reported in the major European texts on botany, such as Carl Linnaeus’s *Species plantarum* (1763), Jean-Baptiste Lamarck’s *Encyclopédie méthodique* (1782-1832), or Antoine-Laurent de Jussieu’s *Genera plantarum* (1789). Nevertheless, the names of the European botanists often obscured those of local informers from whom they gathered the precious data, and these sources still constitute a *corpus* of ‘occult’ – understood as ‘hidden’ – knowledge on which information on nature relied and whose existence has not been properly valorised. By exploring the integration of local knowledge from Chile into the main natural history treatises that include information on indigenous *materia medica*, this contribution tries to enhance sources that long remained ‘hidden’ in the Eurocentric scientific discourse. Similarly, by highlighting the circulation of local knowledge in this context, the aim is to enrich contemporary historiography with ideas and actors – marginally considered by the traditional narrative – that helped vehiculate natural knowledge of distant geographies into the European cultural horizons, also creating an Atlantic dialogue between the local and the global dimensions.

**Anna Bottesi**

University of Bologna

### ***Alexandre Rodrigues Ferreira’s “História da Indústria Americana” and the Role of Material Culture in the Production of Social Classifications of Brazilian Indigenous Peoples.***

In 1783, Alexandre Rodrigues Ferreira set off towards Brazilian lands in the first (and one of the most important) scientific expedition ever organised by the Portuguese Crown. Contrary to what we are used to think, scientific research



was rarely accompanied by a feeling of “pure love of knowledge” or “pure curiosity”. Rather, it was driven by specific political and economic interest, and so it was the collection of natural specimens and ethnographic objects to be sent to the *Real Gabinete da Ajuda* and to the University of Coimbra. In particular, the main purpose of the *Viagem Filosófica* (carried out until 1792) was to explore the territory of the colony in order to gain greater knowledge about how to exploit its natural and human resources, and so, increase the influence of the Portuguese Empire throughout the Atlantic space. This paper focuses specifically on the collection of material culture of the indigenous groups met by Ferreira because, when analysed from a critical perspective and in deep connection with the documentation produced during the journey, this reveals interesting insights on the process of classification of natives according to a Eurocentric evolutionary scale. The objects’ technological advancement was used to define indigenous populations’ levels of civilization and, consequently, to establish how and until what point they were “civilisable” and assimilable to the Portuguese colonial system. Beside that, in a broader context of investigation on the human species, the purpose of Ferreira was to elaborate a “História da Indústria Americana” that could shed light on the transformations undergone by society thought of as following one single path over time. All these elements contributed significantly to the invention of indigenous peoples as groups living in a condition that corresponded to Europeans primitive past, rather than representing them in their own specificities and agencies.

**Federica Morelli**  
University of Turin

***Inventing the Nation’s past: Codazzi, the Chorographic Commission and archaeology.***

The Chorographic Commission of New Granada (Colombia) was one of the most ambitious cartographic expeditions in nineteenth-century Latin America. Created in 1850 by the government of New Granada, the Commission was headed by Agostino Codazzi – a native of Lugo di Romagna and a former officer of Napoleon’s troops exiled in Latin America – and consisted of one to three other members (including writers, painters, and a botanist), all employed by the government. The work of the Chorographic Commission ended in 1859, with Codazzi’s own death, and after the production of hundreds of geographical reports and several dozens of maps, botanical studies of more than 60,000 specimens, and of more than 150 watercolors depicting human groups, landscapes, and archaeological finds. Thanks to these materials, the imaginaries of the nation, whose spatial boundaries and cultural characteristics were by no means defined, became reality. In this paper we will focus on the role that Agostino Codazzi and the Chorographic Commission played in the development of antiquarian and archaeological research

in the case of New Granada. The interest shown by the members of the Commission in the archaeological finds must be seen in the context of a broader trend, which was typical of nineteenth-century Latin American culture, and according to which the rediscovery of the indigenous pre-colonial past was functional to the rewriting of national histories distinct from the Spanish one. In this process, such a past was, in fact, reinvented in a collective effort to construct shared memories for new national communities.

## **Session II: Collections, commerce and museums in the Age of Imperialism**

**Deborah Besseghini**

University of Turin

### ***Rewriting the Americas' history to understand the history of the World: Romanticism, archeology and collections through the global archive of Carlo Vidua***

Carlo Vidua traveled around the globe in the 1810s and 1820s. He helped establish the Turin Egyptian Museum and collected extensive documentation in Mexico and Asia to write works on the history of the global Age of Revolutions that never saw the light of day. His archive contains, among other things, documents connecting nineteenth-century archaeological investigations into the alleged Asian origins of the pre-Columbian civilizations to the extraordinary collection of codices and antiquities that Lorenzo Boturini, the Valtellinese scholar considered father of both Americanism and Mexican identity, had gathered in eighteenth-century New Spain for a *nueva historia general de la América Septentrional*. The paper takes us on a journey from Boturini to the British and Hispanic “Romanticism”, on to “Orientalism”, passing through the initiatives of Mexican scholars and Risorgimento exiles, connected to Vidua. We will explore ties between the rewriting of the Americas’ history in the age of the emerging nations and monogenetic theories on the history of civilization –between the search for the eternal nation and that of the mystic origins of humanity. Political revolutions, with their (formal or perceived) overthrow of the foundations of power from God to “the people”, had strengthened the need to define nations. This explains the unprecedented interest in studies of folklore, ethnography, archaeology; and the purchase, sale, musealization and exhibition of objects that symbolized and narrated these new identities and perceptions. The Other’s – American and Asian – antiquity was reinvented as an archetype of the indissoluble bond between unity and multiplicity in the history of mankind. In the age of imperial reconfiguration, bringing antiquities closer served, in a sense, to fuel the illusion to understand otherness. All this represented a fertile field for private enterprise, and creative narratives about nations and their past became marketable products in the context of the nineteenth-century globalization.

## **Lucy Riall**

European University Institute of Florence

### ***National History, Archaeology, and Indigeneity in the Work of Antonio Raimondi (1826-1890).***

The post-independence construction of the American Republics can also be seen a process of (re)colonization: through a process of European (white) settlement and the erasure, or attempted erasure, of the indigenous populations. This process was justified through a narrative of ‘civilisation’ in which the destruction of the indigenous culture was obfuscated by a discourse of inevitability and romantic lamentation. Subsequently, Europeans assigned to themselves the task of preserving indigenous culture, by collecting and depositing their “relics” in a museum. Having destroyed indigenous societies, in other words, European scientists collected what remained and appropriated these remains into a new narrative in which the European had “saved” something that was “lost” or destined for “extinction”.

In this paper I explore the myth of the “dying Indian” through the work of the Lombard scientist, Antonio Raimondi. Originally an Italian nationalist, Raimondi transformed his destiny by emigrating to Peru in 1850. There he achieved the status of Peruvian Founding Father through a process of exploring, mapping, classifying, and naming the Peruvian national territory; much of his work involved the archaeological ‘discovery’ of an illustrious Peruvian past, linked to previous civilizations and immense material wealth, a past in which the indigenous presence was largely invisible. My paper seeks to position Raimondi between the themes of Italian nationalism, an idealized Peruvian past recovered by Europeans, and the encounter with indigenous societies. In this way, I hope to elucidate the links between European colonial and racial thinking and Peruvian nation-building.

## **Konstantina Zanou**

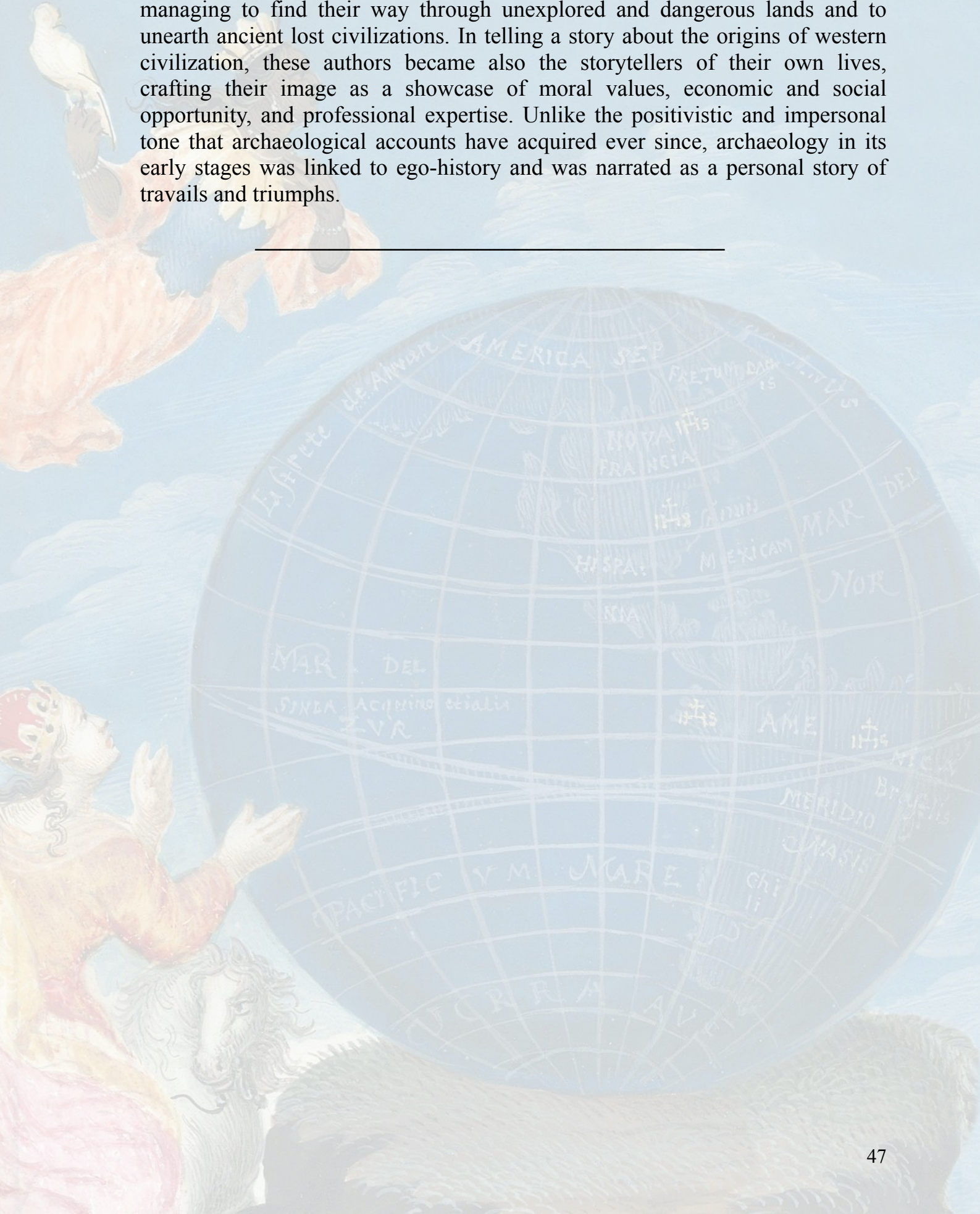
Columbia University

### ***Archaeological Memoir: A Hybrid Literary Genre for a Romantic and Heroic Age.***

This paper will discuss nineteenth-century ‘archaeological memoirs’ as a hybrid literary genre which combined travel literature, autobiographical memoir and archaeological and ethnographical account. Based mostly on *Cyprus, its Ancient Cities, Tombs, and Temples*, published in 1877 by the first director of the Metropolitan Museum of Art in New York, Luigi Palma di Cesnola, the paper argues that in these sketches of archaeological explorations in the Middle East, the boundaries between science and fiction were fluid and adapted to cater to the expectations of an audience back in Victorian London and Gilded Age New York. These were books intended to ‘script spadework’ for a growing imperial

and tourist American market eager to learn about how some physically strong, intellectually cunning, and financially and socially self-made men were managing to find their way through unexplored and dangerous lands and to unearth ancient lost civilizations. In telling a story about the origins of western civilization, these authors became also the storytellers of their own lives, crafting their image as a showcase of moral values, economic and social opportunity, and professional expertise. Unlike the positivistic and impersonal tone that archaeological accounts have acquired ever since, archaeology in its early stages was linked to ego-history and was narrated as a personal story of travails and triumphs.

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**Saturday, 21 September 2024**

**Botanical Garden of Palermo**

**CLOSING PLENARY SESSION**

**Concepts on the Move**

**Elías Palti**

Professor of History – University of Buenos Aires

***Metaphors History Lives By***

According to Einstein, time is just an illusion. For those who move much slower than light, time is very real. However, as Bergson remarked, we do not have a sensitive intuition of time, as we have of space. All our concepts of it have thus a metaphorical character. And the same happens with that other concept inextricably linked to it: History. Fernández Sebastián's book is particularly acute revealing the metaphorical foundations of our ways of thinking of history and of experiencing time. It has, in turn, fundamental epistemological consequences. The study of the metaphorical references to history in the different epochs provides the keys for understanding the changing modes of comprehending history, the deep nature of the mutations historical knowledge has undergone over time.

**Javier Fernández-Sebastián**

Emeritus Professor of History of Political Thought – University of the Basque Country

***Ideas and Concepts on the Move***

In this paper, I consider the two following recent books by Elías Palti:

- *Intellectual History and the Problem of Conceptual Change*. Skinner, Pocock, Koselleck, Blumenberg, Foucault, and Rosanvallon (Cambridge: Cambridge University Press).
- *Misplaced Ideas? Political-Intellectual History in Latin America* (Oxford: Oxford University Press).

Far from attempting to summarize their content – an impossible task given their richness and complexity – I will aim to provide attendees with some indications that will give them an idea of what they can find in these two splendid books and encourage them to read them. The first book is a comprehensive, complex, and well-constructed volume in which the author analyzes the main methods historians have tested over the past five or six decades to account for conceptual change. What Palti offers, however, is more than a study – almost a treatise – on the history of the historiography of ideas; it could be described as an essay on intellectual meta-history

or an archaeology of historical knowledge about past conceptual formations. The critical perspective adopted by the author leads the reader to wonder what might be the main axes of the approach advocated by the author himself. My intention is to briefly address this question and explain in broad strokes the type of intellectual history that the author has been theorizing and practicing brilliantly for decades in his extensive body of work. I suggest that, in my view, the essence of the “Palti method” could be summed up in the phrase “restore problems, rather than describe models.”

However, in the context of this conference, I believe that his second book, which brings together half a dozen essays on the political-intellectual history of Latin America, could perhaps arouse greater interest among the attendees. The title of this latter book refers to the theoretical debates triggered by a famous text by Brazilian critic Roberto Schwarz, published in 1973 and titled “*As idéias fora do lugar*” (“Misplaced Ideas”). Indeed, several chapters deal precisely with a certain type of ideological transfers, generally through translations, which have long been metaphorically described as the circulation of ideas between the centers of intellectual life and the peripheries. (It is worth adding that another important purpose of this book is to analytically dispel some pseudo-problems – mainly related to the obsessive quest for an illusory identity – that have occupied several generations of Latin American intellectuals for too long).

I will conclude my remarks by highlighting one of the several points of convergence between Elías Palti's approach and that of this commentator regarding the study of the past. I refer to our shared interest in metaphors, a coincidence that I do not consider accidental. In my opinion, this preference for the study – and heuristic application – of certain tropes in intellectual history responds to the fact that we both think that metaphors constitute an excellent entry point for studying the intellectual formations of the past. In this regard, I suggest that a careful examination of the varied, largely metaphorical vocabulary used by scholars and by Palti himself to deal with conceptual transfers between Europe and the Americas provides the reader with valuable clues for analyzing these transfers. Among the numerous items in this lexicon are words like influence, reception, transplantation, transposition, appropriation, accommodation, deviation, distortion, assimilation, phagocytation, cannibalization, and several others. The subtitle of this conference – “Transplantation of European Ideas in the Americas” – clearly shows the relevance of such verbal images in delimiting our object of study.

### **Manfredi Merluzzi**

Professor of Early Modern History – University of Roma Tre

#### ***Synchronizing Utopias: Is America a New World or is it the Place of Utopia?***

Scholars have addressed on different occasions and with different disciplinary approaches the relationship between Thomas More's text, *De optimo Reipublicae statu, deque nova insula Utopia*, published in Louvain in 1516, and the influence in it of the discovery of America. If we look closely, the

same locution "New World", largely used to describe this huge continent, contains in itself a facet of utopian characterization, America is at the same time the place and idea who inspired maybe the most famous political treaty of the Renaissance, and the place where the European tried to establish new utopic societies and they failed. We can consider it not only as a simple geographical trigger but also as an intellectual and political challenge for the Europeans of the sixteenth and seventeenth centuries. Why did it happen? How? Was it a dream in a colonialist perspective?

In our intellectual tour we will examine some of the contributions to this fruitful research path, highlighting the one that marked some of the main steps, underlining, at the same time, how the theme has been shared by specialists from different areas of research, with different intellectual positions and of different origins. It has been an opening and at the same time a closure of many political projects? or dreams? or idealistic attempt to settle a new World? Which models failed? There is a place where Utopia can be built? There is a place where can be Imagine?

### **Maria Lucía Pallares-Burke**

Research Associate of the Centre of Latin American Studies – University of Cambridge

#### ***Transplanting the Enlightenment: Cases from Brazil***

Brazil offers a vivid example of one of the problems that arise when ideas circulate outside their original context – for example, the problem of adapting Enlightenment ideas to a tropical society based on slavery. The critic Roberto Schwarz took Brazil as his example of “ideas out of place” for this very reason, emphasizing the conflict between the two.

I would prefer to say that some of these ideas were successfully recontextualized, proving what has been argued by some scholars, that the Enlightenment “had many authors in many places”, who used its ideas ‘for their own specific purposes’, not only in the eighteenth century but in the nineteenth as well.

Two Brazilian cases of the early 19<sup>th</sup> century, both connected to women’s issues, exemplify the possibility of ideas from different contexts - especially the ones which are, to use Bourdieu’s words, “particulièrement élastiques” because we can make them say what we want- circulate and adapt very well to different circumstances and problems. These unanticipated connections between otherwise deeply different contexts make room for a productive dialogue that does not so much deform the original ideas as transform them and extend their scope for strategic uses in a new milieu.

### **Blythe Alice Raviola**

Professor of Early Modern History – University of Milan

***Conclusions. Where are we going? Paths of history and historiography.***



## ABSTRACTS' INDEX

<b>ALONZI, Luigi</b> .....	1
<b>AMERIO, Elena</b> .....	17
<b>ARGURIO, Silvia</b> .....	13
<b>AZEVEDO, Evelyne</b> .....	22
<b>BÁEZ HERNÁNDEZ, Montserrat A.</b> .....	18
<b>BARRETO ÁVILA, Diana</b> .....	14
<b>BEBERMEIER, Carola</b> .....	21
<b>BENNETT, Karen</b> .....	35
<b>BERNARDINI, Paolo Luca</b> .....	37
<b>BESSEGHINI, Deborah</b> .....	44
<b>BIANCHI, Licia</b> .....	15
<b>BOTTESI, Anna</b> .....	43
<b>BRILLI, Catia</b> .....	36
<b>BURKE, Peter</b> .....	3
<b>CECCARELLI, Alessia</b> .....	36
<b>CHIAVISTELLI, Antonio</b> .....	37
<b>CHUMBO, Isabel</b> .....	12
<b>DELLA FONTANA, Aris</b> .....	30
<b>DELLA VOLPE, Lisa</b> .....	25
<b>DELLI QUADRI, Rosa Maria</b> .....	20
<b>FERNÁNDEZ-SEBASTIÁN, Javier</b> .....	5, 48
<b>FIELBAUM, Alejandro</b> .....	21
<b>GOLDMAN, Noemí</b> .....	5
<b>GOMES VIOLIN, Caio Felipe</b> .....	16
<b>GRØGAARD, Anna</b> .....	9
<b>GYÖREGY, Zsolt</b> .....	8
<b>ISIDORI, Sonia</b> .....	29
<b>ITURRIZA, Maria Gabriela</b> .....	10
<b>JORDHEIM, Helge</b> .....	3
<b>KLEINBERG, Ethan</b> .....	2
<b>L'ABBATE MOREIRA, Tomás</b> .....	39
<b>LIANERI, Alexandra</b> .....	2
<b>LISI, Morgana</b> .....	43
<b>LOMNÉ, Georges</b> .....	6
<b>LUNA-FABRITIUS, Adriana</b> .....	42



<b>MERLUZZI, Manfredi</b> .....	27, 49
<b>MIRANDA, Marcella</b> .....	38
<b>MORELLI, Federica</b> .....	44
<b>MOTA DE ARAUJO, Aurea Cristina</b> .....	24
<b>ØDEMARK, John</b> .....	7
<b>PALLARES-BURKE, Maria Lucía</b> .....	50
<b>PALTI, Elías</b> .....	48
<b>PAUTASSO, Juan Alejandro</b> .....	6
<b>RAVIOLA, Blythe Alice</b> .....	50
<b>RIALL, Lucy</b> .....	46
<b>RILLA, Jerónimo</b> .....	11
<b>RÍOS CASTAÑO, Victoria</b> .....	33
<b>SAINT WILLIAMS, Rachel</b> .....	40
<b>SÁNCHEZ GIL, Jesús</b> .....	18
<b>SÁNCHEZ GONZÁLEZ, Mónica Elivier</b> .....	23
<b>SÁNCHEZ LEÓN, Pablo</b> .....	41
<b>SARACINO, María Agostina</b> .....	40
<b>SORAMEL, Filippo</b> .....	30
<b>STEARDO, Mattia</b> .....	31
<b>TALINI, Giulio</b> .....	32
<b>TORD VELASCO, Lorena</b> .....	19
<b>TORRES-GUTIERREZ, Cristian M.</b> .....	8
<b>TUDINI, Flavia</b> .....	28
<b>VIDAL, Silvina</b> .....	38
<b>XING, Weiao</b> .....	33
<b>ZANOU, Konstantina</b> .....	46
<b>ZAVALA CABELLO, Monica Marisol</b> .....	23

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