

Alex Bevilacqua, Princeton

Toward Egypt: Geopolitics, Ideology, Scholarship

The French conquest of Egypt in 1798 could only have been executed thanks to knowledge of the terrain, population and polity that the *armée d'Égypte* would encounter. While European Arabic scholarship has been often seen as crucial to the conquest, my paper shows that this knowledge was provided instead by French consular networks and men in the field. If European Arabic scholarship was not strategically useful, it did however participate in a shift in European self-perceptions. I argue that, by the final third of the century, Arabic studies had incorporated elements of the ideology of European (and particularly French) exceptionalism. By disparaging Islamic civilization, European scholars of Arabic letters departed from their longstanding commitment to the sophistication and value of Islamic culture. More significant than the geopolitical rupture represented by the Egyptian campaign of 1798 was an ideological rupture already well underway in the final decades of the *ancien régime*.

Hannah Callaway, Harvard

A Credit to the Nation: Émigré Wealth and Economic Relations in the French Revolution

Renewed interest in economic history has inspired historians to look again at the age-old question of the impact of the Revolution on France's economic transition. However, we still know remarkably little about the behavior of individuals during this period. This paper will study the relationship between individual economic fortunes and revolutionary policy by focusing on the contentious and evolving issue of émigré property. The confiscation of émigré wealth during the Revolution laid bare the elaborate and highly atomized credit markets that underlay French commerce, posing questions for the future of republican property reform and challenging the state as guardian of the public good. The problems posed by émigré property allow us to consider the economic impact of the Revolution from the perspective of the thousands of investors, tradesmen, and merchants who leveraged diverse forms of property. This approach brings a crucial metropolitan perspective to the growing body of work on international commerce in this period, while turning away from the emphasis on institutions that has characterized narratives of France's transition to capitalism.

Katlyn Carter, Princeton

"Establishing Representative Legitimacy: The Rhetoric and Practice of *publicité* in Revolutionary France"

My paper addresses the problem of political legitimacy during the early French Revolutionary period by investigating the ways in which the National Assembly sought to establish itself as a legitimate *representative* government. Historians have noted a theoretical shift in the meaning of political representation that took place in June 1789. Political figures, led chiefly by the Abbé Sieyès, began to define political representation as a practice wherein the national will was to be formed within the legislative body as opposed to being formed outside and then reflected in the decisions of elected officials. Legitimacy was thus theoretically divorced from a need to communicate with, or reflect the desires of, the people outside government.

However, such a sealing off of the National Assembly appears not to have been clearly manifested in the structures and standards of legitimacy the deputies erected over the summer of 1789. My paper examines the deputies' commitment to transparency as central to the negotiation of legitimacy in practice as opposed to merely its theoretical elaboration. I trace the deputies' efforts to keep their meeting space open to the public, to communicate directly with the public by printing and spreading decrees, to open their proceeding to free press coverage, and to communicate with their constituents through constant correspondence. In tandem with this investigation of the actual mechanisms and actions the deputies took to ensure transparency, I also examine their rhetorical erection of *publicité* (transparency) as an ideal of representative government.

Frederic Clark, Princeton

The *Medium Aevum* between Ancients and Moderns: Tripartite Periodization in the Late Seventeenth Century and Beyond

This paper examines the formalization of the standard threefold scheme for dividing historical time into separate and distinct ancient, medieval, and modern phases. Although sometimes imagined as a product of eighteenth-century Enlightenment and the rise of stagist or stadial models of historical progress, tripartite periodization and its concomitant invention of the *medium aevum* or "Middle Age" first gained widespread acceptance in the erudite scholarship of seventeenth-century humanism. In particular, this paper offers a close reading of the late-seventeenth-century German compiler Christopher Cellarius' *Historia universalis in antiquam, medii aevii, ac novam divisa* (*Universal History Divided into Ancient, Medieval, and Modern Times*)—a now-neglected textbook that did more than perhaps any other book to introduce tripartite periodization to a wide pan-European readership. In addition to surveying Cellarius' reception through annotated copies and lecture notes, this paper considers several other figures who played crucial roles in formulating and expounding the new periodization in the decades around 1700, including the Jesuit librarian Jean Garnier, the Dutch classical scholar Jacob Perizonius, and the German bibliographer J.A. Fabricius. In closing, it considers how these late humanist endeavors indirectly influenced so many of the tropes and assumptions found in eighteenth-century historical thought.

Paul Davis, Princeton

draft syllabus for a course on "Britain and its Empire in 1776"

Valeria Lopez Fadul, Princeton

Language as archive: etymologies and the ancient history of a new world

In a book about the antiquity of the Basque language published in Mexico City in 1606, the painter Baltasar de Echave explained to his readers that the recently discovered provinces of the Indies offered a unique opportunity to the student of history. Similar to the linguistic transformations that the peoples of Spain endured after the arrival of Greek, Roman, and Arab conquerors, the Americas offered "an example and live portrait of what it was once like in the Old World." Although Echave's intention was to prove that the primordial tongue of Spain had been Basque, his observations about linguistic change and his reliance on the study of etymologies to reconstruct the remote history of his province became a common method employed by humanists, missionaries and

chroniclers in their attempts to discover the ancient history of the New World. This paper examines the interrelated approaches that Spanish scholars like, Francisco Cervantes de Salazar (1514-1575), Diego Duran (1537-1588), Bernardino de Sahagún (1499-1590) and Gregorio García (d.1627) put in practice when performing etymological analysis to shed new light on questions as diverse as the origins of the inhabitants of the New World, their genealogies and religious practices and their knowledge of the nature. Their efforts resulted in new investigative methods and linguistic data that transformed how elite circles in the Iberian Peninsula understood language change and its relationship to broader historical patterns.

Devin Fitzgerald, Harvard

Laws for the Whole World: Reading Qing Statutes in a Global Age

By the early eighteenth century, the Manchu Qing conquest of China was old-news. Nonetheless, after the publication of the Collected Statutes of the Great Qing (Ch. 大清會典 Ma. Hesei toktobuha daicing gurun-i uheri kooli bithe) in 1696, the changes they made to Chinese institutions became a topic of global interest. In this paper, I discuss the circulation of information about Qing institutions through two case studies of European and Japanese readings of newly defined “Chinese Institutions.” I argue that Qing publication of the Collected Statutes was one of many strategies used by the regime to claim continuity with previous dynasties. Japanese and European reactions to these materials show the convergences and divergences emerging from global readings of Qing claims, revealing the ways in which the Qing worked to redefine both China and Chinese-ness.

Ardeta Gjikota, Harvard University

The Judgment of Pietro Aretino: Matters of Art and the Culture of the *Poligrafi*

Apart from Vasari’s landmark *Le Vite de' più eccellenti pittori, scultori ed architettori*, certain publications of the Venetian *poligrafi*, such as the letters of Pietro Aretino and dialogues by Lodovico Dolce and Michelangelo Biondo, are considered among the most important art-historical documents produced in Italy around the mid-sixteenth century. Historians have often read them in the context of the struggle to emancipate painting, sculpture and architecture from their condition as lowly crafts to the status of liberal arts, or as expressions of civic rivalries or *campanilismo* -- the aggrandizement of Titian by Venetians is seen as a direct response to Vasari’s extolling of the Tuscan Michelangelo. I highlight in this paper additional concerns that accompanied these publications, namely, questions regarding who could write about the arts and in what manner, and in particular who could judge paintings. Focusing on Aretino, I explore some of the strategies, rhetorical and otherwise, that the *poligrafi* used to make in print claims of authority on matters of art.

Heidi Hausse, Princeton

Metal and Bone: Christian the Younger and his Left Arm, 1622 – 1995

During a pitched battle in the late summer of 1622, a bullet struck Christian the Younger, Duke of Braunschweig-Lüneburg-Wolfenbüttel, in his left arm. By nightfall the wound showed signs of severe infection, and two days later, the duke’s surgeons came to the grim conclusion that in order to save their patient, they must amputate above the

elbow. This paper explores the stylized account constructed in the seventeenth century around the loss of Christian's natural arm and his adoption of an artificial one. The charismatic duke provides a rich example of an early modern figure whose experience with bodily loss was woven into an alternative narrative of the amputee body. This narrative, which fashioned a powerful link between Christian and the artificial arm, has had a substantial influence on the preservation and presentation of early modern prostheses from the early modern period to the present.

Cynthia Houn, Princeton

Shopping for China on the Streets of London: Buying and Selling the East Indies in the 18th century.

Abstract: This paper explores the retailing of "East Indian" (Chinese, Japanese, Indian, and Southeast Asian) goods in 18th century London. I begin by examining the language and imagery of eighteenth-century "trade cards"--small, portable cards bearing the name and location of the retailer, as well as text and imagery advertising the goods and services provided. The paper then opens outwards, in two directions, addressing the networks of trade and production that brought these goods to London, in the first place, and exploring way that these objects were integrated into the world of the 18th century consumer. Finally, I will draw comparisons between the retail landscapes of London, Paris, and Amsterdam, and make some provisional comments on the networks of trade and exchange that bound these cosmopolitan metropolises to each other, to other European centers of consumption, and to the "East Indies."

Andrei Pesic, Princeton University

"An Institution in Motion: the Concert Spirituel in Paris, Port-au-Prince, and Berlin"

We know that people and objects can cross borders, but what happens when institutions are imitated (or adapted) in other cities? In the eighteenth century, public concert series were organized in nearly every major European city. By the second half of the century, the Concert Spirituel of Paris was one of the most famous series in Europe. Thus, when the colonial elite in Port-au-Prince came together in the late 1760s to hear a concert of sacred music, it was described in the local press as a "pious project" to create a "concert spirituel" for the city. At least one performer in Saint-Domingue (present-day Haiti) had previously played in the Parisian concert series, reflecting links between metropolitan society and the local elite. But the economic base of the sugar-producing islands was manifest as well: some of the musicians were slaves. In very different climes, the court composer of Frederick the Great founded a "Concert Spirituel" in Berlin at the Hotel Stadt Paris in 1783. Here sacred music (some by Catholic composers) competed with the comic opera arias and jocular songs of the nearby Kaffeegarten concerts. Comparing the *concerts spirituels* of Port-au-Prince and Berlin as instances of cultural transfers from Paris, I examine the roles of the printed press, travelers' accounts, and peripatetic musicians in carrying institutional forms across borders and oceans.

Florencia Pierri, Princeton

An Elephant Accidentally Burnt In Dublin and the Seventeenth Century Interest in Animal Anatomy

This paper is a microhistory of a macroanimal. In June of 1681, a fire broke out in the booths that held some curiosities on display to the citizens of Dublin. Fire bells rang out throughout the city and people came from far and wide to help extinguish the fire but they were too late to save the prize of the collection, an elephant. Once the fire was out, those people who could not afford to see the elephant when it was alive crowded around to steal souvenirs from its dead body, held back by a file of musketeers hired by the manager of the circus, keen to make back at least some of what he had lost by preserving the animal's skeleton. Not long after the manager secured his animal, Allan Mullen, a young physician jumped at the opportunity to dissect so rare a specimen. Mullen wrote a detailed description of this anatomy for the Royal Society, later published as a pamphlet entitled 'The Anatomical Account of An Elephant Accidently Burnt in Dublin.' My talk will use this dissection of a Dublin show elephant in 1681 to illustrate how animals were used as spectacle in late seventeenth century Ireland, and to show the interest that members of the Royal Society of London and later the Dublin Philosophical Society had in animal dissection. By exploring this animal's tragic end and the frenzy of activity immediately after its death, we gain a clearer picture of the interest that exotic animals engendered among different sorts of people, and on the early modern interest in anatomy as a means of gathering valuable information not only about humans, but also about animals.

Meredith Quinn, Harvard

Books and their Owners in Seventeenth-Century Istanbul

Although historians of the Ottoman empire rely heavily on manuscript sources such as histories and biographical dictionaries, we have scant information about how Ottoman manuscripts were circulated and read during the Ottoman period itself. As part of a larger project aimed at identifying which audiences existed for various types of books, this paper will present results from a statistical analysis of probate inventories from seventeenth-century Istanbul. The analysis will demonstrate how book-owners differed from non-book-owners and will highlight distinct segments within the book-owning population. I will argue that the categories with which historians usually understand Ottoman society are inadequate to represent the range of readers present in early modern Istanbul.

Michael Tworek, Harvard

Maricius's *De scholis seu academiis*: A Humanist Educational 'Manifesto' for Reforming the Polish *res publica*?

In 1551, Simon Maricius, a humanist and pedagogue, published the first pedagogical treatise calling for comprehensive reform of education in Poland. Drawing from his teaching at the Cracow Academy and educational experiences in Italy, Maricius offered a systematic program for educational reform that he saw as essential for securing the civic and moral health of the Polish *res publica*. Though little known in the rest of Europe, Maricius became synonymous with educational reform throughout Poland. My paper will place Maricius's work within the broader context of humanist educational activities, study abroad, and intellectual fellowship as well as assess whether or not it contributed to an educational "revolution" in Poland.