16th International Congress for Eighteenth-Century Studies
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16° Congresso Internazionale di Studi sul XVIII Secolo

# *Antiquity and the Shaping of the Future in the Age of Enlightenment*

# *L'Antiquité et la construction de l'avenir à l'âge des Lumières*

# *L'Antichità e la costruzione del futuro nel secolo dei Lumi*

Rome, 3-7 July 2023
Rome, 3-7 juillet 2023
Roma, 3-7 luglio 2023

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21. *«Alla maniera degli antichi». Teorie e pratiche della rappresentazione del classico nello spettacolo europeo del Settecento*

22. *L'amitié au féminin à l'époque des Lumières*

23. *Rousseau et l'Antiquité : éthique, esthétique, politique – Comment faire du neuf avec l'Ancien (I & II)*

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30.*Eighteenth-Century Radical Thinkers and Greco-Roman Religion and Mythology*

31. *Scientific Poetics. Reflections of Natural Science and Technical Innovations in the Literature of the 18th Century*

32. *Neo-Hippocratism, Neo-stoicism, and Mental Health*

33. *Enjeux lexicologiques et traductologiques des débats contemporains sur les Lumières*

34. *L'Antico e Vico*

35. *L'antico nei periodici e nei carteggi del XVIII secolo*

36. *Literate Professionals in Northern Europe: Layered Identities 1680-1822*

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38. *Nouvelles sources de réflexion sur le cœur et l'esprit de Fortunato Bartolomeo De Felice*

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40. *L'umanesimo penale e i suoi nemici: paradigmi antichi e tradizioni culturali (I & II)*

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42. *A piece of Rome: ancient marbles and copies in Roman Eighteenth-century art market*

43. *Phillis Wheatley: Rethinking Legacies of the Enlightenment through Antiquity*

44. *"Mens sana in corpore sano": Education, Antiquity, and Disability in the Eighteenth Century*

45. *"Non-Knowledge is Power"? Transformations of the Concept of Ignorance in Enlightenment Literature and Culture*

46. *Ukrainian Urban Interdisciplinary Studies*

47. *History and Comparison in Eighteenth-Century Debates on Slavery, Plantations, and Colonialism*

48. *Discipline the city: ancient models and practices of urban reform in the long Eighteenth century / Discipliner la ville : modèles antiques et pratiques de réforme urbaine dans « le long XVIII siècle » / Disciplinare la città: modelli antichi e pratiche di riforma urbana nel lungo XVIII secolo*

49. *Enlightenment Craft*

50. *Visualising Antiquity: The Use of Ancient Models in Dress, Dance and Scenography (I & II)*

51. *Cicéron au XVIIIe siècle. Perspectives philosophiques*

52. *Conjectural Histories and their Legacy*

53. *Innovation Through Tradition: Representations and Reinterpretations of the Past in the Formation of the Age of Enlightenment in Joseon Korea and Qing China*

54. *Fiction as History, History as Fiction: Modernity and Tradition*

55. *Voyager dans l'espace et dans le temps : voyages, ruines et civilisations disparues*

56. *Cosmopolitisme et politique de la table, Europe-Asie de l'Est*

57. *The Reminiscence of Antiquity in 18th-Century Science and Fiction*

58. *Les réseaux au féminin : cosmopolitisme et modernité au Siècle des Lumières (I & II)*

59. *Antiquity in Southeastern Europe during the long Eighteenth-Century*

60. *Reconsidering the Reception of Antiquity Anew: Hidden Agendas between Pasts and Futures?*

61. *Thomas Patch (1725-1782) in Italy (I & II)*

~~62.~~

63. *The Citational Eighteenth Century*

64. *Negotiating Power and Hierarchy: Communication Practices in Rulers' Family Correspondence during the Second Half of the Eighteenth Century*

65. *Sterne's Pasts and Futures – Launching The Shandean*

66. *Botanical Investigations & Agricultural Enlightenment*

67. *Il dialogo tra Antico e Moderno nella letteratura periegetica a Roma nel Settecento*

68. *The Quality of Life and population`s characteristic in Left Bank Ukraine in the XVIII centuries*

69. *The academic institutionalisation of natural law. A coordinated research project on natural law at the Universities of Halle, Northern Germany and Denmark*

70. *Landscape, Society, and Sociability: Travels in Ukrainian Lands and Beyond, 1780-1830*

71. *Tardo Illuminismo veneto: una complessa e moderna riflessione sull'Antichità*

72. *Présences de l'Antiquité chez G. Casanova*

73. *Ambiguities of the ancient: conservative uses of the past in 18th century culture and politics*

74. *Practices and Attitudes Surrounding Death and Renewal: Superstition and Reason's Creation of Mephitic and Lifegiving Corpses*

75. *Pylyp Orlik (1672-1742) and his diary: problems of paleography, textology, publishing*

76. *Portraits and Poses of Women Writers from the Southern Low Countries*

77. *De-Centering the History of Reading – A Perspective from the "Margins"*

78. *L'esthétique nouvelle à l'épreuve de l'Antiquité. Tragédie, peinture, opéra dans les Réflexions critiques sur la poésie et la peinture, de Jean-Baptiste Dubos*

79. *Raccolte di antichità: riallestimenti, nuovi modelli espositivi, e trasposizioni su carta (I, II & III)*

80. *Visions antiques, visions utopiques*

81. *Non-Human Remembrances of Things Past: Antiquarian Remains, It-Narratives and Animal Narrators in the Eighteenth Century*

82. *The Eighteenth-Century British Novel and the Arts*

83. *Governmental censorship in 18th century Spain*

84. *Muslim Orient and Sarmatian Orientalism in Polish-Lithuanian Commonwealth in the 18th century: Islamic-European transculturality between Baltic and Black Sea*

85. *Création et circulation des romans italiens du Settecento: une aventure européenne (I & II)*

86. *Translating Classical Antiquity in Eighteenth-Century Europe*

87. *Spreading antiquity and the ancients in 18th-century medical dictionaries in Europe*

88. *"I Dearly Love a Laugh:" Eighteenth Century Fiction and the Cultural History of Humor*

89. *Getting Modern by Adopting Antiques: History, Rhetoric and Languages of Greco-Roman Antiquity in 18th Century Russia*

90. *Antiquity in the eighteenth century and the archaeological legacy of Pirro Ligorio (I & II)*

91. *Building up identities. Cultural process, collecting practices, visual arts in modern Europe. The role of objects in reconstructing, interpretating and communicating history*

92. *Commedia dell'arte from Antiquity to the 18th Century—and to the Present*

93. *Ancient Rulers and New Regimes in Enlightenment Political Imagination*

94. *Eighteenth-Century Atlantic Black and Blackface Performances, Onstage and Off*

95. *Memoria e rielaborazione dell'epica antica nella cultura settecentesca fino al 1760 / Memory and re-elaboration of ancient Epic in the first Eighteenth century culture until 1760*

96. *Memoria e rielaborazione dell'epica antica nella cultura tardo settecentesca e oltre (1760-1830) / Memory and re-elaboration of ancient Epic in the long Eighteenth century culture (1760-1830)*

97. *Elections in Eighteenth-Century England: Traditional Practices Shaping the Development of Practical Democracy*

98. *The Silence of the Ancients*

99. *Antiquity in the Mirror of Arcadia: Language, Poetry, Arts*

100. *Shaping the Modern Man: Examining Cultural, Fictional, and Historical Masculinities*

101. *L'Antiquité et la pensée de l'avenir chez Bernardin de Saint-Pierre*

102. *L'Antiquité de Jean-Jacques Rousseau : histoire, politique et esthétique / Rousseau's Antiquity: history, politics, aesthetics / L'Antichità di Jean-Jacques Rousseau : storia, politica ed estetica*

103. *Louis Sébastien Mercier et les imaginaires de Rome: du trône impérial au trône pontifical*

104. *Changements urbains dans les zones périphériques: Une comparaison interrégionale sur le long dix-huitième siècle / Cambiamenti urbani nelle aree periferiche: Un confronto interregionale nel lungo Settecento*

105. *Les Rome nouvelles de l'époque moderne*

106. *Shades of Light? The Enlightenment and/in Central Europe*

107. *Diderot avec et contre les modèles*

## 1 . Travels of the Italian imagination: from utopian and satirical representation to proto-science fiction

### PANEL CONVENOR

Francesca SAVOIA, Professor Emerita of Italian (University of Pittsburgh)

### ABSTRACT

The Italian literary production of the long 18th century counts many works which can be said to have contributed to the enrichment and consolidation of what later became prominent features of a recognizable science fiction literary canon in the late 19th century. This session welcomes contributions focusing on Italian works (in prose or in verse, original or translated and adapted from other European languages), which deal with fantastic voyages, utopian landscapes, time tourism, first encounters with ‘alien’ places, peoples and cultures, imaginative futuristic scenarios prompted by socio-political and philosophical meditations or musings on scientific and technological advancements.

## 2. Antiquity as Topos. Phenomena of Change in the 18th Century

### PANEL CONVENOR

Harald HEPPNER, Retired Professor (University of Graz, Austria), President of the Society for 18th Century Studies on South Eastern Europe

### ABSTRACT

Three young femal scholars got 3-year boursaries from the university of Graz (2019-2022) for preparing their doctoral theses in favour of the ISECS congress topic in Rome. The common element of the three studies is the subject of the panel, but each of the studies has another approach: The first one belongs to the Medicine History, the second one to the Art History, and the third one to the Roman Studies (context of the "Spectator" literature).
The goal of the panel consists of presenting the main results of the research projects and connecting them with the idea of shaping of the future in the Age of Enlightenment.

### PAPERS ALREADY INCLUDED IN THE PANEL

Reinhild LOHAN, **Medical concepts and the reception of antiquity using the example of ideas about "Lebenskraft" as a vital force in the 18th century**

Teresa MOCHARITSCH, **Picturing Germanicness – Visual Culture and the Reception of Tacitus in the Long Eighteenth Century**

## 3. Antiquities Transformed: British Collections from Rome in the Eighteenth Century

**PANEL CONVENOR**
Miriam AL JAMIL

**ABSTRACT**
Using examples from art, sculpture and print, this panel will examine how the antiquities which British collectors brought home from Rome and which new printed sources made available were transformed and domesticated. It will ask how their narratives were reshaped to accommodate the personal desires of the collectors and broader political and national agendas of the eighteenth century. How did their new locations enable or hinder these agendas and to what extent were their original symbolic values undermined? Of particular interest will be the copies and manufactured reproductions of these antiquities on different scales, and collaborations between collectors and commercial producers.

Selected bibliography
Bignamini, Ilaria and Clare Hornsby, *Digging and Dealing in Eighteenth-Century Rome* (New Haven: Yale University Press, 2010)
Coltman, Viccy, *Fabricating the Antique: Neoclassicism in Britain, 1760-1800* (Chicago: University of Chicago Press, 2006)
Guilding, Ruth, *Owning the Past: Why the English Collected Antique Sculpture, 1640-1840* (New Haven: Yale University Press, 2014)
Haskell, Francis and Nicholas Penny, *Taste and the Antique: The Lure of Classical Sculpture, 1500-1900* (New Haven: Yale University Press, 1981)
Trusted, Marjorie, *The Return of the Gods: Neoclassical Sculpture in Britain* (London: Tate Publishing, 2008)

**PAPER ALREADY INCLUDED IN THE PANEL**

Miriam AL JAMIL, **From the Tiber to the Thames: The reclining river god transformed**

## 4. Superstars animalières : vedettes emblématiques au siècle des Lumières

### PRÉSIDENT.E.S DE LA SESSION

Swann PARADIS, Vice-principal à la recherche et aux études supérieures (Collège universitaire Glendon / York University)
Elodie RIPOLL, Maîtresse de conférences (Universität Trier)

### RÉSUMÉ

Si l'histoire naturelle se morcelle au XVIIIe siècle en plusieurs champs de savoir, dont la zoologie, les Lumières n'ont, semble-t-il, que peu oeuvré pour la question animalière. Pourtant, l'exigence de rationalité et l'avènement d'une nouvelle épistémologie visuelle ont contribué à renouveler profondément l'écriture de l'histoire naturelle autour de Buffon, Daubenton mais aussi de Bernardin de Saint-Pierre, Réaumur, Tremblay, Leroy, Cabanis. L'Encyclopédie, les fables (Aubert, Richer, La Motte, Florian), participent activement à la vulgarisation de ces savoirs zoologiques, de même que la correspondance savante et les monographies d'animaux exotiques qui témoignent d'une lutte de pouvoir entre puissances coloniales en déclin.
Ce double atelier bilingue (anglais / français) entend réexaminer ces textes dans une perspective zoopoétique qui renvoie par exemple au concept de « zoème1 », interrogeant tant les rapports entre l'illustration, l'histoire et la description anatomique, que la taxinomie. Ainsi pourra-t-on observer des changements notables : les vedettes traditionnelles, comme le renard et le lion, sont (partiellement) délaissées au profit d'autres espèces (éléphant, girafe, chimpanzé), souvent dévalorisées (insectes), simplement ignorées (écureuil, taupe), ou encore qui se sont hissées au rang d'emblème national dans les anciennes colonies (castor, pygargue à tête blanche).

Bibliographie sommaire

« L'animal des Lumières », dir. Jacques Berchtold et Jean-Luc Guichet, *Dix-huitième siècle*, vol. 42, no. 1, 2010.

*Animal Trade Histories in the Indian Ocean World*, dirs. Martha Chaiklin, Philip Gooding & Gwyn Campbell, Cham (Switzerland) Palgrave Macmillan, 2020.

*La République naturaliste. Collections d'histoire naturelle & Révolution française (1789-1804)*, Pierre- Yves Lacour, Paris, Publications Scientifiques du Muséum national d'Histoire naturelle, 2014.

*Menagerie. The History of Exotic Animals in England*, Caroline Grigson, Oxford, Oxford University Press, 2016.

*Of Elephants & Roses. French Natural History 1790-1830*, dir. Sue Ann Prince, Philadelphia, American Philosophical Society, 2013.

## 5. The invention of the territory and its nature. Botanical knowledge during the long 18th century between the discovery of "local nature" and the integration of ancient knowledge

### PANEL CONVENORS

Simona BOSCANI LEONI, Professeure d'histoire moderne (Université de Lausanne)
Florike EGMOND, Retired researcher in History (Universiteit Leiden, Netherlands)

### ABSTRACT

From the 16th century onwards, botanical research underwent an unprecedented development, also thanks to the discovery by European scholars of many new plant species from the Americas. At the same time, many humanists and naturalists began to collect plants at local and regional level, producing the first catalogues of regional flora. An example of this development in the 16th century can be seen in the works of the naturalist-botanists Conrad Gessner, Caspar Bauhin, Charles de l'Ecluse and Pietro Andrea Mattioli. The botanical research of these scholars was based on classical texts, which had to be updated by integrating knowledge from other continents, and the results of their fieldwork. This interest in 'native' flora - based on a back-and-forth between ancient knowledge and Renaissance texts - continued in the 18th century in the research of many botanist-naturalists. This was due to the therapeutic importance of local plants, which could have counteracted the use of plants introduced from other continents, which were difficult and often expensive to import and acclimatise. From the consideration of the importance of ancient knowledge and European expansion for modern naturalist research, the panel aims to better understand the role of the legacy of ancient knowledge in botanical research in the long 18th century.

Selected bibliography

Samir Boumediene, *La colonisation du savoir : une histoire des plantes médicinales du "Nouveau Monde" (1492-1750)*, Vaulx-en-Velin, Les éditions des mondes à faire, 2016

Alix Cooper, *Inventing the Indigenous: Local Knowledge and Natural History in Early Modern Europe*, Cambridge, Cambridge UP., 2007

Annette Giesecke, David J.Mabberley (eds.), *A Cultural History of Plants*, London etc., Bloomsbury Academic, 6 volls., 2022

Karen Nickelsen, Draughtsmen, *Botanists and Nature: The Construction of Eighteenth-Century Botanical Illustrations*, Springer, Dordrecht, 2006

Brian W. Ogilvie, *The Science of Describing. Natural History in Renaissance Europe*, Chicago/London, Chicago UP, 2006

### PAPERS ALREADY INCLUDED IN THE PANEL

Simona BOSCANI LEONI, **Discovering the Indigenous Plants: The Alps between the 17th and 18th centuries**

Florike EGMOND, **Concluding Remarks**

## 6. Classical Antiquity in Eighteenth-Century Reference Works

### PANEL CONVENORS

Laura PINNAVAIA, Full Professor (Università degli Studi di Milano)
Elisabetta LONATI, Associate Professor (Università degli Studi del Piemonte Orientale)

### ABSTRACT

As we all know, dictionaries and encyclopaedias are not just repositories of words and concepts but more importantly treasure-houses of human living. The contents such reference works hold necessarily reflect the language and culture of the people that compile them, but not only: what 1s listed and explained also weave the long history of a nation and its way of being. This interesting combination of the new juxtaposed to the old emerges only too clearly in eighteenth-century works, whose wordlists were heavily based on earlier works but whose lexicographers and editors were influenced by the new ideas of the period. In the Age of the Enlightenment in which science and nature started to mould a whole new state of learning, this panel intends to focus on how and what aspects of antiquity found in lexical and encyclopaedic dictionaries managed to shape the future in eighteenth-century Britain. As reference works addressed to a large but educated readership of non-experts, they also disseminated and helped to popularise cultural and language heritage, which was traditionally restricted to erudites and scholars. Indeed, no longer considered as being anachronistic, the study of antiquity was to "provide the essential empirical foundation for the science of society" (Sweet 2001: 188) and antiquaries the essential partners to a new style of sociological history.

Selected bibliography

Brewer, John (2013) [1* 1997], *The Pleasures of the Imagination. English Culture in the Fighteenth Century*, Routledge, London and New York.

Donato, Clorinda & Hans-Jürgen Lüsebrink (eds) (2013), *Translation and Transfer of Knowledge in Encyclopedic Compilations, 1680-1830*, University of Toronto Press, Toronto.

McIntosh, Carey (1998), "Eighteenth-Century English Dictionaries and the Enlightenment", 7he Yearbook of English Studies, 28, *Eighteenth-Century Lexis and Lexicography*, pp. 3-18.

Sweet, Rosemary (2001) "Antiquaries and Antiquities in Eighteenth-Century England", *Fighteenth- Century Studies*, 34: 2, *Antiquarians, Connoisseurs, and Collectors*, pp. 181-206.

### PAPERS ALREADY INCLUDED IN THE PANEL

Laura PINNAVAIA, **Exploring Antiquity in *The Gentleman and Lady's Key, to Polite-Literature...* (1760)**

Elisabetta LONATI, **"I Come Like an Heir to a Large Patrimony": The Representation of Antiquity in 18th-c. British Dictionaries of Arts and Sciences**

Giovanni IAMARTINO, **Popularising classical antiquity for a female readership: The Ladies Dictionary of 1694**

## 8. Syncretic Scientific Approach in Sacred Architecture during the 18th century

### PANEL CONVENORS

Angela LOMBARDI, Associate Professor, Historic Preservation Graduate Program Leader (University of Texas at San Antonio)
Iacopo BENINCAMPI, Research Fellow in History of Architectur (Sapienza University of Rome)

### ABSTRACT

This panel aims to welcome proposals that provide original contributions on the adoption of Archeoastronomy in the development of sacred architecture and settlements, reflecting a syncretic approach towards Antiquity and other diverse cultures. Astronomical knowledge was a relevant design tool in Classical times: Vitruvius developed the book IX on astronomy, both for practical and symbolic reasons. It was utilized to identity wind, equinoctial and solstitial directions as well as the quality of lights in interior spaces. Sun was also associated to sacred power. We welcome papers with an interdisciplinary approach on the application of archeoastronomical practices in relation to the new evangelization requirements promoted by the Catholic Church during 18th century. Of particular interest will be cases in which a scientific syncretic approach informs the architecture, shaped intentionally by the overlapping of local cultures, earlier traditions, and eventually other diverse influences

Examples of syncretism are identifiable both in Europe and in the new world, thanks to the commitment of religious orders. Similar phenomena are visible in Rome as well as in California and Texan Franciscan missions: the churches and their placement on the site were designed applying updated astronomical mathematics. The sunlight spotlights specific areas on predetermined days and times, synchronizing diurnal rhythms to the principal feast days of the liturgical year and following seasonal changes. In this way, the European catholic believer and the indigenous catechumen could experience a divinized world, coinciding both with a classical inheritance and the aboriginal calendrical systems.

Selected bibliography

Robert A. BENFER, «Luces y Arquitectura en las Iglesias Coloniales de la Nueva España y del Perú», *El Futuro del Pasado*, 4 (2013), pp. 421–458.

Manuela INCERTI, «Architettura sacra medioevale ed archeoastronomia», in F. BARTOLA (ed.), *L'uomo antico e il cosmo*, proceedings (Rome 2000), Rome 2001, pp. 345–384.

James E. IVEY, *Of Various Magnificence: The Architectural History of the San Antonio Missions in the Colonial Period and the Nineteenth Century, Vol. 1 of An Architectural and Administrative History of the San Antonio Missions in Two Volumes*, Santa Fe 1990.

Angela LOMBARDI, Iacopo BENINCAMPI, «Tradizioni europee e opportunità locali. L'architettura delle missioni di San Antonio, Texas», *Römisches Jahrbuch der Bibliotheca Hertziana*, 44 (2019-2020), pp. 371-405.

Angela LOMBARDI, Iacopo BENINCAMPI, «Local Interpretations of Classical Models: the architecture of the churches of San Antonio missions, Texas», in J. Mascarenhas-Mateu, A.P. PIRES (eds.), *History of construction cultures. Seventh International Congress on Construction History*, proceedings (Lisbon, 2021), 2 voll., London 2021, I, pp. 49-56.

Ruben G. MENDOZA, «Foreword: Hispanic Sacred Geometry and the Architecture of the Divine», *Journal of the Southwest*, 48 (2006), pp. III–XIV.
Erwin PANOFSKY, *Il significato nelle arti visive*, Turin 1962.
Augusto ROCA DE AMICIS, *Intentio Operis. Studi di storia nell'architettura*, Rome 2015.
Mardith K. SCHUETZ-MILLER, «Survival of Early Christian Symbolism in Monastic Churches of New Spain and Visions of the Millennial Kingdom», *Journal of the Southwest*, 42 (2000), pp. 763–800.
Eva SPINAZZÉ, *La luce nell'architettura sacra: spazio e orientazione nelle chiese del X–XII secolo tra Romandie e Toscana*, Frankfurt 2016.

## 9. Colonial Georgia (1732-1776) as a Window into the Eighteenth Century and Scholarship on the Eighteenth Century

### PANEL CONVENOR

John Thomas SCOTT, Professor of History (Mercer University, USA)

### ABSTRACT

Georgia constituted the only eighteenth-century British North American colonial venture outside of conquest. As such, its history opens a window into a variety of eighteenth-century British and Atlantic World colonial developments as well as into a variety of problems in modern scholarship on the eighteenth century. As a small but growing element in the Atlantic World, it interacted with numerous developments on both sides of the ocean: the imperial wars of the middle eighteenth century, the religious revivals of the Protestant Atlantic World, the movement of peoples and language groups across the continent and the Atlantic, the growing pains of a burgeoning market-oriented economy, interactions with indigenous individuals seeking to navigate continued European expansion, conversations about the role of slavery in society and the Atlantic economy, among others. This panel seeks to explore some of the views available through this window and to situate Georgia more centrally in the study of the eighteenth century and the Atlantic World. Recent scholarship has positioned the Georgia colony more broadly within the Atlantic and eighteenth-century worlds. This panel hopes to continue that movement and open up new avenues of scholarship as scholars approach the 300th anniversary of the colony in 2032-33.

Selected bibliography

Hammond, Geordan, *John Wesley in America: Restoring Primitive Christianity* (Oxford University Press, 2014)

Marsh, Ben. *Unravelled Dreams: Silk and the Atlantic World, 1500-1840* (Cambridge University Press, 2020).

Pressly, Paul M. *On the Rim of the Caribbean: Colonial Georgia and the British Atlantic World* (University of Georgia Press, 2013).

Scott, John Thomas Scott. *The Wesleys and the Anglican Mission to Georgia, 1735-1738* (Lehigh University Press, 2021).

Sweet, Julie Anne. *Negotiating for Georgia: British-Creek Relations in Trustee Georgia, 1733-1752* (University of Georgia Press, 2005).

### PAPERS ALREADY INCLUDED IN THE PANEL

John Thomas SCOTT, **Antique and Enlightened: the Janus-Faced Colony of Trustee Georgia (1732-1752)**

Achim KOPP, **Bridging the Divide between the Eighteenth and Twenty-First Centuries: Lessons Learned from Translating the Journals of German-speaking Moravians in Colonial Georgia into Present-Day English**

## 10. Médecine et science au siècle des Lumières en Italie et en France/ Enlightenment Medicine and Science in Italy and France

### PANEL ORGANISER

John C. O'NEAL, Professor Emeritus of French (Hamilton College, USA)

### PANEL CONVENOR

Andrew CURRAN, Professor of French (Wesleyan University, USA)

### ABSTRACT

The Enlightenment witnessed profound changes in medicine and science, building on the enormous discoveries of Newtonian science from the preceding century and culminating in the birth of the clinic and the introduction of vaccinations towards the end of the eighteenth century. It was an age of intense observation of the physical world and the human body that experimented with a wide variety of practices to relieve human suffering, to advance scientific knowledge, or, in some cases, to address a perceived crisis such as low birthrates. Faced even with "prodigious" or inexplicably strange phenomena, the scientists of these times consistently followed their commitment to rational inquiry and an *esprit systématique* that precluded any leaps of logic. This panel will focus on the diverse forms of inquiry and methodologies used to tease out the curiosity (and its attendant *libido sciendi* or the desire to know) and the audacity (*sapere aude* or dare to know, to use Kant's moral imperative for the Enlightenment project) that characterizes the period.

Selected bibliography

Georges Canguilhem, *Le Normal et le pathologique.*

Andrea Carlino et Alexandre Wenger, *Littérature et médecine: Approches et perspectives (XVI^e^-XIX^e^ siècles).*

Michel Foucault, *The Birth of the Clinic: An Archaeology of Medical Perception.*

Roy Porter, *The Greatest Benefit to Mankind: A Medical History of Humanity.*

Roy Porter, ed., *Eighteenth-Century Science.*

Gabriel Richet, "La traduction des *Maladies des Artisans* de B. Ramazzini, clé de la formation clinique du décret Fourcroy en 1794."

Jacques Roger, *Les Sciences de la vie.*

Elaine Scarry, *The Body in Pain: The Making and Unmaking of the World.*

J. B. Shank, *The Newton Wars and the Beginning of the French Enlightenment.*

Anne Vila, *Enlightenment and Pathology: Sensibility in the Literature and Medicine of Eighteenth-Century France.*

### PAPERS ALREADY INCLUDED IN THE PANEL

John C. O'NEAL et Gabriel RICHET[†], **Ramazzini et Fourcroy: Le père fondateur italien de la médecine du travail et son traducteur français**

Margaret CARLYLE, **Delivering the Enlightenment: France's Population Crisis and the Technologies of Childbirth**

Jean-Marc KEHRES, **Logique narrative et discours scientifique devant l'événement prodigieux dans l'*Histoire de l'Académie des sciences***

## 11. Queens and Muses of the Stage

### PANEL CONVENOR

Kalin SMITH, Adjunct Professor (McMaster University, Canada)

### ABSTRACT

How did eighteenth-century playwrights and performers reimagine the theatre and drama of classical antiquity to represent modernity and shape its futurity today? Building on our dialogue concerning "Adaptation and Emotion" at the 15th International Congress on the Enlightenment, this panel reunites three early-career researchers conducting scholarship on global theatre history and performance studies to discuss the legacies of antiquity on Eastern and Western drama of the long eighteenth century. With a particular emphasis on actresses and theatrical representations of women, this panel explores the mediation of women's bodies and identities, and the rebirth of celebrity actresses on the Restoration and eighteenth-century stage. Not since the Sociae Mimae of Roman antiquity had professional women actors played such powerful roles at court and in the public sphere. This panel shows how, in spite of seemingly insurmountable historical prejudices toward actresses as court mistresses and lowly courtesans, Restoration and eighteenth-century women reclaimed the stage and fashioned the very idea of modern celebrity as we know it today.

### PAPERS ALREADY INCLUDED IN THE PANEL

Angelina DEL BALZO, **Roxolana in Restoration England and Contemporary Turkey: Performing Imperial History**

Nevena MARTINOVIĆ, **Muses, Myths and Immortality: The Deification of Aging Actresses on the Eighteenth-Century Stage**

Kalin SMITH, **Aristophanes in London and A New Part for Peg Hughes**

## 12. Presenza, fortuna, funzione dei modelli classici nel primo Settecento italiano (1680-1730)

**PANEL CONVENOR**
Marco CAPRIOTTI, Ricercatore indipendente (Università di Siena – Sorbonne Université)

**ABSTRACT**
Nel cinquantennio 1680-1730 si affermano e si definiscono nuovi modelli e nuovi contenuti estetico-letterari legati alla classicità greco-latina. Dalla pubblicazione del *Bacco in Toscana* (1685) alla fondazione stessa dell'Accademia dell'Arcadia, e ai conflitti che condussero alla sua scissione; dalla traduzione del *De rerum natura* di Alessandro Marchetti (ed. 1717) a quelle dello pseudo-Anacreonte di Régnier-Desmarais e Anton Maria Salvini (1695); dalle *Tragedie cinque* di Gian Vincenzo Gravina (1712) alla *Merope* maffeiana (1713, ed. 1714), solo per fare alcuni esempi, in questi anni la rivivificazione dell'eredità classica ha un ruolo propulsivo nel mondo letterario e culturale della Penisola, mentre sullo sfondo si consumano la *querelle des anciens et des modernes* e la polemica Orsi-Bouhours. Il *panel* intende proporsi come occasione d'indagine della presenza, della fortuna e della funzione dei classici greci e latini nella poesia italiana durante il cinquantennio 1680-1730. Nello specifico, si accoglieranno contributi su:
- edizioni, traduzioni, commenti, riscritture, ricezione e varia fortuna della poesia greca e latina;
- intertestualità, citazionismo, allusioni a opere classiche in versi, maggiori o minori, e loro riuso;
- ermeneutica, interpretazione, ideologizzazione di autori e/o testi poetici dell'antichità.

Bibliografia essenziale

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Alfonzetti, B. (a cura di), *Settecento romano. Reti del Classicismo arcadico*, Roma, Viella, 2017.

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L. Bettarini, *I carmi greci della prima Arcadia: forme, fonti, modelli*, in *Canoni d'Arcadia. Il custodiato di Crescimbeni*, a cura di M. Campanelli, P. Petteruti Pellegrino, P. Procaccioli, E. Russo, C. Viola, Roma, Edizioni di Storia e Letteratura, 2019, pp. 313-330.

M. Campanelli – A. Ottaviani, *Settecento latino I*, «L'Ellisse», II, 2007, pp. 169-203.

M. Campanelli, *«Eja age dic satyram». La musa pedestre nel Bosco Parrasio*, Roma, Accademia dell'Arcadia, 2021.

A. Chemello (a cura di), *Saffo tra poesia e leggenda. Fortuna di un personaggio nei secoli XVIII e XIX*, Padova, Il Poligrafo, 2012.

A. Chemello (a cura di), *Saffo. Riscritture e interpretazioni dal XVI al XX secolo*, Padova, Il Poligrafo, 2015.

S. Forlesi, *Tra Londra e Firenze. Letterati, diplomatici ed editori nel primo Settecento italiano*, Pisa, Edizioni della Normale, 2021.

L. Lomiento, *Anacreon and the Anacreontic Odes Translated by Henricus Stephanus and Elie André in an Italian Edition of 1712*, «Mediterranean Chronicle», VII, 2017, pp. 199-212.

L. A. Michelangeli, *Anacreonte e la sua fortuna nei secoli. Con una rassegna critica su gl'imitatori e i traduttori italiani delle «Anacreontee»*, Bologna, Zanichelli, 1922.
F. Pontani, Graeca per Italiae fines. *Greek Poetry in Italy from Poliziano to the Present*, in *Hellenisti! Altgriechisch als Literatursprache im neuzeitlichen Europa. Internationales Symposium an der Bergischen Universität Wuppertal vom 20. bis 21. November 2015*, herausgegeben von S. Weise, Stuttgart, Franz Steiner, 2017, pp. 311-347.
S. Puggioni (a cura di), *Saffo nella tradizione poetica italiana dal Sei all'Ottocento*, Roma, «L'Erma» di Bretschneider, 2014.
S. Puggioni, *Lettere di eroi e di eroine. Il codice ovidiano da Boccaccio all'Ottocento*, Roma, «L'Erma» di Bretschneider, 2017.
C. Viola, *Tradizioni letterarie a confronto. Italia e Francia nella polemica Orsi-Bouhours*, Verona, Fiorini, 2001.
C. Viola, *Canoni d'Arcadia. Muratori Maffei Lemene Ceva Quadrio*, Pisa, ETS, 2009.

## 13. Stepping into Antiquity in Eighteenth-Century Britain: Performance, Dance, and Leisure

### PANEL CONVENORS

**Panel organiser**: Meg KOBZA, Leverhulme Early Career Fellow (Newcastle University, UK)
**Panel chair**: Matthew GRENBY, Professor of Literature (Newcastle University, UK)

### ABSTRACT

Antiquity had a significant impact on eighteenth-century thought and the advent of the Enlightenment in Britain—but its influence was not limited to intellect alone. Spaces of sociability carried the ideas and characteristics of antiquity into popular culture, making the past tangible through experience and observation. While there has been much scholarship on the influence of antiquity in academia, architecture, and art, leisure and performance have received less attention. In an effort to fill these gaps (if only briefly), this panel examines the pervasiveness of antiquity across leisure and performance cultures, tracing how it consistently inspired re-creations of idyllic forms, movements, and scenes. Classic sculpture was embodied in performance and dance, while Arcadia was captured in costumes and masquerade venues. The presence of antiquity across these scenes and spaces arguably is reflective of a wider cultural shift toward idyllic and enlightenment principles that transcended elite intellectual spaces through creative, sociable re-creations and physical embodiment.

Select Bibliography

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Harrington, Dana, 'Remembering the Body: Eighteenth-Century Elocution and the Oral Tradition', *Rhetorica*, 28/1 (2010), 67-95.

Jordan, John B., 'Pricked Dances: The Spectator, Dance, and Masculinity in Early 18th-Century England', in *When Men Dance: Choreographing Masculinities Across Borders*, ed. by Jennifer Fisher and Anthony Shay (Oxford: Oxford University Press, 2009).

Kobza, Meghan. 'Dazzling or Fantastically Dull? Re-examining the Eighteenth-Century London Masquerade'. *Journal for Eighteenth-Century Studies* 40/2 (2020), 161-81.

McCormack, Matthew, 'Dance and Drill: Polite Accomplishments and Military Masculinities in Georgian Britain', *Cultural and Social History*, 8/3 (2011), 315-30.

Ribeiro, Aileen. *Dress in Eighteenth-Century Europe 1715-1789.* London: Yale University Press, 2002.

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Toft, Robert. *Bel Canto: A Performer's Guide*. New York: Oxford University Press, 2013.

## PAPERS ALREADY INCLUDED IN THE PANEL

James HARRIMAN-SMITH, **Fourteen Statues Every Actor Should Know**

Hillary BURLOCK, **'Bodily powers and mental faculties': educating boys and men to dance in the eighteenth century**

Meg KOBZA, **'A Prospect of Modern Arcadia': The British Masquerade and Antiquity**

## 14. Piranesi's fragments of antiquity: selection, meaning and message

### PANEL CONVENOR

Mario BEVILACQUA, Professor (Centro di Studi sulla Cultura e l'Immagine di Roma)
Clare HORNSBY (British School at Rome)

### ABSTRACT / BREVE SINTESI

Giovanni Battista Piranesi's vision of 18th century Rome has dominated our understanding of the visual experience of the city's landscape; monumental ruins emerge throughout the city, often overgrown with foliage, in depictions that have become synonymous with the early modern period's rediscovery of, and response to, antiquity. This panel turns to the selection and depiction of the smaller remnants of antiquity that Piranesi included in his work; from architectural and sculptural fragments, carved inscriptions and sections of wall paintings to metal tools and ceramic objects, lead water pipes and other small excavated objects. The archaeological remains that were selected for inclusion in the prints represent an analytical engagement with the material remnants of the ancient city that indicates a theoretical - and not always systematic or polemical – position on the part of the artist. This panel asks why Piranesi chose to represent the objects that he did, what purpose these smaller fragments served in his interpretation of the ancient city, their function within his published volumes, especially in *Le Antichità Romane* and the extent to which we should recognise a more scientific approach to archaeological discoveries of the 18th century in his work.

**Possible subjects of papers**

- Objects that came to light in Piranesi's lifetime that he chose to depict - the archaeological vision
- What is Piranesi doing in his arrangement of objects here in plates of assemblages – the artistic vision
- Rethinking the remnants of antiquity: what is Piranesi's purpose - the antiquarian vision
- Piranesi and his antiquarian scholar collaborators.
- What earlier and contemporary antiquarianism was Piranesi drawing on
- What impact did those illustrations of antiquity have in the wider European republic of letters?
- Vignette design across the volumes: fantasy mixed with reality
- Depictions of two dimensional non-sculptural finds
- Who were the collectors whose objects Piranesi studied?

La visione di Giovanni Battista Piranesi (1720-1778) della Roma del XVIII secolo ha dominato la nostra comprensione dell'esperienza visiva del paesaggio della città; rovine monumentali emergono in ovunque, spesso ricoperte di vegetazione, in immagini che sono diventate sinonimo della riscoperta e della risposta all'antichità della prima età moderna. La sessione si occupa della scelta e della rappresentazione dei più piccoli resti dell'antichità che Piranesi incluse nelle sue opere: dai frammenti architettonici e scultorei, alle iscrizioni scolpite e alle frammenti di dipinti murali, fino agli utensili metallici e agli oggetti in ceramica, alle condutture d'acqua in piombo e altri piccoli oggetti di scavo. I resti archeologici selezionati per essere inclusi nelle stampe rappresentano un impegno analitico con i resti materiali della città antica che indica una posizione teorica - non sempre sistematica o polemica - da parte dell'artista. Perché Piranesi avrebbe scelto di rappresentare certi oggetti, quale scopo avessero questi frammenti anche minuti nella sua interpretazione della città e della civiltà antiche, la loro funzione all'interno delle sue

pubblicazioni, in particolare *Le Antichità Romane* (1757), e fino a che punto si debba riconoscere nel suo lavoro un approccio più scientifico alle scoperte archeologiche del XVIII secolo.

**Possibili argomenti per comunicazioni:**
● Oggetti venuti alla luce durante la vita di Piranesi che egli ha scelto di rappresentare – la visione archeologica
● Cosa fa Piranesi nel disporre gli oggetti in tavole di assemblaggio - la visione artistica
● Ripensare i resti dell'antichità: qual è lo scopo di Piranesi - la visione antiquaria
● Piranesi e i suoi collaboratori antiquari.
● A quale antiquaria precedente e contemporanea si rifaceva Piranesi?
● Quale impatto ebbero queste illustrazioni dell'antichità nella più ampia repubblica europea delle lettere?
● Il disegno delle vignette nei volumi: fantasia mista a realtà
● Raffigurazioni di reperti bidimensionali non scultorei.
● Chi erano i collezionisti di cui Piranesi studiava gli oggetti?

Selected bibliography/Bibliografia essenziale

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Georges Brunel (ed.), *Piranèse et les Français colloque tenu à la Villa Médicis, 12-14 mai 1976*, Roma 1978

John Wilton-Ely, *The mind and art of Giovanni Battista Piranesi*, London 1978

## PAPER ALREADY INCLUDED IN THE PANELS

Caroline BARRON, **Piranesi and epigraphy**

## 15. I nostri Fescennini scrittori. L'antichità moralizzata del Settecento satirico italiano

### PANEL CONVENOR

Riccardo DONATI, Ricercatore a tempo determinato B (Università degli Studi di Salerno)

### ABSTRACT

Il panel intende affrontare il rapporto che nell'Italia del XVIII secolo le scritture satiriche – poesia, romanzo, novella, teatro – intrattengono con il complesso tema della selezione, dell'interpretazione, dell'uso letterario (magari purgato) dei materiali antichi. Il riferimento è non solo agli autori considerati, per lunga consuetudine, come 'immorali' (dal malizioso Petronio all'impudico Giovenale, fino alle sconcezze dei verseggiatori "libertini") ma anche ai casi, ancor più interessanti, di figure in bilico (p.e.: Catullo, la tradizione neoterica ed epigrammatica di Marziale), o di personalità paradigmatiche e per questo particolarmente soggette a letture moralizzate (Cicerone, lo stesso Orazio). Ci si attendono interventi mirati a sciogliere momenti e passaggi indicativi di questo difficile, contrastato, eppure decisivo rapporto con la cultura classica, con attenzione sia alle sue implicazioni estetico-formali sia ai suoi aspetti etico-morali, per esempio in relazione alla delicata questione del dovere dell'*exemplum* e del ruolo pedagogico connaturato a certa scrittura satirica.

Bibliografia essenziale

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Henderson, J., *Writing Down Rome: Satire, Comedy, and other offences*, Oxford P., 1999.
Oring, E., *Asides. The Theory, Analysis and Aesthetics of Humor*, Colorado U.P., 2016.
Quintero, R. (ed.), *A Companion to Satire. Ancient and Modern*, Wiley-Blackwell, 2006.
Richlin, A., *The Garden of Priapus. Sexuality and Aggression in Roman Humor*, Oxford U.P., 1992.

### PAPERS ALREADY INCLUDED IN THE PANEL

Valeria TAVAZZI, **<Titolo da confermare>**

Alessandra di RICCO, **<Titolo da confermare>**

Riccardo DONATI, **<Titolo da confermare>**

## 16. (Re)Negotiating Authorship: Social Networks and Presentations of the Self

**PANEL CONVENORS**
Amélie JAQUES, PhD Researcher (FWO/KU Leuven, Belgium)
Vanessa VAN PUYVELDE, PhD Researcher (KU Leuven, Belgium)
Merel WAEYAERT, PhD Researcher (KU Leuven, Belgium)

**ABSTRACT**
This panel brings together three papers that examine the social ties of authors and their texts in a multilingual eighteenth-century Europe. In recent decades, there has been growing scholarly interest in the relational dimensions of early modern authorship, which the persisting myth of the Romantic solitary genius has long obfuscated (Stillinger 1991, Griffin 2014). Early modern authors interacted and even regularly collaborated with a broad – and oftentimes transnational or even multilingual – network of, inter alia, friends, family, colleagues and readers. By calling on their (sometimes fictional) networks through letters and paratexts, both vehicles for self-representation (Diaz & Siess 2006, Amossy 2010, Belle & Hosington 2019), early modern authors aimed to establish and negotiate their intellectual and authorial selves, and to legitimize their literary work. The present panel focusses on this 'staging' of social networks and 'performing' of the intellectual and literary selves in multilingual societies (the early modern Low Countries) and by multilingual individuals (Elizabeth Carter, 1717-1806). In doing so, it shows that early modern authors and their networks were irrevocably and self-consciously entwined: authors, and hence their texts, existed by grace of their network. In addition, it underscores the transnational and multilingual dimensions of early modern authorship.

Selected bibliography

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Griffin, Robert J. *Authorship in the Long Eighteenth Century.* University of Delaware Press, 2014.
Stillinger, Jack. *Multiple Authorship and the Myth of Solitary Genius*. Oxford University Press, 1991.

## PAPERS ALREADY INCLUDED IN THE PANEL

Vanessa VAN PUYVELDE **The Functions of Epistolarity in Eighteenth-Century Periodicals of the Southern Low Countries: Readers' Letters in *Le Littérateur belgique* (1755)**

Merel WAEYAERT, **Socrates and the Mouse. The Social in Paratexts of Eighteenth-Century Dutch translations**

Amélie JAQUES, **'[A] very extraordinary Phaenomenon': Elizabeth Carter and the multilingual dimensions of epistolary self-representation**

## 17. Talking Objects: Conversations with Eighteenth-Century Material Culture

**PANEL CONVENOR**
Stephen G. HAGUE, Associate Professor of Modern European History (Rowan University, USA)

**ABSTRACT**
This panel seeks to position objects in space into conversation across time. The interplay between specific objects and architectural design yield rich re-imagination of the ways that the eighteenth-century material world shaped identity. To render the small private room of the closet more visible, the first paper considers Samuel Richardson's *Clarissa*. The objects in Clarissa's closet reveal how essential the private closet is for her physical and psychological survival. By entering into her closet and using her objects, Clarissa is able to maintain her inner self: her soul and her sense of identity. The second paper places employs several objects to consider Classical forms and motifs appropriated for and displayed in eighteenth-century domestic space. These garden-related visual devices represent the human life cycle of procreation, birth, growth, renewal, and death. Addressing the conference theme of Antiquity and the shaping of the future, the third contribution considers historical memory and the history of design across three temporally spread periods – Antiquity, the eighteenth century, and the twentieth century – to reveal a process of recirculation that has taken place repeatedly, as the past is re-imagined to meet contemporary needs.

Selected bibliography

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Bobker, Danielle. *The Closet: The Eighteenth-Century Architecture of Intimacy*. Princeton: Princeton University Press, 2020.

Boudreau, George W., and Margaretta Markle Lovell, eds. *A Material World: Culture, Society, and the Life of Things in Early Anglo-America*. University Park, PA: Pennsylvania State University Press, 2019.

Crowley, John E. *The Invention of Comfort. Sensibilities and Design in Early Modern Britain and Early America*. Baltimore: Johns Hopkins University Press, 2001.

Dyer, Serena and Chloe Wigston Smith, eds, *Material Literacy in Eighteenth-Century Britain: A Nation of Makers*. London: Bloomsbury, 2020.

Hague, Stephen G., and Karen Lipsedge, eds. *At Home in the Eighteenth Century: Interrogating Domestic Space*. London: Routledge, 2021.

Lipsedge, Karen. *Domestic Space in Eighteenth-Century British Novels*. London: Palgrave Macmillan, 2012.

Styles, John and Amanda Vickery, eds. *Gender, Taste and Material Culture in Britain and North America, 1700 - 1830*. New Haven CT: Yale University Press, 2006.

Van Horn, Jennifer. *The Power of Objects in Eighteenth-Century British America*. Chapel Hill, NC: University of North Carolina Press, 2017.

Vickery, Amanda. *Behind Closed Doors: At Home in Georgian England*. New Haven: Yale University Press, 2009.

Wall, Cynthia. *The Prose of Things: Transformation of Description in the Eighteenth Century*. Chicago: University Chicago Press, 2004.

## PAPERS ALREADY INCLUDED IN THE PANEL

Karen LIPSEDGE, **'Enter into thy Closet': Women, Objects, and the Eighteenth-Century Closet'**

Laura KEIM, **The Grotto, the Urn, and the Whole Cloth Quilt: Classical Conversations and the Human Life Cycle**

Stephen G. HAGUE, **The 'Stamp of History': The Redeployment of Eighteenth-Century Architecture and Design**

## 18. Shaping the future by shaping the past: new approaches to Sculptural Restoration in the Eighteenth Century

### PANEL CONVENOR

Elizabeth BARTMAN, Research Affiliate (Institute for the Study of the Ancient World, New York University)

### ABSTRACT

Among Johann Joachim Winckelmann's first projects upon arrival in Rome in 1755 was a study of sculptural restoration. Although unfinished at his death in 1768, it nonetheless signaled the growing awareness that restoration was fundamental in shaping how antiquity was understood and how it might serve as a cultural model. As ancient statues became both prized commodities and aesthetic ideals, the issues raised by their restoration--dialectics of authenticity/falsity, tradition/innovation, evidence/imagination, past/present—resonated far beyond the crafting of new arms or noses. This panel seeks to move beyond a "personality-based" approach focused on prominent figures like Bernini, Algardi, Monnot, or Cavaceppi. Rather, it seeks to highlight new approaches building on the pioneering work of Chiara Piva, emphasizing the role of institutions and their bureaucratic structures as well as workshop practices and lineages. In this new model, Cavaceppi is better understood as building upon the methods of his *maestro* Carlo Napolioni, introducing concerns for accuracy perpetuated by Gaspare Sibilla and Giovanni Pierantoni as "in-house restorers" for the Vatican's Museo Pio-Clementino. At the same time, it encourages close studies of individual works based on archival research, technical investigation, and art-historical analysis as necessary building blocks for understanding how restorers actually worked.

Selected Bibliography

B. Bourgeois, "Secure for Eternity" Assembly Techniques for Large Statuary in the Sixteenth to Nineteenth Century," in *History of Restoration of Ancient Stone Sculptures*, eds. J. Grossman, J. Podany, and M. True (Los Angeles 2003) 149-62

M. Cagiano De Azevedo, *Il gusto nel restauro delle opere d'arte antiche* (Rome 1948)

A. Desmas, *Le ciseau et la tiare: les sculpteurs dans la Rome des papes, 1724-58*. Collection de l'École française de Rome 463 (2012)

S. Howard, *Bartolomeo Cavaceppi, Eighteenth-Century Restorer* (Diss. Univ. of Chicago 1958; repub. New York 1982)

A. Jones, "The Early Restorations of Harvard's Marble Statue of a Young Boy Running" (Thesis, Harvard 2002)

U. Kasper-Müller, *Das sogennante Falsche am Echten. Antikenergänzungen im späteren 18. Jahrhundert in Rom* (Diss. Bonn 1988)

M. Kunze, ed., *"Von der Restauration der Antiquen": eine unvollendete Schrift Winckelmanns* (Mainz 1996)

C. Piva, *Restituire l'antichità. Il laboratorio di restauro della scultura antica del Museo Pio-Clementino* (Rome 2007)

O. Rossi Pinelli, "Artisti, falsari, o filologhi? Da Cavaceppi a Canova, il restauro tra arte e scienza," *Ricerche di storia dell'arte* 13-14 (1981) 41-56

C. Roucheleau, ed., *The Bacchus Conservation Project. The Story of a Sculpture* (Raleigh, NC 2020)

## 19. Antichità e modernità nelle biblioteche private e nei cataloghi degli stampatori / Antiquity and Modernity in Private Libraries and Printers' Catalogs

### PRESIDENTE DELLA SESSIONE

Lodovica BRAIDA, Professore ordinario di Storia della Stampa e dell'editoria (Dipartimento di Studi Storici, Università degli studi di Milano)

### BREVE SINTESI / ABSTRACT

La storia delle biblioteche e della lettura sta conoscendo un rinnovato interesse, come risulta da numerose pubblicazioni uscite negli ultimi anni. Fondamentali sono gli studi sugli usi e sulle funzioni delle biblioteche pubbliche e private, sul loro ruolo nella formazione degli individui di tutti i ceti sociali, sul ruolo simbolico che le biblioteche hanno avuto per gli esponenti delle élites politiche e per i sovrani. In questo contesto, il panel si propone di individuare, all'interno di alcuni *case studies*, quanto spazio sia ancora riservato al passato (anche quello relativo ai classici) e quanto invece sia rappresentato dalle novità editoriali europee. L'obiettivo è quello di collegare la storia delle biblioteche e la storia della circolazione dei libri, che ci conduce ben al di là dei confini di un singolo Paese, per aprirci a un commercio del libro che nel Settecento non conosce confini nazionali, dominato com'è da alcune grandi famiglie di librai e stampatori, svizzeri e francesi, che controllano il mercato europeo. Per il mondo dei collezionisti di tutta Europa, uno stampatore italiano conta più di altri: Giambattista Bodoni.

The history of libraries and reading is experiencing renewed interest, as reflected in numerous recent publications. Fundamental are the studies on the uses and functions of public and private libraries, their role in the education of individuals from all social groups, and the symbolic role libraries played for political elites and rulers. In this context, the panel aims to identify, within the framework of some case studies, how much space is still reserved for the past (even of the classics) and how much instead is represented by new European publications. The aim is to link the history of libraries and the history of book circulation, which takes us far beyond the borders of a single country, to open up to a book trade that in the eighteenth century knows no national boundaries, dominated as it is by a few large families of booksellers and printers, Swiss and French, who control the European market. For the world of collectors throughout Europe, one Italian printer counts more than others: Giambattista Bodoni.

Bibliografia essenziale/Selected bibliography

Gilles Bertrand, Anne Cayuela, Christian Del Vento, y Raphaële Mouren, eds. *Bibliothèques et lecteurs dans l'Europe moderne (XVIIe-XVIIIe siècles)*, *Genève*, Droz, 2016.

M. L. López-Vidriero Abelló, *Constitucíon de un universo. Isabel de Farnesio y los libros*, Madrid, Patrimonio Nacional, 2016; Ead., *Presagios del pasado: Carlos III y los libros*, Madrid, Patrimonio Nacional, 2017.

*Biblioteche e saperi. Circolazione di libri e di idee tra età moderna e contemporanea*, a cura di Giovanna Granata, Roma, Edizioni di Storia e Letteratura, 2019.

R. Darnton, *Pirating and Publishing. The Book Trade in the Age of Enlightenment*, Oxford, Oxford University Press, 2021.

## PAPERS ALREADY INCLUDED IN THE PANEL

Vincenzo LAGIOIA, **Letture devote: Cosimo III, gli Alcantarini e la biblioteca del principe / Devoted reading: Cosimo III, the Alcantarini and the prince's library**

Pierfilippo SAVIOTTI, **Tra antico e contemporaneo: i classici per il collezionismo europeo nei cataloghi di Giambattista Bodoni / Between Ancient and Contemporary: Classics for European Book Collecting in the Catalogues of Giambattista Bodoni**

Miriam FOCACCIA, **Tra arte e scienza: la biblioteca di Anna Morandi Manzolini a Bologna / Between art and science: the library of Anna Morandi Manzolini in Bologna**

## 20. Scots Song and Italians in Edinburgh 1771-1800

### PANEL CONVENOR

Brianna E. ROBERTSON-KIRKLAND, Lecturer in Historical Musicology (Royal Conservatoire of Scotland)

### ABSTRACT

This panel brings together three scholars who are investigating Italians in Edinburgh and their influence on the performance of Scots song. Central to each of these discussions is how certain Italian singers, notably Domenico (1746-1825) and Francesca Corri (c.1750-1802), Giusto Ferdinando Tenducci (c.1735-1790), and Pietro Urbani (1749-1816) popularised the Scots-Italian song (Scots songs that incorporated Italian ornaments in both the vocal line and accompaniment). Indeed, George Thomson (1757-1851), a Scots song collector and friend of Robert Burns (1759-1796), was so inspired by Francesca Corri and Tenducci's singing, he produced the ambitious six-volume Scots song collection, *A Select Collection of Original Scottish Airs for the Voice.* Each panellist will take a distinct look at this topic, with Brianna Robertson-Kirkland highlighting the popularity of Italian singers in Edinburgh, drawing particular attention to a singer who has not been a focus of scholarly investigation, Kirsteen McCue discussing the impact Italian singers had on Scottish publishers and ideas surrounding national song, and Mhairi Lawson offering a detailed examination with musical demonstrations showing how Italian performance practices merged with Scots song. The panel will give a rich insight into late eighteenth-century Edinburgh's musical performance and publishing scene.

Selected bibliography

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Edwards, Thomas Hayward (2015) *'So Much Neglected?' An investigation and re-evaluation of Vocal Music in Edinburgh 1750 – 1800,* PhD Thesis, Edinburgh, University of Edinburgh.

Hillman, Martin, (2017) *Thomas Sanderson's Account of Incidents The Edinburgh Musical Society, 1727-1801 and its impact on the city*, Edinburgh: The Friends of St Cecilia's Hall, Edinburgh.

Maunder, C. R. F. (1995) *Domenico Corri's Treatises on Singing: A Select Collection of the Most Admired Songs, Duetts, etc. and the Singer's Preceptor : A Four-Volume Anthology*. New York; London: Garland Publishing.

McCue, Kirsteen, (2022) *The Oxford Edition of the Works of Robert Burns: Volume IV: Robert Burns's Songs for George Thomson*, Oxford: Oxford University Press.

Newman, Steve and McGuinness, David (ed.), (2022) *Allan Ramsay's The Gentle Shepherd,* Edinburgh: Edinburgh University Press.

Pittock, M. (2018) *Enlightenment in a Smart City: Edinburgh's Civic Development, 1660-1750,* Edinburgh: Edinburgh University Press.

Pittock, M. ed. (2018) *The Oxford Edition of the Works of Robert Burns: Volume II and III: The Scots Musical Museum*, Oxford: Oxford University Press.

Robertson-Kirkland, B. E., (Forthcoming), *Domenico Corri (1746–1825): Credulity, credibility and pedagogy in the music industry*, in Moret Petrini, S., Iannuzzi, G. and Márquez, C. L. *Reason in the Age of Credulity: International Society for Eighteenth-Century Studies*, Paris: Honoré Champion Éditeur.

## PAPERS ALREADY INCLUDED IN THE PANEL

Brianna E. ROBERTSON-KIRKLAND, **Rediscovering Francesca Corri née Bacchelli (c.1750-1802)**

Mhairi LAWSON, **From the tea table to the world's stage – the songs of the Scottish Enlightenment**

Kirsteen McCUE, **An Italian Inoculation: George Thomson (1757-1851) and the influence of Italian singers on his collections of National Airs**

## 21. «Alla maniera degli antichi». Teorie e pratiche della rappresentazione del classico nello spettacolo europeo del Settecento

**PRESIDENTE DELLA SESSIONE**

Caterina PAGNINI, Professore Associato (Università degli Studi di Firenze)

**BREVE SINTESI**

Nel Settecento la riflessione neoclassica sull'opera d'arte come imitazione della natura si traduce per lo spettacolo nella necessità di una riforma radicale. Offuscati dall'eccessivo virtuosismo degli interpreti e dalla stupefazione visiva della scenotecnica, il teatro, la danza e l'opera in musica devono necessariamente ricondursi alla purezza rappresentativa, all'ideale drammaturgico. L'argomento è dominante sia fra gli intellettuali sia fra i professionisti del settore e innesca una vivace riflessione incoraggiata dalle idee riformiste dell'Illuminismo che si diffondono in tutta Europa. Si rimpiange l'ideale dell'equilibrata complessità dei classici, ormai sgretolato nelle diverse declinazioni di un'esasperata osservanza dei dettagli, dell'esaltazione "barocca" delle singole componenti, che perdono di vista la semplicità e l'efficacia di una struttura dedicata principalmente all'imitazione della natura, al dialogo espressivo e rappresentativo.
Partendo da questa prospettiva, la sessione accoglierà interventi che si focalizzeranno su diversi *case studies* relativi alle teorie e alle pratiche rappresentative del classico e alla loro rielaborazione e modernizzazione nello spettacolo europeo del Settecento.

**COMUNICAZIONI GIÀ INSERITE NELLA SESSIONE**

Renzo GUARDENTI, **<Titolo da confermare>**

Gianluca STEFANI, **<Titolo da confermare>**

Lorena VALLIERI, **<Titolo da confermare>**

## 22. L’amitié au féminin à l’époque des Lumières

### PRÉSIDENT.E DE LA SESSION

Isabelle TREMBLAY, Professeure titulaire (Collège militaire royal du Canada)

### RÉSUMÉ

Bien qu’aux yeux d’Aristote et de Cicéron la « parfaite amitié » ne concerne pas les femmes, plusieurs auteur·e·s des Lumières adoptent une nouvelle perspective qui invite à corriger ce préjugé. Comment les penseur·e·s, les romancier·ère·s, les dramaturges et les poètes des Lumières renégocient et modernisent-ils cette ancienne notion théorisée par la philosophie antique ? De quelles approches témoigne la fiction et quelles représentations de l’amitié entre femmes sont privilégiées ? Quels modèles sont proposés ? Quels discours sont mobilisés pour la mettre en scène ? Quelle place occupe l’amitié dans les rapports de sociabilité, qu’ils soient privés ou publics ? Quelles évolutions connaissent les représentations de l’amitié au fil du siècle, de la nouvelle galante au roman sentimental ? La présente séance propose de s’interroger sur les différentes manifestations de l’amitié entre femmes et sur la perspective genrée qui émerge à l’époque des Lumières.

### COMMUNICATIONS DÉJÀ RÉUNIES DANS LA SESSION

Isabelle TREMBLAY, **« La pseudo-traduction du grec, stratégie légitimante de l’amitié entre femmes sous la plume de Mlle de Falques ? »**

Kim GLADU, **« L’amitié, gage de bonheur : la leçon de Tullie, fille de Cicéron de la marquise de Lassay (1726) »**

Andréane AUDY-TROTTIER, **« L’amitié féminine dans le *Traité d’éducation des femmes* de Mme de Miremont : l’éducation au service des sentiments moraux »**

## 23. Rousseau et l'Antiquité : éthique, esthétique, politique – Comment faire du neuf avec l'Ancien (I & II)

### PRÉSIDENT.E DE LA SESSION

Atsuko TAMADA, Professeure (Université Chubu, Japon)

### RÉSUMÉ

Parmi les philosophes des Lumières, Rousseau est connu pour avoir établi ce que l'on pourrait appeler la pensée "moderne". Cependant, les écrits de Rousseau sont sous-tendus par une connaissance intime de l'Antiquité classique, et lorsqu'il parle de la théorie de l'État, du contrat social et de la fête civique, on perçoit toujours une profonde influence de l'Antiquité classique. Dans cette session, nous examinerons comment Rousseau s'est servi de la pensée antique grecque et romaine pour envisager dans la formation de l'État moderne.

### COMMUNICATIONS DÉJÀ RÉUNIES DANS LA SESSION – I

Atsuko TAMADA, **<Titre à confirmer>**

Gabrielle RADICA, **<Titre à confirmer>**

Brenno BOCCADORO, **<Titre à confirmer>**

### COMMUNICATIONS DÉJÀ RÉUNIES DANS LA SESSION – II

Céline SPECTOR, **<Titre à confirmer>**

Maho ISEKI, **<Titre à confirmer>**

Martin RUEFF, **<Titre à confirmer>**

# 24. Lovers, Rakes, And Ideal Husbands – Men In Love in Eighteenth-Century Literature

## PANEL CONVENOR

Kristin EICHHORN, Deputizing Professor for Modern German Literature (University of Stuttgart, Germany)

## ABSTRACT

The concepts of love and emotion in general both undergo a paradigmatic shift the during the eighteenth century. Whereas the early decades are still dominated by rationalism and a dualism that considers reason as superior to affects it therefore needs to control, this changes significantly as the century goes on, leading to all sorts of portrayals of love: The feeling can be devouring and dangerous but also reasonable and, finally, ennobled in the form of romantic love.

As the canon has long been dominated by male perspectives, most of the love poems one finds in traditional anthologies, are those of men in love. However, the focus of literary research does not necessarily lie on the specifically male aspects of those voices. Whether in canonical or less recognized works, whether by male or female authorship, men in literary narrative works on the other hand have their specific roles to play as the popular story of female virtue pursued, destroyed, or rewarded calls for male counterparts acting as pursuers as well as saviors. The images presented of men in love change and evolve along with the concept of love itself over the course of the century with innovation often drawing on the resurrection of ideas from before the 'Age of Reason': Anacreon and the bucolic world of shepherds both serve as points of reference for pushing a reevaluation of erotism on the one hand, virtuous tenderness on the other. In a similar way, Goethe's *Römische Elegien* develop their initially scandalous combination of physical love and poetic inspiration on the authority of Catullus, Tibullus and Propertius.

The panel seeks to investigate the variety of literary portraits of men in love and connect them with the different types of love they represent and try to condemn or establish: men who suffer from love as a disease; men who embrace love following Anacreon's example; rakes and seducers; reasonable or sentimental lovers presented as ideal husbands and so on. It assembles papers focusing on exemplary literary portrayals as well as overall assessments in the context of eighteenth-century gender debates.

## 25. The future of antiquity in Italy, from Vico to Romagnosi

### PANEL CONVENOR

Anna Maria RAO, Professore emerito (Università di Napoli Federico II)

### ABSTRACT

Antiquity was a constant reference for political and economic projects in the Italian states of the eighteenth century. It was an invented and mythologized antiquity, whether of immemorial origins or rooted in biblical history. There was also another antiquity, founded on "evidence", on written and material documentary traces, such as the findings of archaeological excavations, in particular the "discoveries" of Herculaneum and Pompeii. In the Kingdom of Naples, not only Enlightenment reformers but officials and administrators searched among the traces of a continually reinvented antiquity for evidence of a lost prosperity that it would be possible to recover, as long as its political and cultural conditions were reproduced. Coins, medals, tombstones, statues, votive lamps, residual port structures, thus become an integral part of the development plans and at the same time of a conception of history as no longer just a succession of events guided from above, but as the daily life of men in the civil community. From Vico and Giannone to Genovesi, Galanti, Filangieri, Pagano, Cuoco, antiquity was the theoretical and practical foundation of any prospect for the future. This panel will deal with these and other authors and with their conception of antiquity as a trial.

Bibliografia essenziale

G. Ceserani, *Italy's Lost Greece: Magna Graecia and the Making of Modern Archaeology*, Cambridge, University Press, 2012

G. Ceserani, A. Milanese (ed.), *Antiquarianism, museums and cultural heritage. Collecting and its contexts in eighteenth-century Naples*, «Journal of the History of collections», Special Issue, 19, 2, 2007

A. De Francesco, *The Antiquity of the Italian Nation. The Cultural Origins of a Political Myth in Modern Italy, 1796-1943*, Oxford, University Press, 2013

M. Formica, A.M. Rao, S. Tatti (a cura), *L'invenzione del passato nel Settecento*, Roma, Edizioni di Storia e Letteratura, 2022

M. Martirano, *A Milano e a Napoli: Biografia, cultura storica, filosofia in Vincenzo Cuoco*, Milano, Mimesis, 2011

A.M. Rao, *Antiquaries and politicians in Eighteenth-century Naples*, «Journal of the History of collections», 2007, pp. 165-175

John Robertson, *Enlightenment and Modernity, Historians and Philosophers*, «International Journal for History, Culture and Modernity» 8 (2020), pp. 278-321

M. Sanna, *Vico*, Roma, Carocci, 2016

A. Schnapp, *Antiquarian studies in Naples at the end of the eighteenth century. From comparative archaeology to comparative religion*, in G. Imbruglia (ed.), *Naples in the Einghteenth Century, The Birth and Death of a Nation State*, Cambridge, Cambridge University Press, 2000, pp. 154-166

## PAPERS ALREADY INCLUDED IN THE PANEL

Maurizio MARTIRANO, **Modelli di «Storia d'Italia»**

John ROBERTSON, **The two antiquities, civil and sacred, of Pietro Giannone**

Manuela SANNA, **Vico e l'antichità ebraica nella costruzione di una nuova scienza**

## 26. Myths and Vision in the long eighteenth century

### PANEL CONVENORS

On behalf of the *Société d'Études anglo-américaines des dix-septième et dix-huitième siècles (XVII-XVIII)* :
Claire BOULARD-JOUSLIN, Senior Lecturer (Université Sorbonne Nouvelle)
Myriam-Isabelle DUCROCQ, Senior Lecturer (Université Paris Nanterre)

### ABSTRACT

Insofar as they told the stories of geneses and foundations, *myths* have often been intertwined with the notion of *vision*. Through literary narratives or representations in art, and through reinterpretations, myths offer various conceptions of mankind, of religious and political regimes and unveil projects that may be called visionary. In eighteenth-century Britain and America, owing to recent discoveries in optic sciences, seeing, watching stimulated the imagination and invited contemporaries to reflect on beginnings, confront observation and discourse on the origins of mankind and wonder about the consequences of imagination and fantasy. These activities led to reinterpreting or rewriting myths in a new visual language. The British and American revolutions of the seventeenth and eighteenth centuries, as well as dynastic changes in the eighteenth century, fueled reflections on national origins via the myths of Antiquity and the making and the critique of new ideological, social and political projects. From the utopian genre to the manufacture of picturesque English parks, through dream visions in periodical essays or artistic representations – sculpture, frescoes, history paintings, theatrical plays, medals and coins – the modern era has explored and used the interplay between vision and ancient myths in many different ways. The aim of this workshop is to better understand their interaction, as well as instrumentalisation in eighteenth-century culture.

Selected bibliography

Ayres, Philip, *Classical Culture and the Idea of Rome in Eighteenth-Century England*, Cambridge UP, 1997.
Butler, Marilyn, *Mapping Mythologies : Countercurrents in Eighteenth-Century British Poetry*, Cambridge UP, 2015.
Calder, Martin ed., *Experiencing the Garden in the Eighteenth Century*, Peter Lang, 2006.
Cheney, Patrick ed., *The Oxford History of Classical Reception in English Literature (1558-1660)* vol 2 , Oxford UP, 2015.
Coupe, Laurence, *Myth*, Routledge, 1997.
De Bolla, Peter, *The Education of the Eye : Painting, Landscape and Architecture in Eighteenth-Century Britain*, Stanford UP, 2003.
Erwin, Timothy, *Textual Vision: Augustan Design and the Invention of Eighteenth-Century British Culture*, Bucknell UP, 2015.
Levine, Joseph M., *The Battle of the Books. History and Literature in the Augustan Age*, Cornell University Press, 1991.
Nicolson, Marjorie, *Newton demands the Muse, Newton's Opticks and the Eighteenth-Century Poets*. Princeton University Press, 1963.
Perry, Gillian, Michael Rosington eds., *Femininity and Masculinity in Eighteenth-Century Art and Culture*, Manchester UP, 1994.

Warner, Marina, *Fantastic Metamorphoses, other Worlds, Ways of telling the Self*, Oxford UP, 2002.
Webster, Erin, *The Curious Eye: Optics and Imaginative Literature in Seventeenth-Century England*, Oxford UP, 2020.
Weinbrot, Howard, *Augustus Caesar in Augustan England: the Decline of a Classical Norm*, Princeton UP, 1978.

## PAPERS ALREADY INCLUDED IN THE PANEL

Noémi DUPERRON, **Voire la paix à travers le prisme de la guerre : peindre l'Iliade d'Homère au XVIIIe siècle**

## 27. Working with Medicine in the eighteenth century

### PANEL CONVENOR

Chris MOUNSEY Full Professor (University of Winchester, UK)
Carolyn DAY, Associate Professor (Furman University, USA)

### ABSTRACT

This panel explores the ways that practitioners and patients worked with and through medical conditions either to make a career out of medicine, fight their illness, or to continue their careers in despite of, or even because of a physical impairment.

### PAPERS ALREADY INCLUDED IN THE PANEL

Stan BOOTH, **A Country Practice: The life of a provincial doctor in the eighteenth century**

Chris MOUNSEY, **Being a Blind Professor: the case of Nicholas Saunderson**

Carolyn DAY and Amelia RAUSER, **"It is for the Confirmation of Mrs. Graham's Health"**

## 28. British Visual Culture: Travelling through the Past and Reinventing Antiquity (I & II)

### PANEL CONVENORS

Dana ARNOLD, Professor (Manchester School of Architecture)
Laurent CHÂTEL, Professor (University of Lille)

### ABSTRACT

Baron D'Hancarville remarked that 'Antiquity is a vast country separated from our own by a long period of time.' The connection between travel and knowledge is essential to an understanding of the importance of an actual and metaphorical journey into the past. These sessions explore what kind of past was visited, invented and remembered by architects, artists, and collectors. Papers examine how the documenting, recording and interpretation of antiquity created a dialogue, or indeed fluidity, between past and present. One tantalizing question is whether Antiquity was seen a thing of the past and perceived for its antiquarian interest and value, or whether it was a prompt for creativity, invention and modernity.

### PAPERS ALREADY INCLUDED IN THE PANEL – I

Marion HARNEY, **Alexander Pope: the Poet and the Poetic landscape**

Stephen BENDING, **"Uncertain of the time that is past": ruins and reverie in the eighteenth century**

Laurent CHÂTEL, **Gardens as Time Travel Machines : 'Antiquities' in the Present Day**

### PAPERS ALREADY INCLUDED IN THE PANEL – II

Joan COUTU, **Buying Sprees and Erudition: Antiquities and the Value of a Gallery**

Dana ARNOLD, **Refracting Rome through Time and Space**

Luisa CALÉ, **Anachronic Antiquity in Horace Walpole's Cabinet of Miniatures and Enamels**

## 29. Complaining and Petitioning in the 18th Century – perspectives and methods of investigation

### PANEL CONVENOR

Ulrik LANGEN, Professor (The Saxo Institute, University of Copenhagen)
Peter Wessel HANSEN, Archivist (Copenhagen City Archives)

### ABSTRACT

This panel will discuss the different modes of complaining and petitioning as a major communicative component in 18th century life. Historians have demonstrated how petitioning was a political instrument used by the formally powerless to influence their life conditions, i.e., a form of agency. Because of this, petitions and complaints constitute a distinctive genre of historical evidence characterized by strong elements of life writing features. Often petitions and complaints provide information about the lives of the historical agent as an integral part of the narrative. Thus, petitions and complaints can be considered as ego-documents, ie. a source or 'document' providing an account of, or revealing privileged information about, the 'self' who produced it. The panel invites scholars from every field of research and geographical scope to participate in this interdisciplinary session on cultures of complaining and petitioning. We particularly aim at theoretical, methodological, and practical questions such as: What are the qualities and limits of this kind of historical evidence? How do we distinguish between complaints and petitions (or other types of ego-documents)?

Selected bibliography

Almbjär, Martin (2019), "The problem with early-modern petitions: safety valve or powder keg?", *European Review of History*, 26:6, 1013-1039

Wal, M. van der & G. Rutten (eds.) (2013): *Touching the Past: Studies in the historical sociolinguistics of ego-documents*. Amsterdam: John Benjamins

Würgler, Andreas (2016), "Asymmetrie und Reziprozität. Herrschaft und Protektion in Suppliken der Frühen Neuzeit", Haug, T., N. Weber & C. Windler (eds.), *Protegierte und Protektoren. Asymmetrische politische Beziehungen zwischen Partnerschaft und Dominanz (16 bis frühes 20. Jahrhundert)*. Köln: Böhlau Verlag, 279-94

### PAPER ALREADY INCLUDED IN THE PANEL

Ulrik LANGEN and Peter Wessel HANSEN, **Copenhagen Complains**

## 30. Eighteenth-Century Radical Thinkers and Greco-Roman Religion and Mythology

### PANEL CONVENORS

**Panel organiser**: Ruggero SCIUTO, Leverhulme Early Career Researcher, Fellow of St Edmund Hall (University of Oxford)
**Panel chair**: Roger MAIOLI, Professor (University of Florida)

### ABSTRACT

There is a growing tendency in Enlightenment studies to bring to light concealed religious elements in the works of authors that are traditionally seen as secular and anti-religious. Following in the footsteps of J. G. A. Pocock and Brian Young, scholars such as Courtney Weiss Smith, Karen O'Brien, and Roger Maioli have problematised our understanding of several eighteenth-century British thinkers' attitudes towards religion. Similar efforts in France were pioneered by René Pomeau but have only lately re-gained momentum. This panel will focus on three eighteenth-century authors who were all radical thinkers, though in very different ways: d'Holbach, Hume, and Diderot. It will assess the role that concealed as well as explicit references to Greco-Roman religion and mythology played within their works, thereby writing an additional page of the history of classical reception in the Enlightenment. We will show that, in the hands of these three philosophers, discussion of polytheism and Greco-Roman mythology and religious practices could be a means of probing orthodoxy and foregrounding atheism or natural religion, but also a way of subtly reinforcing other key aspects of their philosophy and even reflecting on the inner contradictions of their own religious and philosophical beliefs.

Selected bibliography

Sylviane Albertan, Marc Buffat, and Florence Lotterie (eds), *Diderot, la religion, le religieux*, Paris: Société Diderot, 2022

Karen O'Brien, *Women and Enlightenment in eighteenth-century Britain* (Cambridge, 2009);

Roger Maioli, 'Between relativism and design: the limits of Hume's secularity', *Modern Intellectual History* 18 (2021), p.1081-1105;

John G. A. Pocock, *Barbarism and religion: the Enlightenments of Edward Gibbon*, 1737-1764 (Cambridge, 1999);

René Pomeau, *La Religion de Voltaire*, Paris: Nizet, 1969;

Courtney Weiss Smith, *Empiricist devotions: science, religion, and poetry in early eighteenth-century England* (Charlottesville, 2016);

Brian Young, *Religion and Enlightenment in eighteenth-century England: theological debate from Locke to Burke* (Oxford, 1998).

### PAPERS ALREADY INCLUDED IN THE PANEL

Ruggero SCIUTO, **Roman Haruspicy and Holistic *Weltanschauung*: A Threat to Diderot's Determinism?**

Laura NICOLÌ, **Pagan Myths between Nature and Absurdity: Hume, d'Holbach and the Eighteenth-Century Philosophical Debate**

Jenny MANDER, **Through the labyrinth: d'Holbach's guide for the perplexed**

## 31. Scientific Poetics. Reflections of Natural Science and Technical Innovations in the Literature of the 18th Century

### PANEL CONVENOR

Baptiste BAUMANN, PhD Candidate (Martin Luther University Halle-Wittenberg, Interdisciplinary Centre for European Enlightenment Studies – IZEA)
Jana KITTELMANN, Postdoctoral Researcher (Martin Luther University Halle-Wittenberg, Interdisciplinary Centre for European Enlightenment Studies – IZEA)

### ABSTRACT

Interactions between scientific progress und literary productions are significant phenomena of the 18th century. The microscopic world, the physiology and life of plants, the reform of agriculture, as well as the world-wide scientific expeditions, were not only formative for the natural sciences. Also writings in philosophy and aesthetics as well as poetry and novels recurred on scientific methods and systems, backed by some of the representative authors practicing and cultivating fields of natural science themselves. The literary transformations of scientific concepts and experiences obsolesced the poetological maxim of the superiority of ancient poetry, superseding it with epistemological reflection and modern forms of knowledge. In the proposed panel we aim at researching this characteristic aspect of the poetics of the Enlightenment. We will study the interaction between science and literature led by questions such as: How were scientific practices such as observing, collecting, experimenting and systematizing transferred and adapted to literature and poetology during the 18th century? How objects of natural history, such as specific plants and animals, became subjects of poetry?

Select bibliography

Bies, Michael / Gamper, Michael / Kleeberg, Ingrid (ed.), *Gattungs-Wissen. Wissenspoetologie und literarische Form*, Göttingen, Wallstein, 2013.

Drury, Joseph, *Novel Machines: Technology and Narrative Form in Enlightenment Britain*, Oxford, Oxford University Press, 2017.

Freiburg, Rudolf / Lubkoll, Christine / Neumeyer, Harald (ed.), *Zwischen Literatur und Naturwissenschaft. Debatten – Probleme – Visionen 1680–1820*, Berlin, Boston, De Gruyter, 2017.

Kittelmann, Jana (ed.), *Botanik und Ästhetik*, Göttingen, Universitätsverlag, 2018.

Kittelmann, Jana / Baumann, Baptiste, *Zwischen Moos und Wetterglas: Naturkundliche Interieurs und Objekte in der Literatur der deutschsprachigen Aufklärung*, in: *Neohelicon* 47 (2020), 433–454.

Segeberg, Harro, *Literatur im technischen Zeitalter: von der Frühzeit der deutschen Aufklärung bis zum Beginn des Ersten Weltkriegs*, Darmstadt, Wiss. Buchges., 1997.

### PAPERS ALREADY INCLUDED IN THE PANEL

Baptiste BAUMANN, **Instruments of Novelty: Technical Knowledge and the new Perception of Nature in the early Eighteenth Century Literature**

Jana KITTELMANN, **The Botanization of Poetry in the Mid-18th century**

## 32. Neo-Hippocratism, Neo-stoicism, and Mental Health

### PANEL CONVENOR

Daniela TINKOVÁ, Associate Professor (Faculty of Arts and Philosophy, Charles University, Prague)

### ABSTRACT

Medical thinking in the second half of the eighteenth century was strongly influenced by neo-Hippocratism, a new approach to interpreting the work of Hippocrates. Moreover, this was also an era when the 'old' humoral' (and 'holistic') conceptual framework was confronted with new medical discoveries and approaches that emphasised empirical knowledge and pathological anatomy, which in turn stressed the importance of 'solid' parts of the body over the 'liquid' ones. Also, the first steps are done towards new principles of 'aliénistique' (psychiatry), which postulated humane treatment of the mentally ill. Which views and assumptions of Classical authorities as were adopted and incorporated into treatises of different European doctors specialising in diseases of the soul? In what ways did the 'old' humoral system absorb new discoveries and new principles in the area of mental health and mental disease? Which principles of Hippocratic, Galenic, and Stoic thinking (including, e.g., classical dietetics, theories of *passions of the soul* or of *spiritus animalis*) were integrated into the newly forming 'alienism' (psychiatry)? In what ways did they influence new concepts of the nervous or neuro-cerebral system, whose functioning was in the eighteenth century newly formulated?

(We accept paper proposals in English, French, or Italian.)

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Daniela TINKOVÁ, **The Order of Passions in the Time of Reason. Study of the "system" and "mechanism" of emotions in 18th century medical thought**

Tereza LIEPOLDOVÁ, **The Brain, Soul and Insanity: the Transformation of the Humoral Paradigm and the Reception of Hippocratism in the Second Half of the 18$^{th}$ Century**

Eva HAJDINOVÁ, **Mind and Body Escaping from the Grip of Metaphysics: The Complex Reception of the Ancient Heritage or the Pluridisciplinary Struggle of the Sciences of the Soul in German Society at the Turn of the 18th and 19th Centuries**

## 33. Enjeux lexicologiques et traductologiques des débats contemporains sur les Lumières

### PRÉSIDENT.E.S DE LA SESSION

Flora AMANN, Chercheuse postdoctorale (Université Jean Monnet, France)
Joël CASTONGUAY-BELANGER, Professeur agrégé, Directeur de département (University of British Columbia, Canada)
Anne-Claire MARPEAU, Chercheuse postdoctorale (Université Catholique de Louvain, Belgique)

### RÉSUMÉ

Si les discours critiques adressés aux Lumières (sur les différentes scènes médiatique, universitaire et politique) sont depuis quelques années un objet d'étude (Lilti, 2019 ; Roza, 2020 ; Citton, 2022), nul ne s'est encore demandé ce qu'ils doivent aux variations linguistiques dans le temps et dans l'espace.

La réception des textes du passé se heurtant à des questions de vocabulaire, l'héritage des Lumières soulève pourtant des questions relevant de la sémantique historique. La traduction, quant à elle, si elle permet de diversifier et de renouveler les interprétations des Lumières, est elle-même un travail d'interprétation qui met parfois en jeu des mécanismes sociaux et politiques de domination ou d'émancipation (Samoyault, 2020) qui ont été insuffisamment interrogés. Nous inviterons nos panélistes à réfléchir sur :

• les enjeux politiques et sociaux des variations de traduction selon les différentes aires culturelles
• la traduction comme révélateur des paradigmes d'interprétation des Lumières
• l'absence ou la récurrence des traductions de certain·e·s auteur·rice·s ou textes et leur rôle dans la réception des Lumières
• la compréhension et les usages contemporains du lexique politique et social attribué aux Lumières (voir O'Dea, 2010), en particulier pour ce qui concerne les termes les plus polémiques (« esclavage », « universel »)
• les pratiques de citation, d'extraction et de paraphrase des textes et les effets de sens qu'elles induisent
• l'influence des impérialismes et des nationalismes linguistiques sur les traductions anciennes ou récentes des Lumières et sur leur réception aujourd'hui

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## 34. L’Antico e Vico

**PRESIDENTE DELLA SESSIONE**

Manuela SANNA, Direttrice dell’Istituto per la Storia del Pensiero Filosofico e scientifico moderno (ISPF-CNR, Napoli)

**BREVE SINTESI**

La filosofia vichiana si pone come un sistema di pensiero nel quale la complessa vicenda della *querelle* tra antichità e modernità trova risposte molteplici e variegate. Per dirne alcune, *antico* è per Vico l’antichissima sapienza delle origini umane; la modalità di conoscenza specifica dell’antichità dell’uomo delle origini - fondata su una sapienza “poetica” che è espressione di modalità fantastiche e prerazionali -; l’antichità classica indagata con nuovi strumenti - fra i quali spiccano quelli della filologia e dell’archeologia -; la conoscenza riposta e poi smarrita nel progredire delle vicende storiche; l’antico che ritorna sotto forma di nuovo e di progresso nel movimento del ricorso; il dissotterramento del senso etimologico delle parole antiche alla conquista del *veriloquium*. L’antico in Vico diventa fonte di ispirazione per i contenuti e la modalità di conoscenza nei campi più diversi: dalla filosofia alla politica, dalle scienze alla religione e ai saperi esoterici, dalla linguistica alla medicina. La sessione si prefigge di indagare su un concetto di antichità, non solo classica ma anche orientale e biblica, che nella filosofia vichiana costituisce una valida e dotta alternativa al predominio greco delle origini nella costruzione della cultura occidentale.


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## 35. L’antico nei periodici e nei carteggi del XVIII secolo

### PRESIDENTI DELLA SESSIONE

Sabine SCHWARZE, Professoressa ordinaria (Universität Augsburg, Research Network for the History of European Periodicals)
Corrado VIOLA, professore ordinario (Università di Verona, Centro di Ricerca sugli Epistolari del Settecento – C.R.E.S.)

### BREVE SINTESI

Il panel accoglie contributi sul tema della ricezione dell’antico nei periodici e nei carteggi del XVIII secolo. In particolare, si sollecitano approfondimenti sullo studio dell’antichità come strumento utile alla riforma della cultura e delle istituzioni politiche e religiose. Particolare attenzione è posta all’edizione dei testi antichi, alla loro traduzione nelle lingue volgari e al dibattito teorico che ne segue. Anche il processo di identificazione nazionale trova nuovi stimoli proprio nel rapporto con l’antichità. Carteggi e periodici, aperti a un nuovo ruolo delle donne, diventano luoghi di confronto e diffusione di originali prospettive di ricerca sul mondo antico a livello nazionale ed europeo. Si sollecitano relazioni che presentino casi di riflessione sull’antico o gettino nuova luce su quanto già acquisito, anche facendo interagire le fonti epistolari manoscritte e i periodici a stampa. Il panel prevede di raccogliere otto proposte, suddividendole, se il numero verrà raggiunto, in due sessioni.

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# 36. Literate Professionals in Northern Europe: Layered Identities 1680-1822


## PANEL CONVENOR

Kajsa VARJONEN, PhD Candidate (Åbo Akademi University, Finland)



## ABSTRACT

The eighteenth century, understood as an era extending past the hard lines of 1700 and 1800, was a period of institutional and professional change, particularly among scholars and officials. This panel session focuses on three case studies, each focusing on a specific group of literate professionals at different times during the long eighteenth century. We investigate how consuls, professors and state officials navigated changes in their environment and whether this also gave rise to changes in their perceived (professional) identities. Furthermore, we take an interest in how they handled their roles that often included aspects of double loyalty or handling multiple roles at the same time. All cases are geographically connected to Northern Europe, while spatially also dealing with the theme of centre–periphery. Thereby, the question of communication and information flows becomes important, and this aspect is also addressed in the different presentations along with some of the methodological challenges that arise in working with letters as the primary source material.


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Robin ENGBLOM, **Breaking Patterns: Professors Transcending Early Modern Social Hierarchies**

Emil KAUKONEN, **On the Border of Civilization and Barbary: Identity and Rhetoric at the Swedish Consulate in Tangier, 1787–1822**

Kajsa VARJONEN, **Divided Loyalties of Scottish State Officials in Early 18th Century Great Britain**

## 38. Nouvelles sources de réflexion sur le cœur et l'esprit de Fortunato Bartolomeo De Felice

### PRÉSIDENT.E DE LA SESSION

Clorinda DONATO, Professor and Director (California State University Long Beach)

### RÉSUMÉ

Au milieu du XVIIIème siècle, Fortunato Bartolomeo De Felice, philosophe prometteur à Naples commençait à acquérir une solide notoriété en tant que penseur polyphonique en l'Italie. C'est pourtant ailleurs qu'il rencontrera la gloire et tiendra ses promesses intellectuelles. Exilé en Suisse, ce religieux érudit va diriger son imprimerie à Yverdon-les-Bains, devenant l'une des entreprises d'édition les plus prolifiques et les plus prospères de l'Europe du XVIIIe siècle. Profitant de son identité et de sa formation hybride, De Felice puisait régulièrement dans ses sources inépuisables d'amitiés personnelles et d'érudition éclectique restées inconnues à nos jours. Ce panel examinera un ensemble de nouvelles sources qui offrent un aperçu des attachements personnels de De Felice et de sa loyauté envers la famille, les amis et les sources d'inspirations qui l'ont soutenu émotionnellement et intellectuellement alors qu'il produisait ses œuvres encyclopédiques les plus connues, l'*Encyclopédie* d'Yverdon et le *Code de l'Humanité*. L'étendue et la profondeur des réseaux d'amitié et d'érudition dont il bénéficiait feront l'objet de cette session pour révéler l'organisation de sa pensée et de ses priorités morales ou intellectuelles. On découvrira les convictions devenues la force motrice de ses œuvres dont les prémisses transnationales et transhistoriques ont contribué à leur statut de modèles des Lumières européennes.

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## COMMUNICATIONS DÉJÀ RÉUNIES DANS LA SESSION

Clorinda DONATO, **Nouvelles sources de réflexion sur le cœur et l'esprit de Fortunato Bartolomeo De Felice**

Isabelle KELMAN, **« Rapprochements et clivages dans l'échange de lettres entre Onorato Caetani et F.-B. De Felice, 1780-1789 »**

Luigi DELIA, **Le droit féodal dans le Code de l'humanité de De Felice**

## 39. Diderot et Rousseau : nouvelles perspectives

### PRÉSIDENT.E DE LA SESSION

Rudy LE MENTHÉOUR, Associate Professor and Chair (Bryn Mawr College, USA)

### RÉSUMÉ

Les relations complexes entre Diderot et Rousseau ont fait l'objet de nombreuses études, mais il reste beaucoup à dire dans des domaines cruciaux. Mentionnons entre autres pistes à explorer ou aspects à approfondir : le rôle joué par Diderot dans les premières œuvres de Rousseau, les contributions de Rousseau à l'*Encyclopédie*, leurs positions respectives sur le théâtre, le rapport des deux auteurs à la littérature anglaise (roman, théâtre, journaux), les liens entre leurs théories économiques et politiques, la façon dont la figure de l'autre hante les œuvres de fiction (notamment certains personnages comme Dorval, le Neveu de Rameau, etc.), leur rapport à la célébrité et à la postérité, leurs façons de constituer un lectorat et un public, leurs définitions de la philosophie. Il serait également opportun de faire l'historique de la façon dont leurs rapports ont été représentés et commentés dans les ouvrages critiques et pédagogiques depuis le dix-neuvième siècle. Cette liste n'est pas limitative et toute approche nouvelle est la bienvenue. Communications en français, anglais ou italien.

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## 40. L'umanesimo penale e i suoi nemici: paradigmi antichi e tradizioni culturali (I & II)

### PRESIDENTI DELLE SESSIONI

Dario IPPOLITO, Professore associato in Filosofia del diritto (Università Roma Tre)
Philippe AUDEGEAN, Professore ordinario in Filosofia politica (Sorbonne Université)

### BREVE SINTESI

La locuzione *umanesimo penale* – già invalsa nel lessico intellettuale francese (*humanisme pénal*), portoghese e spagnolo (*humanismo penal*) – designa una concezione del rapporto *autorità/individuo* caratterizzata da tre connotati principali: a) il riconoscimento della centralità della persona nell'ordinamento politico della società; b) l'attenzione al sistema penale come dimensione cruciale dell'ordine civile; c) il rifiuto della degradazione del reo a soggetto privo di dignità.

La genesi culturale dell'umanesimo penale è una questione centrale nei più aggiornati studi sulle dottrine giuspolitiche dell'Illuminismo. Le riflessioni sulla forza dell'empatia e sulla portata culturale del "momento Beccaria" hanno affievolito la persuasività e l'influenza del paradigma interpretativo proposto da Foucault, evidenziando le profonde matrici etiche e le importanti implicazioni politiche delle istanze di umanizzazione del diritto penale.

I due workshop che proponiamo - aperti al contributo di studiose e studiosi interessati a partecipare - mirano ad analizzare, attraverso il dialogo interdisciplinare e la sinergia tra competenze storiografiche e filosofiche, il conflitto tra l'umanesimo dei Lumi, con i suoi paradigmi classici, e le ideologie organicistiche del "Settecento conservatore", forti dell'autorità di una tradizione antica e inesaustamente corroborate dalla dottrina giuridica e dalla teologia civile.

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## COMUNICAZIONI GIÀ INSERITE NELLA SESSIONE – I

**Presidente:** Dario IPPOLITO, Professore associato in Filosofia del diritto (Università Roma Tre)

Philippe AUDEGEAN, **Beccaria e la nascita dell'umanesimo penale**

Francesco BERTI, **L'umanesimo penale nella dottrina dell'illuminismo meridionale: esempi paradigmatici.**

## COMUNICAZIONI GIÀ INSERITE NELLA SESSIONE – II

**Presidente:** Philippe AUDEGEAN, Professore ordinario in Filosofia politica (Sorbonne Université)

Luigi DELIA, **Le *Réflexions philosophiques* di Jacques-Vincent Delacroix sulla prigione**

Dario IPPOLITO, **Organicismo politico e potere penale: la *civitas terrena* di Ferdinando Facchinei**

## 42. A piece of Rome: ancient marbles and copies in Roman Eighteenth-century art market

### PANEL CONVENORS

David OJEDA NOGALES, Faculty member (Art History Department, UNED Madrid)
Pilar DIEZ DEL CORRAL CORREDOIRA, Faculty member (Art History Department, UNED Madrid) Co-PIs of the project I+D+I PID2020-117326GB-I00 (MICINN): *FAKE- La perdurabilidad del engaño: Falsificación de Antigüedades en la Roma del siglo XVIII*, Ministerio de Ciencia e Innovación, Spain.

### ABSTRACT

The market for ancient marbles and copies was at its peak during the Eighteenth century, especially in the city of Rome, where the European elite usually stayed as part of their Grand Tour, the ultimate formative travel. Those young travellers often engaged in that market not only as buyers but also as agents. We are mainly interested not only on the marbles themselves and their copies, but also on the networks created around that successful business. Even if this topic is by no means new, the area is still a rich path of research: provenience studies on ancient pieces, new data about selling prices, modern copies of ancient prototypes, allegedly forgeries that are originals and vice versa, etc. This panel aims to be interdisciplinary with contributors that come from art history, archaeology or history that allow a comparative view of those issues. We are currently directing a small team of researchers concerned with the phenomenon of copies and falsification of ancient marbles in Eighteenth century. This panel will provide a great forum to exchange ideas with other researchers interested as well in that topic and also broaden the limits of our research in the scope of seeing the big picture of art market in Rome in that particular period.

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## 43. Phillis Wheatley: Rethinking Legacies of the Enlightenment through Antiquity

### PANEL CONVENOR

Mona NARAIN, Professor (English Department, Texas Christian University, Fort Worth, USA)

### ABSTRACT

2023 will mark an important anniversary of the publication of the 1773 *POEMS* by Phillis Wheatley (Peters) in London. This panel seeks to think through how Phillis Wheatley used the classics and antiquity, among other ideas, to complicate and subvert hegemonic ideals and how her work encourages to us rethink the connections between and the legacies of Antiquity and Enlightenment now.

Wheatley scholars have remarked on her use of classical texts and forms of writing. For example, Maureen Anderson has shown that in "Liberty and Peace," and "A Hymn to Humanity," Wheatley draws parallels between antiquity, the eighteenth-century, Rome and America, to astutely manipulate the myth of Aeneas and critique eighteenth-century practices of enslavement and patriarchy, while creating distance from both England and America. How might inclusive frameworks, methodologies, and traveling theories help us further understand this brilliant writer? Participants from different disciplines and geographic locations (or their standpoints) are invited to present papers, reflections, shorts (takes/views), digital and pedagogical projects. As the convener of this roundtable and the scholarship editor of the journal, *ABO: Interactive Journal for Women in the Arts, 1640-1830*, I hope the panel can be developed and published as part of "Conversations" about Phillis Wheatley Peters' work in the journal.

Selected Bibliography

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## 44. “Mens sana in corpore sano”: Education, Antiquity, and Disability in the Eighteenth Century

### PANEL CONVENOR

Stephanie DIEHL, PhD Candidate in Literatures in English (Rutgers University New Brunswick, USA)

### ABSTRACT

This panel invites papers that consider the connection often made between the mind and the body in an eighteenth-century educational context. This connection develops from the classical tradition, in large part due to John Locke’s invocation of the Roman poet Juvenal in *Some Thoughts Concerning Education* (1693): “a sound mind in a sound body is a short but full description of a happy state in this world.” Locke’s use of Juvenal echos through educational treatises, pedagogical praxis, novels, and even the production of prosthetic devices in the century that follows. How might this turn to antiquity complicate or problematize the eighteenth-century understanding of the mind/body connection? To what extent is the future-oriented task of education shaped by its ties to the classical past? What issues arise when antiquity is used as a normative and ableist standard for socially-constructed identity categories? Participants are encouraged to address any aspect of this panel that is of interest, from historical, medical, and literary perspectives.

Selected bibliography

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## 45. "Non-Knowledge is Power"? Transformations of the Concept of Ignorance in Enlightenment Literature and Culture

**PANEL CONVENORS**

Dr. Anna AUGUSCIK, Postdoctoral Researcher (Carl von Ossietzky Universität Oldenburg, Germany)

Dr. Simone BRODERS, Privatdozentin (Friedrich-Alexander-Universität Erlangen-Nürnberg, Germany), Visiting Professor (University of Cologne, Germany)

**ABSTRACT**

The self-awareness of ancient philosophy is based on overcoming ignorance, which is viewed pejoratively as an 'aberration' of the mind (Plato), the mark of the 'fool' (Stoics). Medieval authors have perpetuated this by association of ignorance with sin. With Locke's *Essay Concerning Human Understanding* (1689) and its emphasis on the limits of the human mind, however, a shift in the discussion has been initiated. In the Enlightenment period, "ignorance [...] became one of the decisive terms of contrast contouring the guiding concept of the epoch" (von Wille 182). Enlightenment discourses therefore frequently advocate that non-knowledge has been elevated, by applying reason, to *docta ignorantia*, the recognition of one's own imperfection. From then on, the focus has been on different kinds of ignorance, theories of cognition, the progress of reason.

This panel explores how literature and culture engage with this thesis and the surrounding discourses of non-knowledge, ancient and modern, as well as the proposed 'breach' with pejorative notions of ignorance. We are interested in what terms are used in negotiating epistemological limits. Specifically, we encourage papers that examine representations of ignorance through media-specific tools, for example, what types of literary characters embody different practices of dealing with non-knowledge.

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## PAPERS ALREADY INCLUDED IN THE PANEL

Anna AUGUSCIK and Simone BRODERS, **Introduction: "Non-Knowledge (Il-)Literacy" – Negotiating the Limits of Knowledge in the Age of Enlightenment**

## 46. Ukrainian Urban Interdisciplinary Studies

### PANEL CONVENOR

Kovalenko OKSANA, Associate Professor (Poltava V.G. Korolenko National Pedagogical University, Ukraine)

### ABSTRACT

The panel brings together interdisciplinary research of the Ukrainian urban history. The purpose of the panel is to show the diversity of the methods of related sciences that are combined to solve various same historical problems. The 18th century is unique in terms of opportunities to involve various disciplines in an in-depth study, including urban space. In particular, research on historical topography and urbanonymic studies, urban archeology, ceramology (archaeology, onomastics, ethnography, historical demography) and paleogeography are presented. Territorially, the research covers modern Ukraine from the Lviv city in the west to the Poltava city in the east.

Selected bibliography

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Matviishyna Zh.M., Doroshkevych S.P., Ivchenko A.S., Karmazynenko S.P., Matsibora O.V., Kushnir A.S. (2021) *Paleogeographic research in Institute of Geography of the National Academy of Scinces of Ukraine and modern applied directions of their use. Problemy heomorfolohii i paleoheohrafii Ukrainskykh Karpat i prylehlykh terytorii*, 2, 3-17.

## PAPERS ALREADY INCLUDED IN THE PANEL

Maryana DOLYNSKA, **The Natural and Manmade Urbanonyms of Town`s Suburbs` Items (the Example of Lviv of the 18th century)**

Oksana KOVALENKO, **Pottery in the Cossack Hetmanate of the 18th century**

Zhanna MATVIISHYNA and Anatolii KUSHNIR**, The research of archaeological sites of the Early Modern period based on paleogeographical methods.**

## 47. History and Comparison in Eighteenth-Century Debates on Slavery, Plantations, and Colonialism

### PANEL CONVENOR

Nicholas B. MILLER, Assistant Professor of History (Flagler College, USA)

### ABSTRACT

Racial slavery constitutes a lamentable though indelible legacy of the eighteenth century. The period witnessed both the height of the brutal trans-Atlantic slave trade but also the emergence of a sustained critique foregrounding the historical role of European colonialism in its modern propagation. As an epistemological contribution to current discussion on the world historical impact of early modern plantation slavery, this panel brings together eighteenth-century scholars with different regional and linguistic expertise to examine the intellectual and comparative resources used by Enlightenment-era thinkers in descriptions and critiques of contemporary slavery, plantations, and colonialism. We will deliberate the extent to which contemporary thinkers established and recited historical parallels, including to historical forms of slavery of Antiquity, or emphasized historical ruptures and the uniqueness of modern forms of labour exploitation. In so doing, this panel engages the increasingly influential notion of racial capitalism with contextualized epistemological insights, foregrounding how different eighteenth-century thinkers conceptualized slavery, plantations, colonialism, and commerce.

Selected bibliography

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### PAPERS ALREADY INCLUDED IN THE PANEL

David HARVEY, **'Beyond the Pillars of Hercules:' Roman Law, Racial Difference, and Ancient and Modern Slavery in French Colonial Debates**

Iwan Michelangelo D'APRILE, **Debates on Slave Trade, Slavery, and Colonial Economies in Academic Prize Contests (1740-1840)**

Nicholas B. MILLER, **'Equally Inconvenient and Pernicious': Debates on Slavery, Plantations, and Colonialism in Scottish Enlightenment Social Theory**

## 48. Discipline the city: ancient models and practices of urban reform in the long Eighteenth century / Discipliner la ville : modèles antiques et pratiques de réforme urbaine dans « le long XVIII siècle » / Disciplinare la città: modelli antichi e pratiche di riforma urbana nel lungo XVIII secolo


### PANEL CONVENORS / PRÉSIDENT.E.S DE LA SESSION / PRESIDENTI DELLA SESSIONE

Francesco DENDENA, Researcher / Chercheur / Ricercatore (Institut Catholique de Paris/Bibliothèque nationale de France)

Chiara LUCREZIO MONTICELLI, Associate Professor / Maîtresse de conférences / Professoressa associata (Università di Roma Tor Vergata)



### ABSTRACT / RÉSUMÉ / BREVE SINTESI

The city was a significant field of experimentation for changes in ideas and social practices during the Age of Enlightenment up to the revolutionary and Napoleonic periods. The discourse on the city, inspiring practical interventions, developed in contrasting directions: on one hand, emphasizing the relationship between notions such as urbanization and civilization; on the other hand, developing the controversy against urban degeneration. In both cases, the reference to the Ancient World was always crucial. It contributed, by adherence or contrast, to the effort to conceptualize and realize the governance of a new type of city.

Firstly, the panel aims at examining the role of Antiquity as an epistemological tool, with or without awareness, for analyzing urban reality in philosophical reflections, in artistic representations, in travel literature and other narratives, especially in the administrative reports of the officers and professionals of the changing city. Secondly, the analysis considers exactly these social actors involved in the mission to mitigate risks and increase security in the city thanks to the new assumptions of social order, public health, medical police, military defense.

The connection between the intellectual and operational dimensions will be explored through concrete case studies of cities (built, renovated, idealized) and forms of circulation of texts and translations in different fields of knowledge. Far from being limited to the European space, the panel intends to include the Colonial and non-Western World in which the city represented a vector of the need as well for change that had a global spread in the 18th century.

Dès le début du siècle des Lumières pour arriver jusqu'à l'époque révolutionnaire et impériale, la ville constitue un terrain d'expérimentation des politiques réformatrices mises en œuvre par les monarchies d'ancien régime. Au propre comme au figuré, l'espace urbain est un chantier en perpétuelle évolution, traversé par des dynamiques de nature sociale, politique et culturelle qui en font un laboratoire opérationnel et théorique foisonnant. D'une part, la « question urbaine » devient l'occasion pour développer une réflexion sur la ville comme miroir de la civilisation et de ses apories. D'autre part, la dénonciation de celle-ci est le point de départ pour une politique réformatrice visant à les dépasser. Dans les deux cas, toutefois, la référence à l'antique est cruciale et elle inspire, par adhésion ou par contraste, une nouvelle forme de gouvernement de la ville.

A partir de ces présupposés, le panel souhaite d'abord examiner le rôle de l'antique comme outil épistémologique et analytique, utilisé de manière consciente ou pas, pour développer des réflexions abstraites, des représentations artistiques ou encore pour structurer des récits de voyage ou des documents administratifs produit pas les acteurs qui interviennent dans ce processus de changement. Ensuite, il conviendra examiner davantage les profils de ces acteurs/auteurs sociaux

qui interviennent ayant pour sécuriser la ville elle-même appliquant une notion de progrès qui va de pair avec la notion d'ordre : ordre sanitaire, ordre sanitaire, ordre économique, ordre militaire et policier, …. Enfin, il sera question d'étudier la relation entre la dimension abstraite et les pratiques de gestion de l'espace urbain à partir des exemples concrets de ville (bâties, renouvelées, idéalisées) par le biais de la circulation des textes et des traductions. Loin de se limiter à l'espace européen, le panel entend envisager les dimensions coloniales et non-occidentales dans lesquelles la ville représente un vecteur du besoin de changement mondialement répandu au XVIIIe siècle.

La città fu un significativo campo di sperimentazione dei cambiamenti delle idee e delle pratiche sociali durante l'età dell'Illuminismo per arrivare fino alla epoca rivoluzionaria e napoleonica. Il discorso sulla città che ispirò gli interventi concreti si sviluppò in direzioni contrastanti: da un lato, enfatizzando il rapporto tra le nozioni di urbanizzazione e civilizzazione; dall'altro lato, sviluppando la polemica contro la degenerazione urbana. In un caso come nell'altro il riferimento al mondo antico fu decisivo e ispirò, per adesione o per contrasto, la concettualizzazione e il governo concreto di un nuovo tipo di città.
Il panel intende esaminare, in primo luogo, il ruolo dell'antico come strumento epistemologico, cosciente o meno, di analisi della realtà urbana nelle riflessioni filosofiche, nelle rappresentazioni artistiche, nella letteratura di viaggio ed altre narrative, soprattutto nei rapporti amministrativi dei funzionari e dei professionisti della città cambiamento. In secondo luogo, l'analisi prende in conto esattamente questi attori sociali coinvolti nella missione di attenuare i rischi e aumentare la sicurezza in città grazie ai nuovi assunti di ordine sociale, sanità pubblica, polizia medica, difesa militare.
La connessione tra la dimensione intellettuale e quella operativa sarà esplorata attraverso concreti casi studio di città (costruite, rinnovate, idealizzate) e forme di circolazione di testi e traduzioni nei diversi campi di sapere. Lungi dal limitarsi allo spazio europeo, il panel vuole includere il mondo coloniale e non-occidentale in cui la città ha rappresentato un vettore del bisogno di cambiamento diffuso a livello globale nel XVIII secolo.

Selected bibliography / bibliographie sommaire / bibliografia essenziale


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Cambiano, G., *Polis, Un modello per la cultura europea*, Roma-Bari, Laterza, 2009

Formica M.-Merlotti A., Rao A. M. (a cura di), *La città nel Settecento: saperi e forme di rappresentazione*, Roma, Ed. di storia e letteratura, 2014

Garrioch D., *The making of revolutionary Paris*, Berkley, California UP, 2002

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Milliot V., *« L'admirable police": tenir Paris au siècle des Lumières*, Ceyzérieu, Champ vallon, 2016

Osterhammel J., *Hierarchies and Connections: Aspects of a Global Social History*, in *An emerging Modern World. 1750-1870*, Cambridge, Belknap, 2018

Robert J.-L. e Tartakomsky D. (a cura di), *Paris le peuple XVIIIe-XXe siècle*, Paris, Sorbonne, 1999

## PAPERS ALREADY INCLUDED IN THE PANEL
## COMMUNICATIONS DÉJÀ RÉUNIES DANS LA SESSION
## COMUNICAZIONI GIÀ INSERITE NELLA SESSIONE

Vincent FONTANA, **L'utopie du "magistrat-citoyen" révolutionnaire est-elle classique ? La référence à l'Antiquité dans les réformes judiciaires et policières sous la Révolution genevoise (1792-1794)**

Alessandro GUERRA, **The revolutionary city as a fraternity space / La ville révolutionnaire comme espace de fraternité / La città rivoluzionaria come spazio di fraternità**

## 49. Enlightenment Craft

### PANEL CONVENOR

Janet SORENSEN, Professor (University of California, Berkeley)

### ABSTRACT

Scholars have often framed the legacy of antiquity in eighteenth-century Europe in terms of "neoclassicism," emphasizing high arts and culture. But ancient philosophical accounts of craft, including those in Plato and Aristotle, reappear too in writings of the Enlightenment. Francis Bacon and a series of eighteenth-century writers influenced by him carve out a place for Classical conceptualizations of craft within empiricist thought. This panel explores the ways in which Enlightenment grappling with notions of craft shaped conceptions of representation and knowledge production. Of particular interest is the relationship between the craft of empiricist investigation and the experimentation related, and in some ways dependent on, that craft. While indebted to ancient articulations of craft, the Enlightenment is bound to rework the old "custom" or "habit" or "craft" in the interest of something new. How did Enlightenment thinkers negotiate Classical notions of craft and the production of new knowledge?

### PAPERS ALREADY INCLUDED IN THE PANEL

Ruth MACK, **Poetry and How-to**

Janet SORENSEN, **Representation as Craft in Dutch Painting and the Early Novel**

## 50. Visualising Antiquity: The Use of Ancient Models in Dress, Dance and Scenography (I & II)

### PANEL CONVENORS

Elisa CAZZATO, Marie Skłodowska Curie Research Fellow (Università Ca' Foscari Venezia)
Petra DOTLACILOVA, Research Fellow (Centre de Musique Baroque de Versailles – CMBV / Stockholm University)

### ABSTRACT

The long 18th century experienced a transformation in the ways in which antiquity was used, exhibited, and communicated to different social classes. While the use of the past in art, music, and drama has been extensively discussed, the influence of antiquity in fashion and the performing arts, and their mutual connections, has often been neglected or approached just for its aesthetic significance. However, theatre settings, costume, dance, and fashion not only responded to aesthetic interest in antiquity, but they were crucial channels to vehiculate social and cultural messages among a wide range of audiences. They contributed to the creation of material objects, social trends, and discussion topics in society, and forged new ways of articulating selfhood and national identity. This panel highlights how, during the second half of the 18thcentury, antiquity models were used and reappropriated both in fashion and in the performing arts. It fosters an interdisciplinary discussion to revaluate the profound ways in which antique ideals, materials, sources, and models were visualized and propagated through dress, dance, and scenography, approaching at the same time visual, material, and cultural aspects within the discussion.

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Ferrone, Vincenzo. *The Enlightenment: History of an idea*. Princeton and Oxford: Princeton University Press, 2015.

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Nye, Edward. *Mime, Music and Drama on the Eightneeth-Century Stage: The Ballet d´Action*. London: Cambridge University Press, 2011.

Roche, Daniel. *The Culture of Clothing: Dress and Fashion in the 'Ancien Régime'* (Cambridge: Cambridge University Press, 1996.

Viale-Ferrero, Mercedes. *La Scenografia della Scala in Età Neoclassica.* Milano: il Polifilo, 1983.

## PAPERS ALREADY INCLUDED IN THE PANEL – I

Petra DOTLAČILOVÁ **Old *Alceste* in New Clothes: The struggles of the costume reform at the French opera stage**

Brontë HEBDON, ***Un homme à l'antique*: the visual vocabulary of antiquity in French menswear between Louis XVI and Napoleon Bonaparte.**

Alessandra MIGNATTI, **Antiquity in Napoleonic Milan: Stage Design, Urban Settings, and the Shaping of a New Image**

## PAPERS ALREADY INCLUDED IN THE PANEL – I

Stefania ONESTI, **Ancient model in Gasparo Angiolini's theories and practice**

Olivia SABEE**, Ancient Models for French Ballet and Dance, 1750-1801**

# 51. Cicéron au XVIIIe siècle. Perspectives philosophiques

## PRÉSIDENT.E DE LA SESSION

Angela FERRARO, Professeure adjointe (Faculté de philosophie, Université Laval, Québec, Canada)

## RÉSUMÉ

Parmi les auteurs de l'Antiquité ayant influencé la pensée moderne, Cicéron occupe une place centrale. Les études existantes ont laissé pressentir que sa fortune a été significative, sans pour autant épuiser le sujet (Altman, 2015). Ce que nous voudrions davantage mettre en valeur est le Cicéron lu par des philosophes du XVIII[e] siècle : dans certains cas, il a été le vecteur d'une idée qui s'est propagée jusqu'à l'âge des Lumières ; dans d'autres cas, il s'est avéré un interlocuteur privilégié dans le cadre d'un rapport personnel et direct. Rappelons, à titre d'exemple, les mots de Montesquieu : « Cicéron est, de tous les anciens, celui qui a eu le plus de mérite personnel, et à qui j'aimerais mieux ressembler […]. Il ne mérite pas moins le titre de philosophe que d'orateur romain. On peut dire même qu'il s'est plus signalé dans le Lycée que sur la tribune » (Montesquieu, 1949, p. 93-94). Jusqu'à présent, on a montré l'influence de Cicéron sur des philosophes français comme Montesquieu justement (Volpilhac-Auger, 2013), Voltaire (Sharpe, 2015) et Diderot (Lehmann, 2018), ou encore des penseurs britanniques tels Toland (East, 2016), Mandeville (Stuart-Buttle, 2019) ou Hume (Garrett, 2021). Nous souhaitons poursuivre le travail en prenant en compte d'autres auteurs ou en rouvrant certains dossiers déjà existants. Nous enquêterons essentiellement dans les domaines de la théorie de la connaissance et de la morale. Il s'agira ainsi d'explorer davantage les modalités et les orientations de la réception de Cicéron au XVIII[e] siècle afin d'en saisir la spécificité.

Selected bibliography

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Katherine A. East, « Apocryphal Cicero: John Toland's *Cicero Illustratus* and Notions of Authority in the Early Enlightenment », *International Journal of the Classical Tradition*, 23 (2), 2016, p. 108-126.

Aaron Garrett, « Hume, Cicero, and the Ancients », in Esther Engels Kroeker and Willem Lemmens (ed. by), *Hume's An Enquiry Concerning the Principles of Morals*, Cambridge, Cambridge University Press, 2021, p. 192-218.

Aude Lehmann, « L'image de Cicéron dans l'œuvre de Diderot », dans Aude Lehmann (éd. par), *Diderot et l'Antiquité classique*, Paris, Classiques Garnier, 2018, p. 317-346

Montesquieu, *Discours sur Cicéron*, dans *Œuvres complètes*, éd. par Roger Caillois, 2 vol., Paris, Gallimard (Pléiade), 1949-1951, vol. I, p. 93-98.

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Tim Stuart-Buttle, *From Moral Theology to Moral Philosophy. Cicero and Visions of Humanity from Locke to Hume*, Oxford, Oxford University Press, 2019.

Catherine Volpilhac-Auger, « La tentation de l'édition : Montesquieu annotateur de Cicéron », *Astérion*, 11, 2013, DOI : 10.4000/asterion.2444.

## COMMUNICATIONS DÉJÀ RÉUNIES DANS LA SESSION

Angela FERRARO, **L'œil et l'âme. Cicéron dans la réflexion sur la connaissance de soi au XVIII$^{e}$ siècle**

Francesca FRANCOEUR, **Un allié dans la quête du bonheur. Cicéron lu par du Châtelet**

Vincent BOYER, **Jusqu'à quel point Hume fut-il "cicéronien" ? Le cas de sa philosophie morale**

## 52. Conjectural Histories and their Legacy

**PANEL CONVENOR**
Amit YAHAV, Associate Professor (Department of English, University of Minnesota, Twin Cities, USA)

**ABSTRACT**
In their monumental *The Dawn of Everything* David Graeber and David Wengrow criticize enlightenment conjectural histories and, especially, Jean-Jacques Rousseau's for establishing misguided binaries of primitive or modern, noble or savage, small or large, democratic or urban that, they argue, have continued to shape academic studies through the last three centuries. Graeber and Wengrow make their case in social-scientific form – proposing arguments, citing evidence, acknowledging caveats; they are also remarkably frank about their use of narrative contraptions. They design their study as a counter conjectural history – an origins story more beholden to positivism in its evidentiary forms than the eighteenth-century models it rejects, and one that refuses these earlier models' plots of evolutionary teleology. And with section headings such as "How Jean-Jacques Rousseau, having won one prestigious essay competition, then lost another (coming in over the permitted word length), but finally went on to conquer the whole of human history" or "In which we consider a Neolithic cautionary tale: The grisly and surprising fate of central Europe's first farmers," this book gives a distinctive feel of a Fieldingesque novel. Intrigued and, perhaps, also piqued by Graeber and Wengrow's critique of Enlightenment conjectural histories we might ask: What indeed are the narratological features of this genre? How might we parse its narrative logics? What insights might we draw from its contemporaneous development with the genre of the novel? And how have the stories it tells about humanity drawn on and continued to shape the stories told in empirical anthropological and historical studies? Proposals that problematize Enlightenment practices of story-telling about humanity in any discipline are welcome. We are especially interested in suggestions that explore how the marshalling of evidence about the past, present, and future intersect with the formal dimensions of story-telling. Proposals that directly engage *The Dawn of Everything* are appreciated, but this is by no means a requirement of this call.

# 53. Innovation Through Tradition: Representations and Reinterpretations of the Past in the Formation of the Age of Enlightenment in Joseon Korea and Qing China

## PANEL CONVENOR

Chin-Sung CHANG, Professor (Department of Archaeology and Art History, Seoul National University)

## ABSTRACT

Eighteenth-century Joseon Korea and Qing China saw enormous changes in the *creative reinterpretations* of the past and the creation of new functions for *old* ideas. Painters created innovative pictures by new reinterpretations of the artistic tradition of the past. Collectors endeavoured to establish themselves as erudite men of letters and invent innovative methods of connoisseurship. The revitalization of the past played a key role in the shaping of the present and the future. This panel explores how painters had built on and broken with artistic tradition to forge new ground in representation and artistic practice and collectors used their erudition to assess the value of works of art in innovative ways. Min JUNG will interpret *The City of Great Peace*, a fascinating screen painting, as eighteenth-century metaverse that shows a synthetic world in which the past, the present, and the future are interconnected. Youenhee KHO will examine how Tang poems served as a source of inspiration for Korean painters to visualize vanished architectural buildings and make the past come alive. Chin-Sung CHANG will explore how the emperor Qianlong (r. 1736-95) used his collection of antiques and the catalogues of precious ancient works of art as a means of demonstrating his encyclopedic knowledge.

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Peter N. Miller and François Louis, eds., *Antiquarianism and Intellectual Life in Europe and China, 1500-1800* (University of Michigan Press, 2012)

Mark C. Elliott, *Emperor Qianlong: Son of Heaven, Man of the Word* (Pearson Education, Inc., 2009)

Judith G. Smith, ed., *Arts of Korea* (New York: The Metropolitan Museum **of** Art, 1998)

## PAPERS ALREADY INCLUDED IN THE PANEL

Min JUNG, **The Future from the Past: *The City of Great Peace* as Eighteenth-Century Metaverse**

Youenhee KHO, **Visualizing Vanished Antiquity: Eighteenth-Century Joseon Paintings after Chinese Poems Depicting the Architectural Budlings of the Southern and Tang Dynasties**

Chin-Sung CHANG, **Encyclopedic Knowledge Displayed: Emperor Qianlong's (r. 1736-1795) Antiquarianism**

## 54. Fiction as History, History as Fiction: Modernity and Tradition

**PANEL CONVENORS**
Isabelle BOUR, Full Professor (Université Sorbonne Nouvelle Paris 3)
Flavio GREGORI, Full Professor (Università Ca' Foscari Venezia)

**ABSTRACT**
In Ian Watt's account of the "rise of the novel", this new kind of fiction did away with ancient models and traditions: it did not regard antiquity and ancient history as a repository of cultural and philosophical models or of formal patterns. The narrated events were set in modern and contemporary times, and spatial, temporal, and psychological specificity was seen as paramount.
Yet, there is a counter-history of the novel; Margaret Anne Doody has argued that subterranean links exist between the eighteenth-century novel and ancient romance, mediated by Renaissance romance. Studies of secret histories and prose satire, and of the interplay between fiction and didactic and historical texts, have complicated the "rise of the novel" interpretation of eighteenth-century fiction. In the second half of the century, interest in a different antiquity–the Middle Ages–gave rise to an extravagant representation of the past with the Gothic novel. New historiographical paradigms introduced by the Scottish conjectural historians, but also by David Hume and Edward Gibbon, underpinned a fiction with complex roots in a newly conceptualised past.
Papers are invited on the interplay between fiction and history, on competing or parallel narrative traditions, and on the structuring use of classical references in fiction.

Selected bibliography

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Michael McKeon, *The Origins of the English Novel* (The Johns Hopkins UP, 1987)
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Patrick Parrinder, *Nation and Novel: The English Novel from its Origins to the Present Day* (OUP, 2006), chpater 1-6.
Ian Watt, *The Rise of the Novel: Studies in Defoe, Richardson, and Fielding* (University of California Press, 1959)

## 55. Voyager dans l'espace et dans le temps : voyages, ruines et civilisations disparues

### PRÉSIDENT.E.S DE LA SESSION

**Organisateur de la session** : Matthias SOUBISE, Doctorant (ENS de Lyon, UMR 5317 – IHRIM, Institut d'Histoire des Représentations et des Idées dans les Modernités / Université de Neuchâtel)
**Président.e.s de la session :** <à définir>

### RÉSUMÉ

Cette session cherche à interroger un double mouvement qu'on trouve fréquemment dans les récits de voyage ou les discours sur le voyage au siècle des Lumières, à savoir que le déplacement dans l'espace s'accompagne d'une réflexion sur les temps passés et les civilisations perdues. Les arts apodémiques de la Renaissance fondaient la légitimité des voyages par le fait de pouvoir retrouver *in situ* le monde antique, et cette définition du voyage demeure débattue pendant toute l'époque moderne. Les voyageurs aux Amériques depuis la fin du XV$^{e}$ siècle voient dans les peuples dits sauvages des états antérieurs de l'humanité, d'où la question récurrente du peuplement de l'Amérique et de la place de ces peuples dans la généalogie adamique. La ruine et plus largement toutes les traces des temps passés jouent un rôle essentiel au XVIII$^{e}$ siècle, puisqu'elles allient sensibilité et réflexion historique sur la grandeur et la décadence des civilisations. Cette session s'intéressera donc à la fois aux antiquités grecques et romaines et extra-européennes (orientales, américaines, etc.), dans la mesure où elles suscitent des interrogations d'ordre historique et anthropologique.

Bibliographie sommaire

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CAÑIZARES-ESGUERRA Jorge, *How to Write the History of the New World. Histories, Epistemologies, and Identities in the Eighteenth-Century Atlantic World*, Stanford, Stanford University Press, 2001.

DELON Michel, « Poétique et politique des ruines, de Diderot à Germaine de Staël », *Revue d'Histoire littéraire de la France*, vol. 121, n° 3, 2021, p. 643-658.

DUCHET Michèle, *Anthropologie et histoire au siècle des Lumières* [1971], Paris, Albin Michel, 1995.

GLIOZZI Giuliano, *Adam et le nouveau monde : la naissance de l'anthropologie comme idéologie coloniale des généalogies bibliques aux théories raciales*, 1500-1700, Arlette Estève et Pascal Gabellone (trad.), Lecques, Théétète, 2000.

HAFID-MARTIN Nicole, *Voyage et connaissance au tournant des Lumières : 1780-1820*, Oxford, Voltaire foundation, 1995.

HARTOG François, *Régime d'historicité : présentisme et expériences du temps*, Paris, Seuil, 2003.

MORICE Juliette, *Le Monde ou la Bibliothèque. Voyage et éducation à l'âge classique*, Paris, Les Belles Lettres, 2016.

VUILLEMIN Nathalie, « L'Amérique de La Condamine : une histoire dégénérée », dans Muriel Pic, Barbara Selmeci Castioni et Jean-Pierre van Elslande (dir.), *La Pensée sans abri, Non-savoir et littérature*, Nantes, Éditions Cécile Defaut, 2012, p. 217-228.

## COMMUNICATIONS DÉJÀ RÉUNIES DANS LA SESSION

Apolline STREQUE, **Imaginer l'avenir du passé : les imaginaires archéologiques et patrimoniaux dans le discours des voyageurs en Italie sur l'Antiquité**

Juliette MORICE, **« Je marche entre deux éternités » : poétique des ruines et vanité des voyages chez Diderot**

Matthias SOUBISE, **La Condamine face aux ruines des Incas**

## 56. Cosmopolitisme et politique de la table, Europe-Asie de l'Est

### PRÉSIDENT.E DE LA SESSION

Rémy DUTHILLE, Maître de conférences HDR (Université Bordeaux Montaigne, France)

### RÉSUMÉ

Cette session examine les cuisines européennes et asiatiques, pour en analyser les spécificités nationales, mais aussi les circulations et les hybridations. A partir de sources diverses, livres de cuisines, discours de gastronomes, comptes rendus dans la presse de dîners politiques et à travers la caricature graphique, on s'interrogera sur la construction des identités culinaires et des dialogues possibles, par-delà les stéréotypes. Le discours culinaire est une codification poétique, mais aussi politique, à l'heure des constructions nationales, tant dans l'ancien régime européen que dans le Japon d'Edo et à l'Age des Révolutions, où les banquets publics élargissent l'accès à la table et politisent ce qui s'y dit, s'y boit et s'y mange.

*Selected bibliography*

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Ian Newman, *The Romantic Tavern: Literature and Conviviality in the Age of Revolution*, Cambridge Studies in Romanticism, 125, Cambridge; New York, Cambridge University Press, 2019.

Jean-François Revel, *Un festin en paroles. Histoire littéraire de la sensibilité gastronomique de l'Antiquité à nos jours*, Paris, Éditions Tallandier, 2007 [1978].

### COMMUNICATIONS DÉJÀ RÉUNIES DANS LA SESSION

Chikako HAHISMOTO, **Politique ou poétique ? : Les traits du discours culinaire entre la France et le Japon au XVIIIe siècle**

Rémy DUTHILLE, **Nation et cosmopolitisme dans les dîners politiques en Grande-Bretagne à l'époque de la Révolution française**

## 57. The Reminiscence of Antiquity in 18th-Century Science and Fiction

### PANEL CONVENOR

Simona ZETTERBERG-NIELSEN, Associate Professor (Aarhus University, Denmark), Deputy chairperson of the Danish Society for the Study of the 18th century

### ABSTRACT

Science and fiction are often perceived of as opposites. In this panel, however, we explore the relationship between them in the 18th century. The interdisciplinary panel investigates a combination of scientific papers, novels, and school textbooks of the 18th century to argue that in all three genres, science and fiction were used to support each other. The papers trace how ideas and concepts from antiquity were key in the formations of science and fiction that took place during the 18th century in England, Germany, and Denmark. Whereas some concepts and types of rhetoric such as "truth" changed drastically in this period, others like the dialogue form continued to shape the writings of scientists from these countries throughout the century. Together, the papers explore the continuities and the changes of the antique tradition in the pursuit of knowledge in the 18th century, arguing that fiction and science were working together in establishing foundational enlightenment ideas that still form our way of thinking about science and fiction today.

### PAPERS ALREADY INCLUDED IN THE PANEL

Simona ZETTERBERG-NIELSEN, **From an Antique Concept of Truth to 18th-Century Science Fictions**

Marcus LEE NALDAL, **Imponderable Fluids and Classification - Fictionality and Observation in C.G. Kratzenstein's Didactics**

Valdemar NIELSEN POLD, **The Socratic Method as Science Communication in Denmark-Norway**

## 58. Les réseaux au féminin : cosmopolitisme et modernité au Siècle des Lumières (I & II)

### PRÉSIDENT.E.S DES SESSIONS

Rotraud VON KULESSA, Lehrstuhl für Romanische Literaturwissenschaft (Universität Augsburg)
Catriona SETH, Marshal Foch Professor of French Literature (University of Oxford)

### RÉSUMÉ

Les réseaux féminins permettent de mettre en évidence la circulation d'idées, les échanges de savoirs et les pratiques du cosmopolitisme des Lumières, parfois avec des références aux autorités antiques (par exemple dans certaines lettres ou différents textes viatiques), parfois sans en mentionner. Ils permettent d'éclairer certains aspects de la tradition européenne de la république des lettres et de son rôle dans la construction de l'avenir. A partir de cas concrets (écrivaines, artistes, voyageuses, femmes de sciences…) comme Lady Mary Wortley Montagu, Félicité de Genlis, Anne-Marie Dubocage, Giustiniana Wynne, Rosalba Carriera, Louise-Elisabeth Vigée-Lebrun ou Germaine de Staël, pour n'en citer que quelques-unes, nous nous proposons d'examiner les pratiques et enjeux des communications transnationales dont les femmes constituent un pivot entre tradition et modernité.

### COMMUNICATIONS DÉJÀ RÉUNIES DANS LES SESSIONS

Francesca PAGANI, **Titre à confirmer**

Juan Manuel IBEAS Altamira, **Titre à confirmer**

Erica VIANELLO, **La correspondance d'Anne-Mare du Boccage: un exemple de réseau féminin au siècle des Lumières**

Nancy K. ISENBERG, **Her way. Giustiniana Wynne, an intrinsically cosmopolitan woman of letters navigating Europe's male-dominated cultural networks.**

Rotraud VON KULESSA, **Les réseaux épistolaires de Giustiniana Wynne**

Catriona SETH, **Entre localisme et internationalisme, les réseaux de Katharine Read**

Lydia VAZQUEZ, **Titre à confirmer**

Gillian DOW, **Titre à confirmer**

## 59. Antiquity in Southeastern Europe during the long Eighteenth-Century

### PANEL CONVENORS

On behalf of the Society for 18th Century Studies on South Eastern Europe SOG18:
Greta MIRON, Professor (Babeș-Bolyai University Cluj-Napoca, Romania)
Dragana GRBIĆ, lecturer and academic counsellor (University of Cologne, Germany)

### ABSTRACT

Antiquity played a complex role in Southeastern Europe. This region was politically, religiously and linguistically very fragmented, but thanks to the common ancient heritage, certain aspects of those divisions that marked the Balkans through the centuries have been overcome. On the other hand, splitting this area into the sphere of Hellenism or Latinism additionally marked and burdened the relations among people by equating Latinism predominantly with Catholicism or Hellenism with Christian Orthodoxy. Therefore, it is not surprising that the ancient cultural heritage plays/played an important role as an identity marker among people in the Balkans.
The papers in this panel will shed a light on the usage of antiquity in the political, historical or religious discourse, as it was the case in the oeuvre of Prince Dimitrie Cantemir (1673-1723), whose great jubilee is to be celebrated in 2023. The reception and (cultural)translation of ancient authors during the 18th century will be analysed in the works of the Bulgarian bishop Sofroniy Vrachanski, the Greek translator Demetrios Darvaros and Serbian authors Jovan Rajić and Dositej Obradović. Networking among authors, translators, schools and printing houses that contributed to the process of reception and translation of antiquity was widespread among clergy in The Metropolitanate of Karlovci, Wallachian, Bulgarian and Greek Orthodox churches and monasteries.

Selected bibliography

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Hans-Christian Maner, Ioannis Zelepos : *Antike und Byzanz als historisches Erbe in Südosteuropa vom 19.-21. Jahrhundert*, Peter Lang, 2022.
Paschalis Kitromilides: *An Orthodox Commonwealth – Symbolic Legacies and Cultural Encounters in Southeastern Europe*, Routledge, 2007.

### PAPERS ALREADY INCLUDED IN THE PANELS

Greta Monica MIRON, **The revival of Antiquity in Dimitrie Cantemir's historical discourse**

Nadezhda ALEXANDROVA, **The principle of non-contradiction and the heresies in Islam: the Bulgarian translation of Dimitrie Kantemir's "System or Structure of Muhammadan Religion"**

Silvia MARIN BARUTCIEFF, **Inside and Outside the Garden of Eden. The Rise of a Biblical Theme in the 18th Century Romanian Iconography (1700-1830)**

Radu NEDICI, **The divisive Dacian ancestry of the Romanians: Intellectual debate and political stakes in Habsburg Transylvania and Phanariot Wallachia**

Nenad NINKOVIĆ, **The standpoint of the Metropolitanate of Karlovci towards the Classical period and its heritage**

Olga KATSIARDI-HERING, **Greek Enlightenment. Antiquity and Orthodoxy: an ambivalent relation concerning the way to the national identity**

Dragana GRBIĆ, **Cultural Translation of Ancient Classics and the Greek-Serbian-German Networks of Academic Exchange**

# 60. Reconsidering the Reception of Antiquity Anew: Hidden Agendas between Pasts and Futures?

## PANEL CONVENORS

Ellinor FORSTER (University of Innsbruck)
**Panel chair**: Elisabeth LOBENWEIN (University of Klagenfurt)

## ABSTRACT

Europe's growing interest in antiquity throughout the eighteenth century is a well-observed and studied phenomenon. Typical investigations focus on the context of Enlightenment, seen as a movement with common characteristics affecting a large number of areas and people. These lines of enquiry, however, too often draw a rather superficial picture by assuming more or less identical reasons for the reception of antiquity all over Europe and by using a small group of intellectuals, artists or rulers as pars pro toto for society as a whole. We want to enlarge this picture by supposing a plurality of reason of the reception of antiquity and interrogating closer the reason and substance behind reception processes. What motives can be found when shifting the focus away from usual interpretations of depicting monarchs as ideal enlightened rulers by comparing them with Roman-Greek figures or taking Greek democracies as a model for transforming ancien régime's society into a rather democratic one in the future? Such an approach requires small-scale case studies in order to allow for the contextualisation of the respective reception of different aspects of antiquity. In doing so, questions of gendered participation in literary and academic circles, modes of fashion and exoticism as well as strategies for preserving old rights and territory come into view. All of them not only refer to the past by sketching and performing antiquity, but each case had its agenda for the (more or less immediate) future.

Selected bibliography

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Ulrich Niggemann & Kai Ruffing, Modell Antike, in: Europäische Geschichte Online (EGO), hrsg. v. Leibniz-Institut für Europäische Geschichte, Mainz 2013, http://www.ieg-ego.eu/de/threads/modelle-und-stereotypen/modell-antike.

## PAPERS ALREADY INCLUDED IN THE PANEL

Michaela OBERHUBER, **Ancient Not Modern Women? The Reception of Antiquity within Gender Constructions in the Writings of Bianca Laura Saibante**

Kerstin DROß-KRÜPE, **Ancient 'oriental' rulers on baroque opera stages – reception and construction of the Ancient Near East in the libretti of Pietro Metastasio**

Ellinor FORSTER, **Suitable pasts to survival: Antiquity or medieval times? Salzburg's and Tyrolean officials' and writers' references to history**

## 61. Thomas Patch (1725-1782) in Italy (I & II)

### PANEL CONVENOR

Cynthia ROMAN, Curator of Prints, Drawings and Paintings (The Lewis Walpole Library, Yale University)

### ABSTRACT

Relatively little has been written about British artist Thomas Patch (1725-1782) who spent most of his career in Italy. While the artist is perhaps best known for caricature portraits, his activities in Rome and Florence were much more extensive. Patch frequently inserted his self-portrait into his caricature groups of British grand tourists reflecting his many roles as both witness and participant in the British community of diplomats, tourists, artists, and collectors in Rome and Florence. This panel invites papers on any aspect of Patch's art, life, and associations in Italy. Papers might address his landscape views for tourists, his histories of early Renaissance art and etchings illustrating The Life of Giotto, Life of Masaccio and Fra Bartolomeo, or his caricature portraits—both graphic and painted. Papers might also consider his activities as a dealer, his interests in the antique and in the academy as well as his associations with the Society of Dilettanti or queer aesthetics and networks in Italy. Panels I and II.

Selected bibliography

Hugh Belsey, 'Thomas Patch' Oxford Dictionary of National Biography, (Oxford University Press, 2004), vol. 42, 997-998.

*Reading the caricature groups of Thomas Patch'*, *The Burlington Magazine*, vol. 153, no. 1297 (April 2011), 229-231.

Sarah Betzer, 'Patch, Walpole, and Queer Complicity', *Art History*, vol. 42, issue 5 (23 November 2020), 1039-1064.

Edward A. Maser, 'Giotto, Masaccio, Ghiberti and Thomas Patch' in *Festschrift Klaus Lankheit zum 20. Mai 1973* (Cologne, 1973), published in Cologne in 1973, 192–99.

Sam Smiles, 'Thomas Patch (1725-1782) and Early Italian Art', The British Art Journal, vol. 14 (April 2013), 50-58.

F.J.B Watson, *Thomas Patch (1725-1782). Notes on his Life together with a catalogue of his known works*. The Volume of the Walpole Society, vol. 28 (January 1939), 15-50.

### PAPERS ALREADY INCLUDED IN THE PANEL – I

Bradford MUDGE, **Hiding in Plain Sight: The Self-Portraits of Thomas Patch**

Dana ARNOLD, **Thomas Patch, Lady Mary Wortley Montagu, and the Other Grand Tour**

Mita CHOUDHURY, **"Patch-Ed," Painted, Drawn, Etched, and Engraved: Reflections on Enlightenment Transnational Consumerist Culture**

## PAPERS ALREADY INCLUDED IN THE PANEL – II

Silvia DAVOLI, **The rediscovery of Italian primitives between Italy and England. Thomas Patch, Horace Walpole and Horace Mann**

Pierre VON-OW, **An Outrageous Perspective: Thomas Patch's Pavement**

Joan COUTU, **Randy Habitus: Grand Tourists and the Allure of Venus**

## 63. The Citational Eighteenth Century

### PANEL CONVENORS

Katie (Katherine) CHARLES, Assistant Professor of English (Washington College, USA)
Erica LEVY MCALPINE, Associate Professor of English and the A. C. Cooper Fellow in English at St Edmund Hall (Oxford University)

### ABSTRACT

Translation, adaptation, quotation, and misquotation—eighteenth-century thinkers employed many methods in their invocation of past texts, classical and otherwise. This panel solicits a broad range of papers that engage with what we might call the citational eighteenth century—a time when the "flood of print" radically expanded access to the archive of source materials, prompting the renegotiation of the practice of literary allusion in all of its varieties and applications. From Phillis Wheatley's "politics of classicism" to Swift's ludic defense of the ancients, from Pope's lucrative translations and editions to contemporary misquotations of Pope—how can attending to these self-conscious moments of citation enrich our accounts of Enlightenment literary exchange, and the culture of creative intertextual borrowing it performed and sometimes denied.

Selected bibliography

Greenwood, Emily. "The Politics of Classicism in the Poetry of Phillis Wheatley." In *Ancient Slavery and Abolition: From Hobbes to Hollywood*, edited by Richard Alston, Edith Hall, and Justine McConnell. Oxford: Oxford University Press, 2011.

Guillory, John. "Genesis of the Media Concept." *Critical Inquiry* 36, no. 2 (Winter 2010): 321–362.

McDowell, Paula. *The Invention of the Oral: Print Commerce and Fugitive Voices in Eighteenth-Century Britain.* Chicago: Chicago University Press, 2017.

Sorensen, Janet. *Strange Vernaculars: How Eighteenth-Century Slang, Cant, Provincial Languages, and Nautical Jargon Became English.* Princeton: Princeton University Press, 2017.

### PAPER ALREADY INCLUDED IN THE PANEL

Helen DEUTSCH, **Savage Indignation and Vive la Bagatelle: Swift, Ovid, and the Ironies of Liberty**

# 64. Negotiating Power and Hierarchy: Communication Practices in Rulers' Family Correspondence during the Second Half of the Eighteenth Century

## PANEL CONVENORS

**Panel Convenor**: Elisabeth LOBENWEIN (University of Klagenfurt)
**Panel Chair**: Klaas VAN GELDER, (Vrije Universiteit Brussel)

## ABSTRACT

Compared to official correspondence, either between ruler and officials or between rulers, following predefined and diplomatic protocols, family correspondence could portray a multi-layered space of relationships. While there remained very often a life-time bond between siblings as well as between parents and children, experiences and agency according to their positions changed resulting in altered relationships. Analysing long-term correspondence holdings allows to cast a light on gradually changing power relations via a variety of communication practices as giving and asking for advice, concealing certain topics or negotiating common decisions and strategies. Moreover, as the specific case studies examined in this panel will clearly show, relations of hierarchy and power between family members were often challenged and realigned by events beyond their control. This is especially the case when we take into account the wathershed of cascading events inimical to monarchical power which typified the second half of the eighteenth century.

Selected bibliography

Willibald Steinmetz/Ingrid Gilcher-Holtey/Heinz-Gerhard Haupt (eds.), *Writing Poltical History Today*, Frankfurt/Main 2013.

T.C.W. Blanning, *The Culture of Power and the Power of Culture: Old Regime Europe 1660-1789*, Oxford, 2002.

## PAPERS ALREADY INCLUDED IN THE PANEL

Gabriel GUARINO, **Obedience Versus Agency: Power Dynamics in the Correspondence of Charles III of Spain and Ferdinand IV of Naples and Sicily (1775-1788)**

Ellinor FORSTER, **Advising the Emperor. The Complex Relationship between the Brothers Ferdinand III of Tuscany and Francis II/I, 1788–1799**

Elisabeth LOBENWEIN, ***Je suivrai votre conseil [...].* Decision-making Practices in the Correspondence of the Last Prince Archbishop of Salzburg, Hieronymus Colloredo (1732–1812), with his Brother Gundaker**

## 65. Sterne's Pasts and Futures – Launching The Shandean

### PANEL CONVENORS

Amelia DALE, Associate Professor (Nanjing University, China)
Helen WILLIAMS, Associate Professor (Northumbria University, UK)

### ABSTRACT

This panel, marking the launch of the Laurence Sterne journal *The Shandean* in a new online open-access form, explores the future of Sterne studies. Taking its prompt from the interwoven historical periods posed by this conference (antiquity, the eighteenth century, the present and futurity), this panel invites proposals for papers on Sterne and temporal trouble. Readers have never known *when* to place Sterne. If an influential strain of past scholarship has read Sterne as a belated Scriblerian or seventeenth-century satirist, more recent work presents him as a writer responding his immediate mid-eighteenth century context. Meanwhile, the popular understanding of Sterne continues to be a writer "ahead of his time" who, particularly in *Tristram Shandy*, anachronistically anticipates Modernist literary and artistic experiment. Responding to Wai Chee Dimock's argument for a "diachronic historicism" and Rita Felski's call for "greater attention to transtemporal affinities and connections," this panel seeks papers exploring how Sterne's work surpasses its immediate context. Papers could potentially discuss: Sterne's capacity to trouble contextualist methodologies (or not); new methods for studying Sterne's influence in avant-garde, modernist and/or contemporary work; digital and post-digital Sterne; Sterne adaptations, translations and appropriations; Sterne's classicism and engagement with Antiquity.

## 66. Botanical Investigations & Agricultural Enlightenment

**PANEL CONVENORS**
Sarah BENHARRECH, Associate Professor (University of Maryland)
April G. SHELFORD, Associate Professor in History (American University, Washington, DC)

**ABSTRACT**
This panel seeks to interrogate literary, cultural, scientific, and pictorial representations of agriculture in Europe and in the world by focusing on diverse views of the exploitation of nature. We are interested in papers on agricultural and horticultural practices that shed light, for example, on the impact of physiocratic ideas, tensions between traditional praxis and innovation, the transplantation of plant species, environmental / climate awareness, the centrality of communication, investigatory methods and intellectual authority, and rationalization / quantification of knowledge. We are especially interested in work that exploits the eighteenth-century proliferation of treatises on agriculture, horticulture, and gardening, most of which have received little scholarly attention until recently. We also welcome papers examining ways of reconfiguring the ecologies of human / nonhuman relationships in the context of food production.

### PAPERS ALREADY INCLUDED IN THE PANEL

Sarah BENHARRECH, **Garden Waste: How Modernity Discarded Gardeners' Knowledge in 18th Century Treatises on Agriculture**

April G. SHELFORD, **Promoting Agricultural Improvement in the French Caribbean**

## 67. Il dialogo tra Antico e Moderno nella letteratura periegetica a Roma nel Settecento

**PRESIDENTE DELLA SESISONE**
Stefano PIERGUIDI, Professore ordinario (Sapienza Università di Roma)

**BREVE SINTESI**
Il dualismo tra antico e moderno rappresenta uno dei caratteri peculiari della letteratura periegetica romana. Fin dal Medioevo, le guide dell'Urbe hanno favorito un diretto confronto tra il passato e il presente, volto perlopiù ad esaltare la Roma moderna e cristiana come degna erede dell'antica città pagana. Nel XVIII secolo, invece, un nuovo approccio critico verso le rovine porta ad una progressiva trasformazione di tale visione. La presente sessione intende soffermarsi proprio sul rinnovato rapporto con l'Antico che la letteratura periegetica instaura a partire dal Settecento. Attraverso uno studio più scientifico del patrimonio
archeologico, le guide esaltano con maggior convinzione la naturale continuità storica dell'Urbe, l'idea di una città in cui le rovine antiche e gli edifici moderni contribuiscono, ciascuno secondo le proprie specificità, alla magnificenza di Roma tutta. Ne è un esempio eccellente la Roma antica e moderna (1745) di Gregorio Roisecco, in cui per la prima volta monumenti, chiese e palazzi sono descritti in un unico percorso topografico, senza alcuna distinzione di carattere cronologico o tipologico. Nel corso del Settecento, dunque, le guide dell'Urbe avviano un dialogo produttivo tra la Roma contemporanea e il suo illustre passato, non fondato su una netta contrapposizione, ma su una più logica compenetrazione.

**COMUNICAZIONI GIÀ INSERITE NELLA SESSIONE**

Alessio CIANNARELLA, **Uno sguardo nuovo sulla Roma antica: le guide di Francesco de' Ficoroni e di Ridolfino Venuti**

Damiano DELLE FAVE, **L'antico come «indubitabile testimonianza della storia, e de' costumi». La fortuna dell'antico nelle guide storico-artistiche del Settecento**

# 68. The Quality of Life and population`s characteristic in Left Bank Ukraine in the XVIII centuries

## PANEL CONVENOR

Nataliia VOLOSHKOVA, Assistant professor (Department of Anglophone Literatures, Kazimierz Wielki University)

## ABSTRACT

We want to discuss about mortality and its causes and the reproduction of the population of Left-Bank Ukraine in the XVIII century. How the invasion of medicine and statistics changes the understanding of mortality. About hunger and the fight against it. Studying these parameters will help to better understand the space of Eastern Europe, the role of the state and the demographic behavior of the population. How “quality of life” affects demographic data, both quantitative and qualitative.

Selected bibliography

Aries Philippe. *The hour of our Death*. New York, 1981.

Masliychuk Volodymyr. *Infanticide in the Left and Sloboda Ukraine in the second half of XVIII century*. Kharkiv, 2008. (on Ukrainian)

Montanari Massimo. *La fame e l’abbondanza. Storia dell’alimentazione in Europa*.Laterza, 1993.

Serdyuk Ihor. *Little adult. Child and childhood in the Hetmanate in the XVIII century*. Kyiv, 2018. (on Ukrainian)

Voloshyn Yurii. *Cossacks and simple people: The city community of Poltava in the second half of the XVIII century*. Kyiv, 2016 (in Ukrainian)

## PAPERS ALREADY INCLUDED IN THE PANEL

Yrii VOLOSHYN, **Reproduction of the population in the Cossack Hetmanate region in the second half of the 18th century**

Volodymyr MASLIYCHUK, **The measures to combat hunger and quality of life on Left Bank Ukraine 1770-1830**

Igor SERDYUK, **The mortality structure of the population of Left Bank Ukraine in the 18th and 19 centuries as a marker of quality of life**

# 69. The academic institutionalisation of natural law. A coordinated research project on natural law at the Universities of Halle, Northern Germany and Denmark

## PANEL CONVENOR

Frank GRUNERT, Senior Research Fellow (Martin Luther University Halle-Wittenberg, Interdisciplinary Centre for European Enlightenment Studies – IZEA)

## ABSTRACT

With the rise of jurisprudence as the leading academic discipline and natural law as one of the crucial intellectual battlegrounds for political theory, legal thinking and moral philosophy, the academic institutionalisation of natural law marks one of the chief intellectual changes that took place during the early enlightenment.

While the scholarship on natural law today has been dominated by the history of ideas in the sense of conceptualisations of modern academic disciplines in particular philosophy, law and political theory, the projects presented in the panel approach natural law as a historical phenomenon with the aim to understand it on its own terms and effects. That is, rather than considering natural law as a body of ideas and doctrines, the projects are using a variety of methods and approaches to explore natural law as it was institutionalised and taught, and the terms in which and the means by which this happened. This is key to understanding natural law as an intellectual culture with a distinct identity that lent it an air of novelty in its time and gave it an extraordinary influence in a wide variety of social, political, legal, educational, intellectual and other spheres of life.

The panel consists of three collaborative projects dealing with the institutionalisation of natural law, all funded by the German Research Council (2022-2026).

## PAPERS ALREADY INCLUDED IN THE PANEL

Martin KÜHNEL, **Teaching natural law at the University Halle 1690–1740: teachers, lectures, writings and institutional conditions.**

Mikkel Munthe JENSEN, **Institutionalising the law of nature in northern Germany**

Mads Langballe JENSEN, **Academic Natural Law in Absolutist Denmark c. 1690-1773: Professionalisation and Politics**

## 70. Landscape, Society, and Sociability: Travels in Ukrainian Lands and Beyond, 1780-1830

### PANEL CONVENOR

Volodymyr SKLOKIN, Associate Professor of History (Department of History, Ukrainian Catholic University, Lviv)

### ABSTRACT

This panel will consider late eighteenth- and early nineteenth-century travel accounts produced by European travellers to address the issues of sociable encounters and knowledge acquisition, landscape perception, and response to foreign societies and their values. It will also explore the period's imperial discourse and the linguistic means of conveying emotions and feelings experienced on the road.

### PAPERS ALREADY INCLUDED IN THE PANEL

Kateryna DYSA, **Representations of (Ukrainian) Steppe in Western Travelogues of the Late Eighteenth Century**

Oleksandr KHODAKIVSKYI, "**Regardless of Sex, Rank, or Nature": Society and State in the Travelogue of Ivan Galagan**

Nataliia VOLOSHKOVA, **Travel, Sociability, and Knowledge: Britons in Ukrainian Lands, 1800-1830**

## 71. Tardo Illuminismo veneto: una complessa e moderna riflessione sull'Antichità

### PRESIDENTI DI SESSIONE

Francesca BIANCO, Assegnista di ricerca in Letteratura italiana (Dipartimento di Studi Linguistici e Letterari, Università degli Studi di Padova)
Elisabetta SELMI, Professore ordinario (Dipartimento di Studi Linguistici e Letterari, Università degli Studi di Padova)

### BREVE SINTESI

Crocevia di culture di primo piano e centro di fondamentali scambi europei, il territorio della Serenissima rappresenta una specola d'*élite* sulle riflessioni orientate verso i cambiamenti sociali ed estetici ormai in atto. Il dibattito che caratterizza l'ambiente veneto si declina in una molteplicità di forme: dalla saggistica all'epistolografia, dalla traduzione al teatro (a sua volta tradotto o meno), dalla poesia al collezionismo, il tutto all'interno della cornice di una sociabilità articolata in salotti, circoli e cenacoli di allievi attratti da poliedriche figure di spicco. Tale vivacità non rimane circoscritta in direzione autoreferenziale, ma si apre alle influenze provenienti sia dai contesti esterni alla Dominante, ma compresi nell'ambito italiano, sia, più ampiamente, dalle correnti intellettuali europee. Il panel si propone di riflettere su episodi, fenomeni, personalità, ambienti e categorie che, pur originandosi sul piano locale, non mancano di ibridarsi con la comunità internazionale, descrivendo un fruttuoso rapporto osmotico teso a un collegamento fra l'Antichità e una nascente modernità non esente dalle difficoltà di attecchimento. Sono benvenuti interventi puntuali e trasversali, mirati ad approfondire e arricchire una discussione che si propone non solo in ambito letterario, ma anche più latamente artistico ed estetico.

## 72. Présences de l'Antiquité chez G. Casanova

### PRÉSIDENT.E DE LA SESSION

Jean-Christophe IGALENS, Maître de conférences (CNRS/Sorbonne Université, UMR8599 – CELLF, Centre d'études de la langue et les littératures françaises)

### RÉSUMÉ

De la traduction de l'*Iliade* aux nombreuses citations latines de l'*Histoire de ma vie*, la littérature antique est éminemment présente dans l'œuvre de Casanova. Mais l'Antiquité y est aussi *présente* parce que le Vénitien la fait presque toujours dialoguer avec des enjeux contemporains, qu'elle lui permet d'aborder, voire de configurer à sa manière, lui qui écrit depuis une position souvent marginale – que ces enjeux soient politiques (des « troubles » de la Pologne à la Révolution française), philosophiques et idéologiques (différents thèmes des Lumières sont ainsi abordés par Casanova par le prisme de l'Antiquité, de même que sa propre position littéraire et sociale), littéraires (émergence d'une écriture à la première personne singulière et neuve).

Bibliographie sommaire

Raphaëlle Brin (dir.), *Casanova. « Écrire à tort et à travers »*, Paris, Classiques Garnier, 2016.

Bruno Capaci, « A margine di Omero e del Settecento. Les *Annotazioni all'Iliade* di Giacomo Casanova », *in* Casanova, *Annotazioni all'Iliade di Omero*, éd. Bruno Capaci et Gilberto Pizzamiglio, Palermo, Novecento, 1999, p. 9-55.

Cyril Francès, « Rome, Voltaire et les Sans-culottes : de l'inactualité de la littérature face à la Révolution chez Casanova », *L'Inactualité*, (dir.) Gilles Bonnet, Paris, Hermann, 2013, p. 263-273.

Jean-Christophe Igalens, *Casanova. L'écrivain en ses fictions*, Paris, Classiques Garnier, 2011.

Guillaume Simiand, « 'J'ai pris pour précepteur de morale […] celui qui m'a le plus deviné' : Casanova disciple d'Horace », *in* Michel Delon (éd.), *Largesse de Casanova*, *Cahiers de littérature française*, XI, Bergamo University Press/ L'Harmattan, 2011, p. 37-53.

### COMMUNICATIONS DÉJÀ RÉUNIES DANS LA SESSION

Raphaëlle BRIN, **Casanova historien et l'Antiquité : écrire l'histoire de son temps au prisme de l'Antiquité**

Jean-Christophe IGALENS, **Imaginaire antique et écriture polémique chez Casanova**

Erik LEBORGNE, **Le cynisme antique chez Casanova**

## 73. Ambiguities of the ancient: conservative uses of the past in 18th century culture and politics

### PANEL CONVENOR

David ARMANDO, Primo ricercatore (CNR, Istituto per la Storia del Pensiero Filosofico e scientifico moderno – ISPF, Napoli)

### ABSTRACT

From the Age of Enlightenment and the Napoleonic Era, reference to antiquity helped to conceive and construct a more or less radical critique and overcoming of the political, social, and religious institutions and culture of the ancien régime However, it was also used to legitimize the institutional order and cope with changes and crises, directing them toward moderate outcomes or rejecting them and restoring an idealized past. Examples could be multiplied: from the quarrel of the ancients and the moderns to the esoteric search for a hidden ancient wisdom, from the classical models of absolute monarchies and the apologetic use of Christian archaeology to the theocratic implications of the myth of early Christianity. For French and Italian revolutionaries, the republican model and the virtues of the Greeks and Romans provided inspiration for thinking of a new world but also for demarcating its boundaries, while classical and Christian antiquity also contributed to the imagery of counterrevolution. At the turn of the nineteenth century, Napoleonic classicism and the Romantic cult of the past confirmed the multiple significance of the appeal to antiquity. This panel aims to reflect on this two-folded meaning, progressive and conservative, of antiquity in the long eighteenth century.

Selected bibliography

A. Andurand, *Le mythe grec allemand. Histoire d'une affinité élective*, Rennes 2013.
R. R. Bolgar (ed.), *Classical Influences on Western Thought, 1650-1870*, Cambridge 1978.
J. Boutier, B. Marin, A. Romano (eds.), *Naples, Rome, Florence. Une histoire comparée des milieux intellectuels italiens (XVIIe-XVIIIe siècles)*, Roma 2005.
M. Cattaneo, *Convertire e disciplinare. Chiesa romana e religiosità popolare in età moderna*, Napoli 2022.
M. P. Donato, *Accademie romane. Una storia sociale (1671-1824)*, Napoli 2000.
M. Fumaroli, *La république des lettres*, Paris 2015.
D. Menozzi, *La Chiesa cattolica e la secolarizzazione*, Torino 1993.
C. Mossé, *L'Antiquité dans la Révolution française*, Paris 1989.
W. Schuller (ed.), *Antike in der Moderne*, Konstanz 1985.

### PAPERS ALREADY INCLUDED IN THE PANEL

Massimo CATTANEO, **Un uso religioso e politico dell'antico nella Roma del '700: le catacombe e l'archeologia sacra**

Leonardo PICA CIAMARRA, **Goethe e l'antico come terapia del moderno**

## 74. Practices and Attitudes Surrounding Death and Renewal: Superstition and Reason's Creation of Mephitic and Lifegiving Corpses

**PANEL CONVENORS**
Michael J. MULRYAN, Associate Professor of French (Christopher Newport University)
Brian MCINNIS, Senior Lecturer of German (Christopher Newport University)

**ABSTRACT**
Ancient and classical authors reveal the human corpse as both a source of fear and hope for civilization. Discourse surrounding death in both periods is informed by superstition and reason, religion and philosophy. The tension between these two poles manifests itself in several similar ways in both periods. Ironically, burial and medical practices surrounding human remains were often the source of either epidemics or scientific discovery based on how human attitudes towards them were translated into social customs and legislation. This panel will focus on eighteenth-century discourse and practice surrounding death and renewal and its debt to antiquity. Topics for this panel may include equating the human body with animal bodies as a source of tension, burial practices that either sacralize, desecrate, or rationalize the treatment of human remains, and the human corpse as both a source of justified and irrational fears and scientific inspiration, and funerary rites and monuments.

Selected bibliography – primary sources
D'Alembert, Diderot, *L'Encyclopédie*
Homer, *Illiad*
Thucydides, *History of the Peloponnesian War*
Lucretius, *On the Nature of Things*
Holbach, *Système de la nature*
Mercier, Louis-Sébastien, *Tableau de Paris, Le Nouveau Paris.* Mercure de France, 1994.
Plato, *Phaedrus*
Hippocrates *Of the Epidemics, On the Sacred Disease*
Galen, *On the Use of Parts, Epidemics, Prognostic, Aphorisms*
Voltaire, *Dictionnaire philosophique*

Selected bibliography – secondary literature
Etlin, Richard A. *The Architecture of Death: The Transformation of the Cemetery in Eighteenth-Century Paris.* Cambridge: MIT Press, 1984.
Favre, Robert. *La Mort au siècle des lumières.* Presses universitaires de Lyon, 2021.
Fichtner, Gerhard. *Corpus Galenicum. Verzeichnis der galenischen und pseudogalenischen Schriften*. Tübingen: Institut für Geschichte der Medizin, 1985, 1997.
Flemming, Rebecca. *Medicine and the Making of Roman Women. Gender, Nature, and Authority from Celsus to Galen.* Oxford: Oxford U Press, 2000.
Hankinson, RJ. *The Cambridge Companion to Galen*. Cambridge: Cambridge U Press, 2008.
McManners, John. *Death and Enlightenment: Changing Attitudes to Death among Christians and Unbelievers in Eighteenth-Century France.* New York: Oxford U. P., 1981.
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Nutton, Vivian. *Ancient Medicine*. London, New York: Routledge, 2012. 2nd ed.
Vermeulen, Emily. *Aspects of Death in Early Greek Art and Poetry*. Berkeley: University of California Press, 1979.

## 75. Pylyp Orlik (1672-1742) and his diary: problems of paleography, textology, publishing

**PANEL CONVENOR**
Walentyna SOBOL, University of Warsaw, professor

**ABSTRACT**
In 2022 it will be 350 years since the birth and 280 years since the death of the first Hetman of Ukraine in exile, Pylyp Orlik. Report by Walentyna Sobol "Pylyp Orlik (1672-1742) and his diary: problems of paleography, textology, publishing" is devoted to problems of paleography, textual criticism and preparing for publication the Philip Orlik diary from 1724, 1725 and 1726. For access to the original, I express my gratitude to the employees of the diplomatic archive of the Ministry of Foreign Affairs of France, who contributed to my studies in 2012. In 2014, the manuscript of Orlyk's diary 1724 deciphered by Valentina Sobol was submitted for publication. This year the manuscript has not yet been published.
In 2021, the Warsaw University Press published the work: *Filip Orlik i jego Diariusz*. Odczytanie z rękopisu, opracowanie, wstęp, komentarze Walentyna Sobol. Warszawa: Wydawnictwa Uniwersytetu Warszawskiego 2021, 532 s. https://DOI/org/10.31338/uw.9788323552383; ISBN 978-83-235-5230-7; ISBN (pdf) 978-83-235-5238-3; ISBN (EPUB) 978-83-235-5246-8; ISBN (MOBI) 978-83-235-5254-3. The idea of the project was presented in scientific publications, in W. Sobol's lectures at the Congresses of Slavists in 2008 (Orchyda, Macedonia), 2013 (Minsk, Belarus) and 2018 (Belgrade, Serbia), at numerous international conferences. Paleographic features, the abridgements (such as suspensions, contractions, sigla) used by the author are studied as well as the meaning of an illustration depicting the surroundings of the holy fountain, „agiazma", near Salonica. The role of Latin maxims, insertions and numerous Latin-Polish macaronics are analyzed, which constituted the principal difficulty for decrypting the manuscript and its Ukrainian translation.

Selected bibliography

Walentyna Sobol, *Międzysłowiański przekład: polskojęzyczny diariusz Filipa Orlika (1672-1742) w tłumaczeniu na ukraiński,* [w]: *Z polskich studiów slawistycznych. Literaturoznawstwo. Kulturoznawstwo*. Folklorystyka. B.Zieliński (red.). Prace na XVI Międzynarodowy kongres sławistów w Belgradzie 2018, Poznań 2018, s.243-253. ISBN 978-83-232-3310-7 http://www.term-in.net/upload/iblock/871/knjiga_rezimea_2_knjizevnost_mks.pdf;

Walentyna Sobol, *Антропологія родинної пам'яті і філософія витривалості* [w:] Studia polsko-ukraińskie", Red. W.Sobol, Wydawnictwa Uniwersytetu Warszawskiego, Warszawa 2020, nr 7, c. 13-29. ISSN 2353-5644. e-ISSN 2451-2958 https://doi.org/10.32612/uw.23535644.2020.pp.13-29

В.Соболь, *1726 рік у житті гетьмана (на підставі палеографічних студій*) [w:] *Від бароко до постмодернізму.* Колективна монографія. Ред. Н.Левченко, Київ-Люблін-Харків 2020, с.137-148. ISBN 978-83-926699-7-5 (Polska) , ISBN 978-966-372-811-7 (Ukraina)

*Walentyna Sobol, Король* і гетьман [w:] *Dialog dwóch kultur. Діалог двох культур. XVI Międzynarodowa Konferencja literaturoznawców*, 3-8, 21 września 2019, Wydawcy Fundacja „Pomoc Polakom na Wschodzie", Muzeum Józefa Piłsudskiego w Sulejówku, Instutut Studiów Politycznych PAN, Rocznik XIV, Zeszyt 1, Warszawa 2020, s.125-135. ISSN 2082-3274 http://mjsk.te.ua/pl/dzialalnosc/dialog-dwch-kultur;

Walentyna Sobol, *Орлик сам про себе* [w:] Studia polsko-ukraińskie", Red. W.Sobol, Wydawnictwa Uniwersytetu Warszawskiego, Warszawa 2021, nr 8, c.85-99. ISSN 2353-5644. e-ISSN 2451-2958. ISSN 2353-5644, e-ISSN 2451-2958. Creative Commons Uznanie Autorstwa (CC-BY) 3.0 Polska http://creativecommons.org/licenses/by/3.0/pl/ DOI: https://doi.org/10.31338/2451-2958spu.8;

*Filip Orlik i jego Diariusz*. Odczytanie z rękopisu, opracowanie, wstęp, komentarze Walentyna Sobol. Warszawa: Wydawnictwa Uniwersytetu Warszawskiego 2021, 532 s. https://DOI/org/10.31338/uw.9788323552383; ISBN 978-83-235-5230-7; ISBN (pdf) 978-83-235-5238-3; ISBN (EPUB) 978-83-235-5246-8; ISBN (MOBI) 978-83-235-5254-3;

Walentyna Sobol, *Ab imo pectore* [w:] Studia polsko-ukraińskie", Red. W.Sobol, Wydawnictwa Uniwersytetu Warszawskiego, Warszawa 2022, nr 9, c.91-106. ISSN 2353-5644. e-ISSN 2451-2958

## 76. Portraits and Poses of Women Writers from the Southern Low Countries

### PANEL CONVENOR

Beatrijs VANACKER, Assistant Professor (KU Leuven, Belgium)

### ABSTRACT

Beyond the uncovering of a long list of marginalized female voices, recent research on women writers' contributions to eighteenth-century literature has contributed to a reassessment of the very nature and functioning of literature as such. This included for instance a shift towards a more diverse corpus of genres and texts (such as ego-documents, as sources of relational self-shaping) and an increased attention towards the transcultural and multilingual dynamics of literature (e.g. by bringing the many female translators and mediators into focus). At the same time, much of this research continued to prioritize so-called dominant cultures such as France or England. In this panel, we propose to shift this focus somewhat to the North and zoom in on the Southern Low Countries. Partly due to its undefined 'in-betweenness' and multilingualism, this region – its literature, as well as its agents – remained underexplored for a long time. For this panel, we will study the life and works of three women born in the Southern Low Countries but who left their 'Belgian' hometown, be it for professional, political or ideological reasons: Isabelle de Moerloose (1661-after 1712); Cornélie Wouters de Vasse (1737 – 1802); Marie-Caroline Murray (1741 – 1831). By bringing together these fascinating women's career paths, this panel will (1) address and compare the strategies they used to shape their authorship and get their work published (in the paratexts of their works, their letters, or their autobiographical work) (2) against the backdrop of their (re)positioning in the Republic of Letters.
By doing this, we will also touch upon matters of cultural transfer and migration, and the formative role played by intellectual networks, in relation to the shaping of (gendered) authorship.

Selected bibliography

Hayes, Julie C. *Translation, Subjectivity and Culture in France and England, 1600-1800,* Stanford, UP (2009)

Roig-Sanz & Meylaerts (eds), *Literary Translation and Cultural Mediators in "Peripheral" Cultures,* Palgrave McMillan (2018)

Vanacker & Van Deinsen (eds), *Portraits and Poses. Female intellectual Authority, Authorship & Agency in Early Modern Europe*, Leuven, UP (2020)

### PAPERS ALREADY INCLUDED IN THE PANEL

Karen HOLLEWAND and Lieke VAN DEINSEN, **Printed at a Price. The Miraculous Manuscript and Authorship of Isabella de Moerloose**

Lien VERPOEST, **Navigating Networks, circulating Knowledge: the "informal" Oeuvre of Marie-Caroline Murray**

Beatrijs VANACKER, **"Une étrangère qui écrit dans notre langue" : Relational Authority Construction in the Work of Cornélie Wouters**

## 77. De-Centering the History of Reading – A Perspective from the "Margins"

**PANEL CONVENORS**
Claire MADL and Michael WÖGERBAUER (Institute of Czech Literature, Czech Academy of Sciences, Prague)

**ABSTRACT**
"Reading remains the most difficult stage to study in the circuit followed by books" noted Robert Darnton in his seminal essay on the history of books (1982, 74), and this is all the more true for the 18th century with its sparse sources especially to common readers. For our purpose, we define reading as a cultural technique which enables human beings to make use of written or printed texts in order to communicate across local and temporal distances, acquire knowledge, educate and entertain themselves. Further, we adopt R. Chartier's key concept of reading as *appropriation* which „involves a social history of the various uses (which are not necessarily interpretations) of discourses and models, brought back to their fundamental social and institutional determinants and lodged in the specific practices that produce them." (Chartier 1995, 89).
While the main methodological and conceptual tools as developed in "mainstream" historiography of reading are largely based on evidences rooted in Anglo-American and West European contexts (e.g. Cavallo-Chartier 2003, Schneider 2004, Fischer 2005, Lyons 2010, Crone-Towheed 2011 et al.), this panel proposes a de-centered perspective from other regions which quite often have distinctive and under-reflected features, processes and institutions of reading, and constellations between them. We want to open up the epistemological potential of thus far largely under-explored regional data and research traditions to the international debates on reading history and achieve a displacement, i.e. a de-centration, of the usual point of view on reading. At the same time, however, the panel intends to make the margins meet,ie., to foster a fruitful discussion among specialists in different regions and with different research interests in reading. Based on the presumption that the beginning of mass reading, whose premises occurred in 18th Century, played a decisive part in the shaping of modern societies, we argue that non-western regions – like Central Europe in the case of the panel leads – though fully belonging to this general development, demonstrate specific features that may shed light on hidden elements of this transformation.
These distinctions include a tradition of authoritarian interventions into and control over reading (i.e. Reformation, counter-reformation, "enlightened absolutism", early introduction of a centralized school system), as well as the according counter-practices, or distinctive features of regional history like eg. multilingualism, along with entangled language-based identities and ethnic conflicts, as well as influential traditions of translations characteristic of nations small in size, just to name a few examples.
This panel is based on the eponymous grant project (cf. Wögerbauer-Madl-Šmejkalová 2022). For the remaining one or two talks, a CfP will be published (the author the proposed third paper, Mona Garloff, is not part of the project team). It will help to enlarge the project's network and discuss its outcomes with colleagues coming from other regional and academic backgrounds.

Selected bibliography
Cavallo, Guglielmo – Chartier, Roger (eds.) 2003 *A History of Reading in the West*, přel. Lydia G. Cochrane, Amherst – Boston: University of Massachusetts Press
Chartier, Roger 1995 *Forms and Meanings: Texts, Performances, and Audiences from Codex to Computer*. Philadelphia: University of Pennsylvania Press

Crone, Rosalind – Towheed, Shafquat (eds.) 2011 *The History of Reading. Volume 3. Methods, Strategies, Tactics.* London – New York: Palgrave Macmillan

Fischer, Steven Roger 2005 *A History of Reading*, London: Reaktion Books

Lyons, Martin 2010 *A History of Reading and Writing in the Western World*, London: Palgrave Macmillan

Schneider, Jost 2004 *Sozialgeschichte des Lesens. Zur historischen Entwicklung und sozialen Differenzierung der literarischen Kommunikation in Deutschland*, Berlin – New York: de Gruyter

Wögerbauer, Michael – Madl, Claire – Šmějkalová, Jiřina 2022 De-Centering the History of Reading. The Perspective of the Czech Lands 1750–2021. In: *Im Zentrum: das Buch. Forschungen, Projekte, Reflextionen, am Zentrum für Buchwissenschaft. Eine Bilanz der ersten Jahre. Für Christine Haug*. Herausgegeben von Johannes Frimmel, Waldemar Fromm, Helen Müller und Marcel Schellong. Wiesbaden: Harrassowitz, 235–249.

## PAPERS ALREADY INCLUDED IN THE PANEL

Claire MADL and Michael WÖGERBAUER, **Introduction – De-Centering the History of Reading. A Perspective from the "Margins"**

Claire MADL, **Voltaire's Works in Bohemia, or why Josef Dobrovský postponed reading them**

Michael WÖGERBAUER, **Reading, Writing, and Building the Nation. Notetaking on Foreign Language READING as a Means of Writing in the Mother Tongue**

Mona GARLOFF, **Reading and Publishing Censored Books in Bohemia – Reflections on Franz Anton Count Sporck's Library Inventories**

## 78. L'esthétique nouvelle à l'épreuve de l'Antiquité. Tragédie, peinture, opéra dans les Réflexions critiques sur la poésie et la peinture, de Jean-Baptiste Dubos

### PRÉSIDENT DE LA SESSION

Daniel DUMOUCHEL, Professeur (Département de philosophie, Université de Montréal)

### RÉSUMÉ

Les *Réflexions critiques sur la poésie et sur la peinture* de Jean-Baptiste Dubos constituent sans conteste l'un des principaux jalons de la nouvelle esthétique philosophique en émergence au siècle des Lumières. Initialement publié en 1719, puis augmenté d'une *Dissertation sur les représentations théâtrales des anciens* dans la seconde édition de 1733, l'ouvrage se veut une défense nuancée de la position des « Anciens » dans la longue « Querelle des Anciens et des Modernes ». Nous souhaitons montrer comment les *Réflexions critiques*, au-delà du contexte plus immédiat des débats modernes sur la poésie, sur la peinture et sur la musique, s'enracinent dans une discussion avec la pensée artistique, philosophique et rhétorique de l'antiquité grecque et romaine. Les communications réunies ici mettront en avant ce rôle constituant de la référence aux sources antiques à partir de trois axes principaux : (1) la position de Dubos dans la « Querelle des Anciens et des Modernes », (2) la réflexion de Dubos sur la musique et sur la déclamation théâtrale des Anciens, (3) l'importance de la référence à la poétique et à la rhétorique anciennes dans la mise en place de la théorie dubossienne du plaisir paradoxal et du sentiment évaluatif.

### COMMUNICATIONS REUNIS DANS LA SESSION

Daniel DUMOUCHEL, **Les sources antiques de l'anthropologie esthétique de Dubos**

Daniel DAUVOIS, **Dubos, entre Anciens et Modernes**

Thierry CÔTÉ, **La musique des anciens et l'avenir de l'opéra dans les Réflexions critiques de Dubos**

## 79. Raccolte di antichità: riallestimenti, nuovi modelli espositivi, e trasposizioni su carta (I, II & III)

**PRESIDENTI DELLE SESSIONI**

Maria Celeste COLA, Ricercatrice indipendente (Roma)
Eleonora PISTIS, Assistant Professor (Columbia University)
Alessandro SPILA, Ricercatore (Politecnico di Torino)

**BREVE SINTESI**

Questo triplo panel si prefigge di analizzare le collezioni di antichità settecentesche alla luce dei cambiamenti di gusto e dei nuovi principi culturali e museali che informano nel corso del secolo dei Lumi il riallestimento di alcune delle principali raccolte pubbliche e private, tanto a Roma, quanto nel resto d'Europa. All'interno di questa cornice, la proposta si focalizza su due aspetti principali: da un lato, le trasformazioni degli allestimenti esistenti (incrementi o anche decrementi, nuovi assetti e altro ancora) e la proposta di nuovi modelli espositivi; dall'altro, la re-mediazione su carta delle collezioni attraverso nuove pubblicazioni (ad esempio libri illustrati e guide) dedicati alla rappresentazione di collezioni e musei.

I singoli interventi torneranno quindi ad evidenziare, alla luce di nuove ricerche, il ruolo chiave della riscoperta e della reinvenzione del passato nel corso del Settecento attraverso quella molteplice varietà di pratiche e metodi che riafferma la centralità dell'Antico nel XVIII secolo con uno sguardo particolare alla città di Roma, ma non solo.

Se da un lato l'abbondanza dei modelli figurativi classici, posti a fondamento della formazione artistica, tanto presso l'Accademia di San Luca, quanto presso l'Accademia di Francia, permetterà alla capitale pontificia di mantenere un riconosciuto ruolo di primo piano, d'altro canto nuove istanze provenienti da fuori daranno impulso ad una rinnovata concezione dell'antichità stessa. Roma fu, soprattutto dalla metà del secolo, un vero e proprio crocevia di artisti, provenienti da ogni parte d'Europa, interessati al confronto e allo studio diretto dall'Antico. Fenomeno che oltre a scaturire la considerevole proliferazione degli studi, della produzione grafica e di una capillare diffusione dei modelli classici, dà altresì impulso a una riconsiderazione degli stessi modelli espositivi delle raccolte pubbliche e private.


Bibliografia essenziale

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*Aspetti dell'arte del disegno: autori e collezionisti, I. Antico, Città, Architettura, V*, a cura di E. Debenedetti, Studi sul Settecento Romano, 36, Roma 2020.

*Il tesoro di antichità. Winckelmann e il museo capitolino nella Roma del Settecento*, a cura di C. Parisi Presicce, E. Dodero, catalogo della mostra (Roma Musei Capitolini, 2017), Roma 2017.

*Paper palaces: the Topham Collection as a source for Brtish Neo-Classicism*, a cura di A. Aymonino, L. Gwynn, M. Modolo, (Eton college, The Verey Gallery may-november 2013), Eton 2013.

*L'Antiquité rêvee. Innovations et resistance au XVIII siècle*, a cura di G. Farould, C. Leribault, G. Scherf, catalogo della mostra (Paris, musée du Louvre 2 décembre 2019- 14 février 2011), Paris 2010.

*Roma e l'Antico. Realtà e visione nel Settecento*, a cura di V. Curzi, C. Brook, catalogo della mostra (Roma, Palazzo Sciarra 30 novembre 2010- 6 marzo 2011), Milano 2010.
*D'aprés l'antique*, a cura di J.P. Cuzin, J-R Gaborit, A. Pasquier, catalogo della mostra (Paris, musée du Louvre 16 octobre- 15 janvier 2001), Paris 2000.
S. Settis, *Memoria dell'Antico nell'arte italiana*, Torino 1984, 3 voll.
F. Haskell, N. Penny, *Taste and Antique: the Lure of Classical Sculpture, 1500-1900*, London 1981.

## COMUNICAZIONI GIÀ INSERITE NELLE SESSIONI – I

Tiziana CHECCHI, **La collezione Colonna nel XVIII secolo: la raccolta ereditaria di Caterina Maria Zeffirina Salviati (1703-1756) e il rapporto della contestabilessa con l'antico**

Alessandro SPILA, **L'incompiuta villa Colonna fuori Porta Pia. Marmi antichi, architettura, Giardini**

Stefania TUCCINARDI, **Le antichità di Giovanni Torlonia: epilogo del "Lungo Settecento"?**

## COMUNICAZIONI GIÀ INSERITE NELLE SESSIONI – II

Elisa DEBENEDETTI, **Marchionni e l'Antico nei Taccuini Torlonia**

## COMUNICAZIONI GIÀ INSERITE NELLE SESSIONI – III

Maria Celeste COLA, **Etienne Parrocel (1696-1775) davanti all'antico. Il confronto con i modelli romani nei disegni dell'album del Louvre**

Carolina RUGGERO e Timo STRAUCH, **Il ‚modello Roma'? I molteplici modi di diffusione europea delle raccolte romane attraverso la rappresentazione grafica**

Eleonora PISTIS, **Museums on Paper: Re-mediated Antiquities in the Eighteenth Century**

## 80. Visions antiques, visions utopiques

### PRÉSIDENT.E.S DE LA SESSION

Gérard LAUDIN, Professeur émérite (Sorbonne Université, EA 3556 – REIGENN)
Pauline PUJO, Chercheuse associée (Université Bordeaux Montaigne, UR 24142 – Plurielles/CIRAMEC)

### RÉSUMÉ

Tragédie, prosopopée, descente aux Enfers... l'héritage antique ne manque pas de genres littéraires, de lieux communs, ni de figures rhétoriques pour faire resurgir des visions du passé à partir d'un lieu ou d'une personne. La mise à distance critique de l'Antiquité amorcée par les transformations du savoir au XVIIIe siècle, l'allongement du temps historique, la multiplication des Antiquités - gréco-romaine, mais aussi celte, germanique, orientale, asiatique, désormais mises en regard -, transforment l'esthétique de cet héritage et les finalités de ces représentations. Cette session propose d'explorer les parentés qui peuvent exister entre les différentes formes de résurrection littéraire de l'Antiquité et l'utopie comme lieu, esquisse d'un modèle positif de civilisation, mais aussi comme point de vue, extérieur et critique par rapport au présent, orienté vers une émancipation encore à construire, point de vue qui n'est pas sans rappeler celui de l'historien qui compare les époques. Sans aborder nécessairement l'ensemble de ces aspects ni s'y limiter, on pourra notamment se pencher sur les dispositifs pédagogiques à l'oeuvre dans ces représentations, suscitant émotion historique et prise de conscience émancipatrice du temps long, mais aussi sur la place des religions dans la mise en rapport de l'Antiquité et de l'utopie, ou encore se concentrer sur l'évolution de cette esthétique au théâtre.

Bibliographie sommaire

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Antoine Lilti, « Et la civilisation deviendra générale » : L'Europe de Volney ou l'orientalisme à l'épreuve de la Révolution.", *La Révolution française, Dire et faire l'Europe à la fin du XVIIIe siècle*, 2011 https://doi.org/10.4000/lrf.290

Édith Flamarion, Catherine Volpilhac-Auger, *L'Antiquité. Dix-huitième Siècle*, n°27, 1995.

## 81. Non-Human Remembrances of Things Past: Antiquarian Remains, It-Narratives and Animal Narrators in the Eighteenth Century

**PANEL CONVENORS**
Alessio MATTANA, Research Fellow (Università di Torino, Italy)
Giacomo SAVANI, Royal Society of Edinburgh Saltire Early Career Fellow (School of Classics, University of St Andrews)

**ABSTRACT**
Since the early 2000s, the agency of non-human entities in shaping culture has received increasing scholarly attention, attracting research from fields as diverse as literature, archaeology and history. Several approaches have been developed to scrutinise the various non-human perspectives found in literary and non-literary texts in the long eighteenth century, ranging from the connections between memory, feelings and places in the search for archeological remains (Hamilakis 2013), to the distinction between things and objects, the latter being transparent items that may be charged with human meaning (Brown 2001); to the exploration of tales told by animals via the concept of species hybridity (Palmeri 2020).
This panel seeks to build on this rich debate by exploring how non-human entities could offer unique perspectives on stories from the past in the eighteenth century. In a group of case studies comprising It-Narratives (MATTANA), illustrated antiquarian texts (SAVANI), and animals in the French Enlightenment (SPEROTTO), the panellists look at different European contexts to raise questions about how objects were conceptualised in relation to the past, the type of agency associated with non-human entities, and why writers chose non-human angles to address both the past and the present.

Selected bibliography

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Hundert, E. J., *The Enlightenment's Fable: Bernard Mandeville and the Discovery of Society* (Cambridge: Cambridge University Press, 1994).
Lake, Crystal, *Artifacts: How We Think and Write About Found Objects* (Baltimore: Johns Hopkins University Press, 2020).

Lupton, Christina, *Knowing Books: The Consciousness of Mediation in Eighteenth-Century Britain* (Philadelphia: University of Pennsylvania Press, 2012).
Palmeri, Frank (ed), *Humans and Other Animals in Eighteenth-Century British Culture Representation, Hybridity, Ethics* (London: Routledge, 2020).

## PAPERS ALREADY INCLUDED IN THE PANEL

Giacomo SAVANI, **The Weight of the Past: Objects, Memories and Politics in Eighteenth-Century Antiquarian Accounts**

Alessio MATTANA, **Non-Human Accounts of the Past: Smollett, It-Narratives and the De-Personification of Knowledge**

Valentina SPEROTTO, **Philosophical functions of animals as characters in Mandeville, Voltaire and Diderot: a comparison**

## 82. The Eighteenth-Century British Novel and the Arts

### PANEL CONVENOR

Jakub LIPSKI, University Professor (Kazimierz Wielki University, Bydgoszcz, Poland)

### ABSTRACT

This panel is proposed as part of the project 'Interartistic contexts for the development of the early English novel', funded by an Opus grant awarded by the National Science Centre, Poland. The project is led by Jakub Lipski (Kazimierz Wielki University, Bydgoszcz) with team members Joanna Maciulewicz (Adam Mickiewicz University, Poznan) and Mary Newbould (Kazimierz Wielki University).

In this project we are exploring the diversity of the eighteenth-century novel – a hybrid form and concept in this period – and the interartistic contexts of the genre's emergence. This includes its connections with art forms as diverse as painting, book illustration, sculpture, and landscape gardening. It also involves an elastic approach to 'the arts' that involves the arts of elocution, reading, sociability, and more. In this panel we would like to address the topics of art criticism, sculpture in the eighteenth-century novel, and the issues of print and intermediality.

### PAPERS ALREADY INCLUDED IN THE PANEL

Jakub LIPSKI, **Tobias Smollett as an art critic**

Mary NEWBOULD, **Seeing statues: British domestic tourism in eighteenth-century novels**

Joanna MACIULEWICZ, **Orality, manuscript and print: intermediality of the eighteenth-century novel**

## 83. Governmental censorship in 18th century Spain

### PANEL CONVENOR

Elena DE LORENZO ÁLVAREZ, Professor and Director of the Institute Feijoo for Eighteenth Century Studies (University of Oviedo)

### ABSTRACT

The main objective of this panel (GOVERNMENTAL CENSORSHIP IN 18TH CENTURY SPAIN**)** is the study of the new system of governmental censorship that, within the framework of the Enlightenment, is introduced in Spain in 1769, and remained operational until the Free Printing Act of 1810. During this new stage, the previous censorship of books became an exclusive right for the Crown, that, through the Council of Castile, concentrated the supervision of books on the civil authorities and its administrative apparatus: namely qualified individuals, societies, and academies.

The aim is to know better the nature and goals of the censorship process and all the elements involved: the role of authors and censors, the axial function of the censorial institutions, the works *improved* or forbidden, the range of the censorial criteria and the final goal of this cultural control system in the framework of the Enlightenment.

Selected bibliography

This panel stands on classic studies on the 18th century censorship -Serrano Sanz (1906-1907), Rumeu de Armas (1940), González Palencia (1945)- and on the revitalizing studies of the last decades: among others, Lucienne Domergue (1982, 1996), López Vidriero ('El censor ilustrado', 1996), Conde Naranjo (*Argos,* 2006), Velasco Moreno (2000, 2016), Caro López y Bragado Lorenzo (2003-2004), Pampliega Pedreira (*Redes*, 2013) or Fernando Durán (*Instituciones censoras,* coord. 2016).

## 84. Muslim Orient and Sarmatian Orientalism in Polish-Lithuanian Commonwealth in the 18th century: Islamic-European transculturality between Baltic and Black Sea

### PANEL CONVENOR

Andrzej DROZD, Asst. Prof. Dr. Habil (Faculty of Oriental Studies, University of Warsaw, Poland)

### ABSTRACT

This panel is devoted to the presence of Islamic components in the socio-cultural life of the Polish-Lithuanian Commonwealth in the 18th century. First, the panel shall present a peculiar socio-cultural phenomenon, which preceded the Enlightenment trends in the Polish-Lithuanian Commonwealth and was partially competitive with them, namely the intensification of Oriental influences on the visual identification of noble class in the Polish-Lithuanian state, its axiological determinants and role in politics. Products of Islamic artistic culture - mainly Ottoman - such as costume, decorative textiles, equestrian equipment, arms and armour, tents, etc., they had been adapted already in the 16th century as a visualization of the "Sarmatian" ideology (including the myth of the origin of the Polish nobility from Sarmatians, rooted in the antiquity, and republican concepts of the political system), but the apogee of this trend occurred in the 18th century - when the Polish-Ottoman military conflict became a heroic story, and both countries were united by allied relations. At the same time - when the Polish-Lithuanian nobility "Islamized" their appearance - their Muslim neighbours, the Tatar community living in Polish-Lithuanian Commonwealth from the 14th-15th centuries, adopted the culture of the Christian nobility and its state identification more and more intensively, while retaining the religious Islamic identity. This resulted in such paradoxes as adaptations of ancient topics in Islamic religious literary works written by Tatars in Polish using the Arabic alphabet, or the use by this Muslim community in its religious books of the anti-Trinitarian Renaissance translation of the Bible into Polish, of which the Tatars were the last users until the beginning of the 19th century. The process of socio-cultural adaptation of the Muslim Tatars finally led to their recognition as the "ancient Polish nobility" at the turn of the 18th century.

The state of research on the topics covered in this panel is still not advanced enough, and in particular, publications in Western languages are still rare.

## 85. Création et circulation des romans italiens du Settecento: une aventure européenne (I & II)

### PRÉSIDENT.E DE LA SESSION

Pierre MUSITELLI, Maître de conférences en études italiennes (École Normale Supérieure de Paris)

### RÉSUMÉ

Si le genre romanesque revêt un caractère de marginalité au sein du système littéraire italien, où il se développe à l'enseigne de l'« irrégularité », il se trouve pleinement intégré à un jeu complexe de transpositions et de circulations cosmopolites, et entretient tout au long du siècle un dialogue nourri avec les productions éditoriales étrangères, notamment françaises, allemande et anglaises. Le roman italien est un genre qui, tout en restant paradoxalement le parent pauvre des études sur les circulations d'ouvrages, s'est réinventé au XVIII[e] siècle en rupture avec ses racines grecques et médiévales, en rupture aussi avec l'héritage baroque, pour entrer relation avec les traditions littéraires modernes d'Europe, par le biais de traductions, d'adaptations, de transpositions génériques ou d'emprunts souvent dissimulés. Tout cela, bien en amont des recommandations de Mme de Staël sur la nécessaire ouverture de l'Italie aux littératures du nord de l'Europe! Il est important de repenser aujourd'hui la spécificité du «cas» italien, afin corriger le cruel paradoxe que Pieter De Meijer avait formulé en 1984: «On pourrait [...] s'amuser à écrire une histoire du roman en Italie sans parler du roman italien». Nous verrons, à l'inverse, qu'il est possible de parler du roman européen en parlant du roman italien, et que la «terre des morts» est aussi celle où couve la modernité littéraire.
Les présentations pourront se tenir en français, en italien et en anglais. Les intervenants travailleront selon deux axes.

Bibliographie sommaire

Alberto ASOR ROSA, *«La storia del 'romanzo italiano'? Naturalmente una storia 'anomala'»*, in F. Moretti (dir.), *Il romanzo*, III, Torino, p. 255-306

Alberto BENISCELLI, *«Una storia minore del romanzo in Italia: Il Settecento» in Il romanzo in Italia*, a cura di G. Alfano e F. de Cristofano, Roma, Carocci, 2018.

Alberto CADIOLI, *La storia finta*, Milano, 2001

Tatiana CRIVELLI, *Romanzi del secondo settecento italiano*, Roma, 2002.

Nathalie FERRAND, *«Le creuset allemand du roman européen. Pour une histoire culturelle et transnationale du roman des Lumières»*, *Romanistische Zeitschrift für Literaturgeschichte – Cahiers d'Histoire des Littératures Romanes*, Heidelberg, n°3/4, 2006, p. 303-337.

Carlo A. MADRIGNANI, *All'origine del romanzo in Italia. Il 'celebre Abate Chiari'*, Napoli, 2000.

### COMMUNICATIONS DÉJÀ RÉUNIES DANS LA SESSION – I

Cartographier le roman

Pierre MUSITELLI, **<Titre à confirmer>**

## COMMUNICATIONS DÉJÀ RÉUNIES DANS LA SESSION – II

Études de cas exemplaires d'hybridation et d'expérimentation des formes, représentatifs des dynamiques de transferts transnationaux (traductions, adaptations, transpositions, emprunts)

Nathalie FERRAND, **Les sources de la *Filosofessa italiana***

Christian DEL VENTO, **<Titre à confirmer>**

## 86. Translating Classical Antiquity in Eighteenth-Century Europe

### PANEL CONVENOR

Alessia CASTAGNINO, Postdoctoral Fellow in Early Modern History (Università degli Studi di Firenze)

### ABSTRACT

Over the last decades, a large number of multidisciplinary studies have contributed to enhance our knowledge of the importance of translations as sources to investigate historical phenomena. These studies have shown the need to develop a research methodology capable of examining the translations in all their richness and complexity, paying specific attention to all those actors that take part in the translation process, be they the publishers, the sponsors of publishing projects, or – obviously – the translators themselves. This panel aims at addressing this last point, focusing the attention on the European production and publishing of translations of classical authors and works during the long eighteenth-century. More specifically, its goal is to shed light on the strategies of textual and paratextual adaptation adopted by translators – men, and especially women working in different European political, social and cultural contexts – in order to negotiate and shape a specific idea of 'Antiquity'.

This panel seeks papers in English, French or Italian, from scholars with different disciplinary backgrounds.

Selected Bibliography

Agorni, M. (2005). 'A Marginal(ized) Perspective on Translation History: Women and Translation in the Eighteenth Century.' *Meta. Translators' Journal* 50.3: 817–30

Brown, H. 2006. 'Women and Classical Translation in the Eighteenth Century.', *German Life and Letters 59.3: 344–60.*

Kitzbichler, J. 2021. 'Translation.' In: *Brill's New Pauly Supplements II* - Volume 12: *The Reception of Antiquity in the Age of Enlightenment*, ed. by C.C. Harker (http://dx.doi.org/10.1163/2468-3418_bnps12_COM_228643)

Oz-Salzberger, F. 2006. 'The Enlightenment in Translation: Regional and European Aspects', *European Review of History* 13: 385–409.

## 87. Spreading antiquity and the ancients in 18th-century medical dictionaries in Europe

### PANEL CONVENOR

Alessandra VICENTINI, Associate Professor of English language and translation (University of Insubria, Italy)

### ABSTRACT

This panel will look at how antiquity issues and the ancients' views were transmitted in 18thcentury medical dictionaries in Europe. While attempting to incorporate current vocabulary to meet new communicative demands resulting from remarkable discoveries in science and improvements in public health and nutrition, medical lexicographers frequently continue to refer to and rely on the 'great authors' and 'major physicians' of the past. Undoubtedly, this is a strategy to establish credibility in the hope that their works will serve as reference pillars in the medical community, but most intriguingly, it also results in multi-layered textual genres that incorporate medical concepts, methods and philosophical approaches dating back to the Classics' tradition (e.g. Galen's theory of the four humours).

In light of this, the panel will attempt to provide answers to some of the following research questions: what impact does incorporating hybrid (i.e. ancient and modern) sources have on such texts? How and where do these sources emerge in the dictionary's various sections and how are they elaborated/presented? Do medical lexicographers give ancient authors/scientists greater weight than more recent writers/medical men when it comes to certain lemmas? And why? Last but not least, how does this affect the codification of medical dictionaries in time culturally and linguistically? It is hoped to examine these themes in a European context from different cultural and linguistic perspectives.

Selected bibliography

Gutiérrez-Rodilla B., Quijada-Diez C., 2021, "Stranded encyclopedic medical dictionaries in eighteenth- and nineteenth-century Spain". In Holmberg L., Simonsen M., *Stranded Encyclopedias, 1700–2000. Exploring unfinished, unpublished, unsuccessful encyclopedic projects*. Cham: Palgrave Macmillan, Springer Nature Switzerland, Springer International Publishing.

Lonati E., 2018, *Communicating medicine. British medical discourse in eighteenth-century reference works*. Milan: Ledizioni.

McConchie R. W., 2009, "'Propagating what the Ancients taught and the moderns improved': The Sources of George Motherby's *A New Medical Dictionary*; or, a General Repository of Physic, 1775", Selected Proceedings of the 2008 Symposium on New Approaches in English Historical Lexis (HEL-LEX 2), ed. R. W. McConchie, Alpo Honkapohja, and Jukka Tyrkkö, 123-133. Somerville, MA: Cascadilla Proceedings Project.

McConchie R. W., 2019, *Discovery in Haste: English Medical Dictionaries and Lexicographers 1547 to 1796*. Berlin: De Gruyter.

### PAPER ALREADY INCLUDED IN THE PANEL

Giulia ROVELLI, **The Circulation of the Blood: Antiquity and Modernity in Eighteenth-Century English Medical Dictionaries**

## 88. "I Dearly Love a Laugh:" Eighteenth Century Fiction and the Cultural History of Humor

**PANEL CONVENOR**
Marvin D. L. LANSVERK, Professor of English (Montana State University, Bozeman, USA)

**ABSTRACT**
This panel focuses on the cultural history of humor and its intersection with the novel. The cultural history of humor is a growing area of study, inherently interdisciplinary, moving away from traditional *literary* studies of wit and comedy and satire to broader and sometimes ineffable areas of what people found funny and why. This panel invites papers on theories and histories of humor, especially as they play into what has what we think of as the "rise of the novel," exploring how humor has often been a critical aspect of the novel's difficult-to-characterize "realism," with its narrative techniques and technologies of achieving psychological realism and engaging emotion, affect, and empathy having much to do with the increasing centrality and changing notions of humor in culture and literature. Papers are invited on any aspect of humor theory, the history of humor, and on readings of humor's evolution and function in eighteenth-century fiction.

Selected bibliography

Bremmer, Jan and Herman Roodenburg. *A Cultural History of Humour*. Polity Press, 1997.
Eagleton, Terry. *Humor*. Yale University Press, 2019.
Goss, Erin M. *Jane Austen and Comedy*. Bucknell University Press, 2019.

## 89. Getting Modern by Adopting Antiques: History, Rhetoric and Languages of Greco-Roman Antiquity in 18th Century Russia

### PANEL CONVENOR

Andrei KOSTIN, Researcher (Université Grenoble-Alpes, France)

### ABSTRACT

One of important points of the manifested turn to 'modernity' in the Early Modern Muscovite/Russian empire was the adoptation and spread of the Latin-based schooling (and its vernacular variations) with the curriculum of language training, rhetoric, poetics, history etc. centered about Ancient Mediterranian exempla, images and narratives [Zorin, Schönle 2018; Zhivov, Uspensky 1984]. In the land where Latin training was new (and did not last long as a dominant model) [Marker 1985; Rjeoutski 2018] this ever-repeating European turn to the Anciens in order to produce Modernes had its characteristic features. Three papers presented in this panel are probing the extent of this Ancient/Modern coexistance and interdependance in 18th century Russia with the cases of history writing, rhetorics, language tution and translation.

Selected bibliography

Marker 1985 - *Publishing, Printing, and the Origins of Intellectual Life in Russia, 1700-1800*, Princeton University Press

Rjeoutski 2018 - *Latin in the education of nobility in Russia: The history of a defeat, in: Language Choice in Enlightenment Europe*, Amsterdam University Press

Zorin, Shönle 2018 - *On the Periphery of Europe, 1762–1825. The Self-Invention of the Russian Elite*, Cornell University Press.

Zhivov, Uspensky 1984 – *Metamorphozy antichnogo jazychestva v istorii russkoj kultury 17-18 vekov*, in: *Antichnostj v kulture i iskusstve posledujushikh* epokh, GMII

### PAPERS ALREADY INCLUDED IN THE PANEL

Laura ROSSI, **Numa Pompilii, or Flourishing Rome / Numa Pompilii or Flourishing Russia**

Tatiana SMOLIAROVA, **"As beam reflected by the bumisht bright…": on one example from Lomonosov's Rhetoric (1748)**

Andrei KOSTIN, **Learn German and French to Translate from Latin to Write in Russian: Sumarokov interprets Latin**

## 90. Antiquity in the eighteenth century and the archaeological legacy of Pirro Ligorio (I & II)

### PANEL CONVENORS

Valentina BURGASSI, Postdoctoral Researcher and Teaching Assistant (Politecnico di Torino, Italy / École Pratique des Hautes Études, Paris)
Claudio CASTELLETTI, Professor on contract (Università di Roma Tor Vergata)

### ABSTRACT

The panel aims to define the role of the Neapolitan antiquarian Pirro Ligorio (1513-1583) in the context of the study and reception of Antiquity in eighteenth-century Europe. Ligorio wrote the Antichità di Roma, an encyclopedia of archaeological erudition that represented an inexhaustible source of information for architects, artists, humanists and antiquarians of the seventeenth and eighteenth centuries. The panel communications will examine the relationship between Ligorio's controversial interpretations and those formulated by protagonists of late Baroque culture, who reacted in different ways to the testimonies of the Neapolitan. He represented a valuable source for later scholars because he studied not only the ruins that survived in the modern age, but also the ancient models known only from classical literary sources. Special attention will be paid to Ligorio's fortunes as an antiquarian, epigrapher and 'archaeologist' in the biographical, treatise and iconographical accounts of the eighteenth century.

Selected bibliography

D.R. Coffin, *Pirro Ligorio, the Renaissance Artist, Architect and Antiquarian; with a Checklist of Drawings*, University Park (Pennsylvania), Pennsylvania State University Press, 2004.
Pirro Ligorio, *Libro de diversi terremoti (cod. XXVIII, Antichità Romane, ASTo), 1571*, E. Guidoboni (ed.), *Opere Nazionali di Pirro Ligorio*, Roma, De Luca, 2005.
Pirro Ligorio, *Antologia di scritti storici*, Carmelo Occhipinti (ed.), Roma, UniverItalia, 2017.
F. Loffredo and G. Vagenheim (eds), *Pirro Ligorio's Worlds. Antiquarianism, Classical Erudition and the Visual Arts in the Late Renaissance*, Brill, Leiden-Boston, 2019.
Carmelo Occhipinti, *Giardino delle Esperidi. Le tradizioni del mito e la storia di Villa d'Este a Tivoli*, Roma, Carocci, 2009.

### PAPERS ALREADY INCLUDED IN THE PANELS - I

Ginette VAGENHEIM, **Marcus Terentius Varro's Aviary in the 18th Century: sources and interpretations**

Valentina BURGASSI, **Earthquake-proof architecture in the 18th century between ancient testimonies and modern solutions in the sign of Pirro Ligorio**

Alessandro SPILA, **Title to be confirmed**

## PAPERS ALREADY INCLUDED IN THE PANELS - II

Carmelo OCCHIPINTI, **Tiburtine antiquities in the eighteenth century and the legacy of Pirro Ligorio**

Claudio CASTELLETTI, **Fame and infamy of Pirro Ligorio antiquarian and epigrapher in eighteenth-century sources**

Maria Celeste COLA, **Luigi Canina and Pirro Ligorio. History of a close comparison with Ligorian manuscripts**

## 91. Building up identities. Cultural process, collecting practices, visual arts in modern Europe. The role of objects in reconstructing, interpretating and communicating history

### PANEL CONVENOR

Maria TOSCANO, Associate Fellow (Warburg Institute, London)

### ABSTRACT

In Modern Europe the growing interest in the Past stimulated the phenomenon of cultured voyageurs. Inspired by Baconian inductive method and later by Buffon's concept of "les archives du monde" those scholars centred their studies on the tangible part of the History of the World (in the buffonian sense of both history of the world and history of mankind). Touring around Europe they had been collecting things such as minerals, antiquities, and drawings (sometime paintings) of the sites whose the things belonged. The fundamental scope was to record the world, not merely to create a catalogue but to try understand it.

By this point of view, artistic creation and the mental process which produces it were considered part of the unique and indistinguishable comprehension phenomenon; so reproduce perfectly Nature or Antiquities did not mean to be objective, but select, emphasize and forward some information, to show with the evidence of the images a particular interpretation. This totalizing way of making history, influenced in depth also sculpture. Specially those artists employed in restoring antiquities well aware to make a critical act each time they add a missing part of an antient statue. This rediscovery of the past caused also a strong production of artworks with mythological and historical themes, used by both antient regime power and Napoleonic one to spread out historical knowledge aimed to forward moral teachings.

Selected bibliography

Jean-Paul Demoule, Dominique Garcia, Alain Schnapp, *Une histoire des civilisations : comment l'archéologie bouleverse nos connaissances*, Paris 2021.

Rosemary Sweet, *Cities and the grand tour : the British in Italy, c.1690-1820*, Cambridge 2012

Rosemary Sweet, *The Recovery of the Anglo-Saxon Past, c.1770–1850*, Oxford 2021.

Rosemary Sweet, *Antiquaries: The Discovery of the Past in Eighteenth-Century Britain*, Oxford 2004.

B. De Divitiis and Kathleen Christian eds, Local *antiquities, local indentities : art, literature and antiquarianism in Europe, c. 1400-1700*, Manchester 2018.

Flavia Luise a c. di, *Cultura storica antiquaria, politica e società in Italia nell'età moderna*, Milano 2021.

Alain Schnapp, *Une histoire universelle des ruines : des origines aux lumières*, Paris 2020.

Alain Schnapp, *La conquête du passé - Aux origines de l'archéologie*, Paris 1993.

M. Toscano, *Gli archivi del mondo antiquaria, storia naturale e collezionismo nel secondo Settecento*, Firenze 2009.

### PAPER ALREADY INCLUDED IN THE PANEL

Maria TOSCANO, **RE-CONNECTING THE WORLD. Representation of Nature as a speculative activity in XVIII century antiquarian and naturalistic culture: Guardi, Fabris, Canova**

## 92. Commedia dell'arte from Antiquity to the 18th Century—and to the Present

### PANEL CONVENOR

Dr. Guy SPIELMANN, Associated Faculty (Department of French and Francophone Studies, Department of Performing Arts, Georgetown University)

### ABSTRACT

This panel proposes a critical and diachronical examination of the *commedia dell'arte*, a performance tradition with roots in Ancient Rome (the *atellanae fabulae*), which peaked in the early 18th Century all over Europe, and is still alive today, despite a decline and near disappearance between 1750 and 1945. Proponents of the Enlightenment despised *commedia* as a crude and archaic form, ill-suited to the emergence of *sensibilité* that they believed should be the cornerstone of modern drama. Even playwrights like Marivaux, Beaumarchais and Goldoni, who liberally borrowed elements from *commedia*, notably its *tipi fissi* (Arlecchino, Columbine, Pantalone, Dottore), very nearly succeeded in obliterating it. Its rebirth in the 20th century resulted from the shift towards a less intellectual and more visceral type of performance advocated by radical theorists like Artaud. What are we to make of *commedia dell'arte* today, especially in light of claims of "authenticity" by its practitioners? To what extent does it reflect a much larger tendency to denounce and deconstruct the Enlightenment? Is a 21st -century *commedia* show inherently conservative in its adherence to tradition, or is it paradoxically forward-looking in its determination to go back to a pre-Enlightenment conception of theatre, rejecting plausible plots, rational behaviour and naturalistic acting famously advocated by Diderot?

### PAPERS ALREADY INCLUDED IN THE PANEL

Guy SPIELMANN, ***Commedia dell'arte* in the18th Century: A Deceptive Snapshot**

Doe POLANZ, ***Harlequin on the Moon*: The Making of a 21st-century Commedia Show**

Andrea CAVARRA, ***Il mascheraio*: mask-making and life lessons from the *commedia dell'arte***

## 93. Ancient Rulers and New Regimes in Enlightenment Political Imagination

### PANEL CONVENORS

Avi LIFSCHITZ, Associate Professor of European History (University of Oxford)
Shiru LIM, AIAS-COFUND II Fellow (Aarhus Institute of Advanced Studies, Denmark)

### ABSTRACT

Why did certain depictions of ancient rulers gain currency in the eighteenth century? What kind of mirror for the moderns was the ancient political world, and what intellectual work were specific ancient rulers doing in Enlightenment political writing? The panel explores images of ancient rulers – kings, emperors, and magistrates – in 18th-century political thought, examining why they were variously lionised, vilified, revived, or, on the other hand, forgotten.

Taking its cue from what Dan Edelstein has called the 'classical turn' in Enlightenment studies, the panel seeks contributions combining the methods of literary and intellectual history, each focusing on the eighteenth-century fate of a single ruler from the ancient Greco-Roman world and beyond. In so doing, the panel probes the continued relevance and adaptability of the ancients, casting light on how distant pasts remain serviceable for political projects that are decidedly modern.

### PAPERS ALREADY INCLUDED IN THE PANEL

Shiru LIM, **<Title to be confirmed>**

Avi LIFSCHITZ, **<Title to be confirmed>**

## 94. Eighteenth-Century Atlantic Black and Blackface Performances, Onstage and Off


### PANEL CONVENORS

Sarah J. ADAMS, Postdoctoral Researcher (Ghent University, Netherlands)
Jenna M. GIBBS, Associate Professor (Florida International University)



### ABSTRACT

In the long eighteenth-century Caribbean world, there was a fluidity between Black vernacular performances – such as Voudon, Candomblé, and militaristic Maroon performances – and the formal, white-dominated colonial theater. African-derived musical and carnivalesque practices made their way into white, European-penned theater performed throughout the Caribbean. Jonkanoo scenes were featured in revolt-themed British-penned plays set in the Caribbean, *winti* ceremonies may have influenced Dutch pantomime performances in Suriname, and real-life Black military and other musicians were represented by white actors in blackface makeup in numerous plays. This panel will study some of these Black street and plantation performances and the ways they shaped and were appropriated in blackface performances on the white colonial stages.


### PAPERS ALREADY INCLUDED IN THE PANEL

**Chair:** Kathleen WILSON, Distinguished Professor of History (Stony Brook University, USA)

Britt DAMS, **Voices of Resistance in Rio de Janeiro in the Long Eighteenth Century: From the *Terreiro* to the Opera House and Back**

Sarah J. ADAMS, **Harlequin in Suriname: Blackface Ridicule or Rebellion?**

Jenna M. GIBBS, **Jonkanoo Performances of Resistance, Freedom, and Memory**

# 95. Memoria e rielaborazione dell'epica antica nella cultura settecentesca fino al 1760 / Memory and re-elaboration of ancient Epic in the first eighteenth century culture until 1760

## PANEL CONVENORS / PRESIDENTI DI SESSIONE

Guglielmo BARUCCI, Professore Associato (Università degli Studi di Milano)
Michele COMELLI, Assegnista di ricerca (Università degli Studi di Milano)

## ABSTRACT / BREVE SINTESI

In the radical transition that characterizes the eighteenth century and projects it towards modernity, the epic genre is subjected to opposing solicitations which push it towards new forms and genres. In this context, the epic poem on the one hand suffers from competing with the novel; on the other, it typically gives an epic taint to contemporary history as well as new technologies and new sciences. However, the poetry remains anchored to the great classical models, even within the new system of genres that was redefining itself at the time and in which the boundaries between the *poema* and other forms, such as *poemetto* or even satire, became increasingly permeable. This panel aims to address various works offering diverse solutions to the problem of the epic classicisation of modernity or the modernisation of epic classicism can be recognized. The chronological boundary of the investigation is 1760, the date of publication of the *Canti di Ossian*, which marks a crucial moment for a renewed interest in the epic genre. This limit, however, is extended in a second complementary panel dedicated to the subsequent period, entitled *Memory and reworking of the ancient epic in the late eighteenth-century culture and beyond*. Due to the European scope of the phenomenon, proposal exploring various literary and cultural traditions are encouraged. The essays will then be submitted to the epic magazine «AOQU» with a view to a prospective publication in the first issue of 2024.

Nella radicale transizione che caratterizza il Settecento e lo proietta verso la modernità, il genere epico è sottoposto a contrastanti sollecitazioni che lo spingono verso forme e generi nuovi, sicché il poema da un lato patisce la concorrenza del romanzo e dall'altro è spinto a epicizzare la storia contemporanea, le nuove tecnologie, la nuova scienza. Insieme, però, esso resta ancorato al grande modello classico, in un sistema di generi che si va riconfigurando e in cui i confini tra il poema e le altre forme, come il poemetto o anche la satira, si fanno progressivamente porosi. Il panel si propone di affrontare casi in cui si possano riconoscere soluzioni di varia natura al problema della classicizzazione epica della modernità o della modernizzazione della classicità epica. Si individua come punto di arrivo il 1760, data di pubblicazione dei *Canti di Ossian*, che segnano un momento cruciale per la rinascita di interesse verso il genere; ed è organizzato in parallelo con un secondo panel complementare, dedicato al periodo successivo (*Memoria e rielaborazione dell'epica antica nella cultura tardo settecentesca e oltre*). In virtù della portata europea del fenomeno, si auspicano contributi relativi a diverse tradizioni letterarie e culturali. I saggi saranno poi sottoposti alla rivista di epica «AOQU» in vista di un'eventuale pubblicazione nel primo fascicolo del 2024.

Selected bibliography / Bibliografia sommaria

Battistini A., *Svelare e rigenerare. Studi sulla cultura del Settecento*, a cura di Andrea Cristiani e Francesco Ferretti, Bononia University Press, 2019
Belloni A., *Il poema epico e mitologico*, Vallardi, 1900
*Accademie e culture. Aspetti storici tra Sei e Settecento,* Firenze, Olschki, 1979

Beniscelli A., *Le passioni evidenti. Parola, pittura, scena nella letteratura settecentesca*, Mucchi, 2000

Cossutta F., *Le visioni sacre fra Sette e Ottocento*, in *La Bibbia nella letteratura italiana, I, Dall'Illuminismo al Decadentismo*, a cura di Pietro Gibellini e Nicola di Nino, Brescia, Morcelliana, 2009, pp. 63-86

*A gara con l'autore. Aspetti della traduzione nel Settecento*, a cura di A. Bruni e R. Turchi, Roma, Bulzoni, 2004.

*La Querelle des Anciens et des Modernes*, precedée d'un essai de M. Fumaroli: *Les abeilles et les araignées*, édition établie par Anne-Marie Lecoq, Paris, Gallimard, 2001.

# 96. Memoria e rielaborazione dell'epica antica nella cultura tardo settecentesca e oltre (1760-1830) / Memory and re-elaboration of ancient Epic in the long eighteenth century culture (1760-1830)

## PANEL CONVENORS

Sandra CARAPEZZA, Ricercatore a tempo determinato B (Università degli Studi di Milano)
Cristina ZAMPESE, Professoressa Associata (Università degli Studi di Milano)

## ABSTRACT/ BREVE SINTESI

In the radical transition that characterizes the eighteenth century and projects it towards modernity, the epic genre is subjected to opposing solicitations which push it towards new forms and genres. In this context, the epic poem on the one hand suffers from competing with the novel; on the other, it typically gives an epic taint to contemporary history as well as new technologies and new sciences. However, the poetry remains anchored to the great classical models, even within the new system of genres that was redefining itself at the time and in which the boundaries between the poema and other forms, such as poemetto or even satire, became increasingly permeable. This panel aims to address various works offering diverse solutions to the problem of the epic classicisation of modernity or the modernisation of epic classicism. This session is complementary to its counterpart Memory and re-elaboration of ancient Epic in the first Eighteenth century culture until 1760. It takes as a starting point 1760, the date of publication of the Canti di Ossian, which marks a crucial moment for a renewed interest in the epic genre. Due to the European scope of the phenomenon, proposals exploring various literary and cultural traditions are encouraged. The essays will be submitted to the journal «AOQU – Achilles Orlando Quixote Ulysses» for a prospective publication in the first issue of 2024.

Nella radicale transizione che caratterizza il Settecento e lo proietta verso la modernità, il genere epico è sottoposto a contrastanti sollecitazioni che lo spingono verso forme e generi nuovi, sicché il poema da un lato patisce la concorrenza del romanzo e dall'altro è spinto a epicizzare la storia contemporanea, le nuove tecnologie, la nuova scienza. Insieme, però, esso resta ancorato al grande modello classico, in un sistema di generi che si va riconfigurando e in cui i confini tra il poema e le altre forme, come il poemetto o anche la satira, si fanno progressivamente porosi. Il panel si propone di affrontare casi diversi in cui si possano riconoscere soluzioni di varia natura al problema della classicizzazione epica della modernità o della modernizzazione della classicità epica. Il panel, complementare all'omologo Memoria e rielaborazione dell'epica antica nella cultura settecentesca fino al 1760, prende le mosse dalla data simbolica del 1760, data di pubblicazione dei Canti di Ossian, che segnano un momento cruciale per la rinascita di interesse verso il genere. In virtù della portata europea del fenomeno, si auspicano contributi relativi a diverse tradizioni letterarie e culturali. I saggi saranno poi sottoposti alla rivista di epica «AOQU – Achilles Orlando Quixote Ulysses» in vista di un'eventuale pubblicazione nel primo fascicolo del 2024.

Selected bibliography / Bibliografia sommaria

Battistini A., *Svelare e rigenerare. Studi sulla cultura del Settecento*, a cura di Andrea Cristiani e Francesco Ferretti, Bononia University Press, 2019

Belloni A., *Il poema epico e mitologico*, Vallardi, 1900

*Accademie e culture. Aspetti storici tra Sei e Settecento*, Firenze, Olschki, 1979

Beniscelli A., *Le passioni evidenti. Parola, pittura, scena nella letteratura settecentesca*, Mucchi, 2000

Cossutta F., *Le visioni sacre fra Sette e Ottocento*, in *La Bibbia nella letteratura italiana, I, Dall'Illuminismo al Decadentismo*, a cura di Pietro Gibellini e Nicola di Nino, Brescia, Morcelliana, 2009, pp. 63-86

*A gara con l'autore. Aspetti della traduzione nel Settecento*, a cura di A. Bruni e R. Turchi, Roma, Bulzoni, 2004.

*La Querelle des Anciens et des Modernes*, precedée d'un essai de M. Fumaroli: *Les abeilles et les araignées*, édition établie par Anne-Marie Lecoq, Paris, Gallimard, 2001.

## PAPER ALREADY INCLUDED IN THE PANEL

Barbara TANZI IMBRI, **The revival of classical epic in the poetry of the second half of the eighteenth century**

## 97. Elections in Eighteenth-Century England: Traditional Practices Shaping the Development of Practical Democracy

**PANEL CONVENOR**
Matthew GRENBY, Newcastle University, UK

**ABSTRACT**
Parliamentary elections in eighteenth-century England were fundamentally important to all, not only for the selection of Members of Parliament, but also in bestowing a sense of power and belonging (even if only temporarily), forming the nation's self-image, and in helping to forge a new constitutionalist tradition. Participation in these elections was not limited to the casting of a vote. Rather, elections were often accompanied by an explosion of print, sermons, and song; countless ceremonies, assemblies, and entertainments; new modes of dress, decoration, and behaviour. Thus, men and women, adults and children, rich and poor, franchised and unenfranchised, all participated – as consumers, but also as active makers of this unique cultural and political experience.
This panel will examine different aspects of this political participation and electoral culture. The aim is to understand whether and how these political, social and cultural practices helped to establish a democratic and constitutionalist ethos that lasted well beyond the eighteenth century and into the age of mass democracy.

## 98. The Silence of the Ancients

**PANEL CONVENOR**
Daniel O'QUINN, Professor (University of Guelph, Canada)

**ABSTRACT**
The importance of classical models, modes, genres and narratives remains an undeniable component of eighteenth-century literary culture in Britain. Indeed, one could argue that the ancients have spoken loud and long through the critical history of eighteenth-century studies. This panel comes to the voices of antiquity in an altogether different manner by attending to some rather revealing silences: utterances overlooked, trivialized, or abjured. But it does so by looking at moments when the political and aesthetic import of silence is itself directly under consideration. Bringing together meditations on the eighteenth-century remediations of Aesop, on Richardson's extraordinary (non-)invocation of Dido's curse, and Willam Cowper's complex engagement with Homer's legacy in the wake of the American war, the papers on this panel ask what can and can't be heard and how the silence of the ancients allowed quite diverse authors to explore to historical predicament of modernity. In each case, the papers demonstrate that even in silence the voices of the enslaved, the betrayed, and the defeated can whisper powerfully through the eloquent gaps of the texts in question.

### PAPERS ALREADY INCLUDED IN THE PANEL

Lynn FESTA, **The Speaking Tongues of the Enslaved: Rewriting Aesop in the Eighteenth-Century Fable**

Charlotte SUSSMAN, **Dido's Silence, Clarissa's Forgiveness**

Daniel O'QUINN, **The Future of Allusion: Cowper's Homer**

## 99. Antiquity in the Mirror of Arcadia: Language, Poetry, Arts

### PANEL CONVENORS

Stefania BARAGETTI, University of Milano (Department of Literary Studies, Philology and Linguistics), Research Fellow (RTD-B)

Maurizio CAMPANELLI, University of Roma La Sapienza (Department of Literature and Modern Cultures), Full Professor. Maurizio Campanelli is the Custodian of the Accademia dell'Arcadia.

Massimiliano MALAVASI, University of Cassino and Southern Latium (Department of Literature and Philosophy), Research Fellow (RTD-B)

Enrico ZUCCHI, University of Padova (Department of Linguistic and Literary Studies), Research Fellow (RTD-A)

### ABSTRACT

In their effort to renew Italian literature and culture, the founders of the Academy of Arcadia went back to the aesthetic and moral values of Roman and Greek antiquity, celebrating not only ancient poetry, but also ancient art and philosophy. Gian Vincenzo Gravina and other first generation Arcadians invited poets and intellectuals to join the battle for the rejuvenation of Italian culture through the imitation of the Ancients. They aimed to move from *imitatio* to *aemulatio*, using ancient language and literature in order to shape a new culture, in a world which was facing deep scientific and political changes. Therefore, Antiquity was fundamental in the culture of Arcadia and determined many aspects of it, as the use of Attic calendar and the restoration of Olympic games as poetical competition show; Latin poetry was written and recited in Arcadia throughout the 18$^{th}$ century; the *Leges Arcadum* and the most important texts of the Arcadian republic were written in Latin. From the 90s of 17th to the end of 18th century Arcadia was also a center of study and dissemination of Antiquity, hosting conferences on almost every aspect of Roman and Greek culture, history and society, often held by scholars and men of letters who came from all over Italy and abroad. Arcadia was a stronghold of 18$^{th}$-century classicism, and made an important contribution to neoclassicism, often in close cooperation with the Accademia del Disegno founded by pope Clement XI. Arcadian poetry was often dedicated to ancient monuments or to the comparison between Ancient and Modern. Another important aspect of the Arcadian culture was the study of ancient law, in dialogue with modern philosophy: it was fundamental for the definition of the legal status of the Arcadian republic, which provided itself with a sort of constitution, the *Leges Arcadum*, based on ancient Roman law and modern natural law.

We invite all scholars interested in these topics to answer to this call proposing papers on the relationship of Arcadia with Antiquity in every field of literature, art and philosophy.

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# OPEN ROUNDTABLES
# TABLES-RONDES OUVERTES
# TAVOLE ROTONDE DA COMPLETARE

## 100. Shaping the Modern Man: Examining Cultural, Fictional, and Historical Masculinities


### ROUND TABLE CONVENOR
Kit KINCADE, Professor of English and Gender Studies (Indiana State University)



### ABSTRACT
The 18th Century essentially invented popular culture as we know it, and along with this revelation in society came new interpretations of what it meant to be a man of honor, a man of taste, and a man of leisure: in other words, a gentleman. This panel seeks to investigate how social and cultural strata were demarcated by particular traits; how real historical figures were (and continue to be) shaped by their reported stories; and how fictional characters helped to define both individual and group qualities used to represent particular types of masculine identities. Whether studying entire sections of society, as in the way that Chesterfield's *Letters* dictated the niceties and particulars of decorum for the polished English gentleman; or specific figures, such as John Wilmot, the Earl of Rochester being remembered more for his rakishness than his heroics in war; or how characters like Robinson Crusoe defined Daniel Defoe's public persona or *Tristram Shandy*'s popularity shaped Laurence Sterne's self-representation; or even how a Lord Orville or a Darcy implied social commentary on the construct of the gentleman.

## 101. L’Antiquité et la pensée de l’avenir chez Bernardin de Saint-Pierre

### PRÉSIDENT.E DE LA TABLE RONDE

Hélène CUSSAC, PRAG qualifiée Maître de conférences (Université Toulouse-Jean Jaurès)

### ABSTRACT

Comme nombre d’érudits du temps, même s’il ne cite pas toujours ses sources, Bernardin de Saint-Pierre requiert souvent les auteurs antiques (Juvénal, Lucrèce, Plutarque, Horace… mais aussi Confucius pour l’Antiquité chinoise) tant dans son œuvre théorique que fictionnelle. Entre diverses raisons, il semblerait que leur faire référence dessinât pour lui un modèle, une leçon pour l’avenir des hommes. C’est ce que propose d’observer cette session (ou table ronde), d’autant que la publication récente d’une partie des œuvres complètes de l’auteur chez Garnier (4 volumes à ce jour parus ; 2 en cours de publication) est susceptible d’offrir quelques éléments nouveaux.

# 102. L'Antiquité de Jean-Jacques Rousseau : histoire, politique et esthétique / Rousseau's Antiquity: history, politics, aesthetics / L'Antichità di Jean-Jacques Rousseau : storia, politica ed estetica

## PRÉSIDENT.E.S DE LA TABLE RONDE

Flora CHAMPY – Princeton University, Assistant Professor
Nicolas FRERY – Université de Strasbourg, post-doctorant

## RÉSUMÉ / ABSTRACT / BREVE SINTESI

« Le Caton, le Brutus de notre âge » : c'est ainsi que Diderot, dans ses *Essais sur la peinture* de 1765, qualifie un ancien ami qu'il ne considère alors pas encore comme son ennemi, Jean-Jacques Rousseau. En effet, aucun autre écrivain des Lumières n'a revendiqué aussi ouvertement sa dette envers l'héritage intellectuel de l'Antiquité, dans son œuvre et dans sa vie même. Toutefois, cette fidélité proclamée avec éclat s'appuie sur un usage lucide et multiforme des références antiques, selon les besoins propres d'une argumentation toujours affûtée. Du *Discours sur les sciences et les arts* aux *Rêveries du promeneur solitaire*, les figures de Fabricius, Brutus, Alexandre ou Solon accompagnent avec constance la pensée du citoyen de Genève. Plus profondément, les institutions de Sparte et de la République romaine lui fournissent le modèle d'un corps politique vivant, tandis que les impressions ineffaçables laissées par la lecture fondatrice de Plutarque ou Platon offrent un cadre conceptuel fécond pour penser à nouveaux frais, différemment de ses contemporains, l'articulation complexe entre anthropologie, histoire et politique.
Cette table ronde interdisciplinaire étudiera la présence de l'Antiquité chez Rousseau, dans la multiplicité des formes qu'elle prend et des enjeux herméneutiques qu'elle soulève. Elle interrogera aussi bien (liste non exhaustive) : la formation de la culture antique de Rousseau (par quels canaux et pour quelles raisons un écrivain autodidacte prend-il connaissance de l'Antiquité au XVIII$^{e}$ siècle ?) ; l'usage rhétorique, littéraire et philosophique qu'il fait de cette culture dans ses écrits (quelles références antiques nourrissent son œuvre morale, politique, autobiographique ? comment et pourquoi ces références sont-elles réécrites ? comment permettent-elles de critiquer la modernité ?) ; et enfin son rôle dans la réception de l'œuvre de Rousseau, de ses contemporains aux nôtres.

« Our Cato, our Brutus »: this is how Diderot, in his 1765 *Notes on painting*, refers to his former friend and not yet foe, Jean-Jacques Rousseau. It is true that no other Enlightenment thinker so publicly claimed his indebtedness to Antiquity, in his writing and in his life as well. However, this conspicuous faithfulness to the Ancients relies on a thoughtful, multifaceted usage of ancient material, guided by an unflinching concern for the sharpness of arguments. Throughout Rousseau's work, from the first *Discourse* to the *Reveries*, he fleshes out his thoughts in the company of figures such as Fabricius, Brutus, Alexander, or Solon. More deeply, he finds in the institutions of Sparta and the Roman Republic the model of a living body politic. The vivid impressions left by the transformative reading of Plutarch and Plato offer the ground for a fertile conceptual framework which distinguishes him from his contemporaries, allowing a renewed understanding of the complex connection between anthropology, history and politics.
This interdisciplinary panel will examine the diverse ways in which Antiquity is present in Rousseau, and the theoretical questions it raises. A non-exhaustive list of topics may include: Rousseau's education in classics (how and why a self-taught political writer may learn about Antiquity in the eighteenth century?); the rhetorical, literary, and philosophical expressions of this

knowledge in his writings (do we find the same references in his moral, political, and autobiographical works? How and why are they rewritten? How do they allow him to cast a critical look on modernity?); and finally, the role of Antiquity in Rousseau's reception, from his time to ours.

«Il Catone, il Bruto della nostra epoca»: è così che Diderot, nei suoi *Saggi sulla pittura* del 1765, descrive un vecchio amico che egli non considerava ancora un suo nemico, Jean-Jacques Rousseau. In effetti, nessun altro scrittore illuminista ha rivendicato così apertamente il suo debito verso l'eredità intellettuale del mondo antico, all'interno della sua opera e della sua vita stessa. Tuttavia, questa fedeltà proclamata a gran voce si appoggia su di un utilizzo lucido e diversificato dei riferimenti antichi, secondo bisogni propri di un'argomentazione sempre affilata. Dal *Discorso sulle scienze e sulle arti* alle *Fantasticherie del passeggiatore solitario*, le figure di Fabrizio, Bruto, Alessandro o Solone accompagnano con costanza il pensiero del Ginevrino. Più in profondità, le istituzioni di Sparta e della Roma repubblicana gli forniscono il modello di un corpo politico vivo, mentre le impressioni indelebili lasciate dalla fondamentale lettura di Plutarco e di Platone offrono un fecondo quadro concettuale per ripensare, in maniera differente dai suoi contemporanei, l'articolazione complessa tra antropologia, storia e politica.
Questa tavola rotonda interdisciplinare tratterà la presenza dell'antichità in Rousseau, nella molteplicità di forme che questa assume e nelle questioni ermeneutiche che essa solleva. La tavola rotonda vuole altresì esaminare (in un elenco non esaustivo): la formazione della cultura antichistica di Rousseau (attraverso quali canali e per quali ragioni uno scrittore autodidatta conosce l'antichità nel XVIII secolo?); l'uso retorico, letterario e filosofico che egli fa di questa cultura nei suoi scritti (quali riferimenti al mondo antico nutrono la sua opera morale, politica, autobiografica? Come e perché questi riferimenti sono ripresentati? In che modo essi permettono di esercitare una critica sulla modernità?); e infine il suo ruolo nella ricezione dell'opera di Rousseau, tra i suoi e i nostri contemporanei.

## CONTRIBUTORS TO THE ROUND TABLE / INTERVENANT.ES À LA TABLE RONDE / PARTECIPANTI ALLA TAVOLA ROTONDA

Flora CHAMPY, Assistant Professor (Princeton University)

Nicolas FRERY, Chercheur postdoctoral (Université de Strasbourg)

Andrea FRIZZERA, Dottorando (Università degli Studi di Padova / Università Ca' Foscari Venezia)

## 103. Louis Sébastien Mercier et les imaginaires de Rome: du trône impérial au trône pontifical

### PRÉSIDENT.E.S DE LA TABLE RONDE

Geneviève BOUCHER, Professeure agrégée (Université d'Ottawa)
Michael MULRYAN, Associate Professor (Christopher Newport University, USA)

### RÉSUMÉ

*Le nom de Rome est le premier nom qui ait frappé mon oreille. Dès que j'ai pu tenir un rudiment, on m'a entretenu de Romulus et de sa louve. On m'a parlé du Capitole et du Tibre. Les noms de Brutus, de Caton et de Scipion me poursuivaient dans mon sommeil. On entassait dans ma mémoire les épîtres familières de Cicéron; tandis que, d'un autre côté, le catéchiste venait le dimanche, et me parlait encore de Rome, comme de la capitale du monde, où résidait le trône pontifical, sur les débris du trône impérial : de sorte que j'étais loin de Paris, étranger à ses murailles, et que je vivais à Rome que je n'ai jamais vue, et que probablement je ne verrai jamais.*[1]

Voici comment Louis Sébastien Mercier décrit son rapport à la ville éternelle dans le premier volume de son *Tableau de Paris*. Si la culture antique apparaît souvent dans son œuvre comme l'emblème d'un passéisme qu'il conviendrait d'opposer au progressisme des Lumières, un examen plus détaillé du rapport de l'auteur à la culture romaine permet de nuancer cette impression et de mieux saisir la complexité des lignes de force qui traversent son œuvre. Ni modèle aveuglément vénéré ni simple repoussoir, l'héritage romain est mobilisé par Mercier à des moments stratégiques pour déjouer les fausses évidences, donner forme aux imaginaires de la cyclicité historique ou marquer d'altérité les mœurs et les temps. Cette table ronde sera l'occasion de remettre en cause certains des lieux communs qui ont longtemps servi à penser le rapport au temps déployé par Mercier et d'interroger la multiplicité des modèles qui cohabitent dans son œuvre. On cherchera plus particulièrement à comprendre comment sa conception de l'urbanité a pu être infléchie par les représentations ambiantes de Rome, qui a été la première ville à être pleinement investie, pour ne pas dire *habitée*, par son imagination. On interrogera également l'imaginaire romain à travers le prisme du pouvoir religieux qui y siège : comment se négocie le passage du centre politique au centre religieux ou, selon les termes de Mercier, du trône impérial au trône pontifical érigé sur ses ruines?

### INTERVENANT.E.S À LA TABLE RONDE

Geneviève BOUCHER, Professeure agrégée (Université d'Ottawa)

Michael MULRYAN, Associate Professor (Christopher Newport University, USA)

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[1] Louis Sébastien Mercier, *Tableau de Paris*, édition établie par Jean-Claude Bonnet, Paris, Mercure de France, 1994, tome I, p. 206-207.

# 104. Changements urbains dans les zones périphériques: Une comparaison interrégionale sur le long dix-huitième siècle / Cambiamenti urbani nelle aree periferiche: Un confronto interregionale nel lungo Settecento


## ROUNDTABLE CONVENOR / PRESIDENTE DELLA TAVOLA ROTONDA

Ulrike TISCHLER-HOFER, Dr.phil. (Institut d'histoire, Département d'histoire sud-est européenne et d'anthropologie, Université de Graz, Autriche / Istituto di Storia, Dipartimento di Storia sudest europea e Antropologia, Università di Graz, Austria)



## RÉSUMÉ / BREVE SINTESI

Le sujet est introduit via la région Danube-Carpates dans le long XVIII$^{e}$ siècle (fin XVII$^{e}$-premier tiers du XIX$^{e}$ siècle), pour lequel une œuvre collective sera publiée à Berlin au printemps 2023. Ce volume montre que malgré tous les changements dans les villes de cette zone de transition entre l'Europe centrale et les Balkans, les changements n'ont pas dépassé le profil de la périphérie: d'abord, toute la région à l'intérieur du continent est restée périphérique; deuxièmement, dans cet espace, il manquait un centre, un véritable centre qui aurait pu pousser plus fortement le progrès; et troisièmement, compte tenu de la prédominance du monde rural, les impulsions modernisatrices avaient besoin d'une durée plus longue, de sorte qu'elles n'ont connu leur percée qu'au cours du XIX$^{e}$ siècle. Partant de ces considérations, l'objectif de la table ronde est de comparer les évolutions urbaines des zones périphériques et de se demander quels phénomènes alors peuvent être observés dans d'autres zones périphériques d'Europe ou d'autres continents. Les particularités topographiques, politiques et administratives des conditions de développement et des concepts d'aménagement du territoire ont une fonction constitutive ainsi que la composante temporelle (différents rythmes de changements; traditions mentales vs innovations) et les changements des conditions sociales (migrations, processus d'ascension sociale et de déclin social). L'objectif est de le comparer à d'autres espaces périphériques, en portant une attention particulière à la question de l'atmosphère, veut dire de l'ambiance qui règne dans les milieux urbains: les changements ont pu provoquer d'une part des sentiments d'irritation et d'insécurité, des méfiances et des réactions défensives, mais d'autre part les changements contiennent aussi de la curiosité et l'engagement à élargir son horizon intellectuel: que ce soit par la spectaculaire augmentation de l'importance de la presse, que ce soit en raison d'un désir croissant de voyager dans des pays «étrangers» et du désir d'en capturer des impressions visuellement ou par écrit, que ce soit en raison d'initiatives industrielles qui ont favorisé les effets urbains du XIX$^{e}$ siècle, fût-ce via l'aménagement du territoire d'esprit illuminant-esthétique.
Nous accueillons les contributions provenant des études littéraires, d'histoire de l'art et d'histoire dans un arc géographique allant de l'Amérique du Nord et du Sud, à travers l'Europe jusqu'à l'Asie.

Il tema viene introdotto attraverso la regione Danubiana-Carpatica nel lungo Settecento (fine 17°-primo terzo del 19° sec.), per il quale un'opera collettiva sarà pubblicata a Berlino nella primavera del 2023. Questo volume mostra che nonostante tutto i cambiamenti nelle città in questa zona di transizione tra l'Europa centrale ed i Balcani, i cambiamenti non sono andati oltre il profilo della periferia: in primo luogo, l'intera regione all'interno del continente è rimasta periferica; in secondo luogo, in questo spazio mancava un centro, un vero centro che avrebbe potuto spingere più forte il progresso; e in terzo luogo, data la predominanza del mondo rurale, gli impulsi di modernizzazione hanno avuto bisogno di una durata maggiore, tanto che hanno conosciuto la loro svolta solo nel

corso dell'Ottocento. Partendo da queste considerazioni, l'obiettivo della tavola rotonda è confrontare le evoluzioni urbane delle zone periferiche e chiedersi quali fenomeni si possano poi osservare in altre zone periferiche dell'Europa o di altri continenti. Le particolarità topografiche, politiche e amministrative delle condizioni di sviluppo e dei concetti di pianificazione del territorio hanno una funzione costitutiva così come la componente temporale (diversi tassi di cambiamenti; tradizioni mentali vs. innovazioni) ed i cambiamenti delle condizioni sociali (migrazioni, processi di ascensione e declino sociale). L'obiettivo è quello di confrontarlo con altri spazi periferici, prestando particolare attenzione alla questione dell'atmosfera negli ambienti urbani: i cambiamenti possono aver causato, da un lato, sentimenti di irritazione e di insicurezza, sfiducia e reazioni difensive, ma d'altra parte i cambiamenti contengono anche la curiosità e l'impegno ad ampliare il proprio orizzonte intellettuale: sia per il drammatico aumento dell'importanza della stampa, sia per un crescente desiderio di viaggiare in paesi "stranieri" e il desiderio di catturarne le impressioni visivamente o per iscritto, sia a causa di iniziative industriali che hanno favorito gli effetti urbani del 19° sec., sia solo attraverso una pianificazione territoriale in spirito illuminante-estetico.
Accogliamo con favore contributi provenienti dagli studi letterari, dalla storia dell'arte e dalle scienze storiche nell'arco geografico estendosi da America settentrionale e meridionale, attraverso l'Europa fino ad Asia.

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Harald HEPPNER, *Ein Mangel an Mitte. Historische Prozesse beeinflussen die aktuelle Situation in Südosteuropa*, *Wiener Zeitung 18.2.2006*, 4.


## INTERVENANT.ES À LA TABLE RONDE / PARTECIPANTI ALLA TAVOLA ROTONDA

Harald HEPPNER, Professeur Dr.h.c.mult., Dr.phil. (Institut d'histoire, Département d'histoire sud-est européenne et d'anthropologie, Université de Graz, Autriche)

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Wolfgang SCHMALE, Prof.em. Dr.phil (Université de Vienne)

## 105. Les Rome nouvelles de l’époque moderne

### ROUNDTABLE CONVENOR

Gilles MONTEGRE, Université Grenoble Alpes LUHCIE / EHESS Marseille Centre Norbert Elias

## 106. Shades of Light? The Enlightenment and/in Central Europe

### PANEL CONVENOR

László KONTLER, Professor of History (Central European University, Vienna/Budapest)

### ABSTRACT

Until recently, the intellectual and cultural history of the 'less happy lands of Europe' was studied as the process of fertilisation by influences from apparently more advanced regions, in a perspective based on notions of belatedness, incompleteness and lack of originality. Such a perspective is indeed abundantly supported by evidence even of regional voices, like accounts of travellers from Central and Eastern Europe lamenting the gap that separated their experiences in the progressive 'West' from their domestic realities. Yet, inquiries informed by this approach are analytically impoverished, and the outcome is uninteresting. Even if the intellectual history of 'peripheral' lands is meaningful to study largely as a history of receptions, it is reasonable to acknowledge the agency of the recipient side, including its intention and ability to produce not faint replicas of metropolitan ideas, but creative adaptations and original responses reflecting contingent and context-dependent agendas. The broadening of the scope of Enlightenment studies over the past decades has been a source of inspiration and encouragement for students of the phenomenon in the lands where, according to the earlier research paradigm, it hardly existed at all. Yet, Central Europe, as one such regions, still features rather poorly in recent grand syntheses of the Enlightenment. While these – very rightly – discuss extensively the role of Europe's global entanglement in shaping the Enlightenment (and vice versa), the Central European Enlightenment tends to receive attention in separate volumes dedicated to the "peripheries of the Enlightenment" – in the company of other "peripheries" on Europe's geographic margins. As in other cases, the globalization of European history in the Age of Enlightenment seems to come at the cost of losing from sight the Europeanization of its history. This panel aims at providing cues to a (re-)Europeanizing the Enlightenment by (re-)inserting Central Europe in it – and the other way round. Participants will combine this endeavour with recovering regional discourses about their own embeddedness in the European tradition rooted in antiquity.

### PAPERS ALREADY INCLUDED IN THE PANEL

Maria FLORUTAU, **What Transylvanian Philosophy can Reveal about European Enlightenment: The Role of Eclecticism in Philosophical Production between 1680 and 1780**

Teodora SHEK BRNARDIĆ, **The Legacy of Antiquity as a Ticket to Europe? The Enlightenment's Engagement with Illyrians and Dalmatians**

Daniela TINKOVÁ, **The Czech lands: periphery or "information membrane"?**

Benedek M. VARGA, **Competing with the ancient world: Eastern Europe in the works of August Ludwig Schlözer**

## 107. Diderot avec et contre les modèles

### PRÉSIDENT.ES DE LA SESSION

Stéphane LOJKINE, Professeur, Aix-Marseille Université, CIELAM
Pierre CHARTIER, Professeur émérite, Président honoraire de la Société Diderot, Université Paris-Cité
Session organisée par la Société Diderot, https://societe-diderot.org/

### RÉSUMÉ

La question du rapport de Diderot avec l'antiquité est notamment marquée par sa position ambivalente dans la querelle des Anciens et des Modernes, ou plus exactement dans les répercussions esthétiques de cette querelle. C'est particulièrement net dans les *Salons*, où il élabore une théorie résolument moderne du modèle idéal, mais manifeste son admiration, avec Winckelmann, pour la statuaire antique. Dans sa correspondance avec Falconet, il ne plaide pas seulement pour la postérité : il s'appuie, via Pausanias, sur l'*ekphrasis* des peintures antiques. Dans l'*Essai sur les règnes de Claude et de Néron*, il défend l'engagement politique contemporain, mais à partir du modèle de Sénèque. L'admiration pour l'antique semble à chaque fois, pour lui, un levier pour se projeter révolutionnairement vers l'avenir.
On étudiera dans cette session les différents modèles convoqués, ou fabriqués par Diderot, dans leur dimension intertextuelle et dans leur dimension théorique, et on se demandera comment Diderot les projette dans le présent et vers l'avenir.

Bibliographie (à compléter…)
Jean Seznec, *Essais sur Diderot et l'Antiquité*, Oxford, Clarendon Press, 1957
Alain Badiou, *Le Concept de modèle*, Paris, Maspéro, 1969
Jacques Chouillet, *La Formation des idées esthétiques de Diderot*, Paris, A. Colin, 1973
Pierre Chartier, *Vies de Diderot*, Paris, Hermann, 2012
Fumie Kawamura, *Diderot et la chimie. Science, pensée et écriture*, Paris, Classiques Garnier, 2014
S. Lojkine et A. Paschoud, dir., *Diderot et le temps*, Aix-en-Provence, PUP, Textuelles, 2016

### COMMUNICATIONS DÉJÀ RÉUNIES DANS LA SESSION

*Session 1 : Modèles esthétiques*

Pierre CHARTIER, **Frère Platon, ou encore : Tonpla**

Pierre LÉGER, **Diderot face au projet platonicien de définition du Beau**

Maddalena MAZZOCUT-MIS, **Titre à préciser**

Giuseppe DI LIBERTI, **Titre à préciser**

*Session 2 : Modèles poétiques*

Claudio ROZZONI, **Titre à préciser**

Mathieu BRUNET, **Le modèle théâtral chez Diderot, entre théâtre antique et réforme du théâtre**

Stéphane LOJKINE, **Le modèle statuaire : Diderot face à Winckelmann**

*Session 3 : Modèles scientifiques*

Marie LECA, **Titre à préciser**

Véronique LE RU, **Diderot face au modèle de l'astronome qui prend le point de vue du dessus**