NEGOTIATING IDENTITIES

EXPRESSIONS AND REPRESENTATIONS IN THE INTERCULTURAL JEWISH-MUSLIM MEDITERRANEAN

Bernadette Andrea, Heather Badamo, Lesley Andrea Berry, Heather Blanton, Tamar Boyarin, Albert Clemente, Andrianna Cunningham, Ana Cristina Dias Cabral, Ana Cristina Dias Cabral, Ana Cristina Dias Cabral

Donna Shepper

Affiliation: Associate Professor of Religion and History at Boston University

Language: English, German, Italian. Reading knowledge of Spanish, Latin, Hebrew.

Fields: Medieval and Early Modern European religious history

Selected Publications: The Keepers of Unknown Orders: Spiritual Communities in Medieval Europe (Ithaca: Cornell University Press, 2017); "Medieval Religious Life and Its Critics: Thirteenth-Century Responses to Mendicant Poverty," in Poverty, Penitence, Peace: Franciscan Studies in Honour of Michael F. Cusato, ed. Jeffrey Hamburger et al. (Turnhout: Brepols, 2017); "The Dominican Reforms of Humbert of Romans: Between Medieval and Modern," Church History 85 (2016): 1–35.

Extraordinary Interests: Cross-lifting, lifting, carrying, walking, climbing through brush and bushes and being wet-weather. Obsessed with my cat, which the world mistakenly considers a short-haired tuxedo but I maintain is a Siberian Forest cat, which I'm convinced. Reading, cooking, knitting, knitting, knitting. Definitely knitting. Interested in knitting, too.

Institute Project & Plans: Planning the NEH Summer Institute in Barcelona, I will be working on a project that compares the medieval and modern Mediterranean as environments, as places, as ways of thinking. I'm hoping that it will be a book, tracing the Jewish scholars of Sefarad, Ibn Khaldun, Ibn Battuta, Ibn al-Khatib, Ibn al-Jazari, Ibn al-Ghazzi, and Ibn al-Hajj, and the Christian or crypto-Christian Jew "traditional" training of a Portuguese and/or Sephardi Jewish merchant-banker in Mediterranean perspective (see the Portugal, Sicard and Sephardic, and Portugal).

Matthew R. Lynch

Affiliation: Ph.D. Student at University of North Carolina at Chapel Hill

Language: Persian, Arabic, Spanish.

Fields: Religious Studies, Islam, Sufism, Persian literature

Extraordinary Interests: I have recently developed an interest in the Sufi Tradition of Nimatullahi Sufism, which is a Persian Sufi order. I am currently interested in exploring the art and written wisdom of the Persian Sufis, particularly the Persian Sufi poetry, which I find to be a beautiful, accessible, and well-balanced expression of the Sufi Path. Recently I came into the possession of a Persian Sufi Dervish Hat, which I am very proud of. I also have a deep interest in the Persian Sufi Tradition, which I believe to be a beautiful and well-balanced expression of the Sufi Path. I am also very proud of my beloved Cavalier Blenheim puppy who dances, sings, and plays with the Persian Sufis.

Institute Project & Plans: I am working on a dissertation related to Jalaladdin Rumi's Persian and the early Sufis's community-oriented ethos of reciprocalization, contemplation, and religious community. Orientation to medieval Sociality. My scholarly interests include Persian literary aesthetics, contemporary art and design, and religion in the media.

Susan McDonough

Affiliation: Associate Professor of Pastoral at University of Maryland Baltimore County

Language: English and French

Fields: Medieval Pastoral, gender and legal culture in late medieval Marseille

Selected Publications: Neighbors, and Community in Late Medieval Marseille (Palgrave, 2010)

Extraordinary Interests: I am a crazy quilter, a museum-of-all-things-pop collector, and a lover of good food and good wine. I'm currently learning how to sing and hope to continue in Barcelona.

Institute Project & Plans: I continue my non-linear project – tentatively entitled "The Rise and Curse of Women" – on gendered, Mediterranean-wide stereotypes of women, from Pandora to the Virgin Mary, with a focus on late medieval and early modern Iberia, Italy, and North Africa. Perhaps I will write an addendum to my book, Neighbors, and Community in Late Medieval Marseille, on the ways in which the Black Death and other disasters shaped ideas of the divine protective response. I'm passionate, intrigued, delighted, and a little scared to be in a seminar/colloquium setting with others, doubtless smarter and, for the most part, better-read. This seminar/colloquium, which I anticipate will be a kind of Rorschach Test, becomes the center of my project. What did the participants choose to bring their disparate selves and others to the seminar/colloquium? What do they want to take from it? What do they want to leave behind? I'm also very interested in the ways I respond to my Sociable Colleagues's ways of being, and how I adapt to a place where people from a different regional, professional, and ethnic identities come together, as part of the exercise in their questions. I'm pure Dixie people from Southern Appalachia, with Southern manners and Appalachian language, meaning I speak a dialect that might be weird or aggressive to people who don't know me.

I will start my best-wind-forward project by comparing the municipal statutes of Barcelona with Marseille's. What formations, if any, do we see in the structures of governance? The second book of the Consulat is based on the Siete Partidas, the Castile-to-Barcelona-all-purpose-law-code, which I'm interested in the comparison. I am drawn to Roman Law, and I want to understand the Roman Law tradition in the Mediterranean, and how it was adapted and adapted and adapted. Bellabita has argued that women were not legal persons in Barcelona, and I want to compare practices in the Crown of Aragon to legal theory in Castile. I want to understand the ways in which the Black Death and other disasters shaped the ways people thought about God and responded to God

when traveling. So if schedules and logistics permit, I may attend some classes at one of the Iyengar yoga studios in Barcelona if they have any in Spanish – or if I'm feeling up to an adventure in Catalán. Last summer's classes in Madrid added words like "shoulder blades" to my Spanish vocabulary.

Institute Projects & Plans: Last summer I worked in Madrid, mostly in the Archivo Histórico Nacional's Inquisition documents. In studying cases from the sixteenth century involving *boticarios*, I was struck by how many of them were from *converso* families, and by how little interest the Inquisition took in their actual practice as purveyors of medications. When they ran afoul of the Inquisition, it was due to something disrespectful muttered when a statue of the Virgin was being processed through the town, working on an important saint's day, or having expressed doubts about central theological Christian teachings. Some apothecaries were prohibited by practicing as such because a parent had been punished by the Inquisition, and the punishment extended to the next generation, so some of them came to the attention of the Inquisition due to their sometimes imaginative efforts to circumvent these restrictions. Because the Inquisitorial process so carefully noted identifying information for relatives of the accused, it is possible to see families in which there were a number of medical practitioners (*boticarios*, physicians, surgeons) and also spice merchants.

All of this raises interesting questions that this seminar provides an ideal opportunity to explore. *Were* there any religious identities or ideologies associated with the practice of providing medicines and remedies or with mercantile activities in these areas? My research last summer left me with the impression that, despite various prohibitions over the years against medical encounters between Christians and non-Christians, in this area of life no one much cared about someone's religious identity -- or former identity. But I need to expand to the wider space of the Mediterranean and also back in time into earlier centuries. Municipal archives have much to reveal because *boticarios* were often hired or licensed by towns. Admirable work by scholars such as Luís García-Ballester and Michael McVaugh has greatly advanced our understanding of medicine in the Middle Ages and Early Modern period. As panelists and audience members at several sessions at Leeds on medieval pharmacy last July noted, there is a need for more attention to the social history of practitioners.

I also wonder how integrated the use of medicinal products was throughout the Mediterranean. Was this a system of shared medical knowledge at the grassroots level (rather than the level of medical treatises or universities), or was knowledge mostly regional and the goods for sale in an average *botica* made mostly from locally available materials? Among the non-textual means by which knowledge could have been transmitted are family networks (especially families tied to trade) and religious orders that cared for the sick and were sometimes seen as authoritative sources on matters medical. How did family pharmaceutical businesses and guilds (which first arose in Florence) function? How did religious differences affect any of these contacts and networks, if at all?

My goal this summer will be to seek answers to these questions, and indeed any clues on the lives and work of *boticarios*, in the Arxiu Històric de la Ciutat de Barcelona, the Arxiu Municipal de Barcelona, and the Arxiu de la Corona d'Aragó. At the end of the seminar, I will give an account of what the archives had revealed and identify likely next steps for my research. This seminar could also prepare me to apply for more specific research grants in the future. Like the seminar readings and discussions, my research will also likely result in new ideas for my courses, especially Mediterranean World from 1200 to 1700 and Spain from 1000 to 1700.

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