
Potosí’s silver mint operated across nearly the entire colonial period (1575-1825 independence), employing workers in various forms of dependency to perform intense labor in a preindustrial, large-scale operation. As part of a broader dissertation project examining the links between forced labor and the development of racial ideology, this chapter turns the spotlight on what was Andean about these processes. Enslavement of Africans and their descendants was employed in the mint alongside various Inka-derived forms of coercing indigenous Andean laborers and Spanish-introduced states of dependency (penal labor and debt peonage). The city of Potosí was also home to an indigenous majority whose influence was felt beyond labor types in labor practices, such as “feasting” workers with chicha (traditional corn beer) and maintaining a dual system of traditional and imposed authorities.

In this chapter, I ask a complex set of questions intended to unravel and understand the Inka legacy in the world of mint work. How did the Inka organize forced labor and how were their practices linked to ideas about human difference? Which practices and ideas made their way into colonial thought and practice? And finally, how did these ideas change over the long colonial period?

* Paul Babinski (Princeton), "Come to our house without ceremony": Adam Olearius in Shamakhi

In 1637, a trade mission from Schleswig (in Northern Germany) to Isfahan stopped for three months in the city of Shamakhi (then part of the Safavid Empire and today in Azerbaijan). The mission’s secretary Adam Olearius, who later wrote an influential account of the journey and translated Sa’di’s Gulistān into German, described his contact there with a circle of scholars. While Olearius often bent the truth to burnish his reputation as an orientalist, a number of manuscript sources document his studies in Shamakhi and paint a portrait of collaborative learning in a Safavid provincial capital. In this talk, I will discuss these sources—which include Olearius's album amicorum, a safina-shaped volume with poetry in multiple hands documenting Olearius’s first efforts to learn Persian, and the account of a second member of the embassy—in the context of Olearius’s life and work, and ask what they can tell us about the practices of scholarly exchange across languages and cultures.

* Megan Baumhammer (Princeton), Wandering through l’Orto dei Semplici: knowledge practices in the botanical garden at the seventeenth century University of Padua

The botanical garden at the University of Padua was founded in the mid-sixteenth century to provide medical students with the opportunity to study the materia medica that they were coming across in their studies. By the seventeenth century students had successfully campaigned for its building and position, and also were using the garden in the course of their studies. This paper explores the role of the botanical garden in the seventeenth century
teaching of medical botany, with particular attention to the spatial use of the garden by the students, gardeners, visitors, and members of the public.

* Ben Bernard (Princeton), Posthumous optimism in poor taste? Claude-Pierre Patu, Voltaire's 'âme candide,' refits Charles Batteux for the stage

This paper sheds new light on the context in which Voltaire wrote Candide by investigating the optimistic meta-aesthetics that characterized the literary production of the little-known ambitious young poet, Claude-Pierre Patu, who likely inspired Voltaire’s titular character. From a wealthy bourgeois family beset by tragedy, Patu's ebullience earned the affections of a series of father figures and friends. Patu wrote a play based on Charles Batteux's *Les Beaux-arts réduits à un même principe* (1746-7). Called "Les Adieux du Goût", it premiered at the Comédie française in 1754. The play, as well as Patu's anglophilia and likeability, all earned Patu his latest surrogate father: Voltaire, who was impressed enough to adopt Patu as a protégé. Tragedy came full circle when Patu's premature death, not just the more famous Lisbon earthquake, caused Voltaire to question his paternal affection for the late young man's unflappable optimism. This personal loss ultimately contributed to Voltaire's disenchantment from naivety, especially vis-à-vis the moral and aesthetic "bourgeois populism" that characterized French letters in the period leading to Revolution.

* Kirsten Burke (Harvard, Art History), Johann Neudörffer and the Writing Masters of Renaissance Germany

This paper explores the graphic revolution of *Schreibkunst* ("writing art") by Nuremberg writing master Johann Neudörffer the Elder (1497-1563). Neudörffer’s largely unstudied archive of printed writing manuals and calligraphic creations reveals revolutionary morphologies and materials of mark-making, foundational practices of graphic art, and a new way of writing both art and history.

* Zixuan (Roxanne) Cai (Peking University and Harvard), Amended Woodblocks of A Chinese Compilation *Old Records of the Capital* (1688)

After completing a compilation of historical records about Beijing (the capital of China), Zhu Yizun (1629-1709), a famous scholar and poet, decided to self-published it with woodblock printing. As the book-making process went on, however, Zhu kept adding new materials into the text, as well as revising the original. Therefore, the woodblocks had to be amended for several times, leaving us different copies. The differences among four copies of this book show us how they inserted pages with only changing limited page numbers, when they carved a new piece of woodblock to replace the original one instead of correcting it, what was the cost the book’s physical form paid for the text changing, etc., in Chinese traditional book-making industry.

* Richard Calis (Princeton), The Making of Medieval Italy: Evidence and Erudition in the Age of Ludovico Antonio Muratori (1672-1750)
This paper introduces my new research project. It is organized around Ludovico Antonio Muratori—bishop, lawyer, and arguably Italy’s foremost forgotten intellectual of the 18th century—and traces how in the Italian Enlightenment a complex combination of political and religious motivations made the Middle Ages a matter of utmost urgency. In the late 17th and early 18th centuries, scholars all over the Italian peninsula embarked on a new kind of scholarly project: to construct an account of Italy’s medieval past that was based on the critical assessment of a wide range of archival and material evidence. Previous generations of scholars had either dismissed the Middle Ages as a musty period of intellectual, cultural, and economic darkness or had argued that the fall of Rome had made possible the flowering of medieval Italian cities like Venice and Florence, which had not existed or been prominent in antiquity. The 18th-century medievalists turned to the Italian Middle Ages—known for its many competing city-states and their troublesome relationship with the Church—with newfound curiosity: they studied medieval Italy to find the origins of their own politically fragmented world, to settle the century-old crisis of political legitimacy, and to reconstruct the social-cultural environment in which Italian as a literary language first flourished.

* Lilly Datchev (Princeton), Relics and Antiquarian Scholarship in Renaissance Italy

After the turn of the fifteenth century, antiquarian scholarship was practiced on an unprecedented scale in Italy. Material collections of statues, inscriptions, and various small, precious objects were substantially accumulated in gardens and cabinets in Florence and Rome by the 1430s. Thousands of copies of inscriptions and dozens of drawings of buildings from across the Mediterranean filled travelers’ notebooks and were disseminated in humanist centers by the 1440s. Analyses of cities, towns, and villages made on the basis of cross-referenced texts, firsthand observations, and even mathematics, were produced throughout Italy and Greece, by the 1450s. These practices are united by their systematic approach to material evidence of the past, and today are commonly known as "antiquarian," although this term, as I will show, is misleading in such an early context.

In my paper, I will examine one aspect of this new kind of scholarship: its Christian content and its origin in medieval religious practices. Today, historians see this intellectual development as a result of the revival of classical antiquarian scholarship, which was pioneered by Petrarch and Biondo who recovered the fragmented texts of Varro and other ancient antiquarians and followed their method. However, evidence in the types of objects fifteenth-century intellectuals collected, the proportion of pagan to Christian buildings they studied, and their approach and language suggests continuity with medieval practices of collection, trade, and study of relics and ideas about sacred materiality. By demonstrating the fact of continuity, I will show that early modern antiquarian scholarship did not originate in classical antiquity but rather in the Christian culture special to Renaissance Italy.

* Niki Dinenis (Princeton), Mothers and Sons: The Devotional Lives of Families in the early Reformation

The family occupies an uneasy place in Reformation historiography. Between scholars’ polar assertions that the Reformation celebrated marital love on the one hand, or patriarchal tyranny and the iron fist of father and lord on the other, the voices and lives of women are
often lost in the melee. As such, as opposed to the English context for example, we know very little about female devotional practices and household piety in the early German Reformation.

In this paper I will look at a selection of the rich library of annotated texts belonging to the Halle nobelwoman Felicitas von Selmenitz and her son Georg, a library which bears witness to two minds in a process of conversion through conversation with each other and with their books. This unique insight into the devotional reading practices of one woman not only helps us to enter women’s minds as they thought of their status and obligations as mothers and heads of sacred households — rather than prioritising a male perspective on these roles — but it also illuminates channels of religious learning and change that have been kept in the dark in Reformation historiography.

This singular case study encourages us to think about how studying the reading practices and textual networks of women as well as men, and the channels of learning and knowledge-sharing engendered by motherhood and the household, can tell us more about the lives of women not only as individuals affected by the Reformation, but as members of communities and centres of religious conversation, as makers and distributors of religious knowledge, as providers of spaces and sources of religious education, and thus as forces of religious change. In this way we might catch a glimpse of an alternative Reformation that took place not in guilds among the artisanal ‘common man’, and then imposed on the home, but in families, whose social, educational and emotional lives were defined by their mothers.

* Louis Gerdelan (Harvard), Catastrophes beyond Candide: disaster investigation in the mid-eighteenth century Atlantic world

The Lisbon Earthquake of 1755 has long been identified as one of the key events of the eighteenth century. In the growing field of disaster history it has typically been portrayed as a turning-point in mentalities: the moment in which premodern concepts of divine punishment began to give way to a modern, secular and scientific mode of understanding disaster. While this scholarly emphasis has produced valuable studies of the catastrophe and of the vast debates about earthquakes to which it gave rise, it has also had the effect of obscuring the wider discussions about disaster that took place across the Atlantic world both before and after 1755. In fact the earthquake at Lisbon was only one of a whole sequence of seismic events, and the shaking of the Atlantic empires stimulated widespread interest and debate well before (and long after) the devastation at Lisbon. A number of intellectuals from diverse backgrounds compiled information about these occurrences, as well as other frightening natural phenomena, and attempted to find patterns within them. Examining these studies shows us that divine providence was not vanishing from the interpretation of disaster, but had rather become one of several discursive registers that writers could invoke as the situation dictated. Moreover, as contemporaries struggled to fit the disorders of nature into frameworks of meaning, they made disaster knowledge increasingly specialised and systematic.

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Ashley Gonik (Harvard), Angles and Angels: Investigating the Range of Printed Tables in Early Modern Europe

The table is a fascinating prism through which to survey at a glance craft labor, information management, and visual communication in the first two centuries of European print. To predict the tides, determine the dates of religious feasts, or learn new languages, tables proved to be valuable and versatile tools. In this paper, I will highlight the broad range of print genres in which tables could be found, including astronomy, finance, and chronology. Representative examples from each of these and other genres will serve to index the strength and flexibility of the tabular form. Yet, tables are not found in every kind of book. Therefore, this paper will consider the entanglement of content and form through conceptual and technological means. Selected case studies will gesture towards my larger dissertation project on the production and reception of printed tables. Printed tables were (nearly) everywhere in early modern Europe; the more we understand about them, the deeper we can appreciate the contemporary cultural logic involved in organizing information.

* Sally Hayes (Harvard), The Classical Roots of Black Corporate Life in Seventeenth-Century Lima

In the viceregal capital of Lima in 1631, a group known as the "guild of mulatos" celebrated the birth of a new Habsburg heir by staging the Trojan cycle in the city's central square over the course of three days. Via this display they declared themselves to be both Spanish and black, making a claim to the classical tradition by right of both descent and conquest. Their preparations for the festival also reveal how they conducted themselves as a corporate body, making decisions about who belonged and who did not and what members of the community owed to each other.

* Matthew McDonald (Princeton), A French Archipelago: Linguistic Contestations in Francophone Europe, 1750–1789

A growing number of scholarly editions show us the correspondence of French-language monarchs across Europe, from Catherine the Great in Russia to Gustav III in Sweden. They continue a tradition that began in the eighteenth century, when Frederick the Great’s posthumous correspondence demonstrated his mastery of French epistolary style. Yet it is apparent that these crowned heads spoke a French that was imperfect at best; their uncorrected writing was filled with grammatical mistakes and spelling errors.

How did these foreign monarchs become models of French style? Early modern French favored authorial charisma and linguistic trendsetting over grammatical exactness. Within France, this style allowed the Court to claim linguistic authority over the Latinate usage of French savants. Outside of France, however, this distinction underwent a further mutation. Social elites argued that they had more stylistic French than native speakers of the language who lacked high social status.
In practice, however, these claims to authority were often contested. My presentation follows how Prussian ministers, Swiss journalists, Swedish printers, and Grub Street hacks in Paris all debated the meaning and import of this elusive ‘French style.’ In doing so, I reveal the contours of a linguistic regime that was quite different from our own. This ‘othering’ of French style grants us insights into the form and function of French in Europe—and of Francophone cosmopolitanism in this period as a whole.

* Madeline McMahon (Princeton), Theorizing Public Prayer in Tridentine Italy

The period after the Council of Trent saw a tremendous amount of scholarship expended on the revision of liturgy. The new Roman Missal (1570) and Breviary (1568) were only the largest and most widespread reworkings of public worship. In local dioceses, other changes were made to how prayer was conducted in public, including the synchronization of bells signaling the prayer of the *Ave Maria* across the city, altars placed in the streets during plague, and ever more elaborate processions. Praying together—*oratione publica*—was a constant concern of Italian bishops in the decades after the Council. Bishops like Gabriele Paleotti and Carlo Borromeo not only organized occasions for this kind of prayer, but also argued about the ceremonial details behind pontifical Masses, the best use for public indulgences, the organization of the Jubilee, and the origins and purpose of processions (or "praying on foot"). This paper, part of a chapter on Tridentine bishops’ use of public prayer in their dioceses, examines the unpublished treatises and lengthy discursive letters they wrote on the subject. It will show why, whereas so much modern scholarship has highlighted this period’s interiorization of prayer through such means as "mental prayer" and private confession, Tridentine bishops celebrated the "excellence of public prayer." Theorizing public prayer forced Tridentine bishops to draw fine lines in the shifting sands of ceremonial debates, pinpointing, for example, how many indulgences granted for large public celebrations were beneficial and how many proved dangerous, and distinguishing the rituals of a Catholic community from those practices’ pagan or Jewish origins as well as from the public spectacle of contemporary theater that Paleotti and Borromeo hated. As such, these debates shed new light on an era obsessed with ceremony, providing a new context for both large-scale liturgical revisions and local initiatives.

* Aleksander Musial (Princeton), The Shipwreck of Antiquity – seafaring metaphor and limits of retrospection in early modern antiquarian discourse

How should one respond to a civilizational disaster? The paper will focus on early modern discourse associating maritime perils with cultural pillage as articulated in the ‘shipwreck of antiquity’ metaphor. This evocative tableau gained particular cachet in antiquarian studies and constituted a persistent thread across such diverse thinkers as Alberti, Biondo, Bacon, Bianchini, and Winckelmann. While current scholarship conceptualizes the metaphor’s function in antiquarian discourse as a ‘topos’ or ‘commonplace’, there is possible a more capacious explanation of its popularity. By looking at apparently slight modifications of literary and spatial correlates in subsequent applications of the metaphor, one can uncover a more profound and self-conscious debate in which it served as a heuristic tool in defining both the methodological limitations and conceptual objectives of antiquarian studies.
Maryam Patton (Harvard), Heavenly Asynchrony: Ottoman Temporalities, the Islamic Calendar, and the Medrese Curriculum

That the Islamic calendar is a lunar calendar, which slips about ten days forward each year, is well attested and not considered unusual. What scholars have failed to emphasize, however, is that the Islamic calendar is rare for being strictly lunar. Nearly all other societies who relied on lunar calendars periodically corrected their lunar slippage with intercalary months in order to stay mostly in sync with the seasons. The Qur'an outright bans intercalation, with the result that within 16 years, a festival that was once in winter now took place in the summer.

My paper explores the implications of this seasonal asynchrony in the context of early modern Ottoman medrese schooling. Though the Ottomans relied on the Islamic calendar for many tasks, the reality of an agrarian economy beholden to the harvest meant they also employed a less formal, solar calendar. Tax collection, harvest ceremonies, and military campaigns, for example, were understood in solar terms. Medreses were tied to the Islamic calendar, but it is not entirely obvious why this would have been the case. My paper argues that a medrese education was thus endowed with an elite, religious temporality and contrasts this with the folk, agrarian temporality of the sun.

Ekaterina (Kate) Pukhovaia (Princeton), Early modern Zaydi historiography and state transformation in Yemen

The early modern period in Zaydi Yemen was a transformative and turbulent time. Between 1538 and 1635, the region was first conquered by one of the greatest empires of the time, the Ottoman empire, and then witnessed the rise of a new dynasty of Zaydi imams, the Qasimids, that successfully ousted the Ottomans. This period of change and interaction deeply influenced the development of the Zaydi state in Yemen. However, the Zaydi-Ottoman encounter and its impact is unevenly documented since the Zaydi state left few documentary traces, unlike its imperial adversary. This poses a challenge to the researcher who seeks to analyze institutional developments in the region.

I argue that transformations of historiography in early modern Zaydi Yemen can help uncover the development of the Zaydi state. I will combine the analysis of the change of the form and content of Zaydi history writing with a study of manuscript circulation data. The synthesis of this data allows to uncover the changing social networks in which Zaydi historiography was produced and read and provides insights into the evolution of the Zaydi state and society in the early modern period.

Jeremy Schneider (Princeton), Leviathan and the Lectern

This paper traces the relationship between knowledge and social order in the writings of Thomas Hobbes (1588-1679). By decentering Hobbes’ dispute with the Royal Society of London and refocusing on his main intellectual rivalry – i.e., with the universities – I try to paint a different picture of Hobbes as epistemological critic. I seek to place Hobbes within a wider contemporary discourse that blamed social ills on bad pedagogy – a discourse curiously removed from what was actually happening inside 17th-century classrooms.
Richard Spiegel (Princeton), The Virtue of Invisibility: Bureaucratic Work and Intellectual Style in the 19th-Century German Research University

The different ways and contexts in which individuals claim authorship over invention, innovation, and discovery in knowledge-producing fields has been deeply researched and historicized in the last 30 years. Historians of science and of scholarship have carefully tuned in to recover the tacit, craft, and embodied knowledge of artisans, technicians, domestic collaborators, local inhabitants whose place in the production of knowledge has been deliberately eclipsed by the courtiers, gentlemen natural philosophers, European explorers, etc. who sought to enhance their possession of social credit. In this paper, I am interested in recovering just the opposite—how an elite knowledge producer (a university professor) tried (with mixed results) to fashion himself a scholarly persona in which he struggled with balancing the credit of individual authorship with the virtue of making himself invisible. In this paper, I explore the virtues (and, indeed, vicissitudes) of trying to render oneself invisible in the production of knowledge.

Aaron Stamper (Princeton), Spiritual Barrenderos: Jesuits Sweep the Streets of Granada

Following the 1492 conquest of Granada, Spain, the Catholic Monarchs (r. 1474-1516) set into motion measures to mold the final Islamic imārah of al-Andalus into an exemplar of civitas christiana – the ideal Christian community on earth. Following a bloody uprising in 1500, Bishop Francisco Ximénez de Cisneros (d. 1517) carried out mass conversion ceremonies directed at the region’s entire Muslim population. As the century marched on however, royal and church authorities repeatedly noted that the new converts – now moriscos – were at most, only nominally Christian. Doctrinal instruction aimed at “sincere” conversion had already preoccupied Granada’s first bishop, Hernando de Talavera (d. 1507), and strategies of converting the moriscos were of constant debate among Iberian theologians until the final expulsion of 1609-1614. This paper will explore one part of Granada’s tumultuous history of conversion – that of the arrival and activity of the Society of Jesus, beginning in 1554. The Jesuits were noisy and encouraged boisterous, rowdy public behavior. They became quite popular among the people. In 1559 the Society opened the Casa de Doctrina where the morisco-Jesuit, Juan de Albotodo, advocated for instruction in Arabic. Shortly thereafter, a second school opened exclusively for morisco education. Through the letters of Petrus Navarro and Bartholomaeus Bustamante, alongside writings of Juan de Albotodo, Ignacio de las Casas, and Juan Bonifacio, this paper will explore the pedagogical emphasis by Jesuits on orality,aurality, and connection with the common people through public engagement. This piece is part of a larger dissertation chapter on conversion and education in post-conquest Granada and so, will also address Jesuit attitudes toward fellow religious orders in the city, their interpretations of Tridentine reform, and their positions regarding ongoing Islamic instruction in morisco homes.

William Theiss (Princeton), Animis mei penetralia: Patristics, Jesuits and Death in Sixteenth-Century Cologne
A central irony defined the world of ecclesiastical scholarship in Europe in the 1560s and 1570s. On the one hand, mutual suspicion between Catholic and Protestant editors brought the will to perfection—the imperative to make more, purer editions of texts—ever higher. On the other hand, the print shops of late humanism could at times seem nothing more than expensive engines for the multiplication and dissemination of error. This paper investigates how these conditions conspired to frustrate the efforts of sixteenth-century Cologne Jesuits, Catholic islanders in a sea of heresy, to bring about a scholarly revolution in patristics. Using archival sources in Germany, it shows how the recruiters of souls also recruited scholars and printers, and it excavates a social world from Toledo to Königsberg that stretched web-like from Cologne. A history of a failure, the paper finally shows how “symmetry”—a concept borrowed from the history of science—can enlighten book history by moving beyond the merely famous, successful or extant.

* Constantine Theodoridis (Princeton), “Turkish Captivity” between North Africa and the Dutch Atlantic (1600-1680)

This paper traces direct links in theory and practice between the Dutch experience of captivity in Ottoman North Africa and the Atlantic slave trade as practiced by the Dutch West India Company from the 1620s onward. Besides highlighting a neglected set of both criticisms and justifications of the Dutch slave trade, this paper emphasizes the variety of connections between the Mediterranean (a region that almost never features in accounts of Dutch overseas expansion) and the Atlantic, as well as the trans-Atlantic uses of anti-Islamic discourse.

* Genie Yoo (Princeton), The Life-Span of Natural-Historical Information in the Dutch East Indies

Throughout the eighteenth century, VOC administrators in the East Indies dug deep into their own provincial archives to unearth bundles of natural-historical papers written a century earlier. While scholars have focused on natural expeditions as the main source of information gathering in the Dutch East Indies, this presentation demonstrates how administrators relied on past natural-historical information from Company archives to judge possible solutions for their present and to speculate on the future. I argue that administrators and clerks stationed in Batavia and Ambon were steeped in a scribal culture of their own, one which they had developed into a well-honed system of information collection and retrieval over the course of the eighteenth century. They read various genres of past administrative writing, from letters and reports to select marginalia and Company resolutions, and based on their reading, wrote new reports with recommendations for how to proceed from their present dilemmas to what they believed would be a better future. They became producers and reproducers of information which fed an ever-growing paper bureaucracy, lending ballast to a Company that, by the end of the eighteenth century, witnessed growing inter-imperial competition and a severe economic downturn with far-reaching consequences across the Indian Ocean. This presentation attempts to demonstrate the history of the VOC’s own practices of retrieving and recycling natural-historical information while also reflecting on the power of provincial archives for historical actors.
whose own prognostications were based on fragments of mediated information from a
different time.