

The Making of the Humanities VII

University of Amsterdam, 15-17 November 2018





SOCIETY FOR THE HISTORY
OF THE HUMANITIES

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Conference Location

CREA, University of Amsterdam,
Nieuwe Achtergracht 170
1018 WV Amsterdam

WiFi network at the conference site: UvA Open wifi. This network is open to everyone without an account or password. eduroam WiFi network is also available.

Hashtag for the conference: #MOHVII



Programme Overview

Day 1, Thursday 15th November

9.00–9.30: **Muziekzaal:** Registration

9.30–10.30: **Theaterzaal:** Opening of the Conference by the President of the Society for the History of the Humanities Rens Bod (University of Amsterdam) directly followed by:

Keynote lecture 1, Wang Hui (Tsinghua University, Beijing):

The Missions and Challenges of the Humanities in Contemporary Context—From a Chinese Perspective

Chair: Rens Bod (University of Amsterdam)

10.30–11.00: **Muziekzaal:** Coffee and Tea Break

Parallel Sessions

	Theaterzaal	Room 1.22	Room 1.23	Room 3.07	Room 3.08
11.00 – 13.00	Contacts between Asia and the West	History of Literary Studies	Missionary Linguistics: A Multidisciplinary Field	History: 20th Century	Boundary Work and Work Across the Boundaries: The Humanities and the Sciences in the Long Nineteenth Century

13.00–14.00: **Muziekzaal:** Lunch Break

	Theaterzaal	Room 1.22	Room 1.23	Room 3.07	Room 3.08
14.00 – 16.00	Exactitude in the Humanities. Ideals, Practices and Representations	Humanities' Pedagogical Functions	History: 18 th and 19 th Centuries	Long Term Perspectives on Art History	History of Linguistics

16.00–16.30: **Muziekzaal:** Coffee and Tea Break

	Theaterzaal	Room 1.22	Room 1.23	Room 3.07
16.30 – 18.00	Scholarly Virtues and Vices: Some Conclusions after Four Years	Materializing the Elusive Object	Linguistic Professionalism and Linguistic Fieldwork	Medieval Art History at Stake: New Terms and Methods for Old Objects

18.00 - 19.30: **Muziekzaal:** Welcome Reception with fingerfood

Programme Overview

Day 2, Friday 16th November

9.30–10.30: Theaterzaal: Keynote lecture 2, Irina Podgorny (Universidad La Plata): *Antiquities in the Test Tube. Fakes, Criminology and the Coming into Being of Modern Archaeology*

Chair: Julia Kursell (University of Amsterdam)

10.30–11.00: Muziekzaal: Coffee and Tea Break

Parallel Sessions

	Theaterzaal	Room 3.06	Room 3.07	Room 3.08
11.00 – 12.30	History of Archaeology	Quantitative Methods in the History of Analytic Philosophy	Circulation of Humanistic Knowledge	Emancipation Studies

12.30–13.30: Muziekzaal: Lunch Break

	Theaterzaal	Room 3.06	Room 3.07	Room 3.08
13.30 – 15.30	Peripheral Historiographies: Architectural History in the Margins of Europe	Linguistics Linked In I	Nietzsche's History	Natural History and the Humanities

15.30–16.00: Muziekzaal: Coffee and Tea Break

	Theaterzaal	Room 3.06	Room 3.07	Room 3.08
16.00 – 18.00	The Humanities and the Benchmark of Science	Linguistics Linked In II	Art and the Mirror of Catalan Nationhood	History of Philology

Programme Overview

Day 3, Saturday, 17th November

10.30–11.30: Theaterzaal: Keynote lecture 3, Arianna Betti (University of Amsterdam): *How to do the History of the Humanities Digitally?*

Chair: Rens Bod (University of Amsterdam)

11.30–11.45: Muziekzaal: Coffee and Tea Break

Parallel Sessions

	Theaterzaal	Room 1.23	Room 3.06	Room 3.08
11.45 – 13.15	Digital History of Humanities	On the Artistic Production of History: Rethinking the Humanist Tradition in the Performing and Visual Arts	Linguistics Linked In III	The Early Modern Publication Culture

13.15–14.15: Muziekzaal: Lunch Break

	Theaterzaal	Room 1.23	Room 3.06	Room 3.08
14.15 – 16.15	Humanities' Grand Visions	Music, Aesthetics and the Human Mind (2) Design and Television Studies (2)	Linguistics Linked In IV	Early Modern Methodological Crossover (2) History of Architecture (2)

16.15–16.45: Muziekzaal: Coffee and Tea Break

16.45–17.00: Theaterzaal: Closing, Prize Giving and Farewell

Programme Details

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9.00–9.30: Registration

9.30–10.30: Opening of the Conference by the President of the Society for the History of the Humanities Rens Bod (University of Amsterdam) directly followed by:

Keynote lecture 1, Wang Hui (Tsinghua University, Beijing):

The Missions and Challenges of the Humanities in Contemporary Context—From a Chinese Perspective

Chair: Rens Bod (University of Amsterdam)

10.30–11.00: Coffee and Tea Break

11.00–13.00: Parallel Sessions

Theaterzaal: Contacts between Asia and the West

Chair: Rens Bod (U. of Amsterdam)

- Arie L. Molendijk (U. of Groningen), *Friedrich Max Müller and the Sacred Books of the East*
- Jing Sun (Tsinghua U.), *Vestige of Foreign Culture: a Study of the Yangzhou Latin Tombstone*
- Isabel Seliger (Independent scholar), *The Introduction of the Western Concept of Art History to East Asia, and Its Subsequent Inauguration as an Academic Discipline in the Late Nineteenth and Early Twentieth Century*
- Marie Yasunaga (U. of Amsterdam), *Making A New Art Historiography: Karl With's Style Analysis of Buddhist Art and its Reception in Japan*

Room 1.22: History of Literary Studies

Chair: Julia Kursell (U. of Amsterdam)

- Olga Szmidt (Jagiellonian U.), *The Invention of Solitary Walker. Jean Starobinski's Method of Understanding Literature and Modern Self*
- Aleksandra Bak-Zawalski (Justus Liebig U. Giessen) and Marcin Jakubas (U. of Silesia), “Circles of Alienation”—on the Discourse of the Hatred Rhetoric and Social Exclusion Based on The Literature of Michał Głowiński
- Diego Stefanelli (U. of Pavia), *Benvenuto Terracini and the Making of Stylistics in the First Decades of the Twentieth Century*
- Alfred Sjödin (Lund U.), *Henrik Schück's Two Versions of Philology: Comparative vs. General Literature and the Formation of Swedish Literary Studies*

Programme Details

Room 1.23: Missionary Linguistics: A Multidisciplinary Field

Chair: Rebeca Fernández Rodríguez (U. of Amsterdam) and Alejandra Regúnaga (U. Nacional de la Pampa)

- Sabine Dedenbach-Salazar Sáenz (U. of Stirling) and Katja Hannß (U. of Cologne), *The Colonial Quechua Hub: Digitisation, Translation and Interpretation of 16th-18th Century Colonial Quechua Materials from Peru*
- Frauke Sachse (U. Bonn), *Lexical Histories: Missionary Lexicography in Colonial Highland Guatemala*
- Severin Parzinger (SVD St. Augustin), *Transmission and Reception of Christian Concepts in the Jesuit Reductions of Chiquitos, Bolivia*
- Andy Peetermans (KU Leuven), *Mastering Morphology. Missionary Grammarians' Strategies for Handling an Expanding Linguistic-Typological Horizon in the Early Modern Period*

Room 3.07: History: 20th Century

Chair: Herman Paul (Leiden U.)

- Branimir Jankovic (U. of Zagreb), *Caught in Transition: Historians between the Habsburg Empire and the New Yugoslav State*
- Lesley Johnson (U. of Technology Sydney), *The Role of Libraries in Shaping the Humanities: Australia in the 1950s and '60s*
- Marieke Winkler (Open U.), *Circulating Knowledge: How 'Theoretical History' Shaped Literary Studies in the Postwar Netherlands*

Room 3.08: Boundary Work and Work Across the Boundaries: The Humanities and the Sciences in the Long Nineteenth Century

Chair and commentator: Sven Dupré (Utrecht U.)

- Fabian Krämer (Ludwig Maximilians U.), *The Architecture of Universities and the Prehistory of the "Two Cultures", ca. 1860-1900*
- Josephine Musil-Gutsch (Ludwig Maximilians U.), *Material Analysis of Archaeological Artifacts. Cooperation between the Sciences and the Humanities (ca. 1880-1930)*
- Mariana Pinto (Utrecht U.), *Chemists in the Field of Archaeology: Pigment Analysis of Paint Samples in Nineteenth-Century England*

13.00–14.00: Lunch Break

Programme Details

14.00-16.00: Parallel Sessions

Theaterzaal: Exactitude in the Humanities. Ideals, Practices and Representations

Chair: Antonia von Schöning (U. Basel)

- Lisa Cronjäger (U. Basel), *Forests Treated Like Artworks: Heinrich von Salisch's "Forest Aesthetics"*
- Aurea Klarskov (U. Basel), *Applied Exactitude. On Meticulous Workings in Art History*
- Lucas Knierzinger (U. Basel), *Exactitude in the Making: On Philology and the Ideal of Transparency*
- Pascal Noirjean (U. Basel), *Perceptions of Exactitude in the Arts and Sciences around 1900*

Room 1.22 Humanities' Pedagogical Functions

Chair: Emma Mojet (U. of Amsterdam)

- Kristine Palmieri (U. of Chicago), *August Boeckh, the Philology Seminar, and the Function of Philology at the University of Berlin, 1810-1830*
- Verda Bingöl (Istanbul Technical U.), *History of Art History Education in Turkey: Beginnings and Principles*
- Athena Exarchou (Athens School of Fine Arts), *Didactics of Art History: The Silent Birth and Discreet Presence of a Hybrid Discipline*
- Carlo Bovolo (Independent scholar), *A Science for All: the History and the Historiography of the Popularization of Science in a Comparative Perspective*

Room 1.23: History: 18th and 19th Centuries

Chair: Kasper Eskildsen (Roskilde U.)

- Matthijs Lok (U. of Amsterdam), *History against the Enlightenment: The Case of Francois-Xavier de Feller (1735-1802)*
- Thor Rydin (Uppsala U.), *History as Salvation: The Role of Secular Eschatology in Kant's Historical Object*
- Timo Van Havere (KU Leuven), *Foreigners Welcome: The Openness of Belgian Archives during the Nineteenth Century*
- Niklas Svensson (Lund U.), *A Persona No Doubt, but Which One? – The Swedish Fryxell/Geijer Debate of 1845-46 and a Troubling Search for 'The Collective'*

Room 3.07: Long Term Perspectives on Art History

Chair: Thijs Weststeijn (Utrecht U.)

- Maria Teresa Costa (MPI Florence), *A Transcultural History of Art History from the 19th Century and Beyond*
- Zehra Tonbul (Bogazici U.), *Endosmosis: The Role of Bio-Geographical Thought in a Universalist Art Historiography*
- Matthijs Jonker (U. of Amsterdam), *Methodological Developments in Twentieth-century Art History: The Case of the Interpretation of the Academization of Art*
- Daniel Unger (Ben-Gurion U. of the Negev), *Eclecticism in Art Historiography*

Programme Details

Room 3.08: History of Linguistics

Chair: Floris Solleved (KU Leuven)

- John Joseph (U. of Edinburgh), *The Resistant Embrace of Structuralism in 1930s-1970s Linguistics*
- Beijia Chen (Freie U. Berlin), *The Reception of Hermann Paul's Linguistic Ideas at the Turn of the Twentieth Century*
- Tina Janssen (U. of Warwick), *From Theology to Utility: Eighteenth-Century Oriental Studies*

16.00–16.30: Coffee and Tea Break

16.30-18.00: Parallel Sessions

Theaterzaal: Scholarly Virtues and Vices: Some Conclusions after Four Years

Chair and commentator: Sven Dupré (Utrecht U.)

- Herman Paul (Leiden U.), *Histories of Scholarly Virtues and Vices: What Are the Historiographical Gains?*
- Christiaan Engberts (Leiden U.), *Balancing Loyalty and Independence: A Moral Economy of Scholarship*
- Léjon Saarloos (Leiden U.), *Vice, Temptation and Victorian Learning*

Room 1.22: Materializing the Elusive Object

Chair: Bart Karstens (Vrije U. Amsterdam)

- Julia Kursell (U. of Amsterdam), *The Quest for the Inaudible – Whispered Vowel Recordings in Early 20th-Century Study of Experimental Psychology, Phonetics, and Arabic Languages*
- Carolyn Birdsall (U. of Amsterdam), *Media Materiality, Archiving, and Discipline Formation: Rundfunkwissenschaft in Germany, 1930-1950*
- Jennifer Hsieh (Harvard), *Taiwanese Music and Music in Taiwan: Locating Ethnomusicology in the Place of the Other*

Room 1.23: Linguistic Professionalism and Linguistic Fieldwork

Chair: Jaap Maat (U. of Amsterdam)

- Floris Solleveld (KU Leuven), *Expanding the Comparative View*
- James McElvenny (U. of Edinburgh), *Alternating Sounds from Steinthal to Boas*
- Javed Majeed (King's College London), *Linguistic Professionalism and Linguist Fieldwork in Grierson's Linguistic Survey of India*

Programme Details

Room 3.07: Medieval Art History at Stake: News Terms and Methods for Old Objects

Chair: Thijs Weststeijn (Utrecht U.)

- Laura Hollengreen (U. of Arizona), *Are Mixed Realities Really 'Mixed'? A Theoretical and Historical Investigation of Medieval Antecedents to Contemporary Digital Environments*
- Donna L. Sadler (Agnes Scott College), *Artworks as Artefacts: The Dialectics of Devotion*
- Alexa Sand (Utah State U.), *An Experimental Art History? Perspectives from the Material and Sensory Turn in Medieval Studies*

18.00-19.30: Muziekzaal: Welcome Reception with fingerfood

Programme Details

Day 2, Friday 16th November

9.30–10.30: Keynote lecture 2, Irina Podgorny (Universidad La Plata):
Antiquities in the Test Tube. Fakes, Criminology and the Coming into Being of Modern Archaeology

Chair: Julia Kursell (U. of Amsterdam)

10.30–11.00: Coffee and Tea Break

11.00–12.30: Parallel Sessions

Theaterzaal: History of Archaeology

Chair: Irina Podgorny (U. La Plata)

- Heidi Miller (Middlesex Community College), “*The only thing that really matters in our work is the re-creation of the past*” Mortimer Wheeler, *Archaeological Method and the Distortion of South Asian Antiquity*
- Charlotte Coull (U. of Manchester), *Bricks and Gold: The Epistemological Legacy of 1922 in Indian and Egyptian Archaeology*

Room 3.06: Quantitative Methods in the History of Analytic Philosophy

Chair: Jaap Maat (U. of Amsterdam)

- Guido Bonino (U. di Torino) and Paolo Tripodi (U. di Torino), *Wittgenstein and Academic Success in America. A Distant Reading Perspective*
- Michiel Braat (Tilburg U.), Jan Engelen (Tilburg U.), Ties van Gemert (Tilburg U.), and Sander Verhaegh (Tilburg U.), *Behaviorism in the History of Psychology and Philosophy. A Digital Humanities Approach*
- Eugenio Petrovich U. of Milan), *Citation Analysis as a New Method for Reconstructing the Recent History of Analytic Philosophy*

Room 3.07: Circulation of Humanistic Knowledge

Chair: Johan Östling (Lund U.), Commentator: Erling Sandmo (U. of Oslo)

- Karolina Enquist Källgren (Lund U.), *Generation as a Concept of Historical Knowledge Circulation*
- Isak Hammar, (Stockholm U.) *Circulating Formale Bildung: (Re)evalutating the Supremacy of the Humanities during the 19th Century in Sweden*
- David Larsson Heidenblad (Lund U.), *Environmental Humanities in the 1960s: A Rejected Research Application and the Circulation of Environmental Knowledge*

Room 3.08: Emancipation Studies

Chair: Julia Kursell (U. of Amsterdam)

- Anna Marcinkiewicz-Kaczmarczyk (Institute of National Remembrance Warsaw), *Women and War in Polish Historical Sources Throughout the History*
- Pınar Melis Yelsali Parmaksız (Bahçeşehir U.), *A Methodological Query of Women's and Gender Studies Dissertations in Turkey*
- Adam Kola (Nicolaus Copernicus U.), *Is there Anything Like a Second World Postcolonialism? History of Socialist Postcolonialism in Postwar Poland*

Programme Details

12.30–13.30: Lunch Break

13.30-15.30: Parallel Sessions

Theaterzaal: Peripheral Historiographies: Architectural History in the Margins of Europe

Chair and commentators: Petra Brouwer (U. of Amsterdam) and Kristina Jõekalda (Estonian Academy of Arts)

- Anna Ripatti (U. of Helsinki), *The Problem of Medieval Architecture in Nineteenth-Century Finland*
- Nikolaos Magouliotis (ETH Zürich), *From the Land of the Classics' to the 'Christian Orient': The French Discovery of Greek Byzantine Architecture*
- Mārtiņš Mintauts (U. of Latvia), *Contested Architectural History Writing in Latvia, Late 19th Century-1919: What to Do with the Vernacular Architecture*
- Lucía C. Pérez-Moreno (Zaragoza U.), *Architectural Writing in the Late Franco Regime: The Historiography of Spanish Modern Architecture (1961–1978)*

Room 3.06: Linguistics Linked In with Biology and Chemistry

Chair: Bart Karstens (Vrije U. Amsterdam)

- Bart Karstens (Vrije U. Amsterdam), *Introduction to the Panel*
- Sébastien Moret (U. de Lausanne), *Energetic Theories in Linguistics in General and in the International Language Movement in Particular*
- Alena Fidlerová (Charles U.), *The Early Reception of Darwinism in the Czech Lands: Natural Sciences and Linguistics*
- Bart Karstens (Vrije U. Amsterdam), *The Periodic Table in the Work of Saussure and Jakobson: A Comparison*

Room 3.07: Nietzsche's History

Chair: Julia Kursell (U. of Amsterdam)

- Henning Trüper (U. of Helsinki), *Historicization in 'Uses and Disadvantages of History for Life'*
- Felix Steilen (Humboldt U. Berlin), *'Beyond Good and Evil' and the Idea of History*
- Mat Messerschmidt (U. of Chicago), *The Death of God and the Future of Historical Interpretation*
- Jozef Majerník (U. of Chicago), *Historia as magistra vitae in 'Vom Nutzen und Nachtheil der Historie für das Leben'*

Programme Details

Room 3.08: Natural History and the Humanities

Chair: Sjang ten Hagen (U. of Amsterdam)

- Isak Hammar (Stockholm U.), *Natural History as a Humanistic Endeavor in Scandinavia, ca. 1790-1850*
- Rebeca Fernandez Rodríguez (U. of Amsterdam) and Alejandra Regúnaga (U. Nacional de la Pampa), *Naturalist Alcide D'Orbigny as Linguist and Anthropologist in Patagonia (19th century)*
- Mathijs Boom (U. of Amsterdam), *Striking Humans from Earth's History: Teylers' 1784 Prize Question in Natural History*
- Djoekie van Netten (U. of Amsterdam), *Old Maps on Old Maps. Early Modern History of Cartography*

15.30–16.00: Coffee and Tea Break

16.00–18.00: Parallel Sessions

Theaterzaal: The Humanities and the Benchmark of Science

Chair: Fabian Krämer (Ludwig Maximilians U.)

- Sjang ten Hagen (U. of Amsterdam), *Practical Exercises and Epistemic Virtues in Nineteenth-Century Humanities and Science*
- Hongyu Yang (Henan U.) and Baoming Zhang (Henan U.), *On the Value Orientation and Disciplinary Reconstruction of Humanities in Contemporary China*
- Aleksandra Kil (U. of Wroclaw), Jacek Malczynski (U. of Wroclaw) and Dorota Wolska (U. of Wroclaw), *From the Archaeology of the Humanities Lab: A Tricky Case of Claude Lévi-Strauss's Laboratoire d'anthropologie sociale*
- Leander Diener (U. of Zürich), "Killing People By Thinking Them Dead" Walter Bradford Cannon, *Voodoo Death and the Intersection between Experimental Physiology and Medical Anthropology, 1934-1942*

Room 3.06: Linguistics Linked in with the Humanities

Chair: Bart Karstens (Vrije U. Amsterdam)

- Savina Raynaud (U. Cattolica del Sacro Cuore Milan), *Laws or Inspiration? Langue or parole? This is the Question*
- Adrien Mathy (U. Liège), *Mathematical Imaginaries of Linguists: An Ethos Analysis*
- Anna Novokhatko (Alberts-Ludwigs U. Freiburg), *Pragmatic Reading of Early Critical Texts*
- Giuseppe d'Ottavi (Institut des Textes et Manuscrits Modernes Paris), *The Making of Linguistics (and the Linguistics of the Making): Genetic Criticism and Linguists' Manuscripts*

Programme Details

Room 3.07: Art and the Mirror of Catalan Nationhood

Chair: Thijs Weststeijn (Utrecht U.)

- Eva March (U. Pompeu Fabra), *The 1902 "Primitives" Exhibitions in Bruges and Barcelona: Rediscoveries in Lockstep*
- Lucila Mallart (U. Pompeu Fabra), *Josep Puig i Cadafalch in Scandinavia: Art Historiography across Europe's Borderlands in the Interwar Period*
- Juan Carlos Bejarano (U. Barcelona), *Francesc Serra and the Construction of the Image of the Artist through Photography in Fin-De-Siècle Catalonia*
- Tomas Macsotay (U. Pompeu Fabra), *Henri Jourin and Feliu Elias: the Eccentricity of a Franco-Catalan Habilitation of Modern Sculpture*

Room 3.08: History of Philology

Chair: Jaap Maat (U. of Amsterdam)

- Sophie van Romburgh (Leiden U.), *Some Kinesic-Enactive Implications of Reading 'Energia' in Early Modern Septentrional Philology*
- Michiel Leezenberg (U. of Amsterdam), *The Birth of Serbian, Bosnian, and Bulgarian: A Chapter in the History of Slavic Philology*
- Anna-Maria Sichani (U. of Ioannina) and Panagiotis El Gedi (U. of Ioannina), *Textual Scholarship and Cultural Technologies on Establishing Modern Greek Philology (1830-1970)*

Programme Details

Day 3, Saturday 17th November

10.30–11.30: **Theaterzaal:** Keynote lecture 3, Arianna Betti (University of Amsterdam): *How to do the History of the Humanities Digitally?*

Chair: Rens Bod (University of Amsterdam)

11.30–11.45: Coffee and Tea Break

11.45–13.15: Parallel Sessions

Theaterzaal: Digital History of Humanities

Chair: Hein van den Berg (U. of Amsterdam)

- Thomas Franssen (CWTS Leiden U.), *The Politics of What Humanists Do: Digital Humanities as an Infrastructural Regime*
- Ghica van Emde Boas - Lubsen (Independent scholar), Bonan Zhao (Tsinghua U.) and Peter van Emde Boas (U. of Amsterdam), *Sun Tzu and the Rules of Victorious Warriors; Analyzing the Rules in "The Art of War" using Mind Maps*
- Wouter Egelmeers (KU Leuven) and Joris Vandendriessche (KU Leuven), *'To make them appear as originals' Practices of Translation in Historical Journals in the Low Countries (1790–1860)*

Room 1.23: On the Artistic Production of History: Rethinking the Humanist Tradition in the Performing and Visual Arts

Chair: Thijs Weststeijn (Utrecht U.)

- Mario Wimmer (U. Basel), *Altgier: Kluge Müller and the Classical Tradition*
- Marios Chatziprokopiou (Aberystwyth U.), *We Are the Persians': Re-Inventing the Mourning Voice of Ancient Drama*
- Eleonora Vratskidou (TU Berlin), *Winckelmann in Kassel: The Birth of Art History per documenta 14*

Room 3.06: Linguistics Linked in with the Social Sciences

Chair: Bart Karstens (Vrije U. Amsterdam)

- Nicole Limpahan (U. of Vienna), *Historiography of Creolistics with Focus on the Impact of the Austrian Ethnologist Ferdinand Blumentritt*
- Emma Mojet (U. of Amsterdam), *The Role of the Linguistic Questionnaire in the Formation of General Linguistics*
- Els Elffers (U. of Amsterdam), *Language and Brain. 19th-Century Controversies*

Programme Details

Room 3.08: The Early Modern Publication Culture

Chair: Djoekie van Netten (U. of Amsterdam)

- Diego Baldi (CNR-ISMA), *A Starting Point of a Science: The De bibliothecis syntagma (1602) by Justus Lipsius and the Birth of the History of Libraries*
- Cornelis J. Schilt (U. of Oxford), *De Open-Deure, or the History of a Mysterious Reference*
- Dirk van Miert (Utrecht U.), *The Early History of the History of Knowledge: the Eighteenth-Century Project of Writing the History of the Republic of Letters*

13.15–14.15: Lunch Break

14.15–16.15: Parallel Sessions

Theaterzaal: Humanities' Grand Visions

Chair: Kasper Eskildsen (Roskilde U.)

- H. Floris Cohen (Utrecht U.), *A Preface with a History, or: Seven Ways to Miss the Point of Max Weber's Own Research Program*
- Carlo Ierna (Radboud U.), *Paulsen's Plea for the Humanities*
- Rens Bod (U. of Amsterdam), *Uniting Histories: The Humanities and the Sciences*

Room 1.23: Music, Aesthetics and the Human Mind

Chair: Julia Kursell (U. of Amsterdam)

- Nadia Moro (Higher School of Economics Moscow), *Harmony and Music in Johann Friedrich Herbart's Philosophical Psychology*
- Lodewijk Muns (Independent scholar), *Shifting Paradigms: Music, Rhetoric and Aesthetics in Eighteenth and Twenty-First Century Perspective*

Design and Television Studies

Chair: Julia Kursell (U. of Amsterdam)

- Peter Kovacs (Moholy-Nagy U. of Art and Design), *A New Paradigm in Humanities – Design Culture in the International and Hungarian Context*
- Jared T. Stanley (Texas Tech University), *Fractured Formation of Television Studies: Entangled Multidisciplinary Interests in the Televisual from 1950s to Today*

Room 3.06: Linguistics Linked in: General Merge Efforts

Chair: Bart Karstens (Vrije U. Amsterdam)

- Nadia Kerecuk (Independent scholar), *Linguistics and Cross-Fertilization of Adjacent Fields of Knowledge in O. O. Potebnia (1835–1891)*
- Carita Klippi (U. of Tampere), *Life of Language as a Vehicle of French Linguistic Thought in the 19th Century*
- Closing discussion

Programme Details

Room 3.08: Early Modern Methodological Crossover

Chair: Thijs Weststeijn (Utrecht U.)

- Rienk Vermij (U. of Oklahoma), *Problems with Astrology: World History in the Sixteenth Century*
- Jaap Maat (U. of Amsterdam), *The 'rules of logick' and Religious Disputes*

History of Architecture

Chair: Thijs Weststeijn (Utrecht U.)

- Bernd Kulawik (Independent scholar), *The Common Root of Architectural History and Theory and Their Practical Orientation*
- James Kirk Irwin (U. of Edinburgh), *Spatial Realism: A Concise Historiography*

16.15–16.45: Coffee and Tea Break

16.45–17.00: Closing, Prize Giving and Farewell

Abstracts

Day 1, Thursday 15th November

Keynote lecture 1: Wang Hui (Tsinghua U.)

The Missions and Challenges of the Humanities in Contemporary Context—From a Chinese Perspective

The humanities and liberal education are the soul of the university. In China, the humanities sustain a long and rich tradition, but they only became part of the programme of a modern university as recently as the twentieth century. From the perspective of history, the humanities have three characteristics: First, the humanities, as we think of them today, developed during the process of nation-state formation, were deeply influenced by European and American universities, and are closely associated with the self-image of a modern nation-state. Second, the humanities came into being as theology/classical learning gradually lost its sacredness and dominance, and they developed post-theological/classical or secular values for human beings. Lastly, the humanities were born in a competition for dominance with the sciences. In contemporary context, all of these conditions are undergoing a great transformation. What are the new challenges and missions for the Humanities?

First Parallel Session 11.00-13.00

Contacts between Asia and the West

Chair: Rens Bod (U. of Amsterdam)

Arie L. Molendijk (U. of Groningen)

Friedrich Max Müller and the Sacred Books of the East

In this talk I shall discuss one the most ambitious editorial projects of late Victorian Britain: the edition of the fifty substantial volumes of the *Sacred Books of the East* (1879-1910). The series was edited and conceptualized by Friedrich Max Müller (1823-1900), a world-famous German-born philologist, orientalist, and religious scholar. Müller and his influential Oxford colleagues secured financial support from the India Office of the British Empire and from Oxford University Press. The focus of the paper is how the series became a landmark in the development of the humanities – especially the study of religion and language – in the last quarter of the nineteenth century. The series of the *Sacred Books of the East* contributed significantly to the Western perception of the ‘religious’ or even ‘mystic’ East, which was textually represented in English translations. The series was a token of the rise of ‘big science’ and textualised the East, by selecting their ‘sacred books’ and bringing them under the power of western scholarship.

Jing Sun (Tsinghua U.)

Vestige of Foreign Culture: a Study of the Yangzhou Latin Tombstone

In 1951, a tombstone with inscription in classic old gothic script and graphic illustration was found in Yangzhou of Jiangsu province. It was regarded as by far the earliest Roman Catholic monument yet found in China. Scholarly researches indicate that this tombstone was made for an Italian merchant's daughter "Katerina" who was deceased in China in 1342, and the illustration on the tombstone represents incidents of St. Catherine of Alexandria. This paper seeks to go further and answer the questions: how the illustration followed western iconographic convention? To what extent it was influenced by Chinese native burial decorations and motifs? How the cultural symbols such as the cross, the lotus, angels and saints became decorative themes? how to interpret the hybrid of two different cultures? It is hoped this study will reflect the artistic communication in the late medieval period between China and the west.

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Isabel Seliger (Independent scholar)

The Introduction of the Western Concept of Art History to East Asia, and Its Subsequent Inauguration as an Academic Discipline in the Late Nineteenth and Early Twentieth Century

This paper addresses how the Western concept of art history was introduced to East Asia, and its subsequent inauguration as an academic discipline in the late nineteenth and early twentieth century. A highly complex transcultural event in itself, its dynamics linked European aesthetics with traditional East Asian art discourses. New concepts were translated and adapted by Chinese and Japanese scholars, who in turn undertook research at Chinese, Japanese and European institutions. This coincided with the study of East Asian art by European scholars who, however, reached different aesthetic conclusions in their quest to describe the authentic history of "Oriental art."

Historically, the generation and dissemination of Western art historical vocabularies, concepts, and theories have been standing in a close relationship with various philosophical and political movements, academic disciplines, and national cultures of thought in Europe and North America. Their concepts and intellectual habits have neglected not only the arts of non-Western cultures, but also interactions between the Western and Eastern, Northern and Southern hemispheres. A transcultural, global perspective that recognizes the two-way, multi-directional processes of cultural, philological and methodological exchange between different actors, groups, and institutions within the structures of modernism in East and Southeast Asia, as one aspect in the history of contact between Asia and the West, would reveal how Western and non-Western conceptualizations of art history intertwine at certain points, challenging modern art history as a European history.

Marie Yasunaga (U. of Amsterdam)

Making A New Art Historiography: Karl With's Style Analysis of Buddhist Art and its Reception in Japan

Although Karl With's book *Buddhistische Plastik in Japan bis in den Beginn des 8. Jahrhundert* (Vienna, 1919) has been thrust away to the margin of the Asian art study after the WWII, it was not only acclaimed as innovative work in the pre-war time but also remained an unofficial must-reference for Western scholars.

His study was distinguished for that it was not based on the collection in the West but on the on-site research of those hoarded in temples in Japan. He thus could include over 200 photographic reproductions, most of which he took himself during his stay in Japan in 1913. As one of the first students of Josef Strzygowski, With's study was undoubtedly involved in the academic politics at the Vienna University; however, in employing the formal style analysis to demonstrate the development of non-European art, With also critically assimilated the methodology developed by Wölfflin and others. Moreover, tracing his experience in Japan reveals how his knowledge was formulated under the influence of the historiography that had been (re)structured in Japan through the Meiji period.

Through tracing his cultural encounter in Japan, this paper examines the characteristics of With's style analysis and its relation to the art historical practices of Vienna School.

Furthermore, it will illustrate the intercultural exchange of art historiography by discussing the reception of With's book by Japanese art scholars in 1920s, which offered them the foundation to implement the methodology in Japan.

History of Literary Studies

Chair: Julia Kursell (U. of Amsterdam)

Olga Szmidt (Jagiellonian U.)

The Invention of Solitary Walker. Jean Starobinski's Method of Understanding Literature and Modern Self

Jean Starobinski is a Swiss philosopher and literary critic who developed a unique style of interpreting literature of 18th and 19th century. His interests such as the Age of Enlightenment, Jean-Jacques Rousseau's work or the history of ideas resulted in a profound

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picture of the modern self. Starobinski's exceptional and holistic view on modern human, citizen and autobiographer can be seen as continuous interpretations of Rousseau's writings. Indeed, it cannot be overlooked that these two Swiss intellectuals are mutually dependent. However, the main argument of my paper would be that Starobinski's interpretation and, in fact, biography of Rousseau actually shaped contemporary understanding of the idea of the self which has emerged in the Age of Enlightenment, but was fully understood in 20th century. The main case for the presentation would be therefore his sensitive and carefully written book "Jean-Jacques Rousseau, la transparence et l'obstacle" which establishes multiple figures of the modern self. Jean Jacques is seen there not only as a co-founder of the "Age of Reason" or even modern society, but also as an author who provides us with the patterns of understanding of the modern self. I would like to argue that Starobinski's unique method of understanding literature co-creates concepts fruitfully used in contemporary humanities, especially in the field of the self, identity and autobiography studies.

Aleksandra Bak-Zawalski (Justus Liebig U. Giessen) and Marcin Jakubas (U. of Silesia)
"Circles of Alienation" – on the Discourse of the Hatred Rhetoric and Social Exclusion Based on The Literature of Michał Głowiński

The literature of Polish writer of Jewish origin, the professor of history and literary studies Michał Głowiński, the Holocaust survivor says about the 'double silence' as to the Jewish and homosexual identity in the communist Poland. Głowiński escaped from the deep sense of 'alienation' upon the political transformation in 1989. Then, according to Głowiński, not only the political, but also existential situation was changed (although the words 'Jew', 'gay' still are not neutral in the Polish language, but they sound like a stigma and they raise the sense of fear and alienation). In 1998 in "The Black seasons", writing about his experience of childhood during occupation, Głowiński 'admitted' he was of Jewish origin and in 2010 in "Circles of alienation" he revealed his homosexual orientation. The sense of alienation is his integral trait and the essential aspect of his literature work.

Diego Stefanelli (U. of Pavia)
Benvenuto Terracini and the Making of Stylistics in the First Decades of the Twentieth Century

The paper will focus on the important Italian linguist and literary scholar Benvenuto Terracini (1886-1968). A pupil of the Italian positivistic linguistics, he had an important role in the formation of the modern stylistics. His *Analisi stilistica* (1966) was a milestone in the Italian stylistics, both for its literary analyses (such as those concerning Pirandello's short tales and Manzoni's poems) and for its theoretical and historiographic perspective on the European stylistics. The roots of the important book are in the methodologically vivid stylistics of the first decades of the century. Both the German speaking literary stylistics of Karl Vossler, Leo Spitzer and the French-speaking linguistic stylistics of Charles Bally were important points of reference of Terracini's thought, which, as many other scholars of the time, was influenced also by Benedetto Croce's aesthetics. Moreover, other post-positivistic linguistic theories exerted great influence on Terracini, such as Jules Gilliéron's linguistic geography and Hugo Schuchardt's linguistic individualism. As he wrote in the Preface of his *Analisi stilistica*, every linguist with strong theoretical interests should unavoidably "land at the reign of stylistics". Using Terracini as a significant point of view, the paper will investigate the context of the modern stylistics in the first decades of the 20th century, considering both the interaction between different disciplines forming the background of the modern stylistics (linguistics, literary studies, aesthetics and psychology) and the interesting exchanges and reciprocal influences of the main exponents of the European stylistics.

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Alfred Sjödin (Lund U.)

Henrik Schück's Two Versions of Philology: Comparative vs. General Literature and the Formation of Swedish Literary Studies

My talk will deal with the double function of philology as a theoretical inspiration in the formation of literary studies in Sweden (ca 1870-1900). It has often been pointed out that research on Swedish literature must of necessity be comparative, as Swedish is a small language. Hence, the field has always been concerned with the relations between Sweden and the major European literatures, tracing both individual influences and broader artistic currents. One version of philology (as textual criticism) was central to this undertaking. What is less well known is that this examination of European influences coexisted with much more speculative and far-reaching methods inspired by comparative philology. In the research of Henrik Schück (1855-1947) we find both a positivist investigation of sources for modern Swedish literature and a more folkloristic, comparative study of motifs and narrative patterns in a global perspective. These two research agendas were sometimes at odds yet coexisted for several decades in the same discipline, at least until the professionalization of folklore research in the early 20th century. I will focus on this contradiction in the formation of literary studies in Sweden, and see what it tells us about the meanings and uses of the comparative method in specific national contexts. This disciplinary history may also give us useful perspectives on contemporary discussions of world literature, or on the question of the "idiographic" or "nomothetic" status of literary studies.

Panel: Missionary Linguistics: A Multidisciplinary Field

Chair: Rebeca Fernández Rodrígues (U. of Amsterdam) and Alejandra Regúnaga (U. Nacional de la Pampa)

Missionary linguistics is a broad field focused on descriptive and pedagogical works on different languages –most of them typologically very different from European languages–, produced in the epistemological and pragmatic contexts of the missionary work. A productive field of analysis where several areas of knowledge are intertwined: applied and theoretical linguistics, sociolinguistics, historiography of linguistic, translation studies, anthropology, history, sociology, documentation, and missionology, among others. This panel pretends to establish a transdisciplinary dialogue over the processes and results (grammars, dictionaries, wordlists, religious texts, reports, and correspondence, etc.) of the documental, descriptive and analytical practices of Missionary Linguistics from the early stages of encounters in America, Asia and Africa to the 20th century, focusing on their emergent interculturalities. Missionary linguistics was crucial in spreading knowledge among continents for centuries and it can now broaden the disciplinary barriers of this field. The reflection over these topics enables us to expand our knowledge of language in general, and of these vernacular languages in particular.

Sabine Dedenbach-Salazar Sáenz (U. of Stirling) and Katja Hannß (U. of Cologne)

The Colonial Quechua Hub: Digitisation, Translation and Interpretation of 16th-18th Century Colonial Quechua Materials from Peru

The planned joint project which we will present has two main objectives: first, the digitization of colonial ecclesiastic Quechua materials, and second, their linguistic interpretation in the light of the translation of culture. In our first step core catechetical and sermon texts will be OCR digitised, and we will create complex search functions for key terms, regardless of orthographic variation. Our in-depth study of the translational and linguistic features of the colonial Quechua writings will be embedded in their ethnohistorical, religious and ecclesiastic contexts, based on careful source-critique. Moreover, theoretical concepts of translation studies will inform our work. The analysis of the materials will focus on lexicography and morpho-syntax. Lexical materials have been analysed in a number of studies, mostly in the ethnohistorical context of culture change, and in our study we aim at a coherent understanding and synthesis of missionary methods and strategies in order to gain a

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clear picture of linguistic-missionary approaches. While evidentiality has figured prominently in studies on colonial Quechua, other discourseorganising features have received less attention. Therefore, our study will examine the complex interplay of syntax, topic-focus marking and tail-head-linkage, their transmission from Spanish into Quechua and their reflection in the target language. The outcomes of the multidisciplinary project will contribute to a more thorough and transferrable understanding of the translation of culture in colonial contexts, combining methods of linguistics, ethnohistory and translation studies.

Frauke Sachse (U. Bonn)

Lexical Histories: Missionary Lexicography in Colonial Highland Guatemala

Highland Guatemala is a particularly interesting region for studying the strategies and practices of missionary linguists. Friars of both the Franciscan and the Dominican orders were the main protagonists in the field of language description. Applying rather different strategies to lexicography and translation, they produced a significant number of dictionaries and grammars for the Mayan languages Kaqchikel and K'iche'. These language descriptions constitute a rich resource for analyzing and reconstructing the linguistic methodologies, and academic as well as theological traditions of the missionaries. The Franciscans clearly dominated the field of lexicography and they established Kaqchikel as a matrix language for lexical description. In this paper, I will show that missionary linguists of both mendicant orders used, modified, and further developed each other's materials. Drawing on examples from several dictionaries, I will reconstruct intertextualities and synoptic relationships between dictionary sources and argue that the description of K'iche' was based and generated on the basis of Kaqchikel lexicography.

Severin Parzinger (SVD St. Augustin)

Transmission and Reception of Christian Concepts in the Jesuit Reductions of Chiquitos, Bolivia

When the Jesuit missionaries founded the reductions of Chiquitos in the southeast of the Amazonas, then part of the viceroyalty of Peru and now east of Bolivia, in the 17th-18th centuries, they started their missional work from a very deep religious conviction to offer salvation through the Christian faith to the indigenous people who lived there. During evangelization they transferred many important theological concepts of the Christian European tradition to the Chiquitan language, which they had established as the *lingua franca* of the region. This contribution describes this process with its consequences for the local religious practices, through examples of main theological concepts such as good and evil, as well as salvation. The analysis focus on the determination of these concepts made by the missionaries in the Jesuit vocabularies of the Chiquitan language in the 18th century. Then these definitions will be contextualised with the corresponding annotations in other Jesuit texts from the Chiquitos missions, and the historical and theological context. Finally the reception of the Jesuit diffusion will be studied in the religious practice and ritual of the Chiquitan culture as it is today.

Andy Peetermans (KU Leuven)

Mastering Morphology. Missionary Grammarians' Strategies for Handling an Expanding Linguistic-Typological Horizon in the Early Modern Period

The indigenous languages of the Americas posed many conceptual and descriptive challenges to the early modern European missionaries who sought to master them and pass on their linguistic knowledge to their peers. In the morphological domain specifically, an important descriptive challenge presented itself in the case of highly agglutinating languages like Nahuatl, Purépecha, Quechua and Mapudungun, given that the traditional Latin model of grammar—which for practical and ideological reasons served as the universal descriptive framework within which the missionaries operated—provided only a limited arsenal of ready-made tools for the description of internal word structure. In response to this challenge, missionary grammarians adapted and extended the Latin model in various ways, embracing

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new ways of talking about morphological structure. These processes of metalinguistic innovation, stimulated by the encounter with previously unknown, typologically ‘exotic’ languages, manifest themselves most evidently in missionary grammarians’ innovative linguistic terminology. This talk will focus on the key roles that were played by terms such as ‘root’ (*radix*), ‘particle’ (*particula*) and ‘composition/compounding’ (*compositio*) in discourse about the morphological structure of American indigenous languages in early modern missionary grammars of the period 1547–1810. The histories of these terms will be traced back to their Old World origins, with special consideration for the possible influence of Greek and Hebrew grammar or related humanistic disciplines such as logic. Furthermore, due consideration will be given to the exact meaning(s) and scope with which these terms were used in individual missionary grammars, and to the question to what extent these uses established themselves as stable traditions throughout the investigated period.

History: 20th Century

Chair: Herman Paul (Leiden U.)

Branimir Jankovic (U. of Zagreb)

Caught in Transition: Historians between the Habsburg Empire and the New Yugoslav State

The dissolution of the Habsburg Empire and the foundation of the Kingdom of Serbs, Croats, and Slovenes in 1918 have faced historians with several transitional processes. Although Serbian, Croatian, and Slovenian university professors of history and historians were studying continuously at various universities across Southeast and Central Europe until 1918, their academic mobility was particularly intensified in the new Yugoslav state. As “moving actors”, historians and university professors of history were moving to Ljubljana–Zagreb–Belgrade–Sarajevo–Skopje. They were also subject of a new politics of university employment which strongly preferred pro-Yugoslav historians, and shaped the formation of university elites. This employment policy can be vividly illustrated by personal correspondence of historians. Furthermore, the transition has especially prompted the publications of books and articles on Yugoslav history and the Yugoslav idea, written by Serbian, Slovenian, and Croatian historians who were representatives of the so-called pro-Yugoslav university elite. These publications drew additional public attention to them. However, pro-Yugoslav historians were simultaneously confronted with opposition-oriented historians, historians close to Croatian nationalism and/or in opposition to the Yugoslav regime. Since the literature on Yugoslav cultural and intellectual history is still very much dominated by the interest in writers, artists, literary critics, geographers, and teachers, I would like to introduce historians into the debate on the dissolution of the Habsburg Empire and the emergence of the new Yugoslav state as well as into a more general debate on the transition of elites.

Lesley Johnson (U. of Technology Sydney)

The Role of Libraries in Shaping the Humanities: Australia in the 1950s and '60s

This paper examines the way libraries play a significant role in shaping research and scholarship in the humanities. This role has changed over time and is also determined by the national, political and geographic contexts in which they operate. To explore this argument the paper looks at major research libraries in Australia in the period after the second world war. Two libraries in the 1950s and 60's competed for the title of being Australia's national library – the Mitchell Library located in the heart of Sydney and the National Library of Australia eventually to be located in the, as yet rather new and small, capital city, Canberra. With both libraries occupying iconic buildings erected in very different eras, they presented themselves physically as worthy of their claim to national leadership. This paper will look at the significance of these spaces in the 1950s and 60's and the way in which they influenced how humanities scholarship was conducted in this period.

The paper will also examine the changing day-to-day practices of such libraries and how they were central to moulding modern research cultures of the humanities. The nitty-gritty of

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collection and acquisition policies were, for example, crucial to the formation of the disciplines of Australian historical studies and Asian studies in Australia. And the increasing emphasis on the research focus of these libraries also shaped certain notions of authority and the value of the humanities in this period.

Marieke Winkler (Open U.)

Circulating Knowledge: How 'Theoretical History' Shaped Literary Studies in the Postwar Netherlands

When in his inaugural lecture (1939) the Dutch historian Jan Romein (1893-1962) proposed a new research field called 'theoretical history', he held it to be the answer to the trend of overspecialization within the humanities, historiography in particular. Theoretical history, which placed the methodological problems of the historiographer at the center of academic practice, never obtained a solid position within the historical discipline in the Netherlands. Additionally, Romeins efforts to promote his ideas in the USA, where reception was positive, were disrupted by the war. Therefore, within the history of historiography, Romeins design for a theoretical history is mostly perceived as an interesting yet eccentric case. However, when broadening the disciplinary perspective and focusing on the humanities as a whole, we can see the idea of a theoretical history reappearing in the 50s within the newly forged discipline of General and Comparative Literature ('Literatuurwetenschap'). This paper uses the concept of the 'circulation of knowledge' to investigate how and why the conception of theoretical history moved between the historical and literary disciplines. It traces the exact moment of interaction between Romein and the first professors of literary studies in the Netherlands. Was theoretical reflection within this field also perceived as a medicine against overspecialization? What stayed the same and what was transformed in the adaptation of Romein's proposal by literary scholars? And finally, what can we learn from this case when turning to 'knowledge circulation' and specialization within the contemporary humanities?

Panel: Boundary Work and Work Across the Boundaries: The Humanities and the Sciences in the Long Nineteenth Century

Chair and commentator: Sven Dupré (Utrecht U.)

It was during the long nineteenth century that the humanities and the sciences came to be seen as two distinct groups of disciplines. But the divide was never absolute. Even in the heyday of the antagonism between the sciences and the humanities around 1900, cooperation occurred. Partly due to the institutional separation of the history of science and the history of humanities – two fields that were traditionally studied by separate scholarly communities and in their respective institutional contexts – we still know too little about these and other cases in which the boundary between these groups of disciplines was crossed. The panel will discuss both the emergence of the divide as such and its occasional bridging in the long nineteenth century from a combined history of science and history of humanities perspective.

Fabian Krämer (Ludwig Maximilians U.)

The Architecture of Universities and the Prehistory of the "Two Cultures", ca. 1860-1900

Few beliefs about the nature of academic knowledge seem to be less problematic and are more deeply ingrained than is the assumption that a wide gulf divides the sciences and the humanities. But like many of the other dichotomies that characterize modernity, this binary opposition is younger than we tend to think. The emergence of the modern bifurcation of academic knowledge constituted one of the most fundamental transformations in the history of knowledge. It changed the very notion of what academic knowledge is and should be. It has since been expected to pertain either to the human or natural realms, which are governed by fundamentally different principles and hence, have to be studied separately. The talk will trace some aspects of this dichotomy by focusing on the institutional setup and spatial organization of European and American universities in the second half of the nineteenth century.

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Josephine Musil-Gutsch (Ludwig-Maximilians U.)

Material Analysis of Archaeological Artifacts. Cooperation between the Sciences and the Humanities (ca. 1880-1930)

Recent studies in the history of science explore either the sciences or the humanities, but rarely the entanglement of the "Two Cultures" in cooperative contexts. This is where my PhD project comes in. I am analyzing cooperations between the sciences and the humanities in terms of their formation and development in German-speaking countries for the period 1880-1930. In order to investigate interdisciplinary cooperative research I use the example of material analysis of archaeological artifacts, especially in oriental studies. At the end of the 19th century, the field of oriental studies grew significantly due to the vast amount of archaeological material excavated during colonial expeditions. The materiality of artifacts increasingly became a focal point of interest for hitherto philologically-oriented orientalists. However, material analysis required scientific methods. Therefore, in networks stretching across Europe, orientalists, archaeologists, (art-)historians and paleographers sought cooperation with natural scientists to investigate the materiality of artefacts. By cooperating with chemists or botanists, who e.g. microscopically analyzed artifacts like plant fibres in ancient manuscripts or Babylonian enameled tiles, oriental scholars were able to answer historico-cultural research questions about ancient civilizations. My research goals are: 1. analyzing cooperative dynamics and structures between the sciences and the humanities by investigating research practices, methods and knowledge transfer applied within the cooperations, 2. understanding the meaning of material/materiality within the cooperations and 3. for the first time exploring the history of this research area – today understood as archaeometry –, which had significant impact on the institutional and epistemological constitution of the German-speaking oriental studies.

Mariana Pinto (Utrecht U.)

Chemists in the Field of Archaeology: Pigment Analysis of Paint Samples in Nineteenth-Century England

During the nineteenth century, chemists were involved in conservation treatments of polychrome artworks. Appropriate methods for the cleaning of easel paintings, for instance, were sometimes done in consultation with chemists. In the field of archaeology, paint samples were extracted from historical objects and wall paintings with the aim to perform chemical analyses of pigments. This paper will show that the methodology and tools used by chemists for such analyses, agree with the standard chemical practices of the period. It also investigates the motivation behind the increasing engagement of chemists in the nineteenth-century field of archaeology. It has been argued that the main interest of chemists involved in the analysis of antiquities was not the preservation of objects, but the characterization of materials. In this paper it will be argued that, to the contrary, nineteenth-century primary sources reporting chemical analysis of pigments, show that chemists were also concerned about the physical integrity of historical and archaeological objects and their preservation. Such concern can be observed particularly in the extraction process of the paint samples used for chemical examination of pigments and binding media. The focus is on the nineteenth-century English context, since during this period the country held a leading position in the field of conservation practice.

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Second Parallel Session 14.00-16.00

Panel: Exactitude in the Humanities. Ideals, Practices and Representations Chair: Antonia von Schöning (U. Basel)

This panel questions a one-sided attribution of exactitude to the sciences by presenting perspectives concerned with exactitude in the humanities. In the course of the 19th century exactitude became one of the core „epistemic virtues“ (Daston/Galison) in the making of disciplines and eponymous for the so-called exact sciences. But how does exactitude figure across different fields in the humanities around 1900? The aim of the panel is to discuss how exact practices were both influenced by the sciences as well as how forms of exactitude developed in the humanities. Rather than proposing a general theory of exactitude within the humanities, we aim at scrutinizing four different cases each questioning the notion of “two cultures”: Trained visual techniques in forest aesthetics (Lisa Cronjäger), the artistic application of exactitude in the works of Duchamp (Aurea Klarskov), the exactitude of transparency in philology (Lucas Knierzinger), the interplay of exactitude and perception in literature and the sciences (Pascal Noirjean).

Lisa Cronjäger (U. Basel)

Forests Treated Like Artworks: Heinrich von Salisch's ‘Forest Aesthetics’

Various aspects in the history of forestry science question a divide between the humanities and the “exact sciences.” By the end of the 19th century a school of thought called forest aesthetics became crucial in Germany. It criticized the negative impact of monocultures on climate and landscape. In Heinrich von Salisch's “Forest Aesthetics” (1885) the importance of arts and literature was laid out for the purpose of educating foresters. Salisch plead for establishing art collections and libraries to supplement academies of forestry. Furthermore, the forester's work was compared to the responsibilities of a curator, since foresters do not create the beauty of forests, but have to present it in an appropriate way.

Although in forest aesthetics agency is to some extent prescribed to the forests themselves, a set of standardized cultural techniques should be carried out. Therefore, photographs were used to exemplify the results of different forestry techniques (like clearcutting or selection cutting) and to establish an ideal landscape. Experiments were conducted in forest areas determined for this purpose.

On the one hand forest aesthetics leaves behind ideals of quantifiable exactitude (e.g. in the calculation of future yields), while, on the other hand, it favours the exact fulfilment of working techniques and trained visual habits. The latter can be interpreted as a common feature in the making of (sub-)disciplines in the humanities and sciences alike. Ultimately, this paper contributes to recent discussions on the Anthropocene and the “climate of history” (Dipesh Chakrabarty), highlighting non-human agency and the striving for control by strict methods.

Aurea Klarskov (U. Basel)

Applied Exactitude. On Meticulous Workings in Art History

When in the German-speaking countries at the end of the 19th century art history began to be established as a university discipline in its own right, a move away from art philology toward a more self-reflective approach to art history can be traced. Amongst other things, this change was linked to an interest in the exact sciences and their classification systems. This shift becomes apparent when the scholar Oskar Beyer termed his field of research Kunsthissenschaft (art science). This connection of matters of the arts with the natural sciences is paralleled with artistic work concerned with scientific questions. Case in point Marcel Duchamp, whose working notes from around 1913 – 1920 record “experiments” on optical effects and ideas directly linked to the mathematician and philosopher of science Henri Poincaré. This interest in scientific problems is accompanied by an (admittedly

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tongue-in-cheek) interest in methods associated with scientific exactitude. For instance, Duchamp meticulously reproduced and published his working notes, feigning transparency while making self-documentation part of the artwork. The proposed paper on Duchamp's exact artistic practices thus will showcase the interconnectedness of artistic and scientific problems. It further aims at highlighting how the becoming of art history as an academic discipline was informed by (what came to be known as) the humanities as well as the exact sciences.

Lucas Knierzinger (U. Basel)
Exactitude in the Making: On Philology and the Ideal of Transparency

This paper will scrutinize the relationship of exactitude and philology as it developed in the notion of transparency in the making of literature. Opposed to philological approaches of pinning down exactitude in terms of literal meaning and semantics, the urge for transparency marks a shift in the 20th century towards the writing process as a key figure of meaning. Transparency therefore evokes a new sense for materials documenting the author's working processes and the collection and archiving of these documents. This perspective on material archiving was already demanded by Wilhelm Dilthey in his lecture "Archive für Literatur" [engl. "Archives for Literature"] in 1889. The growth of archival practices in literary studies has greatly increased ever since. In his 1962 essay on "philological understanding" literary critic Peter Szondi claimed that it's one of the major tasks of a scientific approach towards literary texts to reconstruct their genesis. That is to say that philological understanding should concern itself with the development of archives and focus on avant-textes, i.e. notes, working-materials and self-documentation. This new focus became central to the critique génétique movement, which evoked new readings of archival materials, a new concept of text and the notion of writing as a cultural technique. Philological exactitude shifted therefore from the basic meaning of words and their "poetic function" (Roman Jakobson) to the making of meaning and the making of words. Consequently, the paper traces the notion of philological transparency in its relation to the formation of literary texts as a struggle for exactitude and connects it to the institutional development of literary archives.

Pascal Noirjean (U. Basel)
Perceptions of Exactitude in the Arts and Sciences around 1900

This paper seeks to trace notions and practices of exactitude in the way literature is received around 1900. There will be a focus on intersections between the sciences and the arts in regard to theories of perception (Ernst Mach), psychological concepts of the relationship between self and world (Sigmund Freud) and the radical doubt towards the very possibility of communicating with existing language tools (Fritz Mauthner). Exactitude in literary works is no longer attributed to a tidy step-by-step mimesis of the outside world with an emphasis on detail in observation and description. Instead, considerations of perspective, psychology and language gain relevance in aesthetic discourses. Aspects of exactitude are reflected by literary theorists, the authors of numerous manifestos and – often implicitly – in works of literature themselves. The departure from literary naturalism as suggested for instance in Hermann Bahr's publication "Die Überwindung des Naturalismus" [engl. "The Overcoming of Naturalism"] as early as 1891 raises questions about the proper domain of literature and the suitable objects of its exact depictions. The desideratum of an exact reproduction of the world in all its complexity remains intact, but is transformed with regard to scientific developments gathering momentum at the dawn of the 20th century. A new relation between scientific and literary discourses arises and redefines the field of each discipline. From the viewpoint of literary studies it will be shown how theorists and writers alike struggle to maintain the intricate relation between language and reality under modern conditions.

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Humanities' Pedagogical Functions

Chair: Emma Mojet (U. Of Amsterdam)

Kristine Palmieri (U. of Chicago)

August Boeckh, the Philology Seminar, and the Function of Philology at the University of Berlin, 1810-1830

Discussions concerning the ethical mission of philology, especially as expressed in the rhetoric of *Bildung*, were distinct from the grand visions of philology that were espoused by practicing philologists such as Friedrich August Wolf. In the former case, philology was understood to be crucial for the development of men in the present whereas, in the latter, philology was taken to be a subject for specialists who contributed to an understanding of the past. By looking at the work of August Boeckh as both a scholar and an educator, this paper explores the ways in which philology's pedagogical function was distinguished from its professional one in both theory and practice. This is done primarily through a discussion of the status and role of philology at the University of Berlin as well as an analysis of the work that was undertaken in the Philology Seminar under Boeckh's direction. An examination of Boeckh's plan for the *Corpus Inscriptionum Graecarum*, which was carried out under the auspices of the Royal Academy of Sciences in Berlin, further illuminates the ways in which there existed a tension between philology as an academic discipline and philology's ethical mission. Isolating these different conceptions of philology from one another complicates existing accounts of philology by demonstrating the ways in which philology's scholarly function was intertwined with but distinct from its pedagogical one.

Verda Bingöl (Istanbul Technical U.)

History of Art History Education in Turkey: Beginnings and Principles

This paper investigates the formation and beginnings of art history education in Turkish universities, focusing on the foremost university- Istanbul University, where the country's first ever art history department was established in 1943.

When the Turkish republic was newly founded, it had been based on certain principles, thanks to the founder of the republic, Atatürk's, undertaking. Two of these principles were nationalism and the adoption of a European education system. Through these principles emerged:

- 1) The need to gather the nation on a common ground with nationalistic tendencies. History was one of the disciplines that was suitable for this, as academic studies on "Turkishness" began to kick off.
- 2) The invitation of European scholars, mostly from German speaking countries, to Turkey to establish new university departments.

My paper brings these two points together and discusses the role of art history education amid the establishment, propagation and discussions of a national art. Since the first ever art history department of the country was founded there, Istanbul University is the key figure in this phenomenon. I argue that it served to develop the ideal of a Turkish art through its curriculum, the outputs of excursions through the country to bring archaeological findings into light and the works of the invited scholars starting from 1940s.

Athena Exarchou (Athens School of Fine Arts)

Didactics of Art History: The Silent Birth and Discreet Presence of a Hybrid Discipline

The didactics of art history is the field of academic research that studies the phenomena associated with teaching the history of art. It is a discipline that sprang from the encounter between art history and a combination of general didactics, sociology and pedagogy. Its role in the academic environment is closely related to the appearance of the *Didactique des disciplines* in France in the 1970s, but very little is known about its own birth. And, while there is a reason that dictates its existence, the potential to study and enrich its production has not yet been fully explored. Other subject-based didactics, like the didactics of mathematics and

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the didactics of history, have been endowed with a vast bibliography that traces their beginnings, the development of their methodologies and the full extent of their practice. The didactics of art history, however, while present in several universities across the globe, is almost a phantom discipline, one that lacks sufficient bibliographic evidence, and is being practiced without a clear, or at least vocal, consensus regarding its epistemological profile. Taking into account this unusual poverty of theoretical background, this paper will attempt to piece together a history of the didactics of art history: a history that is still being made. Its aim is to demonstrate that this particular subject of study, its structure, and its methods, as well as its affinity with the mother-discipline that is art history, deserve to be brought to the fore as a fertile ground for further cultivation.

Carlo Bovolo (Independent scholar)

A Science for All: The History and the Historiography of the Popularization of Science in a Comparative Perspective

The paper deals with the history of the popularization of science, the so-called “science for all”, and birth and development of its historiography, focusing on a comparative transnational perspective. Born in the Enlightenment, the popularization of science had a significant development and a widespread diffusion during the 19th century Europe, thanks to the increasing role of the science, to the importance of the press and publishing, to the growth of literacy and to the attention towards the popular education. Pursuing an educational project through books (essays, manuals and novels), pamphlets, periodicals, exhibitions, museums, popular conferences, the popularization of science on one hand wanted to divulgate the scientific culture, responding to the public's demand, on the other it transmitted cultural and political ideas, in order to contribute to the nation-building processes. The popularization of science continued having a key role in the 20th century, taking advantage of new media, such as the radio and the television. Then, in the 20th century the history of the science popularization was born, after the success of the history of science: from the USA and the UK the history of the “science for all” arrived in the rest of Europe, spreading in different ways and times. The paper intends to examine, in a comparative perspective, the development of the popularization of science in 19th - 20th centuries and retraces the history of the popularization as a historical discipline, at the intersection between history of science, cultural history, history of nation-building and history of press and publishing.

History: 18th and 19th Centuries

Chair: Kasper Eskildsen (Roskilde U.)

Matthijs Lok (U. of Amsterdam)

History against the Enlightenment: The Case of Francois-Xavier de Feller (1735-1802)

In my lecture I will explore the idea of European history of the prolific eighteenth century former Jesuit and cosmopolitan journalist Francois-Xavier de Feller (1735-1802). In a polemical style, Feller attacked the ‘philosophical’ ideas of Buffon, Voltaire and Raynal in the bimonthly journal he edited between 1773 and 1794, the *Journal Historique et Littéraire*. Enlightened ideas were fought by Feller in a wide range of disciplines, ranging from literature, historiography, travel writing and politics to mineralogy, penal law, mining and botany. Feller turned even a scientific debate on the question whether salamanders could survive in fire into an attack on *philosophie*. No field of knowledge was not ideological. In his fight against *philosophie*, Feller made no distinction between the humanities or other forms of knowledge. I will argue that the ‘Enlightenment narrative of European history’ (J. Pocock), was not universally accepted but questioned by self-proclaimed enemies of *philosophie*. The Christian inspired universal history in the tradition of the seventeenth century French bishop Bossuet did not disappear in the late eighteenth century but was revived by catholic apologetics such as Feller and used in the struggle against what they regarded as rising atheism. For the Feller, a continuity existed between the Creation and Biblical history and

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modern European history. Instead of a story of linear progress over the long term, these *antiphilosophe* narratives contained a more cyclical narrative of rise, and especially decadence and fall. History was a weapon in the struggle against 'irreligious philosophy'.

Thor Rydin (Uppsala U.)

History as Salvation: The Role of Secular Eschatology in Kant's Historical Object

This paper explores the role of Pietistic salvation narratives in the emergence of the historical discipline in late eighteenth-century Germany. The rise of this discipline has been explored along numerous dimensions - be they political, cultural, philosophical or socio-economical -, yet the conceptual heritage of the much older theological discipline of *Kirchengeschichte* has largely escaped historical investigations into the matter.

For this purpose, the present paper sets out to explore Herder's *Letters concerning the progress of humanity* (1793) as well as Kant's *Religion within the boundaries of mere reason* (1794). It aims to show (1) how these texts directly engaged with older debates in Kirchengeschichte at numerous German theology departments, and (2) how these texts worked to transform theological vocabulary, heritage and authority into the *Weltgeschichte* and *Universalgeschichte* from which later grew the German historical discipline. In effect, this paper aims to show by means of two particular examples the conceptual axis along which the Christian eschatological narratives travelled from German theology faculties into later history departments. Previous advocates of this theological perspective onto the emergence of the historical discipline - phenomenologically minded figures such as Karl Löwith, Hannah Arendt and Reinhart Koselleck - do generally not enjoy wide readership among historians. As such, this paper aims to advertise the potential of tapping into research of this kind. Next, and more generally, this paper aims to aid the expansion of the 'religious enlightenment' so as to encompass the institutional development of the historical discipline, too.

Timo Van Havere (KU Leuven)

Foreigners Welcome: The Openness of Belgian Archives during the Nineteenth Century

How 'national' were National Archives during the nineteenth century? Recent research on German and Austrian state archives has shown that access was only granted to historians who could prove their loyalty to the state. Foreigners especially had to overcome various political hurdles. While the National Archives in Brussels were considered inherently Belgian, foreign and Belgian researchers were granted equal access by National Archivist Louis-Prosper Gachard. Over the course of his long career, Gachard promoted these archives primarily as an institution for national historiography. Nevertheless, his frame of reference was decidedly European. Gachard took pride in the accessibility he could offer, which he considered unparalleled in Europe. Foreigners gratefully made use of the accessibility of archives in Belgium. Indeed, the Brussels archives had the reputation of being the 'bureau de consultation de l'Europe'. This is how even a participant in the Kraków Uprising of 1846 ended up in the archives a few months later, studying Polish history. The close watch on the activities of political refugees in Belgium placed no limitations on Walerian Kalinka's archival visits. In this paper the seemingly apolitical and 'historical' character of the Belgian National Archives will be studied for the first time. By focussing on their openness, it will become clear that foreigners were not only granted access, but could even influence the workings of the archives. Consequently, the case of Belgium casts a new light on the accessibility of state archives, their international dimension, and the practices of historiography.

Niklas Svensson (Lund U.)

A Persona No Doubt, but Which One? – The Swedish Fryxell/Geijer Debate of 1845-46 and a Troubling Search for 'The Collective'

In 1845, the prolific educator Anders Fryxell published a booklet *Om Aristokratfördömandet i den Svenska historien* (On the Condemnation of Aristocracy in Swedish History). Among many others, the professor in history, Erik Gustaf Geijer, published a response. It soon became

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one of the most widely read and intensely commented debates in Sweden during the mid-19th century. Previous research has regarded the debate as a defining moment of the historian's profession in Sweden, but in that, it has also been treated as an 'historian' matter. However, this view overlooks the fragility of the concepts 'history' and 'the historian' at this point in time. Most publications came neither from writers of history or even academics. Framing the debate as one among 'historians' is therefore not exhaustive.

Rather than assuming "the historian" as key to the debate, this paper draws on recent scholarship on the concept of scientific/scholarly persona. Most scholars agree that a persona is rooted in community, sometimes referred to as 'the collective'. Regardless if persona is seen as embodiment of virtues (Paul 2014), or on a more aggregated level, as well-known cultural identities (Daston & Sibum 2003), belonging and community seems important, yet somewhat of an understudied element. How is 'the collective' constituted? More precisely, who defines it? Is it up to the researcher, or is it a question of explicit identification among the studied actors? The paper contributes to the history of humanities by challenging the notion of stability regarding the historical discipline in Sweden, before the modern research university.

Long Term Perspectives on Art History

Chair: Thijs Weststeijn (Utrecht U.)

Maria Teresa Costa (MPI Florence)

A Transcultural History of Art History from the 19th Century and Beyond

As art history emerged as scientific discipline in the second half of the 19th century, first in the German speaking context and then in other countries, two opposite tendencies were developing. On one side the connoisseurship, approaching the work of art in its singularity and studying its material and technical aspects with an attributionist aim, and following an evolutionary idea of art history. On the other side, different approaches were unified by the analysis of the work of art within its broader cultural context, in reconstructing its social, cultural and political dimensions, in the dialogue with other disciplines. Both groups wanted to legitimate their methodologies on a „scientific“ basis, the first grounded on the direct observation of the work of art, the latter developing a series of general concepts (*Grundbegriffe*), valid for interpreting works coming from different cultural contexts. This second tendency, born in German speaking countries as „Kunstwissenschaft“, and later translated in France as „science de l'art“, emerged in taking distance exactly from the direct study of techniques and material aspects, working on a more abstract level and aiming to pinpoint affinities and similarities between artifacts. Alois Riegl's *Kunstwollen*, Heinrich Wölfflin's *Formgefühl*, Aby Warburg's *Pathosformel* and Henri Focillon's *Vie des formes* are only a few examples. In this paper, I want to discuss this methodological gap between different approaches to art history in the epoch in which it was more intensively aiming to build its disciplinary identity, and to follow its development in the actual art historical practice.

Zehra Tonbul (Bogazici U.)

Endosmosis: The Role of Bio-Geographical Thought in a Universalist Art Historiography

In defense against criticisms on the depiction of Turkish, Armenian, Byzantine and Persian art historical connections in the 1946 book on Turkish art, Austrian art historian Ernst Diez (1878-1961) refers to a "Theory of Endosmosis" by the cultural historian Karl Lamprecht (1856-1915). The term "Endosmosis" denotes an analogy between the osmotic phenomena of the cell and exchange between neighbouring cultures, and an investigation of the notion reveals the role of biogeographical thought in turn of the twentieth century Austro-German scholarship. Zoologist William Henry Rolph (1847-1883) depicted Endosmosis as the main means of growth both in the organic and inorganic world, in which he included the social organism. The cell research was likewise means to explain social and cultural phenomena by biologist and anthropologist Rudolf Virchow (1821-1902) in his theory of Cell-State (der Zellenstaat) and zoologist Ernst Haeckel (1834-1918) in his Theorie der Zellseele (Theory of

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the Cell-Soul). Geographer Friedrich Ratzel (1844-1904) adopted the perspective in his research on human geography and central to his understanding was cultural adaptations and migrations. An investigation of Diez's work reveals how these bio-geographical notions informed a Universalist art historiography by presenting an understanding of an organically connected world. The inquiry particularly highlights the revisionism of the emergence of art historical scholarship on the Orient against previous Europe-based historiographies as part of a related historiographical re-mapping of the world. The critique against Diez in 1946 nonetheless is a revelation of the dismissal of turn of the century Universalist ideas within Second World War nationalisms.

Matthijs Jonker (U. of Amsterdam)

Methodological Developments in Twentieth-century Art History: The Case of the Interpretation of the Academization of Art

This paper describes and evaluates the methodological developments in the twentieth century of the study of the early histories of the first academies of art, the Florentine Accademia del Disegno and the Roman Accademia di San Luca. After Pevsner's seminal *Academies of Art* from 1940, in which the author describes the foundation of the art academies from the perspective of individual artists and their intentions, three methodological innovations can be discerned. In the first place there has been a change of perspective to the political rulers involved in these institutions. As a result, the academies have been understood as instruments in the cultural politics of these rulers. A second development concerns the infusion of social theoretical concepts in the interpretation of the art academies. The third innovation entails a more elaborate and systematic use of archival material in the interpretations of these institutions. After describing and evaluating these methodological developments and the resulting interpretations of the academies, this paper also briefly indicates how an approach based on theories of practice can be a logical and fruitful next step in this methodological evolution. Furthermore, without implying that the developments described here can be discerned universally in postwar art historical research, and even less that they are exhaustive, the paper argues that they can be seen as symptomatic for more general developments in twentieth-century art history. As such the analysis in the paper can be used as a model for understanding and evaluating methodological innovations in art historical studies of other phenomena.

Daniel Unger (Ben-Gurion U. of the Negev)

Eclecticism in Art Historiography

My paper discusses the term eclecticism. First applied by Johann Joachim Winckelmann in the second half of the eighteenth century in his consideration of the Bolognese school of painting, the term had a tremendous impact on the reception of seventeenth-century Italian painting, influencing the development of scholarship on the Italian art of this period. My paper also explores the impact of eclecticism and its perception on shifting attitudes toward the Bolognese school of painting in the nineteenth and twenties centuries. The concept of eclecticism stood at the core of modern scholarship concerning the Bolognese art from the time that it was first applied by Winckelmann, up until its rejection by Denis Mahon almost two hundred years later, in 1947. The dramatic vacillation between the acceptance and rejection of the Carracci and their followers was, as this paper will explore, closely connected to changing attitudes toward eclecticism.

In examining late sixteenth and seventeenth-century eclecticism, I will focus not only on the considerations that motivated painters during this period to use several different styles within a single work of art, but also on the evolution of the term eclecticism from a neutral definition to a pejoratively interpreted one, which caused scholars of the Bolognese school of painting to dismiss it altogether in order to restore the status of Bolognese seventeenth-century painting. Bolognese art was thus rehabilitated at the cost of losing important layers of meaning, which were abandoned in this process and which I would like to pursue.

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History of Linguistics

Chair: Floris Solleveld (KU Leuven)

John Joseph (U. of Edinburgh)

The Resistant Embrace of Structuralism in 1930s-1970s Linguistics

This paper argues that the received history of linguistics in the 20th century has been based on an oversimplified periodisation based around the concept of structuralism.

Rarely claimed by linguists as labels for their own work, structuralist and structuralism have been more often hurled at others as criticisms. Yet the hurlers were themselves often pursuing a recognisably structuralist analysis, and were not averse to claiming their share of the academic capital that structuralism brought them. This paper will examine some of the modes of resistance in the middle decades of the 20th century – before the onset of a ‘post-structuralist’ period – and will explore what was driving each. They include (with one exemplary name for each) the rejection of:

- abandoning attention to phonological and philological detail (Benveniste)
- perceived atomism and discontinuity (Meschonnic)
- prioritising form over function and meaning (Hjelmslev)
- prioritising communication over expression (Spitzer)
- the psychological commitments of structuralism (Chomsky)
- structuralists’ wilful blindness to variation and multilingualism (Martinet)
- nationalist and political affiliations of structuralism (Sauvageot)

Some of those named moved from an early embrace of the structuralist ethos toward a distancing in their later years, reclaiming a disciplinary heritage that could not speak its name: philology. Others found alternative routes around the limits posed by the structural system, claiming to leave it behind though never entirely doing so. Examining these developments in tandem can lead us toward a fuller understanding of how linguistics developed during a period in which it was particularly influential on other humanistic fields of study.

Beijia Chen (Freie U. Berlin)

The Reception of Hermann Paul's Linguistic Ideas at the Turn of the Twentieth Century

Hermann Paul (1846-1921) and his seminal work *Prinzipien der Sprachgeschichte* (1st edition 1880; 5th edition 1920) have played a significant part at the turn of the twentieth century in the history of linguistics. Historiographic studies on the reception of Paul's *Prinzipien* are mainly conducted by revealing the divergence and convergence between Paul and other prominent scholars. However, in order to reconstruct the influence and transmission of Paul's linguistic ideas in the historical context, it is not sufficient to only study those prominent scholars. There were a number of lesser known linguists, who were also present in the linguistic discourse at that time. Therefore, they were also contributors to the history of linguistics, even if many of them have been forgotten. Taking these scholars into consideration would help us get a better understanding of the role of Paul and his *Prinzipien*. This paper will trace the reception of Paul's linguistic ideas from the first publication of *Prinzipien* in 1880 to the fifth edition in 1920 at the turn of the twentieth century, by analyzing the citations of his theories in the publications of his contemporary scholars. The visualization of the citation networks will shed light on Paul's significance from a quantitative perspective. The content of these citations will be analyzed, in order to qualitatively elaborate on the reception of Paul's theories and his role in the history of linguistics.

Tina Janssen (U. of Warwick)

From Theology to Utility: Eighteenth-Century Oriental Studies

Prior to and in the first half of the eighteenth century studies into oriental languages, at this point specifically Arabic and Hebrew, focused on their use as ancilla theologiae, handmaiden of theology, used to advance (Old Testament) Bible studies. In eighteenth-century Britain,

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however, understanding oriental languages, and in particular Persian, became an ever more practical issue to the men in the field, such as East India Company men working in India. In my paper I will argue that Sir William Jones's *Persian Grammar* (1771) played a pivotal role in shifting the way oriental languages were studied and used in eighteenth-century Britain and beyond, providing a focus on utility. I will demonstrate not only how Jones is trying fit into the disciplinary tradition, but also, and especially, how and why he diverges from it, and how this change was received. Sources for this argument will consist mostly of reviews in eighteenth-century journals, with an emphasis on the nineteen-page review written by James Robertson for *Monthly Review*. Robertson, I will argue, as a professor of Arabic at Edinburgh University, represents the unique viewpoint of the orientalist professional, who has mixed feelings about Jones's democratizing of specialist knowledge. As the prompt appearance hereafter of John Richardson's *Arabick Grammar* (1776) in the same style as Jones's Grammar, illustrates, Robertson's objections are not shared by all. The way oriental languages, and, moreover, their literatures, are studied is rapidly changing from a focus on Theology to a focus on utility.

Third Parallel Session 16.30-18.00

Panel: Scholarly Virtues and Vices: Some Conclusions after Four Years

Chair and commentator: Sven Dupré (Utrecht U.)

In 2014, at the fourth *Making of the Humanities* conference, a research group from Leiden University presented its then freshly started research project on "The Scholarly Self: Character, Habit, and Virtue in the Humanities, 1860-1930." Each in their own way, all panelists drew attention to scholarly virtues and vices, that is, character traits that scholars in the past perceived as beneficial and detrimental, respectively, to the pursuit of scholarly goals. (The papers appeared as a forum section in the first volume of *History of Humanities*.) Now, four years later, with their project drawing to a close, the panelists return to the *Making of the Humanities* to present their conclusions. What have they learned from studying scholarly virtues and vices? What are the advantages and disadvantages of approaching the history of the humanities through the lens of scholarly virtues and vices? And what kind of follow-up research do they envision?

Herman Paul (Leiden U.)

Histories of Scholarly Virtues and Vices: What Are the Historiographical Gains?

Inspired by Lorraine Daston, Steven Shapin, and others, historians of the sciences and the humanities alike have become increasingly engaged in historical epistemologies of virtues and vices – that is, in historical study of dispositions that scholars regarded as, respectively, beneficial and detrimental to the pursuit of epistemic goals. Reflecting on what this research line has brought us so far and how it can be further developed, the paper distinguishes three stages. Most work so far falls into a first, exploratory stage, dominated by local case studies that try to show why virtues and vices were relevant categories to scholars in specific times, places, or fields of inquiry. Drawing on these case studies, a second type of research moves to a higher level of analysis by comparing meanings, standards, or catalogs of virtue and vice across time or across disciplines. Although much of such work remains to be done, time has come to address a third question: How do histories of scholarly virtues and vices relate to existing historiographical perspectives? What are the gains and losses of virtues and vices as a prism for histories of the sciences and the humanities, compared to approaches that zoom in on institutions, methodologies, or the politics of scholarly work? Focusing on the well-researched case of historical studies in Wilhelmine Germany (1871-1914), this paper attempts to take such a third step, thereby advancing the bold thesis that histories of virtues and vices allow us to integrate histories of institutions, methodologies, and politics into something larger than the sum of their parts.

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Christiaan Engberts (Leiden U.)

Balancing Loyalty and Independence: A Moral Economy of Scholarship

In recent years historians of scholarship have increasingly turned their attention towards scholarly virtues and vices. This development has given us a large number of detailed case studies of virtues and vices as conceived by individual scholars as well as attempts to list the virtues and vices that have shaped scholarly practices and ideals at different times and places. This raises the question how all these individual cases and catalogued virtues and vices relate to each other. Building on studies by Lorraine Daston, Robert Kohler, and others, this paper argues that the concept of a moral economy of science allows us to bring these disparate cases and virtues together in one analytical framework. Building on an understanding of a moral economy as a balanced system this paper will develop the thesis that living up to the expectations of good scholarship requires scholars to balance the demands of loyal collegiality and critical independence. Though both loyalty and independence can be seen as virtuous dispositions, they do not always self-evidently go hand in hand. The balance between them can be precarious indeed. Drawing illustrations from the philosophical sub-discipline of experimental psychology this paper will provide an outline of the different ways in which questions of loyalty and independence shaped the daily work, publishing strategies, and career opportunities of late 19th-century scholars.

Léjon Saarloos (Leiden U.)

Vice, Temptation and Victorian Learning

This paper will present some of the conclusions of my PhD research on language of vice and temptation in late Victorian sciences and humanities. It starts from the observation that practitioners in both the humanities and the natural sciences made frequent use of the categories of vice and temptation in reflecting on what it took to pursue knowledge. For them, the ability to withstand temptation (like the lure of money or the attraction of dogma) and to fight vice (e.g. ignorance, imprecision or selfishness) was central to their sense of learned selfhood and their ideals of how to acquire knowledge. Also, categories of vice and temptation were used pejoratively in controversies in a range of disciplines, especially when education was concerned. The fact that these categories were invoked in all kinds of disciplines and genres raises the question why this discourse was so widespread. Where did the Victorian scholars' concern with vice and temptation come from? On the one hand, their discourse of vice and temptation was distinctively Victorian and not restricted to scholarly discourse. On the other hand, categories of vice and temptation had been in use for much longer; they were part of traditions of learning that go back to at least the early modern period. This paper zooms in on the interplay between both these sources of thinking about the scholarly self. It argues that the concepts of vice and temptation offer a great tool for understanding the relationship between the humanities, ambient culture and time-honored repertoires of learning.

Panel: Materializing the Elusive Object

Chair: Bart Karstens (Vrije U. of Amsterdam)

Sound is elusive as an object of study. Scholarly disciplines have always encountered the problem that their objects, in order to grant multiple access, have to take a different, mediated, shape. The panel takes this as a point of departure for an inquiry into situations where this problem challenges the delineation of disciplines. The elusiveness of sound has sparked heated debates about the appropriate means of investigation, the claims made by the parties involved became all the more heated the less the object proved accessible. New technologies have led to reconfigurations of the disciplinary landscape, sometimes also questioning the delineation of larger areas such as the social sciences, humanities and science and technology. The three participants will discuss how strategies of materializing the object were brought into play as argument in these debates and quest for delineation. The panel comprises three contributions, arranged below in chronological order.

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Julia Kursell (U. of Amsterdam)

The Quest for the Inaudible – Whispered Vowel Recordings in Early 20th-Century Study of Experimental Psychology, Phonetics, and Arabic Languages

This paper examines attempts to record “whispered vowels” in the “Berliner Lautarchiv” and “Berliner Phonogramm-Archiv,” both founded in the first decade of the twentieth century. Both archives were involved in phonetic research, and both took part in the recording of prisoners of war during WWI, when the presence of detainees from colonies of the fighting nations in the POW camps was used for research purposes as much as for strategic political interests. The paper investigates how new research methodologies emerged out of the gap between recorded items and their various interpretations in different disciplines. For this, it focuses on debates that profile the recording of language sound as an area in which technology makes new objects emerge from technology. Characteristically, the debates oppose recording to other technologies for referring to the same acoustic and articulatory items. In the case of whispered vowels, however, these items escape the recording technology of the 1900s to 1920s as such, demonstrating how different media privilege different objects, although the new technology does not provide unambiguous reference to concrete sounds. Debates about how to register such elusive items, whether the claims about them are valid, and which media demonstrate or justify claims about them, will be discussed. Overall, the debate seems to be driven, rather than hampered by the elusiveness of this particular object, as the paper will argue referring to Serres (2011) and Derrida (1995).

Carolyn Birdsall (U. of Amsterdam)

Media Materiality, Archiving, and Discipline Formation: Rundfunkwissenschaft in Germany, 1930-1950

Broadcasting, as a crucial cultural form in twentieth-century modernity, has long been associated with liveness, presence and ephemerality (Sconce 2000; Boddy 2007). It is this sense of impermanence—of radio sounds dissipating—that served as an impetus for the desire to record and preserve broadcasting during its first decades. This presentation will investigate efforts, from the early 1920s onwards, to capture the communicative and medium-specific qualities of radio, and listener experiences, for the purposes of a humanities-oriented research agenda. It examines the largely-unknown emergence of ‘radio studies’ (*Rundfunkwissenschaft*), at the intersections of existing disciplines, and focuses on the various debates about how to ‘capture’ radio for the purposes of scholarly data collection, analysis, and in scientific communication. The analysis will consider the technological, institutional and political currents that were formative for the development of a research field based on archival and documentation practice, recording media and studio experimentation, and multidisciplinary research cooperation. In contrast to the more well-known history of radio research in North America, whose protagonists were core figures in the development of communication science (Lazarsfeld 1940, Herzog 1944, Simonson 2013), the only radio studies institute in Germany was disbanded after World War II, and its research agenda largely ignored in research and institutional practice. The presentation will conclude with a more general evaluation of humanities responses to researching ‘new media’ (Gitelman 2008), and how radio’s archival media (phonography, tape, paper, film, photography) were significant in the attempts to capture and study radio’s ephemeral form.

Jennifer Hsieh (Harvard University)

Taiwanese Music and Music in Taiwan: Locating Ethnomusicology in the Place of the Other

The discipline of ethnomusicology in East Asia has faced an ontological dilemma: how to approach the study of music when one’s own culture has already been framed as the other within the dominant, Western ethnomusicological cannon? This paper discusses the delineation of ethnomusicology in Taiwan in the second half of the twentieth-century in relation to what musicologist Kam Lap-kwan (2004) has described as the “History of Taiwanese Music” and the “History of Music in Taiwan.” While one places an emphasis on

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music that is characteristically Taiwanese, the other draws attention to the diverse musical traditions resulting from centuries of colonial, diasporic, and maritime contact, thereby calling into question “Taiwanese” as a conceptual category.

This paper examines how music and Taiwan became understood as elusive objects in ethnomusicological scholarship and the implications for a generalized understanding of the discipline in a global context. By examining the dialectical negotiation between aboriginal song, Western musical tradition (what Kam describes as the musical ‘mother tongue’ of Taiwanese), local festival sounds, and traditional Chinese opera, this paper examines changing scholarly attitudes about music as a cultural category in relation to its sonic counterparts of sound, noise, and the Chinese concept of *renao*, or hot-noisy. Tracing the production of the discipline alongside geopolitical developments during the Cold War and beyond, this paper further examines the tension between the particular and the universal, asking how scholars attend to locally situated contexts while also staying in conversation with broader methodological and disciplinary questions.

Panel: Linguistic Professionalism and Linguistic Fieldwork

Chair: Jaap Maat (U. of Amsterdam)

Linguistics has always been a discipline in which information crossed large distances, because languages are literally spread all over the globe. This posed (and poses) practical as well as epistemic problems, since knowledge of a language takes years to acquire. So linguists had to make long travels and/or rely on second-hand information, and language comparison and classification typically involved more languages than any individual scholar could master. Also, as linguistics became more technical during the 19th and early 20th century, there was an increasing gap between the languages that people spoke and the abstract descriptions used by linguistic professionals. This panel explores several historical aspects of language study ‘at a distance’ and the emergence of linguistic fieldwork. It will cover (in chronological order): the first attempts to apply historical-comparative grammar to non-Indo-European languages in the 1830s-60s; Franz Boas’ 1889 analysis of ‘alternating sounds’ in native American languages; and interaction between ‘amateur’ and ‘professional’ linguists in George Grierson’s large-scale *Linguistic Survey of India* (1903-28).

Floris Solleveld (KU Leuven)

Expanding the Comparative View

The emergence of linguistics as a discipline is traditionally linked to that of a ‘historical-comparative’ method, which developed in relation to the study of Sanskrit in the late 18th/early 19th century. As a result, the history of linguistics is very much focussed on the study of Indo-European languages. However, from the 1830s onward, works of comparative grammar were also written for a range of other (groups of) families: native American (Du Ponceau 1838), Austronesian/Melanesian (Humboldt 1839, Gabelentz 1860), Semitic (Renan 1855), Dravidian (Caldwell 1860), Bantu and Khoisan (Bleek 1862-67), covering most of the globe. This presentation highlights the role of this expansion of the comparative view in the making of linguistics. In particular, it focuses on Wilhelm von Humboldt’s posthumous *Über die Kawi-Sprache*, now mainly remembered for its introduction. Starting from the exegesis of a single 10th-century Javanese text modelled on the Bhagavad-Gita, Humboldt identified patterns of relatedness across languages of Indonesia, Madagascar, and the Pacific. A gentleman scholar who had never left Europe, he mainly relied on reports by British colonial administrators Stamford Raffles and John Crawfurd, and word lists compiled by earlier explorers. Humboldt, in short, had to cope with a paucity of linguistic material – material which he was actively reformulating to meet the demands of his research agenda. Moreover, the ‘comparative view’ had its limitations when writing about ‘people without history’ (Wolf 1982), especially when it came to identifying language change and reconstructing the genealogy of language families.

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James McElvenny (U. of Edinburgh)
Alternating Sounds from Steinthal to Boas

A milestone on the way to both modern conceptions of phonology and the current belief in the structural equality of all languages is the 1889 paper ‘On alternating sounds’ by Franz Boas (1858–1942). In this paper, Boas demonstrated that the alleged ‘alternating’ or ‘synthetic’ sounds of indigenous American languages were not a sign of their ‘primitiveness’, as was postulated by rival anthropologists Daniel Garrison Brinton (1837–1899) and John Wesley Powell (1834–1902), but rather observational artefacts caused by the interference of European observers’ native phonologies. Despite their opposite conclusions, both Brinton and Boas were drawing on the same theoretical background in their linguistic research: the work of Wilhelm von Humboldt (1767–1835), as interpreted and propagated by H. Steinthal (1823–1899).

In this talk, I will look at the development of the notion of ‘alternating sounds’ from Steinthal to Boas and what it reveals about the development of linguistic theory and the professionalization of linguistic research in this period. I will show how ‘correct’ treatment of the phenomena was used as a criterion for assessing the scientific validity of primary language documentation.

Javed Majeed (King’s College London)
Linguistic Professionalism and Linguist Fieldwork in Grierson’s Linguistic Survey of India

The 21 volumes of Grierson’s *Linguistic Survey of India* were published between 1903 and 1928. They cover some 723 South Asian linguistic varieties, and provide lexical and grammatical information for 268 varieties of the major South Asian language families. The Survey’s *Comparative Vocabulary* (1928) lists 216 vocabulary items in 364 languages and dialects. As such, the Survey remains the most comprehensive source on South Asian languages to date. In this paper, I draw on my forthcoming books *Nation and Region in Grierson’s Linguistic Survey of India* and *Colonialism and Knowledge in Grierson’s Linguistic Survey of India* (to be published in January 2019 by Routledge) and will focus on linguistic professionalism and linguistic fieldwork in the LSI.

I consider the interaction between ‘amateur’ and ‘professional’ linguists in the Survey, and the effect this had on its character. Following on from this, I examine the kind of ‘fieldwork’ the Survey was based on and I show how the Survey’s mode of knowledge production was a composite one, which combined a range of sources and methods of data collection and data generation. This accounts for both its strengths and distinctive weaknesses. Grierson repeatedly called attention to the latter, and as such the Survey does not fit conventional views of colonial projects, which tend to interpret such projects as expressing a sense of mastery and control.

Panel: Medieval Art History at Stake: New Terms and Methods for Old Objects
Chair: Thijs Weststeijn (Utrecht U.)

Embracing material culture approaches, many scholars have ascribed to objects varying degrees of agency. Medieval art historians, armed with an anthropology of the senses, memory studies, and phenomenology, have explored the rich experiential quality of medieval art. At the same time, they have sought to critique and refine methods and terms borrowed from other disciplines, with the aim of understanding the nature of insights offered by both old and new approaches.

This panel will address the ways in which medieval works of art both assert their presence and engender a discourse with the viewer by virtue of their corporeality. With Alfred Gell’s definition of the technology of enchantment and the enchantment of technology in mind, we propose to chart the biographies of objects, not only to expose the complex hybridity of the medieval world, but also to assess the new vectors of understanding offered by anthropology and fields such as media studies.

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Laura Hollengreen (U. of Arizona)

Are Mixed Realities Really Mixed? A Theoretical and Historical Investigation of Medieval Antecedents to Contemporary Digital Environments

Scholars of digital media are currently working on a theory explaining the differences between virtual reality and augmented or mixed reality. In this theory, virtual reality provides a user entrance into a coherent and immersive—but perhaps also somewhat passive—experience built on details assimilated into a seamless whole. Augmented reality works differently: it offers layers of unassimilated material from multiple disciplines, does not erase the seams between the layers, and invites a user's agency through participation in the choice of layers and their deployment.

Although it is tempting to trumpet the absolute novelty of contemporary augmented reality, there is now a groundswell of interest in antecedent environments that achieve similar effects. Gothic works of art and architecture from the late Middle Ages (certain churches, manuscripts, reliquaries, and sculptures) presented salvation history with an accessibility, immediacy, and simultaneously didactic and emotional appeal that parallel attributes of works of augmented reality.

This paper will frame examples of real and represented environments from the High and late Middle Ages with contemporary eyewitness experiential accounts, in order to further theorize “augmented reality” and its roots. How does augmented reality “intrude” into the world of the viewer rather than “immerse” him or her in its own constructed one? What are the boundaries around it and the portals between our world and it? When and how is participation invited? The investigation promises, reciprocally, to sharpen our understanding of the rich and vivid experience of mixed realities in the Middle Ages.

Donna L. Sadler (Agnes Scott College)

Artworks as Artefacts: The Dialectics of Devotion

According to Christopher Tilley, human beings think in solid metaphors, three dimensional objects that elicit a response on the part of the observer. This dialogue between art objects and their audience collapses time and space and transforms the image into a collapsed act, one that describes our past, reflects our present, and is a sign of the future.

This paper will examine late medieval works of art that perform this dialogic function in either an ecclesiastical setting or a private devotional space. For example, the representation of the Passion of Christ on a carved, polychromed retable of the late fifteenth century engages the worshipper’s participation in the suffering of the Savior, which both conveys cultural values and social relations as well as constitutes them. In this exchange the material object, the altarpiece, intersects with the viewer’s sensual and intellectual engagement with the explicit performance of the Passion to create the dialectics of devotion. The visual artefact in other words has become an event.

That a similar exchange may be demonstrated with a private book of hours, a statue of the Virgin and Child, a large-scale Entombment of Christ, or a small image of the crucified Christ suggests the utility of this anthropological approach to material culture, particularly of the later Middle Ages when, as Caroline Walker Bynum has revealed, the physicality of things was a preeminent consideration of both theologians and laymen alike.

In this dialogue with images, the viewer is empowered to think of both here and there, and of oneself and others: the image and its context come into focus simultaneously---and meaning follows in its wake.

Alexa Sand (Utah State U.)

An Experimental Art History? Perspectives from the Material and Sensory Turn in Medieval Studies

Art history has taken so many “turns” away from its visual origins that it is no wonder that it can feel as if our heads are spinning. The sensory and material turns, in particular, have stimulated investigations that fall far outside the traditional disciplinary concern with iconography, style, and form. In medieval art history, this reorientation has been profound,

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turning attention to the ways in which “works of art” integrated movement, time, tactility, scent, and sound. Framing the study of medieval visual works within the deep play of specific experiences has reinvigorated older methods, and connected us across disciplinary boundaries to groundbreaking work in the anthropology of art, history, musicology, and literary and theater studies.

This raises the question of whether, like our colleagues in these fields art historians might turn to the methods of “experimental research,” research conducted through attempts to recreate, with maximum fidelity, the historical experience of making or interacting with objects, texts, and settings. Such experimental research is well-established in some fields, particularly archeology and musicology, where scholar-practitioners have made important contributions to the body of knowledge about not just how and what humans make, but what it may have felt like to make or to experience these things.

Recently, medieval art historians have begun to employ experimental methods. This paper examines several of these forays, and discusses issues of assessment, rigor, and reproducibility, as well as the question of what, if anything, experiment adds to the discipline not already available through more established methods.

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Day 2, Friday 16th November

Keynote lecture 2: Irina Podgorny (U. La Plata)

Antiquities in the Test Tube. Fakes, Criminology and the Coming into Being of Modern Archaeology

During the first quarter of the 20th century, European criminologists began to use laboratory methods to assess archaeological fakes and forgeries. Instead of relying exclusively on style and provenance, technical analyses of artefacts demonstrated that it was not only possible, but also desirable, to focus on an object's materiality to make claims about its origins. This talk examines two important but overlooked moments in the history of what is now called "archaeological science": the work of the Austrian criminologist Siegfried Türk (1875-1933) to expose archaeological fakes and that of the pharmacist Otto Helm (1826-1902) on ancient metallurgy. In doing so, the talk refines and expands previous scholarship that has probed the intersections between criminology and such diverse fields as palaeontology and classical archaeology, claiming that the history of archaeological methods cannot be separated from that of fakes

First Parallel Session 11.00-12.30

History of Archaeology

Chair: Irina Podgorny (U. La Plata)

Heidi Miller (Middlesex Community College)

"The only thing that really matters in our work is the re-creation of the past" Mortimer Wheeler,
Archaeological Method and the Distortion of South Asian Antiquity

As Director General of the Archaeological Survey of India from 1944 to 1948, and as an advisor to the government of Pakistan in 1949 on archaeological practice within the borders of the new state, Mortimer Wheeler created methodological contours for field excavation and archaeological interpretation in the Indian Subcontinent. It is often said that his emphasis on stratigraphy introduced modern and reliable excavation techniques into this region. Wheeler was extremely critical of earlier archaeologists, and yet his interpretations and data are not useable today, while the older, less technologically significant research by others remains very relevant in illuminating the past.

The history of archaeology in this world area has been extensively researched, and numerous books and articles address the impact of colonial attitudes on the practice of archaeology and Wheeler's influence has been duly noted and dissected. Yet there is little discussion of the problems with Wheeler's creation of archaeological knowledge. Wheeler was horrified by the post WWII burgeoning scientific approach to archaeology and noted that it was "urgently necessary... to save archaeology from the technicians". The fact that Wheeler was not a good field archaeologist is not acknowledged, although his interpretations are frequently criticized. This paper will explore the problems inherent in Wheeler's creation of knowledge, and his field methodology, that led to unreliable historical interpretations.

Charlotte Coull (U. of Manchester)

Bricks and Gold: The Epistemological Legacy of 1922 in Indian and Egyptian Archaeology

In 1922 an undisturbed Egyptian royal tomb was discovered amid great excitement in the Valley of the Kings: in same year in India excavations began in earnest at the Indus Valley city of Harappa. That this happened in the same year was purely coincidental: there was no connection between Egyptology and archaeological Indology, but as the legacy of these finds persists today it provides an opportunity to juxtapose two knowledge making practices, which, although both ostensibly archaeology, were evolving with different aims and questions.

This paper examines the immediate epistemological legacy of these finds in the scholarship produced up to thirty years after their discovery. It explores how comparable these

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discoveries were in their influence on the knowledge making practices of these Egyptology and archaeological Indology, arguing that the discovery of Tutankhamun's Tomb was a continuation of the past century of Egyptological practices (such as a propensity for tomb hunting) and did not represent a significant advancement in methodology or knowledge, despite the immediate excitement surrounding it. In contrast the excavations at the Indus Valley revealed the Indian civilisation to be far older than believed, and prompted the creation of a new set of questions concerning the origins and development of India and shaped archaeological Indology with far more consequences for the discipline and those working within it.

Panel: Quantitative Methods in the History of Analytic Philosophy

Chair: Jaap Maat (U. of Amsterdam)

The aim of this panel is to provide some materials for reflection and discussion concerning the application of quantitative methods to the history of analytic philosophy. The approach to the history of philosophy by means of quantitative methods is quite new, and this in itself makes it a topic worth debating. These methods seem to be especially well suited for the historical investigation of Anglo-American analytic philosophy, due to the presence of an overwhelming amount of data, which is difficult to handle with the traditional tools of the history of philosophy. The contributions to the panel are meant to offer an assortment of case studies, differing for the subject matter, the kind of data considered, and the specific quantitative technique (e.g., scientometrics, distant reading, computer-assisted text analysis, etc.).

Guido Bonino (U. di Torino) and Paolo Tripodi (U. di Torino)

Wittgenstein and Academic Success in America. A Distant Reading Perspective

Our aim is to check whether the application of distant reading methods can add new insights to the historical-philosophical understanding of the decline of the Wittgensteinian tradition in contemporary analytic philosophy. The corpus we analyse contains the metadata of more than 20,000 PhD dissertations in philosophy discussed in the US from 1981 to 2010. Within this corpus, we select the metadata of the dissertations in which the name "Wittgenstein" occurs in the abstract. For each dissertation, we try to find out, with the aid of search engines, what kind of academic career (if any) the PhD candidates were able to pursue. We do the same operation with the names of other philosophers, and we find out that the "index of academic success" of those candidates who mention Wittgenstein in the abstract of their dissertation is significantly lower than the index of those who mention analytic philosophers such as Kripke, Dummett, Fodor, and David Lewis. As an interpretation of this result, we suggest that the presence (and the absence) of a certain semantic pattern (made of expressions such as "theory", "account", "claim", "argument", and so forth) refers to the presence (and the absence) of a science-oriented philosophical style and metaphilosophy, which may be regarded as part of a process of academic and scientific legitimization that, in turn, may have effects on the index of academic success.

Michiel Braat (Tilburg U.), Jan Engelen (Tilburg U.), Ties van Gemert (Tilburg U.), and Sander Verhaegh (Tilburg U.)

Behaviorism in the History of Psychology and Philosophy. A Digital Humanities Approach

In the mid-twentieth century, psychology was dominated by behaviorism, the view that any methodologically sound science of mind and behavior should exclusively focus on intersubjectively available evidence. Behaviorism is first and foremost a philosophical view about the epistemological foundations of psychology. It is therefore not surprising that behaviorism has also been influential in the history of philosophy. In fact, some of the most influential analytic philosophers of the mid-twentieth century—e.g. Rudolf Carnap, Carl Hempel, Gilbert Ryle, and W. V. Quine—have either explicitly described their view as behavioristic or developed positions that are widely viewed as such.

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Despite behaviorism's historical importance and its philosophical underpinnings, however, the relation between psychological and philosophical behaviorism has been largely unexplored. Little is known about the relation between the behaviorisms in psychology and philosophy, both from a conceptual and from a sociological point of view. Although it is generally accepted that psychologists and philosophers did not defend the same position, it is also clear that many behavioristic philosophers and psychologists knew about each other's work, attended the same conferences, and, in some cases, were close friends.

In this paper, we quantitatively study the relation between psychological and philosophical behaviorisms. Using advanced text analysis tools (e.g. bibliometric mapping, cocitation analysis, co-occurrence analysis), this project seeks to reconstruct and analyze citation networks and conceptual networks in order (1) to analyze the conceptual similarity between behavioristic theories in psychology and philosophy and (2) to examine the ties between scholars from both disciplines.

Eugenio Petrovich (U. of Milan)

Citation Analysis as a New Method for Reconstructing the Recent History of Analytic Philosophy

Amongst the several challenges the history of recent analytic philosophy poses to the historian of philosophy, the quantitative explosion of analytic philosophy in the last sixty years is one of the hardest, because it questions the viability of the traditional method of history of philosophy, i.e. close reading (Bonino and Tripodi 2018; Marconi 2014; Rescher 2005). In this paper, I will explore citation analysis as a methodology able to address this challenge, offering at the same time a new perspective on the historical object under study. Citation analysis is the core of scientometrics (i.e. the quantitative study of science) and, since the invention of the Science Citation Index by Eugene Garfield in 1964, it has been developed in various directions.

I will focus on two studies I recently conducted for my PhD dissertation, where two different kinds of citation analysis were performed on recent analytic philosophy: co-citation analysis and citation context analysis. The first one allows to grasp the structure of analytic philosophy thanks to the so-called "science maps", i.e. network visualizations based on similarities between documents. In particular, I applied longitudinal co-citation analysis to analytic philosophy, highlighting some interesting patterns in the evolution of the field. The second study is based on citation context analysis, i.e. on the analysis of the epistemological function that the cited documents play in the citing text. I will argue that this kind of analysis, when applied longitudinally, sheds light on the peculiar way in which knowledge accumulates in analytic philosophy.

Panel: Circulation of Humanistic Knowledge

Chair: Johan Östling (Lund U.)

Commentator: Erling Sandmo (U. of Oslo)

In recent years, circulation of knowledge has become a key analytical concept in the history of science and in the emerging field of the history of knowledge. There are a variety of definitions of circulation of knowledge, but the common denominator is that scholars use it to dismiss the traditional models of linear dispersion. As promising as the concept of circulation is, however, it is in need of both clarification and theorization. In order to develop a clearer and more sophisticated analytical framework, this panel will focus on various forms of humanistic knowledge. By drawing on empirical examples from different contexts and epochs, the panelists will elucidate the theoretical implications and methodological challenges of the circulation of knowledge and discuss its potential in writing a new history of the humanities.

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Karolina Enquist Källgren (Lund U.)

Generation as a Concept of Historical Knowledge Circulation

In this paper I will introduce the concept of generation as a methodological tool for working with transmission and circulation of knowledge. By doing so I want to address the problem of contextual cohesion within the field of circulation of knowledge. Contextual cohesion becomes a problem when historians want to investigate processes and milieus of circulation, spanning from scientific ideas to community practices, but also with geographical spans that include members without any direct connection between each other. Such could be the case when studying the spread of certain scientific ideas, mediated by state actors and interest groups, but it could also be the case with exile and migrant dissemination of ideas as well as practices. To study these processes means to presuppose that there is an at least contextual relationship between outset and outcome, even when the actual relationship between actors are weak. By drawing on the historiographic concept of *generación* in the works of José Ortega y Gasset and *politische Generationen* in the works of Reinhart Koselleck, I propose “generation” as one way of legitimizing contextual cohesion when studying circulation and transmission. Both authors use the concepts to describe common knowledge and knowledge dispersion between loosely connected individuals, as well as patterns and functions of historic change. By comparing similarities and differences, I aim to develop the concept of generation as a historiographic and contextualizing tool.

Isak Hammar, (Stockholm U.)

Circulating Formale Bildung: (Re)evaluating the Supremacy of the Humanities during the 19th Century in Sweden

During the 19th century, educators and philosophers across the “Two Cultures” were in agreement as to the merits of formal education over practical knowledge. The goal of higher education was not to provide useful knowledge, but to train the mind and cultivate moral character. At the center of recurring and intense debates regarding the value of knowledge, scholars and teachers alike placed the development of the mental faculties. The idea of *formale Bildung* in turn awarded Classical study and Latin in particular a hegemonic position for the humanities across Europe. While previous scholarship has been mainly frustrated by this consensus in the spheres of higher learning, I argue that it holds the key to understanding the circulation and subsequent domination of *Bildung* in the Swedish sphere and, consequently, the positive bias towards humanistic knowledge in general. However, the early stages of this prolific are curiously obscured. As demonstrated by Bas van Bommel, the persistent distinction between formal and practical value of knowledge was most successfully formulated by Friedrich Gedike in the late 18th century. But who brought this pedagogical logic into fruition in Sweden and how did this pattern of circulation develop during the early decades of 19th century? In this paper, I will trace Gedike’s impact in Sweden via the influential educator Carl Ulrik Broocman (1783–1812) who were the first to introduce several paradigmatic theories of pedagogy in Sweden, but whose role as an “agent of knowledge” (Philipp Sarasin) concerning formal education is yet to be fully analyzed.

David Larsson Heidenblad (Lund U.)

Environmental Humanities in the 1960s: A Rejected Research Application and the Circulation of Environmental Knowledge

In the late 1960s knowledge of an ongoing environmental crisis began to circulate in society with unprecedented intensity. Historian’s accounts of this period, the so-called ecological turn, have tended to focus on scientists, activists, and politicians. Humanistic scholars, however, are by and large absent. In this paper I will seek to address this imbalance by exploring how the Swedish historian Birgitta Odén, together with political scientists and economists, sought to establish an interdisciplinary environmental research programme in 1968. The group understood the environmental crisis as a major societal challenge. It could not, they declared, be reduced to a set of technical and scientific problems. The group’s

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proposed research programme, “Environment, Natural Resources and Society”, was conceived in close collaboration with the Swedish Defense Research Institute. During the planning phase leading politicians and scientists were involved. Yet, the grand plans never materialized. The programme never received any substantial funding.

The paper will highlight how Birgitta Odén sought – and failed – to render history politically useful. Moreover, it will engage in a larger discussion of societal discoveries of knowledge: What happened when knowledge ceased to be the exclusive property of small groups of people and started to circulate in society at large?

Emancipation Studies

Chair: Julia Kursell (U. of Amsterdam)

Anna Marcinkiewicz-Kaczmarczyk (Institute of National Remembrance Warsaw)

Women and War in Polish Historical Sources Throughout the History

The paper focuses an image of polish women and war which was showed in different historical sources throughout the history. It is important to say that a pattern of women changed and their role during the war was various during the middle age and in the twentieth century. In the past, during the war gender roles were clearly identified – man were fighting on the front, with weapon in hand but women stayed at home and helped them in many different ways. Women were dedicating themselves to charity work but sometimes, there were women who played different roles than traditional ones, for example they had to be soldiers.

That kind of women was unique and for this reason was showed by recorders, historians, painters and photographs. Polish women were volunteering in military operations and they were showed by recorders and painters from the middle age to the eighteenth century.

Many historical sources such as pictures, photos, press, memories or historical reports also exhibit a role of polish women during the national uprising and in the First and Second World War. During that time the position of women in society started to change, and with time her role in the war also transformed. The image of women and war, which was changed during the war, demonstrates a development of emancipation on polish territory. It is important to say that the emancipation of polish women was a part of larger process in Europe which is particularly popular in humanities at present time.

Pınar Melis Yelsali Parmaksız (Bahçeşehir U.)

A Methodological Query of Women's and Gender Studies Dissertations in Turkey

The prospected paper aims to present the methodological analysis of the dissertations produced in Women's and Gender Studies Programs in Turkey between 1990 and 2018. The first master's program in the field was introduced in 1990. The current numbers are seven master's programs and two PhD Programs over 193 universities. The topics of the dissertations varies, also along disciplinary lines, which reflects the richness of the research interests. Though, it is generally the case that the selection of a specific topic is related to feminist epistemologies and methodologies. Primarily, answer of the initial questions of what is to be known and what can be known defines the epistemological preferences. What follows is a careful application of the core of methodology and corresponding methods of doing feminist research. This prospected paper pursuit the question on what grounds the dissertations define themselves as feminist and how they make it known and felt. Having in mind these aims, this prospected paper focuses on the problems of methodology and seeks to analyze first, how does feminist methodology guide the topic and the epistemological approach of a dissertation? Secondly, this paper seeks to understand how is the core of the feminist methodology defined and defended? Finally, to what degree do the principles of feminist methodology and associated methods govern the design and the performance of the fieldwork? Overall, this paper aims to analyze how feminist methodology defines and is defined by the feminist scholarship of the last 30 years in Turkey.

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Adam Kola (Nicolaus Copernicus U.)

Is there Anything Like a Second World Postcolonialism? History of Socialist Postcolonialism in Postwar Poland

The year 2000 is taken as the foundation of Polish postcolonial thought. However, I would argue that the beginning of postcolonialism started with the World Congress of Intellectuals in Defense of Peace in Wrocław in 1948. The purpose is to reconstruct forgotten history of Polish postcolonial studies. The paper is divided into three parts. The first one is a reconstruction of the Congress and its crucial role in the development of the idea of uniting the Eastern Bloc and non-European territories. The second reconstructs key concepts of Polish and translated works, which make up the body of socialist postcolonial studies. The third part is devoted to two particular case studies – of historian M. Malowist and sociologist J. Wiatr. Malowist is regarded – by I. Wallerstein – as a precursor of world-system theory. In the 1960s he accentuated important postcolonial problems, such as the absence of sources and of categories for expressing pre-colonial history, the hegemonic knowledge structures of the colonizers, but also the structural inequality of Eastern and Western Europe, as well as relationship between Eastern Europe and non-European territories. He promoted a reversal of the knowledge order and the adoption of the local bottom-up perspective on history. Wiatr combined global postcolonial thought with a revolutionary and socialist background, but also with national and emancipatory elements. On the one hand, this was a derivative of the Polish attitude towards the problem of decolonisation, and on the other hand, an attempt to situate global processes in a compact conceptual frame.

Second Parallel Session 13.30-15.30

Panel: Peripheral Historiographies: Architectural History in the Margins of Europe

Chair and commentators: Petra Brouwer (U. of Amsterdam) and Kristina Jõekalda (Estonian Academy of Arts)

This session addresses the practice of writing architectural history in Europe's 'peripheral' regions in the 19th and early 20th century. Since the first 'general' histories of architecture were in fact predominantly focused on German, Italian, English and French architecture (and the monuments of Classical Greece), it is our aim to critically analyze Eurocentrism from the hitherto neglected perspective of Europe's 'margins'. Rather than looking at local and national architectural histories per se, the session is concerned with how these can be placed in a wider geographical and disciplinary framework. The contributions address the troublesome relationship between the local, the national and the general, reflecting on the construction of Europe's centers and peripheries with questions such as: To what extent were the surveys on local architectural history aimed at 'filling the gaps' in general histories? What other approaches were developed, and how convincing they were in providing alternative narratives?

Anna Ripatti (U. of Helsinki)

The Problem of Medieval Architecture in Nineteenth-Century Finland

In 1891, Eliel Aspelin excluded medieval castles from the first published survey of the history of Finnish art and architecture. He wrote that beauty was ignored during their construction, and more importantly, the builders were probably not Finnish but foreigners. Built at a time when Finland was part of the Swedish kingdom, medieval structures posed a serious problem for Aspelin and many of his contemporaries in their endeavors to create a respectable history for what they defined as a Finnish nation. This paper explores the ways in which medieval architecture was negotiated in Finland during the last decades of the 19th century, at a time when the conflict between Finnish-minded and Swedish-minded nationalists was culminating, and when history writing, architectural restoration included, was embedded in markedly political aspirations in the borderland of the Russian Empire. By examining Eliel Aspelin's history of Finnish art and architecture and its objectives in the

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context of contemporary architectural history writing and the debate on ‘Finnishness’ in Finnish architectural history, this paper argues that the contested medieval heritage was used in various ways as a malleable material and as a vital political tool in constructing a modern nation, in imagining its national characteristics and, particularly, in envisioning its future.

Nikolaos Magouliotis (ETH Zürich)

From the ‘Land of the Classics’ to the ‘Christian Orient’: The French Discovery of Greek Byzantine Architecture

Over the 18th and early 19th centuries, the persistent European fantasy of Greece as the ‘land of the Classics’ hindered the study of other aspects of its architectural heritage beyond antiquity. But in the first decades of the 19th century, a series of expeditions and publications by French architects generated an international interest in the country’s medieval and oriental heritage through its Byzantine architecture – a historiographic paradigm shift which eventually had a strong impact on the construction of Greece’s national identity.

Abel Blouet, head of the architectural section of the *Expedition Scientifique de Morée* in 1829, was the initiator of this historiographic shift: Alongside numerous Classical monuments, Blouet also published a small number of Byzantine chapels, thus introducing the European readership to a then unknown aspect of the country’s architectural heritage. This somewhat unsystematic first step was quickly followed by another Frenchman in 1842. With the publication of his *Choix d’Églises Byzantines en Grèce*, André Couchaud turned what Blouet had treated as marginalia to a proper historiographic and scientific object. He visited and systematically documented a great number of Byzantine churches all over the country and devised a system of historical and typological categorization of their architecture.

This paper focuses on this nascent moment of the historiography of Greek Byzantine architecture, in order to decipher how this heritage was culturally legitimized but also historiographically appropriated by French authors, as well as how it later lead to a historical and cultural paradigm shift among Greek intellectuals.

Mārtiņš Mintaura (U. of Latvia)

Contested Architectural History Writing in Latvia, Late 19th Century-1919: What to Do with the Vernacular Architecture

The construction of ‘the national essence of architecture’ had become a problem for architectural history writing since the late 19th century. The first academic survey of Latvia’s history of architecture was published by Baltic German architect and art historian Wilhelm Neumann in 1887. It will be argued in this paper that, among other factors, Neumann’s death in 1919 marked the end of the first epoch of architectural history writing in what were then the Baltic Provinces of tsarist Russia. In the late 19th century, however, some Latvian enthusiasts of ethnography also turned towards the objects of vernacular architecture, notably the wooden constructions found at the countryside and considered to have inherited ‘the Latvian spirit’ or the ‘national identity’ of architectural heritage.

In the context of growing political competition between Latvian national movements (searching for their identity rooted in ethnic nationalism) and the Baltic German community (trying to protect the remnants of Baltic autonomy within the Russian empire), architectural history writing became a kind of indicator of these political tensions. This paper focuses on the two divergent perspectives on vernacular architecture of Latvia, as reflected in texts produced by Baltic German and Latvian authors respectively, each regarding the vernacular in their own way. Writing these local architectural histories in the given period of time was instrumental to the contemporary political debate on cultural superiority, colonial social relations, and ethnic emancipation.

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Lucía C. Pérez-Moreno (Zaragoza U.)

Architectural Writing in the Late Franco Regime: The Historiography of Spanish Modern Architecture (1961–1978)

Modern Spain could be described as the utmost periphery. Located on the edge of Europe, the country suffered an additional cultural isolation in the 20th century due to the Franco regime (1939–1975). However, already in the 1960s several architects-writers tried to escape isolation by presenting narratives on the development of Spanish modern architecture that sought affiliation with the contemporary writings of leading European architectural historians, such as Sigfried Giedeon, Bruno Zevi and Manfredo Tafuri.

The first architectural history books about the decades 1920–1960 presented a coherent image of Spanish modern architecture. Carlos Flores' *Arquitectura Española contemporánea* (1961) demonstrated the Spanish appropriation of international modernism by tracing a genealogy of modern, male Spanish master architects. His book was criticized by architects who raised some important topics of controversy, thus dissolving the idea of a unified modern movement in Spain. On the one hand, Lluís Domenech's *Arquitectura de siempre. Los años 40 en España* (1978) discussed the consequences of the cultural depression of the Francoist regime since the 1940s. On the other hand, Juan Daniel Fullaondo's and Oriol Bohigas' writings in journals such as *Nueva Forma* (1966–1975) presented diverse readings of contemporary, modern architecture of the 1960s. Inspired by the theories of Bruno Zevi and Manfredo Tafuri, they addressed the subsequent crisis of modern architecture. This paper will analyze how and why the discourse on Spanish modern architecture became more political and critical over time, questioning in the 1960s and 1970s the very fundamentals of a contemporary modern architecture in Spain.

Panel: Linguistics Linked In with Biology and Chemistry

Chair: Bart Karstens (Vrije U. Amsterdam)

Bart Karstens (Vrije U. Amsterdam)

Introduction to the Panel

While perhaps all academic disciplines have at some point exchanged theories, concepts, metaphors, methods, instruments, etc. with other (proto-) disciplines in the course of their existence, the extent to which this so-called epistemic transfer has occurred with respect to the study of language appears to be exceptional. This has of course not gone unnoticed in the historiography of linguistics, and many cases of epistemic transfer with both the sciences and the humanities have been documented. Yet, the vast majority of these studies remain ‘isolated’, in the sense that they are not compared to other case studies of epistemic transfer, nor are they linked to each other where this would actually be both appropriate and insightful. The goal of the panel is to find out why and how linguistics exhibited the extraordinary capacity to interact frequently, and in many different ways, with other specialties across the whole academic spectrum.

Sébastien Moret (U. de Lausanne)

Energetic Theories in Linguistics in General and in the International Language Movement in Particular

“Vergeude keine Energie, verwerte sie!” Don’t waste energy, exploit it! Those are the words of chemist and 1909 Nobel Prize winner Wilhelm Ostwald (1853–1932). They summarize his “energetic imperative” expressed in 1912, a period when the issues of the opposition between matter and energy, and of the role of energy in the world were widely debated. From physics and chemistry, energetic theories spread into different scientific fields, like philosophy, psychology and linguistics. Wilhelm Ostwald was not only a chemist, he was also a man interested in different topics, from painting to international languages; among them, he first learned and supported Esperanto, before committing actively for Esperanto’s main rival, Ido. In such conditions, it won’t be surprising to find some energetic considerations in his linguistic views. But, at the turn of the 19th and 20th centuries, Ostwald was not the only

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one to put together languages and energetic theories. We can also mention professional linguists: among others, Dmitrij Ovsjaniko-Kulikovskij (1853-1920) and Nikolaj Jušmanov (1896-1946) in Russia/USSR, or Otto Jespersen (1860-1943) in Denmark. The present paper aims at considering the introduction and application of the energetic theories in linguistics in general, and in the theoretical discussions of the international language movement in particular. From the point of view of the history of linguistics, this application of the energetic theories into the reflections about languages can be considered as innovative and as a kind of turning point, because this is the time period that saw the first attempts at evaluating how languages work.

Alena Fidlerova (Charles U.)

The Early Reception of Darwinism in the Czech Lands: Natural Sciences and Linguistics

The paper traces the reception of Darwin's theory in Bohemia and Moravia during the first decade after the publication of *On the Origin of Species* (1859), in the areas where it first occurred, namely the natural sciences and linguistics. Almost immediately, a group of enthusiastic young physicians and scientists was formed comprising mostly the pupils of the famous physiologist Jan Evangelista Purkyně (1787–1869), among others thanks to personal reports from Oxford by the geologist and palaeontologist Antonín Frič. Soon, articles popularizing Darwin's theory appeared in specialized journals, but so did also sceptic reactions of the opponents belonging mostly to the older generation, e.g. August Emanuel Reuss. Among the linguists, the response was much less positive, restricted mostly to the polemic of the Prague university professor Martin Hattala with August Schleicher, the author of the booklet *Die Darwinsche Theorie und die Sprachwissenschaft* (1863). Hattala published his objections in the German booklet *August Schleicher und die slawischen Consonantengruppen* (1869) and in the lengthy Czech article *O jazykozjyté a přírodozjyté* [On linguistics and natural science] (1869). After introducing briefly these different reactions to Darwin's theory, the paper tries to find out which factors contributed to such a dissimilar reaction of natural scientists and of philologists, considering especially the theories espoused immediately before the publication of *On the Origin of Species*, the mediators through which Darwin's theory reached Czech Lands in individual disciplines, the personalities involved, and the relations between the Czech- and German-speaking scholarly community.

Bart Karstens (Vrije U. Amsterdam)

The Periodic Table in the Work of Saussure and Jakobson: A Comparison

In 1869 Mendeleev formulated The Periodic Table. It is popular wisdom that he arranged chemical elements according to their periodically recurring properties after drawing an analogy to the solitaire card game. Yet, the first interesting point about the relation between chemistry and linguistics that this contribution has to offer is that the analogy that had actually inspired Mendeleev was given by the two-dimensional arrangement of sounds in the Sanskrit alphabet (Kak 2004). Later on, the way of thinking about elements and their compounds that the Periodic Table induces found its way 'back' to linguistics when both Saussure and Jakobson made use of it. Saussure, for example, was able to predict the existence of hitherto unknown phonemes, based on the regularities of their systematic organization (Culler 1976, Clark 2008). Moreover the 'valeur' property he attributed to signifiers was derived from the chemical concept of valence, the main determinant of combinatorial possibilities of individual elements (Silverstein 2016). The conception of organized sound as a valence system was further developed by Jakobson and his fellow structuralists with their groundbreaking theory of phonology. The distinction drawn between a deep systematic level and a surface level, that contains actual linguistic structures, may have been inspired by Saussure, but in comparing the two we must also explore the impact of the Russian futurist poet Khlebnikov. His ideas about language had a profound impact on Jakobson's thinking during his formative years and were in part inspired by Mendeleev as well (Gasparov 2013, 2014, Seriot 2014).

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Panel: Nietzsche's History

Chair: Julia Kursell (U. of Amsterdam)

Nietzsche has a dual role in the history of the humanities, both as a scathing critic and as an influential, if often indirect, pioneer of novel approaches. Recent contributions have made clear that his position on scholarship in general, while complex, did not differentiate in an essentialist manner between sciences and humanities as his hermeneuticist and neo-Kantian contemporaries were beginning to propose. Moreover, his critique of contemporary science and scholarship mixes epistemological motifs with others that pertain to "life." All these positions, perspectives and problems, which impinge on the history as well as the theory of the humanities, combine in his discussion of 'history.' Our panel will consider Nietzsche's idea of history by examining the historical nature of his works and by recounting his critique of history. We will focus on the question of the interdependencies of history and life rather than on their confrontation. We will stress the insurmountably historical nature of Nietzsche's own work. For instance, though one of his most important books is subtitled "Prelude to a Philosophy of the Future," it is mainly concerned with recounting a development of past philosophy up into the present day. The 'historical sense' is ridiculed as base and pathological. However, does this critique not also apply to his own, obsessively historical works? What can still be gained from this dense and often at least seemingly contradictory stance?

Henning Trüper (U. of Helsinki)

Historicization in 'Uses and Disadvantages of History for Life'

In this paper I want to revisit the problem of historicization as a theme, though not properly a concept, in Nietzsche's Second Untimely Meditation. Nietzsche distinguishes between what he calls "monumental," "antiquarian," and "critical" treatments of the historical past. This tripartite split, which for Nietzsche is founded in the more or less involuntary engagements of subjects with the past, serves to ensure that the interest in the historical cannot be reduced to a single, undifferentiated type of attitude or perspective. This affects prospects for presenting a unified concept of historicization (of "making things historical"). I will argue, firstly, that Nietzsche's position is oddly grounded in a discourse on boredom that occasionally surfaces in the meditation as well as in other texts. Secondly, I will seek to show that the conceptual problem at hand deserves attention, since it appears to provide a toolkit for grappling with the difference between historical and physical time that offers an alternative to the one provided by later analyses of "historicity" in terms of Diltheyan and Heideggerian hermeneutics. Thirdly, I will briefly explore whether the specifics of the ties between subjectivity and historicization introduced a fissure in Nietzsche's overall stance on Wissenschaft.

Felix Steilen (Humboldt U. Berlin)

Beyond Good and Evil' and the Idea of History

In its attempt to lead the way towards a philosophy of the future 'Beyond Good and Evil' is arguably Nietzsche's 'most beautiful' and 'platonizing' book (Strauss). The aim here will be to show that, while aiming towards the future, the book contains a comprehensive account of history understood as the history of thought. Its foremost concern is with philosophy and it therefore comprises a scattered survey of the history of philosophy. Since history is generally understood along the lines of certain principles, Nietzsche's account also involves elements of a philosophy of history. This includes traces of world-historical periodization, a theory of historical change, a view of history as process and a conception of the historical nature of reality. As a preliminary distinction, we can think of a static, anthropological view (the 'human all too human') being opposed to a dynamic, historical point of view. Combined are both within the historic faculty (*historischer Sinn*) and in an understanding of history as drive and desire. Like historicism, Nietzsche is heavily invested in the problem of perspective. The 'will to truth' directs our views and is an expression of demands in us, every assessment and evaluation reveals an appreciation for a certain view of life.

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Mat Messerschmidt (U. of Chicago)
The Death of God and the Future of Historical Interpretation

The death of God is a transfigurative moment in history for Nietzsche, as it is the death of a certain kind of sense-making of the world. My intention here will be to discuss, more specifically, how the death of God is the death of a certain way of making sense of history, and how this event has the potential to serve as the point of departure for a new kind of historicizing. In the interregnum period after God's death, Christianity's cultivated habit of honest introspection ultimately makes possible the psychological discovery that the will to truth is dominated by the will to power. This upends the notion of one true God as the only and absolute source of value, but it also implies a revelation about all of history's idols: all are expressions of the will to power. This discovery provides a sort of key to the deciphering of all historical peoples' values. Referring to "How the True World Became a Fable," the intellectual history of the West in *Twilight of the Idols*, *Zarathustra*, and other texts, I will explore how it is that modern humanity holds, for Nietzsche, a privileged position in its attempt to make sense of history, as the death of God clears the way for a hitherto-impossible way of analyzing history psychologically. I will discuss this dynamic in relation to Nietzsche's notion of developing a radically affirmative stance to "time's 'it was,'" a stance in opposition to theodicies and to dialectical understandings of history.

Jozef Majernik (U. of Chicago)
Historia as magistra vitae in 'Vom Nutzen und Nachtheil der Historie für das Leben'

In this paper I will consider the role history plays in a healthy human life in *HL*. I will begin with a short account of the structure of the human soul in *HL* 1: desiring ("the unhistorical") is the motor of human (and animal) life, and memory ("the historical") is what enables us to grow and overcome ourselves; memory makes humans into the not-yet-determined animals. History serves to orient ourselves in our worlds and to find the best ways to attain our goals. History (the study of the past) is given this privileged position because the past is constituted by human action. History is then in effect the study of human action, its ends, and its consequences. It is our best guidance for deliberating about our own actions and ends, and that is why it is of such eminent importance for our lives – for good or for bad. *Historia* is taken by Nietzsche quite literally as *magistra vitae*. The three useful kinds of history are ways in which we may productively incorporate the past. They are 'poetic' rather than 'theoretic' histories, they produce creative interpretations of the past. Monumental history teaches us how to produce the conditions of growth of the interpreter's life; antiquarian history teaches us how to preserve such conditions; and critical history is a tool of destroying the conditions which prevent us from growth.

Natural History and the Humanities
Chair: Sjang ten Hagen (U. of Amsterdam)

Isak Hammar (Stockholm U.)
Natural History as a Humanistic Endeavor in Scandinavia, ca. 1790-1850

In the early 1800s, the humanities were on the rise in Scandinavia. At same time "natural science" was in a state of decline. While emphasis on Bildung, pedagogical supremacy and a moral perspective on the value of knowledge awarded the humanities a hegemonic position, the natural sciences battled financial, infrastructural and ideological challenges. Neglect as regards both time period and the inverted positions of strength by previous scholarship has resulted in one question in particular being left unanswered: What impact did the status of the humanities as paradigmatic knowledge have on the development of the embryonic natural sciences? In this paper I will argue that the opposing trajectories of the "Two Cultures" intersected in attempts to cast Natural history as a humanistic enterprise. From a few key examples, I will demonstrate the attempts of natural scientists in Scandinavia to navigate and negotiate their subordinated position through the prism of Natural history and

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its developments at Swedish, Danish and Norwegian Universities. As a way of developing a methodology for a new postdoctoral project aimed at offering a Scandinavian pattern for the European discussion on the History of Humanities, this paper will discuss the merits (and challenges) of 1) comparing and analyzing the nebulous and contested category of “Natural history” in the early decades of 19th-century Scandinavia, 2) mapping the activities of agents of (natural) knowledge in a landscape biased towards the humanities and 3) tracing attempts to position natural science as humanistic knowledge in both the public and academic sphere.

Rebeca Fernandez Rodríguez (U. of Amsterdam) and Alejandra Regúnaga (U. Nacional de la Pampa)

Naturalist Alcide D'Orbigny as Linguist and Anthropologist in Patagonia (19th century)

Alcide D'Orbigny (1802-1857) was a French naturalist and explorer who spent seven years travelling in South America. Between 1826 and 1833, under a commission from the National Museum of Natural History in Paris, he went to Brazil, Argentina, Paraguay, Chile, Bolivia, Peru, Ecuador and Colombia. D'Orbigny published his findings in *La Relation du Voyage dans l'Amérique Méridionale pendant les années 1826 à 1833*. He not only described animal specimens but he was a keen anthropologist describing the different groups he found as well as their languages. He also compiled several alphabetical and thematic vocabularies in the Patagonian languages being aware of the differences between those languages, but also recognizing the Spanish borrowings for certain concepts. As a naturalist, he probably followed the taxonomic method for the recollection and organization the biological nomenclatures. However, in his search for a new world and realia, he encountered linguistic problems: the absence of a French equivalent –thus, the inclusion of long descriptions in the definitions–, the problem of the several languages in contact in Patagonia –references to Auca and Puelche–, and the codification of sounds, some of them nonexistent in French, which forces him to use Spanish as a form of explanation. In this presentation we will describe all of the above but we will also analyze D'Orbigny's observations on the cultural, anthropological and linguistic aspects and language of the inhabitants of the Patagonia in Argentina.

Mathijs Boom (U. of Amsterdam)

Striking Humans from Earth's History: Teylers' 1784 Prize Question in Natural History

In the 1780s, the study of earth history went through a series of momentous changes as naturalists limited its interdisciplinary scope. A 1784 prize question from Teylers Second Society in Haarlem marks a key juncture. It asked savants to reconstruct the planet's past quite narrowly from the evidence of fossils and rocks. Teylers excluded the then common use of evidence from historiography, antiquarianism, linguistics, theology, and philology. It marked earth history as the domain of naturalists. Historians of earth science note the pervasive influence of methods and language from human history in earth history—even in the Teylers case. But they neglect the processes by which the study of the human past and that of nature's past were claimed by diverging academic traditions. We witness these processes at work in the intellectual and social context of the 1784 Teylers competition, the answers submitted—notably the winning essay by F.X. de Burtin—, and its demarcation of earth history from human history. This paper argues that a focus on the pioneers of modern geology and paleontology obscures the involvement of a wide range of disciplines in imagining earth's earliest history in the late eighteenth century. It examines published works, correspondences, society archives, and scholarly networks to chart the shifting demarcation line in earth history. This study is part of my thesis project: “Charting Time. Nature and Culture in the History of Time, 1760-1860.”

Djoekie van Netten (U. of Amsterdam)

Old Maps on Old Maps. Early Modern History of Cartography

How did 16th and 17th century cartographers view the history of cartography? Or should we ask: did early modern cartographers address the history of their own discipline?

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Cartographers – and most historians of cartography – are mostly concerned with innovation, with making ever better and more accurate maps. Especially in the so-called ‘age of discovery’, from 1492 onwards, much formerly unknown lands had to be taken into account, thus changing world maps and world views. Not many mapmakers seem to have bothered to show earlier attempts of (world)mapping, and the history of cartography does not seem to devote much attention to the history of the history of cartography. However, there are some interesting exceptions to be found, and they provide new insights not just into early modern mapmaking, but also into (changing) early modern ideas about the use of ancient knowledge, about progress, and about modernity. Therefore, in this paper I will analyze some of the very few early modern cartographers who, in their Atlases or on their world maps, demonstrated and discussed what world maps looked like before Columbus. I will focus on Ortelius’ ‘historical atlas’ the *Parergon* (first issued 1590); and its nowadays hardly known successor: the 5th volume of Janssonius *Atlas Maior* (first issued 1650). Moreover there is Blaeu’s enormous world map of 1648, that besides showing the ‘most up-to-date rendering of the world till that day’, also figures a map showing the world before 1492. Why include an old world map on a new world map?

Third Parallel Session 16.00-18.00

The Humanities and the Benchmark of Science

Chair: Fabian Krämer (Ludwig Maximilians U.)

Sjang ten Hagen (U. of Amsterdam)

Practical Exercises and Epistemic Virtues in Nineteenth-Century Humanities and Science

A parallel development in the history of humanities and science was the organization of practical and specialized exercises (*Übungen*) in mid-nineteenth-century Germany. In such disciplinary training, which often took place at the private homes of university professors, teacher and student developed a personal bond. Within this context, they usually also developed a shared conception of the methods, customs, and character traits necessary to obtain legitimate knowledge. Therefore, these exercises can be seen as the practices in which the so-called “epistemic virtues” characterizing knowledge disciplines were embedded (Daston, 2014; Paul & Van Dongen, 2017). For several disciplines in the humanities and the sciences, including physics and history, historical studies exist which deal with the details of this kind of specialized training (e.g. Olesko, 1991; Eskildsen, 2015). So far, however, the results of these studies have hardly been compared with one another, or brought into contact with recent literature on epistemic virtues in the sciences and the humanities. In my talk, I discuss the epistemic virtues which scholars aimed to transfer to their students in these contexts, which I then compare across disciplines. For example, the importance of ‘impartiality’, ‘objectivity’, or ‘exactitude’ was often emphasized both by physicists and historians. But what did these epistemic virtues precisely mean to them? And on which other epistemic virtues did German scholars and scientists put emphasis in their private practical training? Was this similar or did this differ per discipline, and if so, why?

Hongyu Yang (Henan U.) and Baoming Zhang (Henan U.)

On the Value Orientation and Disciplinary Reconstruction of Humanities in Contemporary China

During the process of introducing western knowledge to China after the Opium War, the academic disciplines in China gradually completed the modern transformation from being ‘literary’ to being ‘scientific’. The reason is that western science was assumed as the knowledge of classification. Owning to this transformation, many disciplines, which used to be appendages of the study of Confucian classics, gradually became independent, among which were the humanistic ones. However, in order to demarcate themselves from the traditional study of Confucian classics, studies in the humanistic disciplines tended to emphasize the methods of natural science and social science. This trend continues even to this day and has led to the decline of humanistic tradition in academic research in

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contemporary China. Humanistic studies in China are currently caught in the dilemma between natural science and social science. On one hand, they cannot meet the accuracy standard of natural science and social science; on the other hand, they are partially alienated from the subjectivity of humanities themselves. Only when China's humanists come to realize the value orientations and adopt the unique method of 'knowledge of the experience', can the independence and subjectivity of humanistic studies be soundly established in contemporary China.

Aleksandra Kil (U. of Wroclaw), Jacek Malczynski (U. of Wroclaw) and Dorota Wolska (U. of Wroclaw)

From the Archaeology of the Humanities Lab: A Tricky Case of Claude Lévi-Strauss's Laboratoire d'anthropologie sociale

The last decade has seen a proliferation of the new initiatives in the field of the humanities labelled as laboratories. The observed "laboratorization" (across many disciplines, not only those utilizing digital methods) may appear a fleeting and recent trend. Little is known, however, about prefigurations of the humanities labs. In this paper, proposing to grasp the laboratory as a mode of knowing, we aim to study its archaeology and explore the case of Claude Lévi-Strauss and his Laboratory of Social Anthropology (LAS), established in Collège de France in 1960 and functioning till the present day. Looking into the commentaries on Lévi-Strauss's work, there is a surprisingly limited account of the laboratorial side of structural anthropology. It prompted us to ask if the Laboratory in Lévi-Strauss's legacy has been forgotten, overlooked or perhaps concealed. We set out to investigate LAS, highlighting the following dimensions, serving as indicators for the laboratory mode of knowing: the significance of the research infrastructure (acquiring and using HRAF Files for cross-cultural research), experimenting (Lévi-Strauss's idea of constructing models and mobiles), collaboration (the lack of orthodoxy in LAS), openness and the labile position of the researcher oscillating between the inside and the outside of the laboratory. Lévi-Strauss's Lab proves a puzzling instantiation of the laboratory, provoking questions on its actual status - whether it was merely an imitation of the natural sciences lab, a rhetorical device strategically employed by Lévi-Strauss in different discussions or a full-fledged humanities laboratory fulfilling scientific ambitions and aspirations of the structural anthropology.

Leander Diener (U. of Zürich)

"Killing People By Thinking Them Dead" Walter Bradford Cannon, Voodoo Death and the Intersection between Experimental Physiology and Medical Anthropology, 1934-1942

In 1934, Harvard physiologist Walter Bradford Cannon read a book recently published by John Houston Craige. Craige's accounts of Haitian customs, especially on a phenomenon called "voodoo death", attracted Cannon's interest since those descriptions reminded Cannon of his own work on death by shock, encompassing shell-shocked soldiers as well as experimentally stimulated animals in his laboratory. Cannon's following investigations of global phenomena of death by sorcery and suggestion culminated in a famous paper which appeared in the American Anthropologist in 1942.

This endeavor of seeking physiological constants among all cultures was as scientifically as politically inclined (e.g. Otniel E. Dror, "Voodoo Death", 2004). However, Cannons work on this phenomenon goes beyond such socially and scientifically "subversive implications of voodoo death" in the 1930s. This paper historicizes Cannon's attempts to apply Western research to "voodoo death". By using anthropological accounts as physiological case studies, or – in other words – by transferring the laboratory to the wildness, Cannon took part in an emerging new field of research in the United States: medical anthropology. His pioneering paper proved to be highly influential in anthropological reasoning on inexplicable events of death. Its making and aftermath allow to think about a discipline in the making which proved to be decisive for the concurrent development of the history of medicine.

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Panel: Linguistics Linked In with the Humanities

Chair: Bart Karstens (Vrije U. Amsterdam)

Savina Raynaud (U. Cattolica del Sacro Cuore Milan)

Laws or Inspiration? Langue or parole? This is the Question

The goal of the present proposal is to make explicit the epistemological cut which took place in Italy in the first half of the twentieth century, between linguistics as a science (especially as a historic-comparative science, but even when conceived as general linguistics) and the new born philosophy of language, or rather aesthetics, designed by Benedetto Croce (see his *Estetica come scienza dell'espressione e linguistica generale*, 1902, 1950 and even before his *Tesi fondamentali di un'estetica come scienza dell'espressione e linguistica generale*, 1900). We will focus especially on the reasons of the spoken “unrecepability” of the techniques of grammar and of the reconstruction procedures, uttered by the neoidealistic philosopher; on his opposition against detailed, atomistic rules, because of the uniqueness of literary masterpieces, each taken as a whole. On the other hand, we shall investigate the effort to break with this antagonistic – dualistic trend, developed from the ‘realistic’ perspective, according to which experimental phonetics became a major field of research in Agostino Gemelli’s psychology of language. *L’analisi elettroacustica del linguaggio*, by Agostino Gemelli and Giuseppina Pastori (1934, two volumes), being his scientific opus magnum within a huge production of papers in international conferences, is prepared and followed by some metatheoretic publications, such as his *Il preso duplice compito della scienza del linguaggio e della filosofia del linguaggio* (1940). The National Congress of Philosophy which took place in Florence in 1940 will be eventually taken into consideration as a representative set of this kind of drama, with philosophers dwelling programmatically on the relationship between thought and language and a scientist like Gemelli, evoking Humboldt, Saussure and Cassirer as authors who were able to at least acknowledge the dualism between *langue* and *parole*.

Adrien Mathy (U. Liège)

Mathematical Imaginaries of Linguists: An Ethos Analysis

This communication is part of a larger project which aims to uncover the rhetorical, epistemological and ideological functions specific to the transfer of logico-formal tools and concepts, from the formal sciences to Linguistics. To do so, we want to study these transfers in relation to the scientific discourse’s condition of production and to the scientific context’s evolution. Firstly, we can describe this evolution as extrinsic changes such as socio-economic, political, or academic events (for instance FP7, Horizon2020). Secondly, we can describe it as intrinsic changes, such as epistemological and methodological modifications. In this communication we want to explore one food for thought, namely how these transfers are a part of a peculiar *ethos*, imaginaries specific to a researcher whose field is in a process of legitimization – as it happens, Humanities and Linguistics – due to these extrinsic and intrinsic changes. To illustrate our words, we want to analyse some of the texts of Antoine Culoli – particularly *La formalisation en linguistique*. In order to do so, we must simultaneously consider the conditions of production of scientific discourse with the specificities of its communication situation – that is, a scientific article in a journal – and the aforementioned evolution. We will use the tools specific to discourse analysis and consider the socio-cognitive properties of scientific discourse. We will consider as well the argumentative function of interdiscourse (for example, the use of quotation) and the rhetorical effect of the connotations, stereotypes and other beliefs activated by some elements of the text (for instance vocabulary, formula, graphs).

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Anna Novokhatko (Alberts-Ludwigs U. Freiburg)
Pragmatic Reading of Early Critical Texts

In his seminal 1986 work "The resistance to theory" Paul De Man rephrases the notion of philology as "an examination of the structure of language prior to the meaning it produces" (p. 24). He points out that literary criticism becomes important as soon as the approach to literary texts ceases being based on historical and aesthetic considerations, but moves closer to linguistics. Texts should be read "closely as texts" and not move "at once into general context of human experience or history" (p. 23). The introduction of linguistic and semiotic terminology into literary studies, states De Man, gives the language, "considerable freedom from referential restraint" and makes it "epistemologically highly suspect and volatile" (p. 10). In this paper a pragmatic approach in interpreting early Greek critical thought is applied as a tool to analyse cognitive mechanisms of a multi-layered process of textual exegesis and interpretation. Nineteen texts (eight early lyric from Pindar and Bachylides and eleven philosophical from Parmenides and Empedocles) are examined. I argue that the same syntactic formulas and structural models are used when the author introduces or summarizes a self-referential or critical judgement as an innovative form evolved in the late Archaic period. Thus a distance between the author and its product is emphasized and a coherent message is transmitted to the audience, framed in a always syntactically recognizable construction.

Giuseppe d'Ottavi (Institut des Textes et Manuscrits Modernes Paris)
The Making of Linguistics (and the Linguistics of the Making): Genetic Criticism and Linguists' Manuscripts

Genetic Criticism (GC) is a well-established scholarly discipline (Grésillon 2016) whose aim is to disclose the course of modern literary creation. While the goal of philology is to provide a stable text, GC operates to de-stabilize it, bringing to the fore its movable shape in order to display its very becoming. To do so, every stage of text preceding the publication is put into focus, notably its manuscript form. A rich toolbox has been assembled to give the manuscript signs a temporal depth, thus letting the work in progress to emerge. This approach has been tested on philosophical manuscripts, making it possible to trace the progressive refinement of terminology and the genesis of concepts as they appear in their rendering as text (D'Iorio 2003). More recently, GC methodology has been applied to linguists' manuscripts (Fenoglio 2012). The major purpose of my communication is to present the points in which GC may and does touch linguistics studies. Historiography is the showiest concerned branch: extended descriptions of the manuscript legacy (e.g. Chepiga & Sofía 2014) allow valuable outcomes, such as framing and editing of unpublished or abandoned works (Testenoire 2013; D'Ottavi 2016), exploitation of peculiar documentation (Benveniste 2012; D'Ottavi & Testenoire 2018), examination of relations between topology of the written page and theoretical issues (Gambarara 2007) and links between the making of some capital notions and the practice of the linguist at work (Fenoglio 2011). Linguistics, in turn, serves GC in detecting specific features of (scientific) written utterance and providing models for the analysis (Neveu 2008; Adam & Fenoglio 2009). In order to sketch the intertwining between GC and linguistics, some exemplary cases - involving F. de Saussure, É. Benveniste and R. Jakobson - will be presented.

Panel: Art and the Mirror of Catalan Nationhood
Chair: Thijs Weststeijn (Utrecht U.)

The panel brings together a number of case-studies of Catalan discourses on art during the heyday of Catalan nation-building, c. 1900-1936. These discourses revolve around two different but interrelated aims: first, the pursuit of a closer and more systematic understanding of locally produced medieval painting over a dialogue with other European historiographies and, second, the transnational roots of a Catalan outlook on modern art. Two contributions on the historiography of Catalan art underline the attempt to recover a

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medieval heritage by situating it in broader developments of European art history. This effort was accompanied, as the papers show, with attempts to draw new, sometimes unexpected maps of correspondences with other European artistic legacies. A Catalan discourse on modern art is examined in two further papers for borrowings from (and resonances with) French historiographical and commercial practice. The panel charts how art – both historical and contemporary – became a vehicle for Catalan nation-building mirrored on a transnational European heritage.

Eva March (U. Pompeu Fabra)

The 1902 "Primitives" Exhibitions in Bruges and Barcelona: Rediscoveries in Lockstep

In 1902 a crucial event for Catalan art took place in Barcelona. The “Exhibition of Ancient Art” allowed the main part of Catalonia's artistic heritage to be reconstituted and inventoried and served to raise awareness in Catalan society of the protection that had to be given to it. A total of almost 2,000 pieces were exhibited, among which the works by the so-called “primitives”, the great 15th-century painters, were particularly noteworthy. This circumstance, together with the fact that the exhibition promoted the Catalan school and that the new Catalan municipal government was the supporter of the exhibition, placed the Barcelona initiative in parallel with other nationalist exhibitions that were being held in Europe at that time, the most paradigmatic example being the Exhibition “Les Primitifs Flamands à Bruges” (1902). These exhibitions meant, first of all, a sustained attention for the different European groupings of “primitives”, and generated official and unofficial approaches that laid the foundations of later historiography. The aim of this paper is to approach the “Exhibition of Ancient Art” by integrating it into a global model that goes beyond the specific case, taking into account not only the Bruges exhibition but also, for example, that of the “Primitifs Français” (Paris, 1904). For this reason, the factors that converge in the “Exhibition of Ancient Art” will be analysed in relation to the other exhibitions of “national schools”, in order to know to what extent the Catalan exhibition was based on a pre-established pattern, that travelled across European borders, or whether it should be read in terms that are specific to the Catalan context.

Lucila Mallart (U. Pompeu Fabra)

Josep Puig i Cadafalch in Scandinavia: Art Historiography across Europe's Borderlands in the Interwar Period

In 1932, the Catalan architect and art historian Josep Puig i Cadafalch presented a paper on the connections between the Romanesque lintel of Sant Genís de Fontanes, in the French Roussillon, and several medieval altarpieces found in Denmark. This was the culmination of a series of exchanges with various Scandinavian academics, which were part of Puig's broad network of international colleagues and collaborators (Mallart, 2018). This exchange reveals shared methodologies and interests: an approach to art history writing that was not based on the material transmission of styles, but rather on the similarity of chronologically and geographically distant art forms. Echoing Aby Warburg's iconological method, the research of those Catalan and Scandinavian art historians was rooted in the visual inventory of regional art forms. Building on recent approaches to the creative role of cultural and political peripheries in the world's system of knowledge (Casanova 1999; Mignolo 2000; Nygård and Strang, 2016), and taking the works and travels of Puig i Cadafalch as a case study, this paper will interrogate the transmissions of knowledge and methodologies between Catalonia and Scandinavia during the 1920s and 1930s, with the ultimate goal of rethinking the transnational framework of so-called regional art historiographies.

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Juan Carlos Bejarano (U. Barcelona)

Francesc Serra and the Construction of the Image of the Artist through Photography in Fin-De-Siècle Catalonia

At the beginning of the twentieth century, the Catalan photographer Francesc Serra set out to portray the modern artist in his natural habitat, the studio. This character was very popular at the time, because the artist represented not only the cult of the self in modernity – are reminded of *The Heroes* (1841) by Thomas Carlyle –, but also the idea of the artist as an exceptional being. The result was the publication in 1905 of a first series of 25 postcards whose enthusiastic reception led to a second, larger series, ten years later. The aim of this paper is, therefore, to analyse the role played by Serra in the local construction of the modern idea of the artist. His work was pioneer in Spain but it fit in with other similar European visual strategies, in particular French photos by J. Réségnotti but above all Paul Marsan, "Dornac", with *Nos contemporains chez eux, 1887-1917*. Indeed, photography had begun to be very important in the periodical publications of that time: it was common to find articles about "the-artist-in-his-studio", illustrated with relevant photographs. In this way, and upon the classic reference provided by painting on this subtopic – as well as the new illustrated magazines –, photography started to be commercialized in a pre-existing space of ideas and images about the artistic personality, whether in its reality, masquerade, or the "bourgeois" projection of the good professional. The conference will focus on the divergences or coincidences in identifying the artist through these photographic series in Catalonia versus France, thus constituting the transnational idea of the modern artist.

Tomas Macsotay (U. Pompeu Fabra)

Henri Jouin and Feliu Elias: the Eccentricity of a Franco-Catalan Habilitation of Modern Sculpture

Henri Auguste Jouin was a prolific author and art critic who embarked on one of the most sustained rehabilitations of a history of French sculpture. Aside from monographs on Antoine Coysevox and David d'Angers, his largely unacknowledged contribution to contemporary art criticism is marked by the publication in 1879 of *le Génie d'Art Plastique*, presented on the occasion of the 1878 World Fair, and his *Esthétique du Sculpteur* (1888). In Catalonia, a similarly energetic and singular voice engaged sculpture within the framework of an emerging preoccupation with a Catalan contribution to modern art. An art critic with continued interest in modern sculpture, as well as a caricaturist and occasional novelist, Feliu Elias (1878-1948) produced an impressive 2-volume *L'escultura catalana moderna* (1926-28). This paper charts the 'eccentricity' of Jouin and Elias's efforts to draw a contemporary public's attention to the value and history of their national schools of sculpture. It underlines the way in which these efforts remained idealistic, their writings discontinuous with a climate of artistic appreciation informed by the fracture between modern-cosmopolitan and conservative-official camps — a fracture that the Franco-Catalan tradition in sculpture was as yet managing to keep at bay. Spurred by several cultural forces, which include nationalist political commitments, the two authors underlined the value and future promise of sculpture as an art which they promoted as still fully installed in societal processes of spiritual and material progress.

History of Philology

Chair: Jaap Maat (U. of Amsterdam)

Sophie van Romburgh (Leiden U.)

Some Kinesic-Enactive Implications of Reading 'Energia' in Early Modern Septentrional Philology

Do we, scholars studying scholarship, cognitively enact the scholarly gestures we study? We must be: after all, the sciences, the early modern Septentrional philology of my interests, and our making of the humanities are complex cognitive activities that, like other cognitive activities, will motivate alert, skillful, thoughtful responses (Cave, Noe). How, then, can we integrate our kinesic enactions in our work? And how to responsibly acknowledge my

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scholarly ‘feel’ for ‘getting’ the Septentrionalist’s understanding? In this paper, I propose to pair current insights into kinesic enactment (Bolens, Cave) with a reading of ‘*energia*’, the process Francis Junius theorized in his art theory (Weststeijn) and that demonstrably informed his, and his fellow scholars’, philological attitude in Septentrional studies: where the philologist vividly, empathetically engages with the voices of the ancients, with early medieval text, in order to virtually come to meet with their signification and expressive power. It is my contention that such a kinesic-enactive reading of ‘*energia*’ will help us better negotiate the affective, poetic processes at play in early modern Septentrional philology, in our study of them, and, by extension, in our scholarship on scholarship at large. Moreover, by affording space to entanglements and (experimental) play (Rheinberger, Barad, Callard/Fitzgerald), such a kinesic-enactive reading will help us avoid reflexively casting the scholarship we study, as well as our own scholarship, as ‘hero narratives’, in which the scientist (including ourselves) sets out to discover and reveal – whether the secrets of ‘Nature’, of ‘matter’, or of our research subjects (Haraway, Barad).

Michiel Leezenberg (U. of Amsterdam)

The Birth of Serbian, Bosnian, and Bulgarian: A Chapter in the History of Slavic Philology

The vernacularization of the South Slavic languages virtually coincides with the birth of Slavic philology and the rise of national feeling among the Slavs. These developments are usually seen as inspired by German romantic authors like Herder, Grimm, and Bopp; but such accounts overlook the internal dynamics among Slavic actors and authors, and the specifically Ottoman settings out of which many of them emerge. These Ottoman backgrounds and dynamics include the eighteenth-century reform policies of the Orthodox patriarchate in Constantinople and changes among Ottoman Muslim peoples; they defy any easy explanation in terms of romantic nationalism or orientalist hegemony.

I will discuss the rise of Serbian, Bulgarian, and ‘Bosnian’ (i.e., Serbo-Croat in Arabic script), basing myself on pioneering literary and philological works as Vuk Karadzic’s *Pismenica serbskoga jezika*, Bulgarian, Pasii Hilendarski’s *Istoriya Slavyanobolgarskaya*, and Muhammad Hevaji Uskufi Bosnevi’s *Potur Shahidiya*.

The vernacularization of these languages interestingly contrasts with the development of modern Greek. Unlike the Greeks, the Southern Slavs did not succeed in creating a unified modern language, despite Jernej Kopitar’s influential program for a shared pan-Slavic language, and despite the ready availability of both a classical language (Old Church Slavonic) and a modern supraregional variant (so-called Slaveno-Serbian) used in writing, comparable in many respects to like Katharevousa Greek.

I will argue that the centrifugal, or ‘fractralizing’ tendencies among the Southern Slavic languages reflect not only political and sectarian splits but also language-ideological assumptions peculiar to the philologies of these languages.

Anna-Maria Sichani (U. of Ioannina) and Panagiotis El Gedi (U. of Ioannina)

Textual Scholarship and Cultural Technologies on Establishing Modern Greek Philology (1830-1970)

This paper aims to historically explore the establishment of the Modern Greek Philology as a Humanities academic discipline through the practices and discourses of Scholarly Editing and Textual Scholarship.

Since 1830, Modern Greek Philology has been conceived as a cultural support case for the newly-established Modern Greek state. At the intersection of cultural memory and identity politics, Modern Greek Philology has initially drawn up on editorial paradigms of classical texts and with a focus on editing textual resources able to play an important role towards national identity building. Progressively, the editorial interest and practices towards Modern Greek texts started shaping a new theoretical and methodological repertoire. Instead of focusing on the (national) past, these editorial attempts were synchronized with their time and the international scholarly trends, in terms of methods, concepts and technologies implemented, by using facsimiles, advanced typesetting and layout instructions, bibliography, copy-text, microfilms etc.

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Through a series of case studies, our paper seeks to explore the ideological, socio-cultural and technological affordances of editorial attempts on the Modern Greek literary field during the period 1830-1970 in order to narrate anew the establishment of Modern Greek Philology. At the intersection of History of Modern Greek Philology, Textual Scholarship, Cultural Memory and Media Studies, this paper aims to further historicize the material specificity of scholarly editing as a powerful cultural memory practice towards the restoration of the literary past as well as a way to reveal the secret dialectic between the Textual Scholarship and the academic establishment of Modern Greek Philology

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Day 3, Saturday 17th November

Keynote lecture 3: Arianna Betti (U. of Amsterdam)
How to do the History of the Humanities Digitally?

The sheer amount of digital historical material available on sites such as archive.org or JSTOR raises a momentous question for the humanities scholar: how do we study so many texts at a time? In particular, how do we scale up our painstaking, subtle analyses to masses of texts without losing depth? While the details of both the answer and the question are different for different humanities disciplines, the core of the question and the challenge it poses remains more or less the same: is it possible to scale up our methods while compromising as little possible of the nature of our traditional investigations? How? In this talk I address that question from the vantage point of (Lovejoy-style) history of ideas, which is a broadly interdisciplinary, large-scale humanities-based approach to the history of human thought rather than a discipline. I introduce a Neo-Lovejoyan approach to the study of the (meaning of) concepts, 'the model approach to the history of ideas', according to which concepts are modelled as networks of related terms with stable and variable parts to account for change-in-continuity. I then show in what way the approach can be rather easily scaled up to the digital case, and conclude with a reflection on what this could mean for the history of humanities.

First Parallel Session 11.45-13.15

Digital History of Humanities
Chair: Hein van den Berg (U. of Amsterdam)

Thomas Franssen (CWTS Leiden U.)
The Politics of What Humanists Do: Digital Humanities as an Infrastructural Regime

Over the past 25 years the Dutch government, other European governments, and national and international funding bodies have invested considerable resources in supporting the development of digital humanities, sometimes describing it as a digital revolution in the humanities. While within the humanities this digital revolution and the character of the emerging new discipline has been topic of debate for over 20 years, a sociological perspective has by and large been absent.

This paper explores the form in which digital humanities is currently being mainstreamed and argues that rather than as a discipline, governance actors have developed digital humanities as an infrastructure. This paper explores the characteristics of this infrastructural regime and offers a model to understand its possible epistemic effects. Rather than a focus on the characteristics of the research infrastructure to understand these effects, I propose to analyze how and under what conditions scholars interact with the research infrastructure as a result of possibilities to create protected space for their preferred individual and collective research line(s).

Establishing research lines involves a range of institutional factors such as funding arrangements and evaluation standards and practices that shape what scholars can do. It also involves epistemic factors, such as epistemically interesting research problems, legitimate methodologies, accepted data sources and good publication practices of the epistemic communities scholars work in, these shape what scholars want to do. How scholars integrate the research infrastructure in their scholarly practices depends on the interplay between these institutional and epistemic factors.

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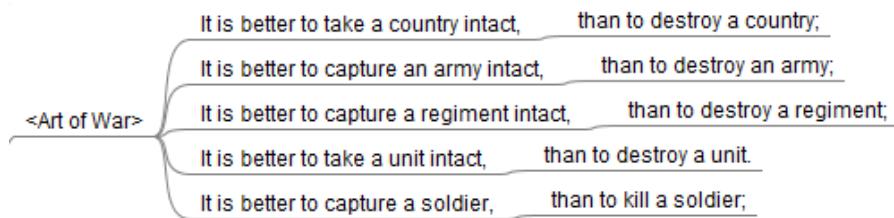
Ghica van Emde Boas - Lubsen (Independent scholar), Bonan Zhao (Tsinghua U.) and Peter van Emde Boas (U. of Amsterdam)

Sun Tzu and the Rules of Victorious Warriors; Analyzing the Rules in "The Art of War" using Mind Maps

In this paper we examine an ancient Chinese work on strategy and warfare: Sun Tzu, “The Art of War”, from the perspectives of logic, mathematics, and computer science. Making use of contemporary mind mapping methods, we show how logic can be extracted from this 2500 year old text.

A hierarchical decomposition of the text, as constructed using mind maps, allows us to highlight patterns and structures in the text. We will look at:

- **Enumerations**, to clarify reasoning, such as: *Thus we may know that there are five essentials for victory.*
- **Implications** (故 gù, therefore), with a discussion about its difference in meaning between ancient and modern Chinese.
- **Conditionals**, such as: *If victory is long in coming, then men's weapons will grow dull and their ardor will be damped.*
- **Preference order** and **negation**, as illustrated by the following mind map detail:



Our work is based on the Giles translation of 1910 and on comparisons with the original Chinese text. We found that mind maps enable us to bring back some of the rhythm and visual structure of this book which are obscured in many translations, because the translators tried to produce a readable narrative.

Wouter Egelmeers (KU Leuven) and Joris Vandendriessche (KU Leuven)

'To make them appear as originals' Practices of Translation in Historical Journals in the Low Countries (1790-1860)

Periodicals have played a key role in the formation of history as a scholarly discipline in the nineteenth century. They offered a means to exchange work and to keep oneself up to date with a growing body of historical writing. Well before the professionalization of the field, which started in the 1870s, a national community of ‘historians’ emerged through the intermediary of the periodical press. Scholars of nineteenth-century historiography have foregrounded the nationalistic basis of the discipline: historians typically focussed on the history of their ‘fatherland’. However, they did look across the borders to find sources and publications of interest to their field. Editors included summaries of foreign texts in their journals, but also reprints or translations. Moreover, before the first disciplinary-specific ‘historical’ journals were founded in the 1820s and 1830s, the historical sections of literary magazines were filled with large amounts of translated foreign texts, sometimes even masked as original articles. The availability of digitized editions of journals from the Netherlands, Belgium and other countries enables us to locate these translations and their original versions. Dutch editors, for instance, often selected articles from German literary magazines such as the Allgemeine Literatur-Zeitung to translate and publish. Comparative analysis reveals the creative aspects and decision-making of this process as parts of texts were omitted, rearranged and annotated. In this way, foreign historical texts were modified to the needs of a national audience – a practice that hints at the important role of translations in the international circulation of knowledge.

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Panel: On the Artistic Production of History: Rethinking the Humanist Tradition in the Performing and Visual Arts

Chair: Thijs Weststeijn (Utrecht U.)

The panel is concerned with recent attempts at rethinking the humanist tradition in artistic and curatorial practices and the ethics they involve. In our field the artistic production of history has mostly been overlooked as an important source of reflection on our scholarly practice. In the light of decolonialization and a global history of the humanities, the ways how to relate to classical traditions have fundamentally changed. This is true for both academia and the field of performing and visual arts and the discussions they entail. It is paramount to the history of the humanities as an emergent discipline and field of research to acknowledge practices and attempts at revisiting the classical traditions not only within the family of humanities' disciplines but also beyond the narrow confinements of institutional academic frameworks. For more than a decade questions like the leitmotif of documenta 12 (2007) "Is Modernity our Antiquity?" have informed debates in the artistic and curatorial fields. Therefore the papers of this panel will bring into conversation three different cases of the artistic production of history: in chronological order, first, the conversations between Alexander Kluge and Heiner Müller about theatrical antiquarianism and the notion of *Altgier*, a Nietzschean neologism supplementing *Neugier*, i.e. a desire not for the new but the old, and how these speak to our present (Mario Wimmer), second, a theatrical performance of Aeschylus's *The Persians* adapted as 'We Are the Persians!' and directed by Yolanda Markopoulou that was performed by Pakistani refugees and asylum-seekers (Marios Chatziprokopiou), and, third, the staging of the classical tradition and how it enters a conversation with contemporary artworks at documenta 14 (Eleonora Vratskidou). Ultimately, we hope to continue and invigorate a conversation that has been important in earlier iterations of the History of Humanities meetings, the issue of de- and re-canonicalization of the classical tradition and to find out what lessons humanist scholars can learn from the arts today.

Mario Wimmer (U. Basel)

Altgier: Kluge Müller and the Classical Tradition

Heinrich Schliemann's feverish search for Troy, most likely, destroyed the remnants of the sunken city. Digging through layers of time, he and his team found the material remnants of a myth. His 1868 excavations were carried out with brute force and destroyed the walls of a city. However, Schliemann's project caused a shift from an archaeology of classical aesthetics to that of an archaeology interested in cultural history. Following in Schliemann's tracks, Sigmund Freud's adopted this notion for his psychoanalysis of culture: in short, the work of psychoanalytic recollection can dissolve what has been in the past and replace it. Over the past decades Alexander Kluge's project in the name of History and Obsstinacy continued in this legacy in original ways. In 1987, Kluge founded a television production company which produces late-night independent television. These documentaries with a unique visual language often engage with intellectuals and artists, among them a remarkable series of interviews with dramatist, poet, writer, essayist and theatre director Heiner Müller (1929-1995). The paper focuses on a selection of these conversations from the Kluge video archives starting in 1989 and continuing up to Müller's death. The paper aims at a reading of these conversations as an original way of rethinking the classical tradition in unique and sometimes idiosyncratic terms. The trajectory of my historical reconstruction of these conversations ultimately engages in revisiting Kluge's method and to understand how this approach informs the notion of the classical.

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Marios Chatziprokopiou (Aberystwyth U.)

We Are the Persians': Re-Inventing the Mourning Voice of Ancient Drama

'We Are the Persians!' was a contemporary adaptation of Aeschylus' *The Persians*, presented in June 2015 at the Athens and Epidaurus Festival. Performed by refugees and asylum-seekers from Pakistan, Afghanistan and Bangladesh, and directed by Yolanda Markopoulou, the piece grew out of the group's 5-year theatre workshops at the art-studio *Station Athens*. Extracts from the original play were intertwined with diverse material brought to the project by the participants: from testimonies about their reasons for fleeing, their border-crossing experiences, and their current lives in the Greek capital, to poems and songs in their mother tongues, and vocal improvisations related to their cultural backgrounds. Highlighting the historical thematic of the play—the defeat of the Persian army at the battle of Salamis (480 BCE)—, this adaptation was a way of rethinking the tradition of Attic tragedy through the framework of 'documentary theatre' (Favorini 2008). Echoing Aeschylus' own participation at the events he wrote about, the participants were presented as 'modern-day heralds', providing on stage 'shocking accounts' concerning 'contemporary wars' (programme notes, 2015). This paper begins with a comprehensive overview of the aesthetic, ethical and political issues raised by the staging of the refugee experience through the medium of ancient drama, and Aeschylus' play in particular. The analysis that follows removes the performance from the epistemological context of documentary theatre, in order to show that the participants do not simply bear witness of their experiences, but distill and transform their testimonies into critical and poetic material. Based on semi-directed interviews and video archives from both the rehearsals and the final performance, I conduct a close reading of this adaptation, in comparison with the ancient text. I contend that, responding antiphonally to Aeschylus' lamentation through their own voices, the participants appropriate and reinvent the mourning voice (Loraux 1999) of ancient Greek drama, but also challenge victimizing definitions of 'the refugee condition'. In this way, the performance under study unsettles current (mis)uses of the term 'tragic' in public discourse, but also disrupts ethnocentric perceptions of Attic tragedy by dominant Greek theatre historiography. Rather than simply 'giving voice' to the dispossessed, 'We Are the Persians!' becomes a case at point in classical reception studies.

Eleonora Vratskidou (TU Berlin)

Winckelmann in Kassel: The Birth of Art History per documenta 14

The last documenta exhibition (Athens-Kassel, April-September 2017) resurrected one of the less known and most uncanny portraits of Johann Joachim Winckelmann (1717-1768). The work of an unknown artist dated as early 19th century, the painting, loaned from the collection of the Royal Castle in Warsaw, presents the acclaimed scholar against an imaginary classical landscape, accompanied by a monkey and an awkward Silenus blowing a horn, before the entrance of a building resembling an ancient tomb. Exhibited at the Neue Galerie in Kassel, the painting was enmeshed in a narrative matrix exploring the entangled histories of neoclassicism and European colonialism. This part of the show drew connections between Winckelmann's art history and the inception of German idealism. Both intellectual projects were summoned as the theoretical underpinnings of the tense relations between Germany and Greece, unfolding as a mutual colonisation, both of the imaginary and of social and political realities, as materialized for instance in the semi- or crypto-colonial implication of Bavarian elites in the construction of the modern Greek state. In a broader sense, the constellation invited the visitor to rethink the shaping of art history as a cultural institution of western modernity. In this paper, I offer a reading of this multi-layered curatorial construct and reflect in particular on its historiographical stakes and tropes. Spanned by contradictory forces, disjunction and overlapping temporalities, the narrative web devised at the gallery was based on associations rather than linear modes, defying prevailing perceptions of temporality as succession. Single objects were themselves transformed into layered historical constructs, their curatorial treatment systematically making evident the multiple times sealed within them. Moreover, the self-reflexive take on

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the normative categories (e.g. national schools) and canonizing function of art history was conducted not simply by opting for a more inclusive selection of artists and artefacts. Conceptual scrutiny was conducted by the means of the display, the calculated juxtaposition of specific media and the very materiality of the works. My aim is to assess the heuristic potential of this form of “artistic production of history”, deployed in space, involving architectural arrangements, objects, texts and embodied spectatorship.

Panel: Linguistics Linked In with the Social Sciences

Chair: Bart Karstens (Vrije U. of Amsterdam)

Nicole Limpahan (U. of Vienna)

Historiography of Creolistics with Focus on the Impact of the Austrian Ethnologist Ferdinand Blumentritt

One of the originators of the scientific study of Creole languages was the well-known Austrian Romanist, Hugo Schuchardt, who exchanged intensely creolistic information with Ferdinand Blumentritt and who obtained valuable stimuli from him. Blumentritt played an important role in building an academic network of scientists and speakers of Creole languages, thus by exchange of letters the researchers could receive and interchange information about mixed languages, Pidgin and Creoles from all over the world. Blumentritt dedicated his studies on mixed languages inter alia to the Spanishbased Creole language spoken in the Philippines. In contrast to Schuchardt the current status of Blumentritt and his linguistic studies are widely unknown and little researched. In consideration of this background the purpose of my research project is to identify the role of Blumentritt as participant in a period of evolvement of the scientific discipline of Creolistics. His part as recognized ethnologist could be of prime importance which delineated Creolistics from the parent discipline, Linguistics, which was predominantly Neogrammarian. By means of the methods of History of Science I am trying to determine which concepts of language theory and of mixed languages he applied in his studies, in particular among the scholarly discourse about language change process and to examine his ethnological influence on the evolvement and paradigmatic shift of Creolistics.

Emma Mojet (U. of Amsterdam)

The Role of the Linguistic Questionnaire in the Formation of General Linguistics

Using a questionnaire as research method, linguists such as Jules Gilliéron (1854-1926) argued they could do research with scientific, observational rigour; methodical, with comparable results and systematic notation. The results of the linguistic questionnaires were presented as maps, with Gilliéron's *Atlas linguistique de la France* (1902-1910) as a famous example. While the linguistic questionnaires were primarily aimed at collecting different dialects in a systematic way, the research tool developed into a method to also collect social factors which could have an effect on the subject's spoken language. This change of focus can be pinpointed as a direct influence on general linguistics from the new discipline of sociology, which the collaboration between linguist Antoine Meillet (1866-1936) and sociologist Émile Durkheim (1858-1917) illustrates. Through the case of the linguistic questionnaire, I aim to show how general linguistics evolved as a discipline between the humanities, the natural sciences and the social sciences. From a historiographical point of view, this paper explicitly combines microscopic and mesoscopic history. The combination is necessary when analysing processes of discipline formation. At the micro-level, the focus is on the direct interactions between actors, with which we can in this case describe the historical development of the linguistic questionnaire. From this material a meso-level can be abstracted to examine the multiple stages of discipline formation. When combined the micro-and the meso-level of description tell a part of the history of discipline formation of general linguistics from the 1880s to the 1920s, the period on which this presentation focuses.

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Els Elffers (U. of Amsterdam)
Language and Brain. 19th-Century Controversies

During the entire 19th century, spectacular results of language-and-brain research were attained, gradually leading to the well-known localization of the language faculty in the left hemisphere (areas of Broca and Wernicke). This episode has been amply documented, but the specific interdisciplinary interaction involved is scarcely thematized, although a more intrinsic interconnectedness between two disciplines -linguistics and neuroscience- in one research project, is hardly conceivable. In the words of Levelt (2013: 52}, “neural architecture” had to be related to linguistic “functional architecture”; 19th-century language-and-brain research was “as much an exercise in uncovering the neural anatomy involved in language functions as one of formulating the mental operations and functions themselves”. This interconnectedness can be observed very well when the focus is on controversies between language-and-brain investigators. Their struggles not only concerned the interpretation of autopsy data, but also the interpretation of the linguistic behaviour of aphasia patients, and, consequently, the linguistic ideas behind these interpretations. These ideas were partially based upon contemporary linguistic and psycholinguistic insights, for another part, they were rather naïve common-sense ideas. Contemporary linguists, in turn, were only partially inclined to take the results of their neurological colleagues into account. I will discuss this -restricted- interdisciplinary interaction and the role of epistemological (and other) connections and boundaries between disciplines therein. Special attention will be paid to the work of Heymann Steinthal, as an example of genuine interdisciplinarity

The Early Modern Publication Culture

Chair: Djoeké van Netten (U. of Amsterdam)

Diego Baldi (CNR-ISMA)

A Starting Point of a Science: The De bibliothecis syntagma (1602) by Justus Lipsius and the Birth of the History of Libraries

The publication of the *De bibliothecis syntagma* by Justus Lipsius in 1602 was the starting point of the History of Libraries as a scientific discipline. It was the first book entirely devoted to the libraries and thanks to it, the Flemish scholar made the libraries as object of scientific study. He reconstructed their ancient history with a critical, philological and expositive method that became a European reference model. Lipsius gathered in his booklet all the library facts previously found by the Antiquarians, such as his friend Fulvio Orsini, and he ordered and critically compared all these pieces of information. The first 8 chapters are reserved to the history of the ancient libraries, from the Egyptian to those of ancient Greece, then those of Rome and, finally, the Byzantine ones. The ninth and tenth chapters are devoted to the librarians of the ancient Rome, then to the furniture and the organization of ancient reading halls. The result was the most well-organized and exhaustive antiquarian book ever realized, at the time, on this topic. After delineating this historical picture, in the eleventh and last chapter the Flemish scholar illustrates an ideal library model inspired by the Alexandrian Museum, destined to become a reference point for the development of modern libraries. The purpose of this paper is to highlight all the innovative points of the Syntagma, clarifying its fundamental role in the birth of the History of Libraries and in the development of the modern library idea, its functions and its role.

Cornelis J. Schilt (U. of Oxford)
De Open-Deure, or the History of a Mysterious Reference

In search for materials for his discussion of ancient religion and philosophy, Isaac Newton stumbled upon a rather curious marginal note. In Andreas Beyer's Additamentis to the 1680 Amsterdam edition of John Selden's *De Diis Syris*, Newton read about Homan, the holy fire of the Indian Brahmins, with Beyer referring to “Rog. Jan. reserat. p. 69, 72.” Newton

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copied the reference and added it to his own discussion of the matter in the Original of Religions, yet he would have been hard-pressed to find the volume in any library. The work Beyer meant was De Open-Deure tot het Verborgen Heydedom written by the Calvinist minister Abraham Rogerius or Rogers, and published posthumously in 1651. A chaplain to the Dutch East India Company, Rogers (ca. 1609-1649) spent seventeen years in Batavia and Pulicat before he returned to Gouda in 1647 to write about the indigenous peoples he met and their religions. De Open-Deure was subsequently translated into German and twice into French, but never into Latin. Yet the afterlife of Rogers' work became a Latin adventure. Thomas Burnet, in his Archaeologiae Philosophicae of 1692 referred to it as Januam apertam ad arcana Gentilismi, and so did several eighteenth century writers. Even among modern historians, the myth of Rogers' Latin edition is still promulgated. In this paper I will trace the transmission history of De Open-Deure, and discuss what this episode history of referencing tells us about early modern and modern reference practices.

Dirk van Miert (Utrecht U.)

The Early History of the History of Knowledge: the Eighteenth-Century Project of Writing the History of the Republic of Letters

The success in recent years of the concept History of Knowledge is due to its promise to prevent a number of inconveniences: the idea of ‘knowledge’ circumvents the inherent bias of the notion of ‘science’, that in principle is domain-neutral, but in practice is associated with the natural sciences. For the early modern period, this makes sense. But there are more explanations for the success of History of Knowledge: the rise of interdisciplinary approaches, the integration of externalist views, the success of STS, and the material turn. The question is whether there is something like History of Knowledge in the past – a HoHoK that precedes modernity and its domain gap. In this paper, I will build on Peter Burke's (2016) hint to start with Francis Bacon; ‘the history of learning’ came up in the 17th century and made a very successful career in the 18th century, in particular in Germany. I will focus on the history of the externalist history of learning: a History of Knowledge that focuses on the history of institutes, books, peoples and communities. This is the beginning of the History of the Republic of Letters – a historiography that gained momentum in the wider context of a growing historicist awareness since the end of the 17th century. The History of the Republic of Letters was a project to cope with information overload and with disintegration into specialist communities. It articulated a need for knowledge workers to secure the imagined space that 15th-century humanists had created.

Second Parallel Session 14.15-16.15

Humanities' Grand Visions

Chair: Kasper Eskildsen (Roskilde U.)

H. Floris Cohen (Utrecht U.)

A Preface with a History, or: Seven Ways to Miss the Point of Max Weber's Own Research Program

Over the last decade of his life, Max Weber's principal scholarly concern was the exploration, and the explanation as far as it goes, of the Western ‘Sonderweg’ — the (among the advanced civilizations of the world) allegedly unique pathway taken by Europe that, in the end, ushered in our modern world essentially as we still know it. In 1913 he announced this new research program of his in a brief yet widely-ranging, multi-disciplinary piece. Seven years later an updated, 16-page version appeared, under the unappealing title ‘Vorbemerkung’ (‘Prefatory Remark’), ahead of the lengthy essays that together constitute the three volumes of his uncompleted *Die Wirtschaftsethik der Weltreligionen* (‘The Economic Ethics of the World Religions’). I certainly do not claim to be the first to get the point of this highly important yet very frequently overlooked or misunderstood piece. But I intend to argue in my presentation why its point bears repetition, and to consider what it says about the Weber reception (both in Germany and in the Anglo-Saxon world) that its point

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has been missed so often, and also in so manifold ways: mono-disciplinary thinking habits, disciplinary mix-ups, revealing preconceptions, worrisome translation issues, superficial reading, scholarly parroting, academic imperialism, and perhaps one or two other significant ways to miss what, over the final decade of his life, Weber was chiefly aiming at.

Carlo Ierna (Radboud U.)
Paulsen's Plea for the Humanities

In 1877 Friedrich Paulsen became the first professor for pedagogy in Germany. He wrote on the history of universities and higher education in Germany and on philosophy. His works had a broad and lasting impact: his *Introduction to Philosophy* went through more than 40 editions, and was translated multiple times into English, French, Russian, Chinese, Japanese, and even Dutch. Both strands of his research contributed to his holistic view of the sciences, both natural and human. In an 1889 speech Paulsen a plea for the humanities and outlined their pedagogical, social, and scientific significance in order to advance a reform of the German high school system so that students of the Realgymnasium (which did not include Greek in the curriculum), would be admitted to the university. According to Paulsen, a Realgymnasium, which included modern languages, mathematics, and natural science, was not a vocational school, but provided a general Bildung. The core of any general Bildung would be provided by the humanities and hence there would not be an opposition, but a complementarity between the “realist” and “humanist” education, just like there would be between the Natur- and the Geisteswissenschaften. In his speech Paulsen applies his vision of the unity of the sciences to the role of the humanities in high school education. Specifically, he gives three main reasons for the significance of the humanities, which I will discuss in my talk and connect to current concerns about the humanities.

Rens Bod (U. of Amsterdam)
Uniting Histories: The Humanities and the Sciences

It is often lamented that there is no work that brings together the history of the humanities and the history of science within a unified historical framework. In this paper I examine what would be needed to come to a synthesis that discusses not only the various knowledge-disciplines on a par but also the various regions and cultures. I will argue in favor of what I call a *polycentric approach* to the history of knowledge, which takes multiple knowledge centers as its object of focus rather than just one center. I will also go into the question of how to compare knowledge-making activities across different periods and domains. I briefly illustrate these questions by means of two case studies from my forthcoming book “A World of Patterns: A History of Knowledge” (2019): (1) the interactions between linguistics, law and astronomy in late antiquity, and (2) the interactions between physics and philology at the turn of the 20th century. These results suggest that the history of science becomes incomprehensible if the history of the humanities is left out, and vice versa.

Music, Aesthetics, and the Human Mind
Chair: Julia Kursell (U. of Amsterdam)

Nadia Moro (Higher School of Economics Moscow)
Harmony and Music in Johann Friedrich Herbart's Philosophical Psychology

This paper focuses on Johann Friedrich Herbart's (1776–1841) analyses of musical intervals and examines their epistemological implications for the establishment of scientific psychology. In fact, dealing with music meant for Herbart to address issues such as the objectivity and givenness of forms in determinate experience. Herbart's philosophy adopts a pluralistic approach, which is confirmed in his psychological remarks on musical harmony, where relations (intervals, cords, consonance and dissonance, etc.) are essential. Moreover, music relations can be modelled through mathematics and thus traced back to the mind's fundamental mechanisms. For Herbart, pitch and its articulation

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prove the extent to which it is possible to formalise and explain the qualitative aspects of experience in terms of representational series. Hence, in addition to space and time – already considered by Kant with regard to possible experience – harmonic tone relations count for Herbart as qualitative orders that are objectively constituted in psychic activity (determinate experience) and provide the first verification of Herbart's mathematico-psychological theories. Without considering musical harmony, Herbart would not have been able to confirm some fundamental concepts of his psychology and to conduct a psychological analysis of quality in relational (mathematical) terms.

Hence, in Herbart's critical realism, investigating harmonic phenomena such as intervals served as a case study aimed at confirming the validity of his psychological theories, but also had a heuristic value. The concluding remarks of this paper assess the status of experience and knowledge in non-idealistic post-Kantian philosophy as a result of the analysis of music.

Lodewijk Muns (Independent scholar)

Shifting Paradigms: Music, Rhetoric and Aesthetics in Eighteenth and Twenty-First Century Perspective

In eighteenth-century theory of the arts, aesthetics and rhetoric constitute partly overlapping and competing conceptual frameworks. Within this field of conflicting paradigms, the position of music still poses a particular historiographical challenge. This is due, in part, to its (alleged) abstract or nonrepresentational nature; also, to its complex relations with language, a subject of great fascination to Enlightenment philosophers and music theorists.

While of considerable interest in itself, this historical issue is raised to another level when seen in the light of a recent shift of aesthetic theory towards cognitive science (e.g., Currie et al., *Aesthetics & the Sciences of Mind*, 2014). Eighteenth century aesthetics is in name (*aisthesis*), but also in much of its theory concerned with matters of perception and cognition (Baumgarten, *cognitio sensitiva*). Though Enlightenment notions of cognition should be understood within the rationalist philosophical tradition, we would lose a lot by viewing them only in a narrow historicizing framework. Questions that Enlightenment philosophers sought to answer have much in common with those that are central to contemporary interdisciplinary thought.

Symptomatic is the fairly recent revival of the speculative quest for the origins of music and language. It seeks to provide, now as it did then, a historical-developmental narrative that should explain the duality of human nature and the human mind as both biologically given (and part of nature-as-a-whole), and as continually evolving under the influence of its own projected goals and ideals.

Design and Television Studies

Chair: Julia Kursell (U. of Amsterdam)

Peter Kovacs (Moholy-Nagy U. of Art and Design)

A New Paradigm in Humanities – Design Culture in the International and Hungarian Context

The lecture focuses on how the humanities paradigm emerged in the Central and Eastern European region, especially in Hungary, following the international canonization of Design Culture. Victor Papanek's discourse-determinant work (1971) defines the concept of 'design' as a performance that is present in all human activities. From the middle of the 2000s, in addition to the visually-oriented approach to culture represented by visual and medial cultural studies, Richard Buchanan (1998), Guy Julier and Victor Margolin are creating a cultural-paradigm shift that captures culture on the basis of its textual, visual and tactile dimensions, and by building on the concept of 'design', this new paradigm registers the move towards Design Culture. 'Design', therefore, is defined as a performance that permeates the whole culture and basically defines human existence and activities. Richard Shusterman's somaesthetics focuses on the multi-sensorial aesthetic experience of the whole human body. In the 1980s the socialist system of the Kádár era declined in Hungary, weakening the hegemony of official state culture. As a consequence of this process, alternative approaches to culture-scientific discourse appeared; ones that were markedly different from the previous

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ideology of the socialist human-ideal concept. My lecture concerns politics and cultural sciences as well, because we are talking about an ideological change of direction that has altered the spirit and the way of thinking of humanities. I examine the extent to which humanities are in close contact with the ideological determinations of their period, and how this culture change affects the transformation and rebirth of humanities.

Jared T. Stanley (Texas Tech University)

Fractured Formation of Television Studies: Entangled Multidisciplinary Interests in the Telervisual from 1950s to Today

A decentralized investigation cascades into the telervisual—ranging from critical theory, sociology, and behavior science to media studies, literature, and aesthetics—in order to understand the ways in which the multifaceted beast has altered human experience. Since its debut in the domestic realm, academics have noted television's impact on private and public relations. In 1968 when Lyndon B. Johnson ordered a formal investigation into media as a source for inciting violence, sociological interest in television spiked, bifurcating the burgeoning field of study. This branch gained nuance as Hall considered active reception. Concurrent to these inquiries, a media studies investigation, popularized by McLuhan, focused on the impact of the medium rather than the content. In turn, evaluation of telervisual program content was picked up in a film studies fashion by relying on close reading. Still others, such as Newcomb and Hirsch, attempted to bridge sociological and aesthetic inquiry. These varied approaches can be attributed, in part, to the varied responses to the question: "What is Television?" This amalgam loosely forms television studies, whose methodological boundaries are ever expanding to accommodate television as a process in flux. With its current proliferation and varied manifestations, television—as a liminal realm we are continuously invited to inhabit—requires our renewed attention. Through a review of literature from the 1950s onward, this paper discusses the diversified interest in television by comparing approaches to television in sociology, media studies, and television studies. Further, the paper will weigh the value of an interdisciplinary approach for future studies.

Panel: Linguistics Linked In: General Merge Efforts

Chair: Bart Karstens (Vrije U. of Amsterdam)

Nadia Kerecuk (Independent scholar)

Linguistics and Cross-Fertilization of Adjacent Fields of Knowledge in O. O. Potebnia (1835-1891)

'Our times are an example of the interaction of sciences and of choice of the middle way pathways: linguistics and physiology, linguistics and psychology, linguistics and history, psychology and physiology. Il faut cultiver notre jardin. In this way we will cross-fertilize adjacent fields.'(1894, 1905/1970:114).

Potebnia's oeuvre is pre-eminent in its wide-ranging investigation of the links between linguistics and other disciplines. He put forward his holistic theory and philosophy of language, at the time when philology and logic prevailed in practice, whilst semantics and psychology had not been detached from other disciplines.

The study of human language is a central axiom as it is both the repository and the purveyor of the evolution of human thought and knowledge expressed in myth, poetry, prose and scientific discourse throughout human history.

In his theoretical architecture, mathematical concepts illustrate multiple linguistic levels and relations (e.g. (zero-) marking, sets, variant/constant, commutation, transformation, forms, structure and more). Potebnia regards mathematics as essential for all fields of knowledge as for linguistics. Psychology (with a theory of perception, conscious thought, cognition) along with physiology (of vision, hearing, sound articulation, etc), are equally fundamental. He foreshadows the digital era, 'if one were to convert the features of the surface of the depth of a sculpture by means of mathematical formulae, it would not yet render the whole sculpture, as much would be left out. A series of digits, signifying a melody, would have to be

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converted into representative or actual sounds in order to create a musical impression' (1880s published 1905:101). In his 1881 inaugural lecture, *The Centrality of Linguistics* (1905: 631-646), Potebnia offers an in-depth account of the tasks of linguistics by providing a critical appraisal of the status quo of the humanities and natural sciences through a critical overview of Western & Eastern European ideas and practices concluding that 'the importance of linguistics and mathematics in education is based on their fundamental capability of linking up with other sciences' (...) 'they are most purposeful as they serve as a unique entry point into cognizing human life and nature'.

Carita Klippi (U. of Tampere)

Life of Language as a Vehicle of French Linguistic Thought in the 19th Century

Academic disciplines can be roughly divided according to their validation type into 1) formal sciences, 2) normative sciences, 3) nomological sciences and 4) historical sciences. One and the same discipline may possess characteristics that belong to all these domains, and during its history one and the same discipline may change its position in the classification of sciences in respect to its validation type. Linguistics is a paragon of such a discipline. By changing his viewpoint, a linguist has sometimes formulated theorems or rules, sometimes necessary or contingent assertions of his object of study. The Foucauldian concept of *épistémè* determines what is possible to say, or even think, in a given historical period. In the absence of well-established, clear-cut and independent disciplines, the 19th century was a period of multidisciplinary communication during which recycling of ideas, representations and concepts from one area to another was quite natural. Therefore, also scientific problems and disciplinary debates often rose at the crossroads of different discourses. The requirement of scientificity since Aristotle ruled out non-universal assertions, as science was not likely to be interested in individual cases, randomness, contingency and change, and this ideal also characterized the positivism of Auguste Comte in the beginning of the century. However, new kinds of disciplines emerged. In palaeontology, anthropology, geology, cosmology, theory of evolution and comparative linguistics, contingency, temporality and change were key elements, defying thus the dominant conception of scientificity. In such a context, French linguists engaged in academic debate whether linguistics was a natural science or a historical science, or whether it was merely a historical science from the ontological point of view of its object, but from the point of view of its methods a natural science. The literal and metaphoric interpretation of the idea of *life of language*, launched by the German linguist, August Schleicher, crystallized the multiple views on language and guided the relationship of linguistics with other sciences.

Early Modern Methodological Crossover

Chair: Thijs Weststeijn (Utrecht U.)

Rienk Vermij (U. of Oklahoma)

Problems with Astrology: World History in the Sixteenth Century

In the early modern period, it is often hard to make a clear distinction between the sciences and the humanities. Astrology is a case in point. Astrology was studied in conjunction with astronomy and medicine, but it could also offer clues for the understanding of world history or the interpretation of political situations. In recent years, the history of astrology has been especially studied by historians of science. They have come to recognize that the marginalization of astrology should be seen as a pivotal element in the transformation of the sciences in the early modern period. The emergence of the new sciences went hand in hand with the disavowal (for reasons that are still unclear) of occult knowledge and practices. This raises the question whether a similar development happened in the humanities, and how this relates to developments in the sciences. When and why was astrology discarded in a field like history? In this paper, I will focus on the ideas on world history in the era of the Reformation, when there was heated debate on the cosmic order of things. I will draw some comparisons with the contemporary developments in cosmology.

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Jaap Maat (U. of Amsterdam)
The 'rules of logick' and Religious Disputes

In the 1640s and 1650s, rebellious groups in England challenged church ministers to engage in public disputations about issues such as the baptism of little children. Eventually a great number of such disputations took place, sometimes before large audiences, lasting many hours. The defenders of the church insisted that the disputations should follow the rules of logic. Debates of this sort continued to take place throughout the seventeenth century. Several of these disputations are well documented by accounts that were published afterwards. More than once, several, partly contradictory accounts of the same disputation were published by the rival parties.

This paper examines some of these accounts, which have hardly been studied so far. I argue that they are interesting for at least three reasons.

First, they give a detailed picture of what the 'rules of logick' actually amounted to when transferred from the confines of academic instruction and examination to the public sphere. Second, they show that theologians had great confidence in their university education. They often disparaged their opponents as 'Men not fit to discourse of religion because they understood not the rules of Logick'. It was this confidence that was attacked by Descartes in his conflict with theologians at Utrecht, as he dismissed the art of disputation as a collection of petty skills. Third, from a linguistic and logical perspective, these accounts contain a wealth of material enabling one to analyse how syllogistic forms were thought to be related to arguments expressed in natural language.

History of Architecture

Chair: Thijs Weststeijn (Utrecht U.)

Bernd Kulawik (Independent scholar)

The Common Root of Architectural History and Theory and Their Practical Orientation

While the beginning of architectural theory in the Renaissance can undisputedly be ascribed to Leon Battista Alberti and its further important steps may be seen in the various editions of Vitruvius' Ten Books on Architecture from the following decades, the most important and influential early modern books on architectural history, theory, and practice are the "Regola delli cinque ordini di architettura" by Jacopo Barozzi da Vignola (c. 1562, reprinted several hundred times!), Andrea Palladio's "I Quattro libri dell'architettura" (1570) and the richly annotated edition and translation of Vitruvius by Daniele Barbaro (italian translation 1556 and 1567, latin edition 1567), created with Palladio's help and still often regarded as one of the best commentaries on the only surviving book on architecture from Antiquity. That Palladio and Barbaro worked together is quite well known, but that their work should be seen as a result of a project in which Vignola also was involved, does not seem to have attracted any wider attention. The paper will demonstrate the hints and evidence(s) leading to the conclusion that these major achievements and 'foundation stones' of architectural history and theory have their common root in the project described in Claudio Tolomei's letter to Agostino de' Landi (mostly, but erroneously regarded as that of the so-called Accademia della Virtù) and that they were – like Tolomei's project – strongly oriented on architectural practice and the future of architecture in general.

James Kirk Irwin (U. of Edinburgh)
Spatial Realism: A Concise Historiography

Embedded within the history of spatial representation is an historiographical twist; that spatial representation came be understood as the replication of reality using a linear perspective system and that the capacity to do so a measure of quality. Whether Realism is a process of replication or not is a debate that was framed in the scholarly literature by Gombrich in Art and Illusion, Goodman, in Languages of Art, and Gibson in The Senses Considered as Perceptual Systems. On one side of the argument are the universalists who

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argue that spatial representation in a linear perspective system was optically correct, equivalent to a photograph, and a method that represents universally perceived experience. On the other side are those who argue that perspective is a convention of drawing and painting that changes throughout history according to the various needs and motivations of artists and their patrons.

In the late 1930's Mark Rothko wrote a treatise titled *The Artist's Reality*. Implicit in his title is the recognition that there are other kinds of reality than that of an artist and that the artist's reality has a place among these. Explicit in his text is the notion that Realism is not the same as replication and that the artist's reality is neither universal nor conventional nor perspectival.

This paper will argue that while Spatial Realism in academic circles was defined by the merits of Universal Realism or Conventional Realism, an artist's reality emerged that defined Spatial Realism in unprecedented terms.

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