

H2020 DIGITENS closing conference
Colloque de clôture du projet H2020 DIGITENS



PROGRAMME

Sociabilities on the Move in the Long Eighteenth Century (1650-1850)

Sociabilités en mouvement au cours du long XVIII^e siècle (1650-1850)

UNIVERSITE DE BRETAGNE OCCIDENTALE

8-9 DECEMBER 2022

Thursday 8 December

Panel A: Mapping Sociable Interactions and Circulations – B001

Chair: Annick Cossic (UBO Brest)

Sophie Vasset (Université Paul Valéry, Montpellier) - Mapping eighteenth-century spas in the British Isles: the invalid's progress

As places of health and leisure, spa towns are specific observatories of the movements of sociability in the eighteenth century. Historians have commented on the political context of their development and patronage (Hembry) on their regulated social time, on urban spaces of spa sociability (Borsay), on their culture of leisure (Belmas; Lewis), the correspondences of women (Kerhervé, O'Connell) the role of fashion (Cossic, Lawlor, McCormak) and the centrality of health and illness in their infrastructures (Vasset). Recent studies have also pointed out the diverse social classes and their interaction in spa towns (Herbert) the potential of spa towns for the involvement of women in politics (Chalus) and the development of a specific spa culture and literature (Chiari & Cuisinier-Delorme, Vasset). This paper will offer to shift historical approach of spas and sociability by looking at the map. It will present a database of more than 300 spas, springs and wells in eighteenth-century Britain as well as an interactive map of eighteenth-century British spas built on this database with a team of cartographers (@Geoteca, Université Paris-Cité). This quantitative geohistorical analysis will enable me to examine the distribution of spas, their spatial dynamic and their evolution

throughout the 18th century. I will cross this data with individual itineraries such as Celia Fiennes' travels, to consider the ways in which people moved from one spa to the next, bringing friends and families alongside them in their visit.

Sophie Vasset is Professor at the Université Paul-Valéry-Montpellier and a member of the IRCL. She has published extensively on eighteenth-century British literature (*The Physics of Language*, PUF, 2010), eighteenth-century history of medicine (*Décrire, Prescrire, Guérir*, Hermann, 2011; *Bellies Bowels and Entrails in the Eighteenth Century* with S. Kleiman-Lafon & R. Barr, MUP, 2017) her book on mineral waters in eighteenth-century Britain and Europe, *Murky Waters*, will be out in June 2022 with Manchester University Press. She is also involved in the Health Humanities in France. She is part of the steering committee of "The Person in Medicine Institute" at the Université de Paris, and she obtained a CNRS research leave (*délégation*) at the IHRIM research center, Université de Clermont-Auvergne between 2019 and 2022.

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Susanne Schmid (Freie Universität Berlin) - Libraries, Travellers, and Sociable Encounters

This paper looks at sociable interaction induced by libraries on the continent. If travel writing about the grand tour often focused on architectural and artistic singularities, libraries were mentioned occasionally and briefly as institutions an eighteenth-century British grand tourist would also wish to visit, but they were rarely foregrounded in the texts. The Laurentian Library in Florence and the Vatican Library in Rome were two places where bibliophiles and connoisseurs had a chance to admire printed and manuscript treasures. Frequently, such visits took the format of guided tours, and they were sociable because the travellers would not go on their own.

This paper will consider the importance of great libraries for the tourist, the intercultural encounters that occurred during such visits, as well as their gendered dimension. Since libraries played an important role in the context of Italian academies, an expressed interest on the tourist's side often led to further intellectual and sociable exchange. Bookshops as places of encounters for travellers as well as locals will be considered in this context as well. My paper will focus on Italian institutions in Florence, Rome, and Ferrara but also on institutions in other countries (e.g., Switzerland, Germany).

Susanne Schmid has taught English Literature and Culture at a range of universities in Germany, Britain, and the US, among them Princeton, Salford, Freie Universität Berlin, Frankfurt, Mainz, and Greifswald. She is currently based in Berlin. Book publications include the Helene Richter Award-winning *Shelley's German Afterlives: 1814-2000* (Palgrave 2007) and *British Literary Salons of the Late Eighteenth and Early Nineteenth Centuries* (Palgrave 2013). She has edited/co-edited: *The Reception of P. B. Shelley in Europe* (Continuum 2008), *Einsamkeit und Geselligkeit um 1800* [Loneliness and Sociability around 1800] (2008), *Drink in the Eighteenth and Nineteenth Centuries* (Pickering & Chatto 2014), and *Anglo-American Travelers and the Hotel Experience* (Routledge 2018). Her most recent book is an edition of Marguerite Blessington's 1847 novel *Marmaduke Herbert* for the Chawton House series (Routledge 2019). She has published a range of essays about institutions and practices of sociability, print culture, Romantic writers, film, and contemporary literature and is currently working on shopping, department stores, and hotels.

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Myriam Marrache-Gouraud (Université de Poitiers) - Du musée au café. Mouvement prosaïque, ou singulier ?

Le catalogue des curiosités exposées dans le Coffee-House de James Salter, à Chelsea, est un livret qui connaît une cinquantaine d'éditions et plusieurs traductions à partir de 1735. Au-delà de l'intérêt



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ressenti pour ce genre d'ouvrage par une communauté de lecteurs visiblement en expansion, ce catalogue témoigne d'un double déplacement : celui des objets, et celui des acteurs de la curiosité. D'une part, les objets migrent vers un nouveau type de lieu, plus ouvert que ne l'étaient les cabinets, lieux secrets, privés, souvent fermés au grand public. Il s'agira donc de se demander en quoi ce déplacement affecte l'écriture du catalogue. D'autre part le livre montre aussi la dynamique d'une sociabilité bigarrée garante de la circulation des curiosités : donateurs, acheteurs ou visiteurs.

À la croisée d'un patrimoine aristocratique et d'une curiosité plus populaire, cette collection exemplaire révèle les déplacements d'une communauté curieuse qui redéfinit ses contours au XVIII^e siècle : nous analyserons la manière dont les objets médiatisent cette interaction sociale renouvelée. Le livre du cafetier, fort d'une notion extensive de la curiosité, met en scène une sociabilité en pleine expansion. Le musée des merveilles, hérité des siècles antérieurs, se déplace ainsi dans des lieux plus prosaïques, mais en fait plus singuliers, où il renaît sous d'autres formes en thématisant l'émergence de la singularité dans le quotidien.

Myriam Marrache-Gouraud est Professeure de littérature du XVI^e siècle à l'Université de Poitiers. Ses travaux portent sur Rabelais, l'écriture des savoirs et des *mirabilia* à la Renaissance. Attentive à la rencontre entre l'humanisme philologique et les énigmes du monde, elle s'intéresse à l'éloquence des objets singuliers. Elle vient de publier deux monographies : *La Légende des objets. Le cabinet de curiosités réfléchi par son catalogue (XVI^e-XVII^e siècles)*, Genève, Droz, « Les Seuils de la Modernité », 2020 (616 p.) et *L'Homme-objet. Expositions anatomiques de la première modernité, entre savoir et spectacle* (Genève, Droz, 2022, 416 p.). Elle a co-édité, en collaboration avec P. Martin, le *Jardin, et cabinet poétique* de Paul Contant (Rennes, Presses Universitaires de Rennes, 2004) et a co-dirigé, avec D. Moncond'huy et P. Martin, *La Licorne et le bézoard. Une histoire des cabinets de curiosités* (Montreuil, Gourcuff-Gradenigo, 2013). Elle a également coorganisé l'exposition *La licorne et le bézoard* (Poitiers, Musée Sainte Croix, 2013) et a participé au comité scientifique de l'exposition *Cabinets de curiosités* (Landerneau, Fonds Hélène et Édouard Leclerc, 2019, commissaire Laurent Le Bon). Elle administre le site curiositas.org qu'elle a contribué à fonder. Elle prépare actuellement une nouvelle base de données visant à réunir la bibliothèque des curieux (« Curiosithèque »).

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Marie-Cécile Schang-Norbelly (Université de Bretagne Sud) - Les divertissements et leur circulation entre la France et l'Angleterre (1740-1770) : l'exemple de Jean Monnet, entrepreneur de spectacles et homme du monde

Lors d'un voyage à Londres avec sa troupe de comédiens, Jean Monnet est confronté à l'hostilité de certains comédiens anglais et à celle de Protestants français réfugiés en Angleterre, mais il jouit de l'amitié de protecteurs influents : sa présence cristallise des tensions entre Français et Anglais, mais aussi au sein de la société anglaise. À la même époque, Monnet nourrit le projet d'ouvrir à Paris un Wauxhall, contribuant au développement en France de ces parcs à l'entrée payante, qui offrent à la bourgeoisie un lieu de sociabilité distinct de ceux où se divertissent les classes populaires. Quand le duc de Gloucester fait à Paris une « expédition galante », c'est Monnet qui se charge d'organiser ses plaisirs.

Ces différentes expériences amicales, artistiques et commerciales amènent Jean Monnet, directeur de troupe, entrepreneur de spectacles, auteur, voyageur et homme du monde, à éprouver directement la complexité et la richesse des relations entre Français et Anglais. Toutes ces expériences relèvent du divertissement, conçu, organisé, vécu, éprouvé. Toutes mettent en jeu la sociabilité, parce qu'elles relèvent de pratiques collectives, mais aussi parce qu'elles suscitent des réactions fortes, de rejet, de curiosité et de fascination, qui conduisent à envisager, et dans certains cas à mettre en œuvre, leur circulation.



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Marie-Cécile Schang-Norbelly est maîtresse de conférences à l'université de Bretagne-Sud. Elle a co-dirigé avec Judith le Blanc et Raphaëlle Legrand un ouvrage intitulé *Une œuvre en dialogue : le théâtre de Michel-Jean Sedaine*, paru chez Sorbonne Université Presses en 2021, et prépare la publication de sa thèse, qu'elle a consacrée à la dramaturgie de la comédie mêlée d'ariettes du XVIII^e siècle sous la double direction de Pierre Frantz et de Raphaëlle Legrand.

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Panel B: Radical Sociabilities on the Move. Sponsored by the John Thelwall Society – C219

Chair: Charles Walton (University of Warwick)

This panel is sponsored by the John Thelwall Society in memorial tribute to the radical sociability of our first European Coordinator, **Christoph Houswitschka**, who suddenly and tragically passed away in February, even as he was planning our panel for this conference. Christoph's intellect was as capacious as his energy was bountifully convivial. Whether or not they knew him, the four members of the panel typify Christoph's range, intellectual, cultural and geographical.

Judith Thompson (Dalhousie University, Halifax) - Peripatetic Sociability on the Seine

The radical romantic John Thelwall is known for his practice of political peripatetic, a mode of sociable rather than solitary pedestrianism, combining a “passion for the picturesque and romantic” with research into the “actual condition of the laborious classes” gained from conversations on the road. Building on my own research practice of Thelwallian peripatetic, and drawing from my biography of Thelwall in progress, my paper for *Sociabilities on the Move* will explore the nature and significance of Thelwall's pedestrian excursion “along the banks of the Seine” in September of 1819, during the third and last of his visits to France. We know little of this excursion, as the journals and sketches he intended to produce have disappeared like so much of his archive. Thus this paper will be speculative. It will begin by contextualizing his peripatetic theory and practice, and his intellectual networks and travels in France. It will then consider such questions as why the Seine? Why 1819? What was happening in French-English relations, and in Thelwall's life, at that time, compared to the better known revolutionary years? What was the role of peripatetic tourism, and/or this river, in French nature, culture and politics, and how does the Seine compare to rivers used as political metaphors elsewhere in Thelwall's work (and the work of his romantic contemporaries)?

Judith Thompson is Inglis Professor of English at the University of Kings College/Dalhousie University in Halifax, Nova Scotia. She is a founding member, and currently general secretary and archivist, of the John Thelwall Society. A leader in the field of Thelwall Studies, she has written four books and editions by or about this romantic radical and polymath, and is currently writing *Citizen John: A Voice for the Voiceless*, the first full biography of Thelwall.

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Julien Beckaert (Université de Lille) - Burke's “Swinish Multitude”: An Imagined Radical Community

Coined by Edmund Burke in his famous *Reflections on the Revolution in France* (1790), the expression “Swinish Multitude” became what the historian James Boulton called “one of the most emotive catch-phrases” of the eighteenth century. Indeed, as Darren Howard has argued, the bitter description of the working class's alleged animality gave rise to widespread discontent towards Burke's scorn. Yet, those offended by this hostile portraiture took benefit from it since English,



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Scottish and Irish radicals readily and daringly identified with this newly formed, stereotypical and fast-growing group. A few months later, the motto was widely adopted in Britain, as well as in America: radicals and reformers, British MPs and clergymen, writers, journalists and philosophers altogether claimed a sense of belonging with this community. “The Swinish Multitude” was used as a pseudonym in radical correspondences, journals and poems, it was toasted in marketplaces and taverns, and was even mentioned in parliamentary debates. As a result, Burke’s coinage created a social group devoid of hierarchy, whose political agency was seen as a threat to William Pitt’s government. With the concept of social interaction in mind, this paper will examine the ways in which this catch-phrase was turned to advantage by those it aimed to demean.

Julien Beckaert is preparing a PhD in British History at the University of Lille and is a member of the research centre CECILLE (ULR 4074). His PhD focuses on the editorial strategies of three radical periodicals – *Pig’s Meat*, *Politics for the People* and *The Argus* – published in England in the last decade of the eighteenth-century. The literary and political analysis of these publications will reveal the modalities by which London-based editorialists Thomas Spence, Daniel Eaton and Sampson Perry used a vast array of literary works dated from the seventeenth and eighteenth centuries in order to promote their radical political convictions. I am the editor of the academic blog dedicated to the seminar on “Global History, politics and societies” of the research unit CECILLE of Lille University.

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Rémy Duthille (Université Bordeaux Montaigne) - Debating societies: entertainment venues, finishing schools or anti-parliaments?

Debating societies were a striking feature of the public sphere in London and other British cities. They served as cheap, popular entertainment, attracting artisans and apprentices, but also young gentlemen and barristers who wanted to hone their oratorical skills. By the early 1780s debating societies agitated contested political topics, including women’s rights and the American War. The French Revolution further politicized them, and “Jacobin” leaders such as John Thelwall attracted crowds in debating societies like the Westminster Forum. In the mid-1790s, the Pitt administration became alarmed and closed down venues that propagated seditious sentiments and threatened to provoke political unrest. Debating societies were conflated with the London Corresponding Society and other radical societies that gathered artisans and members of the middling orders.

This paper sets out to explore the concept of the debating society as “anti-parliament”, as a venue that imitated Westminster procedures but also conjured up an ideal, regenerated, people’s assembly. This crystallized anxieties about popular public speaking, demagoguery among the lower classes, opening the perspective of popular sovereignty and the subversion of monarchical institutions, hence the repression of the 1790s. This paper highlights the circulation between talks in debating societies, and the world of print (pamphlets, graphic caricatures). It also examines various sources documenting the worsening reputation of debating societies and the contrast with other institutions, this time respectable places where gentlemen could debate among themselves.

Rémy Duthille is Associate Professor in British studies at Université Bordeaux Montaigne. He holds a PhD jointly awarded by the Université Sorbonne Nouvelle - Paris 3 and the University of Edinburgh. His work bears on British radicalism, c.1770-1832 and on political sociability, especially clubs, societies and practices like dining and toasting. He has also written on memory, cultural transfer, and male feminists in the late eighteenth and early nineteenth century. He has received a number of international invitations, including a fellowship at the Institute for Advanced Studies in the Humanities at the University of Edinburgh and a visiting professorship at Kyoto University. He has just written a study of British people celebrating European and South American



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celebrations. The monograph is provisionally entitled “British Celebrations of Foreign Revolutions, 1789-1848”.

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Ian Newman (University of Notre Dame, Indiana) - Ballads on the Move

In 1819 Francis Place gathered a collection of songs that he remembered hearing sung about the streets of London during his youth. These were ballads that he recorded specifically because they were evidence of the depraved behaviors of late eighteenth-century London. Part of what makes Place’s manuscript important, however, is the way he describes the social effects of the songs, such as when he describes the large crowds that used to gather around two women who sang the ballad “Sandman Joe” outside St Clement’s Church in the Strand. Place shows how song had the capacity to bring together a group of people to form a community -- one that was spontaneous, loosely knit, and ephemeral, but a social body all the same.

Place believed that the ballads that he was recording had died out – the effect of an active police force, magistrates, and conservative reformers like John Reeves. But in fact many of the songs he records survive to this day, remaining in the repertoire of folk singers. The song “Sam Hall,” for example, has circumnavigated the globe several times, and has been recorded by artists in Australia, Canada, the USA, Ireland and England. This paper asks what the evidence of song might be able to contribute to the notion of sociability by considering the way that spontaneous immanent communities of the kind that cohere around ballads are connected to much larger social forces, as songs move around the globe.

Ian Newman is Associate Professor of English at the University of Notre Dame, and a fellow of the Keough-Naughton Institute for Irish studies. He specializes in eighteenth- and nineteenth-century British and Irish literature. He is the author of *The Romantic Tavern: Literature and Conviviality in the Age of Revolution* (Cambridge University Press, 2019) co-editor of *Charles Dibdin and Late Georgian Culture* (Oxford University Press, 2018), and *Charles Macklin and the Theatres of London* (Liverpool University Press, 2022). His current research interests include various aspects of the song cultures of the eighteenth and nineteenth centuries.

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Panel C: Networking and Social Integration – B001

Chair: Sophie Mesplède (Université Rennes 2)

Valentina Dal Cin (Ca’ Foscari / Stanford University) - Mobiliser les réseaux de sociabilité : recommandations et recherche d’emploi au début du XIX^e siècle

Les réseaux de sociabilité ont été et sont encore souvent décisifs pour obtenir un emploi. Bien qu’habituellement citées par les historiens, les lettres de recommandation ont été rarement mises au centre de l’analyse. Cependant, la pratique de la recommandation a traversé l’ancien régime, la Révolution, l’époque napoléonienne et la Restauration pour arriver jusque à nos jours sous la forme de lettre de présentation. Si 1789 fit tomber les barrières de classe et ouvrit les carrières aux talents, la concurrence accrue – surtout à l’époque napoléonienne – obligea à utiliser tous les moyens pour promouvoir une candidature. De plus, en l’absence d’un concours, les lettres de recommandation étaient indispensables pour attester des capacités des candidats, de leur fiabilité politique, de la considération publique dont ils jouissaient, de leur statut social et de celui de leur famille.

Étant donné que le capital social d’un individu dépend non seulement de l’étendue de son réseau, mais aussi du « volume du capital (économique, culturel ou symbolique) » possédé par chacun de



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ses contacts (P. Bourdieu, *Le capital social*, 1980), le fait d'avoir un patron de premier plan était souvent décisif pour obtenir une nomination. Selon les cas, ce patron pouvait être un supérieur, un parent, un représentant du département ou le membre d'une société scientifique ou d'une académie dont le candidat faisait partie. Il pouvait s'agir d'un concitoyen, d'un compatriote, ou il pouvait appartenir à un réseau de contacts transnationaux. La Révolution française, par l'émigration, et l'Empire napoléonien, par l'élargissement des frontières françaises, engendrèrent une mobilité sans précédent et créèrent de nouvelles opportunités de contact entre les Français et le reste de l'Europe. La communication mettra en évidence l'existence de plusieurs réseaux entre la France et l'Italie, en utilisant à la fois les recommandations jointes aux dossiers de demandes de places et les demandes de recommandation contenues dans des correspondances privées. Parmi celles-ci, une attention particulière sera accordée à l'épistolaire du ministre de l'Éducation du Royaume d'Italie, Giovanni Scopoli, gendre de la salonnière Elisabetta Contarini Mosconi (sur leur correspondance, voir S. Dalton, *Engendering the Republic of Letters*, 2003), beau-frère de Jean-Baptiste Montgrand (maire de Marseille et ancien émigré), ami d'hommes politiques, comme Etienne Méjan, d'hommes de lettres, comme Ugo Foscolo, et de savants, comme le directeur du musée des antiquités de Dresde Karl August Böttiger.

Valentina Dal Cin est actuellement Marie Curie Postdoctoral Fellow à l'Université Ca' Foscari de Venise et à l'Université de Stanford, où elle mène le projet NapApps (Napoleonic Job Applications: from Personal Pleas to Modern Curriculum Vitae in Early 19th-Century Europe). Après avoir obtenu son doctorat en histoire à l'Université de Vérone (2015), elle a été boursière à l'Istituto Italiano per gli Studi Storici de Naples (2016-2017) et à la Fondation Maison des Sciences de l'Homme - Fondazione Einaudi, dans le cadre du programme Atlas (2017). Ses publications les plus récentes sont : *Italian Elites under Napoleonic Rule. A Turning Point*, *Archiv für Sozialgeschichte* (2021) et *Il mondo nuovo: l'élite veneta fra rivoluzione e restaurazione (1797-1815)*, *Venezia, Edizioni Ca' Foscari* (2019). En 2022 sera publié « Alla ricerca di un asilo: gli emigrati francesi a Venezia durante la Rivoluzione », dans G. Bertrand, C. Brice, M. Infelise (éds), *Exil, asile: du droit aux pratiques (XVI^e-XIX^e siècle)*, Ecole française de Rome.

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Isabelle Le Pape (Bibliothèque nationale de France) - Londres – Rome – Naples : les relations autour des collectionneurs Britanniques lors du Grand Tour au XVIII^e siècle

De nombreux collectionneurs Britanniques vont développer leurs cercles de sociabilité en nouant des contacts avec des artistes, des marchands et des clients fortunés lors de voyages en Italie au cours du XVIII^e siècle. Si certains d'entre eux reprennent les traces de leurs prédécesseurs sur le Grand Tour, en se rendant à Rome, d'autres investiguent d'autres régions, notamment autour de Naples, initiant par-là de nouveaux itinéraires et contribuant au collectionnisme autour des ruines antiques. En étudiant leurs correspondances conservées à la British Library et à la Bibliothèque nationale de France, nous reviendrons sur la manière dont ces réseaux ont pu façonner un goût pour les collections d'antiquités et participer à la vie sociale liée à l'exhibition de collections dans des galeries et demeures privées en Grande-Bretagne.

Isabelle Le Pape est cheffe du service Art à la Bibliothèque nationale de France. Conservatrice des bibliothèques, agrégée en arts plastiques et titulaire d'une thèse en Esthétique, sciences et technologie de l'art, elle mène des recherches sur l'art et la littérature et participe à des publications collectives et des colloques.

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Sara Harvey (Université de Victoria) - Vers des sociabilités médiatiques : public, comédiens, auteurs et journalistes dans la critique dramatique (1720-1770) parisienne

Le développement de la presse culturelle au 18^e siècle coïncide avec l'émergence progressive de la théâtromanie, caractérisée par la multiplication de la production théâtrale, par l'ouverture de nouvelles salles de théâtre et par l'élargissement du public. Aussi voit-on apparaître dès les années 1720, des rubriques journalistiques dédiées à la critique de l'actualité des théâtres parisiens. Plus impressionniste que doctrinaire et largement soumise à l'évènement que représente les spectacles, la rubrique théâtrale repose sur la figuration du public, mais aussi des comédiens et comédiennes, des auteurs dramatiques et ultimement des journalistes qui endossent le rôle du critique. Se dessine non seulement dans la presse des réseaux d'acteurs du théâtre - ceux de la scène, comme ceux de la salle -, mais plus encore des manières d'être en relation et des modes de communication et de représentations de soi et de son groupe. À travers l'exemple précis de la critique de l'actualité théâtrale dans la presse culturelle¹, notre communication entend interroger comment l'espace de sociabilité publique du théâtre a pu, plus largement, participer voire amplifier la transformation des formes anciennes de sociabilité urbaines vers des sociabilités médiatiques (Lilti, 2019).

Sara Harvey est professeure associée à l'Université de Victoria, Colombie-Britannique (Canada). Ses principales recherches se partagent en deux grands chantiers : l'un porte sur les facteurs discursifs, esthétiques et socio-politiques qui participent, aux XVII^e et XVIII^e siècles, à l'émergence de pratiques culturelles à vocation médiatiques et/ou performatives - formes littéraires en vogue (portraits, énigmes, poésies de circonstance), critique des arts dans la presse périodique et théâtre. Ce travail s'inscrit dans la perspective large d'une archéologie des phénomènes culturels médiatiques ancrés dans l'actualité. L'autre chantier est directement lié à son implication dans le programme-RCF et elle interroge notamment les potentialités méthodologiques, critiques et performative des humanités numériques (quantitatives et qualitatives) pour l'histoire des spectacles et de la vie théâtrale ancienne.

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Panel D: Educational travel, Sociability and Exploration – C219

Chair: Mark Knights (University of Warwick)

Richard Ansell (University of Leicester) - Learning and networking abroad: sociability during and after educational travel, 1650-1750

My paper examines sociability as an essential aspect of educational travel by young gentlemen from Britain and Ireland, comparing interactions with foreign hosts and English-speaking fellow travellers. Sociability with foreigners is often thought of as one of the most important aspects of the 'Grand Tour', producing cosmopolitan outlooks and transnational friendships. For most educational travellers, however, such interactions were fleeting: not only was local company often difficult to access for those below the nobility, but conversation with Francophone elites was seen

¹ Notre enquête portera notamment sur le *Mercure de France* (1719-1768), sur les journaux de Pierre-François Guyot Desfontaines : *Nouvelliste du Pamasse* (1730-1732) et *Observations sur les écrits modernes* (1735-1743), *Jugements sur quelques ouvrages nouveaux* (1744-1746) ; sur *Le Pour et le Contre* (1733-1740) de l'abbé Antoine-François Prévost ainsi que sur la production d'Élie Catherine Fréron qui fait son entrée dans le monde de la presse littéraire et culturelle avec les *Lettres de Madame la Comtesse* (1745-1746) suivie de près par l'*Année littéraire* (1754-1789).



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as an opportunity for learning rather than long-term friendship. Since the acquisition of French was usually the main reason why families sent sons abroad, though, transnational sociability took on a crucial educational role.

The lasting connections that emerged from educational travel were with fellow travellers rather than foreign hosts, however. Travelling groups used shared experiences – and shared excesses – to forge links of patronage and friendship in a self-conscious community of honour. Historians rarely follow travellers home but, in doing so, this paper shows that connections made abroad proved invaluable as young men entered adulthood and public life. As such, participation in sociability during educational travel was an important way in which families bought into the elite.

Richard Ansell is a Research Associate at the University of Leicester, interested in seventeenth- and eighteenth-century travel. He is the author of *Complete Gentlemen: Educational Travel and Family Strategy, 1650-1750* (British Academy/OUP, 2022) and has also published in the *Historical Journal*, *English Historical Review* and several edited collections. He is now working on a Leverhulme Trust Research Project, 'War, Travel and Cultural Exchange: William Gell and the British in Iberia, 1750-1830', alongside ongoing interests in travelling servants and the French language in Britain.

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Gwyn Campbell (McGill University) - Interaction and Exchange in the Western Indian Ocean in the long 18th century (1650-1850)

This paper investigates key aspects of the development and changes in “sociabilities on the move” in the growing human exchanges in the Western Indian Ocean in the long eighteenth century. These occurred both regionally, notably between eastern Africa, the Mascarene islands (Réunion and Mauritius) and Madagascar, and between those regions and the wider global community, especially South Asia, the Persian Gulf, and Western Europe. It will focus on modes of travel (both maritime and terrestrial); impact of travel constraints, notably disease and warfare; pivotal aspects of human encounter and exchange such as language, bonding rituals, food and drink, and sexual practices; gathering and exchange of flora and fauna; and impact of the encounter of different medical practices. While the paper will cover the entire long eighteenth century, its temporal focus will be chiefly on the years 1750-1850. Of critical importance in this period is the ways in which these key elements of sociability changed in the context of the development of plantation economies in the region, the competition of imperial powers (Britain and France) and rise of secondary imperialism (in Madagascar), and tensions revolving around issues of slavery and unfree labour.

Gwyn Campbell is the founding Director of the Indian Ocean World Centre, McGill University, General Editor of the Palgrave Series in Indian Ocean World Studies, and Editor-in-Chief of the *Journal of Indian Ocean World Studies*. He held a Canada Research Chair Tier 1 in Indian Ocean World History for the maximum 14-year duration (2005-19), and a Humboldt Award from 2017-19. Acknowledged as an expert in the history of Africa, Madagascar, the Indian Ocean world, and slavery, his monographs include *The Madagascar Youths: British Alliances and Military Expansion in the Indian Ocean Region* (Cambridge, in press), *The Travels of Robert Lyall, 1789-1831* (Palgrave Macmillan, 2020), *Africa and the Indian Ocean World from early times to 1900* (Cambridge, 2019), *David Griffiths and the Missionary “History of Madagascar”* (Brill, 2012), and *An Economic History of Imperial Madagascar, 1750-1895* (Cambridge, 2005). Co-edited works include *Disease Dispersion and Impact in the Indian Ocean World* (Palgrave Macmillan, 2020), *The Palgrave Handbook of Bondage and Human Rights in Africa and Asia* (Palgrave Macmillan, 2020) and *Sex, Power, and Slavery* (Ohio University Press, 2014). He is currently working on a book entitled *An Environmental History of the Monsoon World from Earliest Times to Twenty-First Century* commissioned by Cambridge University Press.

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Laurence Machet (Université Bordeaux-Montaigne) – “A social mode of conquering the wilderness”: plaisirs et déconvenues de l’exploration de l’Arkansas dans les récits de Schoolcraft et Nuttall.

Suite à la vente de la Louisiane par Napoléon en 1803, les territoires à l’ouest du Mississippi excitent convoitise et curiosité et motivent le financement de grandes expéditions telles celles de Lewis et Clarke en 1803-1806 ou Dunbar-Hunter en 1804-1805. Mais ces nouveaux territoires de l’Union attirent également des explorateurs individuels désireux de découvrir et faire partager les curiosités d’un environnement encore relativement peu exploité. C’est ainsi qu’en 1818-1819, à un moment clé de son histoire, l’Arkansas est exploré, lors d’expéditions séparées, par deux hommes, l’Américain Henry Rowe Schoolcraft et le britannique Thomas Nuttall. Confrontés à un espace où les colons américains vivent encore dans des conditions rudimentaires et coexistent avec populations indigènes, colons français et canadiens, les deux hommes vont faire l’expérience de différentes pratiques de sociabilité qui sont autant de témoignages de la diversité culturelle de cette zone de contacts. En outre, au cours de leurs déplacements, Schoolcraft et Nuttall vont utiliser des bateaux à fond plat pour descendre le fleuve Arkansas. Alternant moments de coopération et de divertissement, la descente du fleuve devient elle aussi prétexte à sociabilité. Cette communication se propose donc d’examiner la manière dont ces deux voyageurs appréhendent, apprécient ou rejettent les formes de sociabilité auxquels ils sont mêlés dans le microcosme de cette ‘frontier society’.

Laurence Machet est agrégée d’anglais et maître de conférences à l’université Bordeaux-Montaigne. Après une thèse, un ouvrage et des articles consacrés à Wedgwood et, plus largement, à l’histoire industrielle britannique des 18^e et 19^e siècles, elle travaille depuis 2011 sur la thématique ‘Peuples Indigènes et Environnement’ et a coédité la revue ‘Elohi’ pendant 8 ans. Elle s’intéresse en ce moment plus particulièrement aux récits de voyage des premiers écologues américains.
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KEYNOTE LECTURE: 11:30 – 12:30 – B001

Sarah Goldsmith (University of Edinburgh): Witnessing Masculinity: Sociability and its Purposes on the Grand Tour

Chair: Michèle Cohen (Richmond University)

This keynote paper re-evaluates the role of sociability as one of fundamental importance to the Grand Tour agenda. The act and process of socialising with fellow Grand Tourists, older compatriots abroad and foreign societies was, in turns, a formative experience, an international debut, and a tool for expanding and affirming networks of influence. Crucially, sociability offered an important means of providing witness to the diverse performances and assertions of masculine identity that young elite men were expected to undertake. Grand Tour sociability took place in motion. Shifting across a diverse range of locations that spanned the courts, saloons and ballrooms of Paris and Vienna, the hunting runs of Savoy, the battlefield of Bavaria and the glaciers of Switzerland, this offered both opportunities and challenges. Under pressure to make a successful debut and keenly scrutinized by peers and elders, Grand Tourists sought to navigate the dual expectations placed upon them by the shifting dictates of sociability and masculinity, at times in contexts that hazarded more than their reputations.

Sarah Goldsmith is a Chancellor’s Fellow at the University of Edinburgh. Prior to this, she undertook her PhD at the University of York, and held a Leverhulme Early Career Fellowship at the University of Leicester. She has several publications on the eighteenth-century Grand Tour,



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including her first monograph, *Masculinity and Danger on the Eighteenth-Century Grand Tour* (University of London Press, 2020). Her current research explores interdisciplinary approaches to the history of the eighteenth, nineteenth and early twentieth-century male bodies. She is a AHRC/BBC 2018 New Generation Thinker and a historical consultant for the V&A's 2022 'Fashioning Masculinities: The Art of Menswear' exhibition.

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KEYNOTE LECTURE: 16:45 – 17:45 - Marina du château

Tim Hitchcock (University of Sussex): The Rules of the Road: The Sociability of the Street in the Eighteenth-Century Town

Chair: Annick Cossic (UBO Brest)

Urban streets and rural roads form the most demotic of social spaces. They were where the gentleman met the beggar, and the pickpocket his mark. It was where goods were hawked, and where lovers went when they 'walked out together'. This talk seeks to do three things. First, it places the sociability of the street in a wider historiographical context, asking what roles public encounters served in the negotiations of class and gender? And second, it suggests that conceptualising street encounters as part of a longer journey - from home to home, via pub and shop - allows us to more fully understand the meaning of each individual encounter. And finally, it asks if digital methods provide a useful way of modelling early modern street sociability, and of telling more powerful histories.

Tim Hitchcock is Professor Emeritus of Digital History at the University of Sussex. He has published widely on the histories of gender, sexuality and poverty focussed primarily on eighteenth-century London. With Professor Robert Shoemaker and others, he has also created a series of websites helping to give direct public access to 37 billion words of primary sources evidencing the history of Britain. Designed to underpin the writing of a new 'history from below', these sites include: [The Old Bailey Online, 1674 to 1913](#); [London Lives, 1690-1800](#); [Locating London's Past; Connected Histories](#); and [The Digital Panopticon: The Global Impact of London Punishments, 1780-1925](#). He has also been instrumental in developing new approaches to and tools for the analysis of historical data. Hitchcock's first degree was from the University of California at Berkeley (1980) and his DPhil from the University of Oxford (1985). He served as co-director of the Sussex Humanities Lab from 2014, and director from 2019 to 2021.

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Friday 9 December

Panel E: Sociability and Knowledge Circulation – B001

Chair: Stéphane Jettot (Sorbonne Université)

Margot Damiens (Université de Bretagne Sud / Greifswald) - Ad naturam : Voyages et sociabilités scientifiques en pays scandinaves durant le long XVIII^e siècle

Ces dernières années, un nombre croissant de travaux de recherche s'est intéressé aux voyages dans les pays scandinaves au XVIII^e siècle, surmontant le stéréotype selon lequel le Nord de l'Europe n'attirait pas les voyageurs. Cependant, l'accent n'y a pas encore assez été mis sur une particularité



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de ces destinations, à savoir la place importante qu'y occupent les voyages à vocation scientifique et plus spécifiquement naturaliste, et ce même après le tournant du XIX^e siècle.

Dans cette intervention, nous nous proposons de nous focaliser sur ces voyages à partir des récits qu'ils ont produits dans diverses langues, en commençant par ceux de Pierre Louis Moreau de Maupertuis et de Carl von Linné. Il s'agira d'une part de voir comment ces récits témoignent de l'émergence d'une sociabilité spécifique, mue par l'ambition de faire progresser les sciences de la nature et ayant ses pratiques propres (excursions à des fins d'observation, échanges de spécimens) ; et d'autre part d'étudier dans quelle mesure les récits eux-mêmes participent de cette sociabilité, prenant le relai des journaux et des revues pour diffuser des informations sur les savants scandinaves et encourageant d'autres adeptes à se rendre en Scandinavie pour y continuer l'œuvre double qu'est l'étude de la nature et le développement de réseaux savants.

Margot Damiens est doctorante en études germaniques et en histoire, actuellement en train de finaliser sa thèse en cotutelle entre Sorbonne Université (EA 3556 REIGENN – Représentations et Identités : Espaces Germaniques, Nordiques et Néerlandophone) et l'Université de Greifswald en Allemagne (Historisches Institut). Elle occupe également, depuis septembre 2019, un poste d'ATER d'allemand au sein du département de Langues Étrangères Appliquées de l'Université Bretagne-Sud (Lorient) et est, dans ce cadre, membre associée de l'EA 4249 HCTI – Héritages et Constructions dans le Texte et l'Image. Sa thèse porte sur les représentations des pays scandinaves dans l'espace germanophone durant le long XVIII^e siècle (1721-1815). S'appuyant sur des ouvrages de non-fiction (récits de voyage, ouvrages de géographie et de statistique), elle s'intéresse aux phénomènes d'échanges et de transferts entre les espaces germanique et scandinave, au concept de Nord et à son évolution, aux processus de construction de l'identité et à la notion de frontière. Ses recherches ont donné lieu à plusieurs publications dans des revues et ouvrages collectifs, portant notamment sur le concept de Nord dans les récits de voyage ou sur les représentations de l'île allemande de Rügen autour de 1800.

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Simon Dolet (Université Côte d'Azur) - Voyager à courte distance : le réseau météorologique de Giuseppe Toaldo (1719-1797), une sociabilité particulière ?

Professeur de l'université de Padoue, Giuseppe Toaldo (1719-1797) est un astronome et météorologue célèbre du XVIII^e siècle. Ses trois tours de la péninsule italienne et ses douze circuits en Vénétie entre 1765 et 1794 sont quant à eux oubliés, malgré la préservation de leurs récits dans des manuscrits inédits. En Vénétie, cœur de cette étude, l'effet des mobilités sur la sociabilité apparaît dans le rapport singulier entre ces voyages à courte distance et le réseau météorologique dirigé par Toaldo. Les *viaggi* de Toaldo dévoilent la construction d'une sociabilité singulière, entre amitié et savoir. Annuellement, Toaldo rend visite à ses amis de longue date et y fait aussi de nouvelles connaissances. Ses manuscrits suivent cependant le genre littéraire du récit de voyage comme il l'écrit dans son traité *Del viaggiatore*. Après déconstruction de ce discours, ses amis et les observateurs de son réseau ne font qu'un. Les rencontres sont ainsi des temps de retrouvailles amicales mais aussi de recrutement, de transmission de savoirs, de consolidation des liens du réseau. La valeur des voyages à courte distance pour les sociabilités tient aussi au discours. Restés au format de brouillon, ces manuscrits ont servi à l'écriture du *Del viaggiatore*, manifeste d'un campanilisme vigoureux. Il en fait une sorte de guide de voyages en Vénétie, afin de créer de nouvelles sociabilités et sortir cet espace de sa fonction de transit au sein du Grand Tour.

Simon Dolet est doctorant contractuel de l'université Côte d'Azur (Nice) depuis octobre 2021. Supervisé par le Pr. Pierre-Yves Beaurepaire, son mémoire de master 2 intitulé « L'influence des astres dans la République des sciences. Giuseppe Toaldo, de l'astrologie saine à l'astro-météorologie » a été primé par la Société française d'étude du Dix-huitième siècle en 2022. Il publie



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dans le numéro 54 de *Dix-Huitième siècle*, numéro thématique « Climat et environnement » à paraître en 2022, un article « L'astrologie saine de Giuseppe Toaldo et les séismes, clés de la prédiction des changements climatiques ? ». Il prépare sa thèse sous la direction du Pr. Pierre-Yves Beaurepaire sur la diffusion et la réception de la théorie de l'influence des astres dans la communauté des météorologues, à l'échelle européenne.

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Antoine Eche (Mount Royal University, Calgary) - Sociabilité et traduction de la littérature de voyage

Dans cette communication, nous interrogerons la notion de sociabilité dans le champ de la traduction en nous focalisant sur les figures de l'abbé Prévost et de Jean-Nicolas Démeunier, tous deux traducteurs de littérature de voyage (au sens large) de l'anglais vers le français. L'importance de leurs contributions au débat d'idées qui anime le siècle des Lumières sur, entre autres, la notion d'altérité, se mesure à l'aune du succès d'œuvres telles que l'*Histoire générale des voyages* pour Prévost ou la traduction du troisième voyage de Cook pour Démeunier. Ces textes, utilisés entre autres par le milieu philosophique, s'avèrent être le résultat d'une sociabilité littéraire où la traduction, en tant que pratique, jouait un rôle prépondérant dans la circulation des idées en Europe.

Antoine Eche est Associate Professor à l'université Mount Royal, Calgary (Canada). Il a publié plusieurs articles sur la littérature de voyages du XVIII^e siècle, la traduction et les représentations de l'altérité. Il est l'auteur de l'ouvrage *Représentations de l'altérité dans l'Histoire générale des voyages de l'abbé Prévost*, paru en 2017. Il est cofondateur et coéditeur de la revue *Convergence francophones*.

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Panel F: Female Mobility and Sociable Education – C219

Chair: Eleonora Sasso (Università degli Studi G. D'Annunzio, Chieti Pescara)

Mascha Hansen (Universität Greifswald) - Jane Austen, Female Travel, and Knowledge of the (Fashionable) World

In 1800, Mrs Austen offered to send one of her girls as a companion to an aunt who had been accused of shoplifting and had to wait for her trial at Somerset County gaol in Ilchester, where, due to her wealth and status, she was able to lodge with the family of the gaol-keeper. Fortunately for the Austen-girls, their aunt considered her new surroundings to be unsuitable for young women and declined the offer. Indeed, even if the parental roof sheltered girls in theory, in practice they were very much in want elsewhere, too. It was perfectly natural for unmarried girls to be sent to a sister-in-law about to have a baby, to a sick aunt, or to a brother in need of a housekeeper. When Darcy bluntly asserts that Elizabeth 'cannot have always been at Longbourn', he is unlikely to have thought either of boarding schools for girls or of her visiting distressed relatives in need of help. His associations of villages with mental confinement seem to imply that it is not the freedom of movement involved in travelling that he has in mind but the more varied, and more refined, society to be found elsewhere.

'Motion' and 'travel' do not necessarily denote some far-away move or trip abroad, but encompass the many movements involved in and required by late eighteenth- and early nineteenth-century middle-class women's lives. In this paper, I wish to trace the importance of women's mobility to



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their experiences of sociability, using literary examples to illustrate how female authors promoted travel as a means to gain knowledge of the (fashionable) world.

Mascha Hansen is a member of the GIS Sociabilités and the EU-H2020-RISE project DIGITENS, and has recently edited a collection of essays on *British Sociability and the European Enlightenment: Cultural Practices and Personal Encounters* (2020). She works on eighteenth-century women writers, with a special interest in women's letters. She has recently published essays on Frances Burney, the bluestockings, and Queen Charlotte.

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Katie Aske (Northumbria University) – Gunning for Beauty: Appearance, Upward Mobility and the Gunning Sisters.

Being beautiful was considered to be an asset for most women. It allowed individuals to transcend established social hierarchies and even marry well above their station. A prime example of the instability beauty could bring to the social hierarchy can be seen in the Gunning sisters, Maria (1732–1760) and Elizabeth (1733–1790). Born in England and moving back to their father's home in Ireland as children, the sisters returned to London around 1750, with no dowries or rank. However, both women were praised for their superior beauty and soon secured profitable marriages. Maria married George William Coventry, sixth earl of Coventry (1722–1809) on 1 March 1752, and Elizabeth had secretly married James Hamilton, sixth duke of Hamilton (1724–1758) on 14 February 1752. In this paper I address the circulating attitudes to women's physical beauty and their characters in the first half of the eighteenth century. I argue that beautiful women such as the Gunning sisters experienced the benefits, but also the prejudices that physical beauty engendered for women at this time, particularly for those who were seen to be climbing the social ladder.

Katherine Aske currently works as a Senior Research Assistant for Northumbria University and is the Research Assistant on the NEH-AHRC-funded AEOLIAN project at Loughborough University. After completing her PhD in eighteenth-century literature at Loughborough University in 2015, Aske undertook a Postdoctoral Research Fellowship at Université de Bretagne Occidentale in 2016, working on the 'DIGITENS: Digital Encyclopaedia of European Sociability' project. She has since held several academic positions in digital humanities, scholarly editing, and transcription. Her individual research focusses on female beauty, skincare and proto-dermatology in the long eighteenth century.

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Peter Sabor (McGill University) - Frances Burney in England to Alexandre d'Arblay in France: Long-Distance Sociability

In August 1812, after spending over ten years with her husband, Alexandre d'Arblay, in France, Frances Burney d'Arblay and her son Alexander, aged seventeen, set sail from Dunkirk. They travelled in an American ship, the *Mary Ann*, bound for New York but intending to call first at Dover, where passengers could disembark. They arrived two days later not at Dover but at Deal, where the ship was seized as an enemy vessel—the United States having declared war on Britain two months earlier. As British subjects, however, Frances and her son were free to remain in the country—and she would do so for over two years, separated for most of this period from Alexandre, who was compelled to remain in his native country; as a French national, any attempt by him to travel to an enemy nation would have been considered treasonable.

Once she was settled in England, it was imperative for Frances to correspond with Alexandre as frequently as possible. She was eager to give him news of the extended Burney family, and of the



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friends he had left behind in 1801, as well as to seek his advice on practical matters. Alexandre, in turn, was much concerned about his wife and son's wellbeing and about her progress in completing her final novel, *The Wanderer*. They wrote to each other frequently throughout a separation that would last for almost two years, until Alexandre returned briefly to England at the end of April 1814, but most of these missives were intercepted by French authorities or went astray.

One of the intercepted items, however, has recently come to light: an exceptionally long and interesting letter from Frances to her husband, together with a letter to him from her son. All are in a file discovered by the historian Simon Macdonald, housed with the huge mass of post-1790 confiscated documents recently transferred to a new archive centre at Pierrefitte-sur-Seine in the northern suburbs of Paris. The letters by Frances and Alexander, both written in mid-May 1813, throw much new light on their life in England in 1813, on their friends and family members there, and in particular on *The Wanderer*. Thanks to the elaborate French undertaking of preserving certain confiscated items in the archives nationales, we can now read one of Frances Burney d'Arblay's best letters, over two hundred years after she sent it to her husband—who would never see it himself.

Peter Sabor is Canada Research Chair and Professor of English at McGill University, where he is also Director of the Burney Centre. His publications include *Samuel Richardson in Context*, co-edited with Betty Schellenberg (CUP, 2017). He is general editor of *The Court Journals and Letters of Frances Burney* (OUP, 6 vols, 2011-19) and *Additional Journals and Letters of Frances Burney* (OUP, 2 vols, 2015-18), as well as co-general editor of *The Cambridge Edition of the Works and Correspondence of Samuel Richardson* (24 vols, in progress). He is general editor of *The Letters of Dr. Charles Burney* (OUP, 6 vols in progress) and principal investigator for *Reading with Austen*, a digital recreation of the library used by Jane Austen at Godmersham Park: www.readingwithausten.com.
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Panel G: Disrupting Models of Sociability – C206

Chair: Sebastian Domsch (Universität Greifswald)

Jakub Lipski (Kazimierz Wielki University) - The arts and/of the Grand Tour in Tobias Smollett's *Peregrine Pickle*, Vol. II, and Laurence Sterne's *Tristram Shandy*, Vol. VII.

Tobias Smollett's *Peregrine Pickle* contains a comic Grand Tour narrative that is part of the larger spectrum of satire against posturing, artifice and affectation in social interactions, which here centres on connoisseurship and ritualistically derivative responses to artwork. The reformist agenda behind Smollett's representation of the arts and the Grand Tour concentrates on the possibility of seeing and responding to art without the mediation of critical clichés, and thus it also concerns the artifice of interpersonal encounters, confined in the comic yet melancholic display of grotesque postures. This paper will read Smollett's narrative in the context of Laurence Sterne's Volume VII of *Tristram Shandy*, another example of satirical Grand Tour narrative, arguing that it is concerned with the same barriers to unmediated experience. Sterne's *Tristram* may largely give up on the appreciation of artwork as such, but instead adopts the language of the arts to capture the fleeting moments of pleasure that stem from the aestheticized everyday and personal encounters.

Jakub Lipski is a professor and head of the Department of Anglophone Literatures, Kazimierz Wielki University, Bydgoszcz. He is the author of *In Quest of the Self: Masquerade and Travel in the Eighteenth-Century Novel* (Rodopi, 2014), *Painting the Novel: Pictorial Discourse in Eighteenth-Century English Fiction* (Routledge, 2018), *Re-Reading the Eighteenth-Century Novel* (Routledge, 2021).



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Brian Cowan (McGill University) – Defoe’s individualistic sociability

Daniel Defoe was unusual for a man of his time. He was remarkably individualistic in his relationships with others, and his relationships tended to be more transactional and ‘weak’ than those of contemporaries with less expansive, but more intensive, social networks built on ‘strong ties’. In this way, Defoe’s connections were much more modern than was customary for his contemporaries. Defoe was also singular in his energies, his self confidence, and of course, his literary talents. Defoe’s relative ‘modernity’ and his personal distinctiveness accounts for the enduring interest his writings have held ever since he began to publish, but they also set him apart from his contemporaries and these qualities (along with his well known pugnaciousness and love for duplicity) help to explain why he was such a controversial figure in his lifetime.

Brian Cowan is a historian of early modern Britain and Europe. He is the author of *The Social Life of Coffee: The Emergence of the British Coffeehouse*, (Yale University Press, 2005), which was awarded the Wallace K. Ferguson Prize by the Canadian Historical Association in 2006. His second book, *The State Trial of Doctor Henry Sacheverell* (Wiley-Blackwell, 2012) uses book history to provide a new understanding of the most important political trial of the eighteenth century. He is a member of the Multigraph Collective responsible for *Interacting with Print: Elements of Reading in the Era of Print Saturation*, (Univ. of Chicago Press, 2018) which studies eighteenth and nineteenth-century print culture as part of a multi-media environment. He is currently working on the politics of celebrity in Britain from the regicidal revolution to the American revolution, and is editing *A Cultural History of Fame in the Enlightenment (1650-1770)* for Bloomsbury Academic. His additional publications on the history of early modern taste have ranged from studies of art auctions and connoisseurship to gastronomy and food writing.

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Sara Leuner (Université Paris Cité) – “A Peerless Peer”: the rake archetype as a threat to sociability in the long eighteenth century

The long eighteenth century has often been described as an, if not the, age of sociability. The expansion of cultural life beyond the court and the emergence of public and private spheres testify to a re-thinking of social interactions, as enlightened ideals gradually enshrined the conception of Man as a sociable being. The archetype of the rake is intrinsically linked to both the artistic production and historical reality of the period. As the embodiment of joint aristocratic and male privileges, the figure evokes an extremely selective form of sociability. But going further, the rake archetype can be envisioned as a threat to sociability altogether across the long eighteenth century. The figure is indeed characterised by his unaccountability, his irreverence towards established authority and his propensity for socio-sexual predation. Subscribing to the notion that man is a wolf to man, the rake is depicted in a constant search for his next prey, while his highly performative sexual prowess blur the line between public and private.

The ubiquity of the figure throughout the period, as well as the varied and potent reactions it triggered, indicate that rakish behaviour found echoes in the English society of the long eighteenth century, and that the threat it embodied went beyond the realm of fiction.

Sara Leuner is Alumna of the Ecole Normale Supérieure Paris-Saclay (2017-2021), Laureate of the *Agrégation* in English studies. Since 2021, she has been a PhD candidate at Université de Paris Cité (Doctoral School 131, LARCA): “The Rake’s Progress: contribution to an archaeology of predation” under the supervision of Profs. Frédéric Ogée (UPC) and Paul Baines (University of Liverpool). Understood as both a literary creation and a historical reality, the figure sheds light on



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gender, ideological and social anxieties regarding criminal male behaviour by members of the social elite during the period.

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POSTER SESSION Grad students' workshop: 10:15 – 11:15 – B001

Chairs: Adnana Sava (UBO Brest) & Jess Nelson (The National Archives, Kew)

Aykan Aysuda & Curtis Leung (University of Warwick): William Upcott's Traveling Sociability 1803-1809

Aykan Aysuda: Research drawing on networks of communication and London and provincial social institutions and on contemporary discourses of British sociability have helped to provide a more nuanced understanding of the character of the British model of friendship and acquaintance across the end of the eighteenth and the beginning of the nineteenth centuries. Although sociability was valued and practiced across different nations and cultures, it was not a universal experience and took distinctive national – and sometimes still more local forms.

The Diary of William Upcott (1803-1809) records the practices of sociability of young members of the middling orders in London, and in his peregrinations in the provinces, especially recording details of the interactions (and often courtship) between male and female in these less elite social circles. It is a record of a young man navigating London society, venturing repeatedly into the provinces, and navigating across different social orders.

Upcott's early sociability with women in his travels is burdened with concerns about the risk of poverty that marriage might bring on, and insecurities regarding his own illegitimacy. It is a record of multiple but fleeting and often superficial relationships with women of his class. As well as charting Upcott's own social fears and anxieties, the diary also observes the practices of sociability by his contemporaries, encapsulating how the practices of conversation and conduct were shaped by a society deeply marked by class and gender. This paper will examine Upcott's own relationships and his commentary on those of others, as he criss-crosses London and travels through the midlands in search of family and friends.

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Curtis Leung: Recent approaches to sociability in Britain have provided a more sophisticated understanding of eighteenth to nineteenth century British sociability through networks, with particular emphasis on the roles of conversation and conduct. William Upcott's journal of his 1823 tour to the Peak District from London perfectly captures elements of British sociability on the move during the early nineteenth century. The journal illustrates issues such as the hospitality of individuals towards travellers and how means of travelling affect sociability (such as coach travel or walking), among others. It also provides insight into Upcott's own specific sociability on the tour – especially with regards to his feeling of belonging. His complicated family background meant that Upcott's social status was liminal – he was not a member of the elite, but he used his interests in collecting and his knowledge as bridges to engage with the wealthier people among whom he moved, offering an alternative perspective on sociability and status. Upcott's journal captures interactions with men and women and underlines and illuminates the role of gender in his social context.

The 1823 tour came over a decade after the other remaining parts of Upcott's diary – allowing us to consider his changing sociability, by directly comparing instances where he socialises on coach journeys, receives hospitality on his travels, and encounters a range of acquaintances, family members, and strangers. Upcott's 1823 travel journal on his Peak District tour is a valuable source



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for looking at British sociability during the nineteenth century and provides a microcosm of some typical examples of travelling sociability among the middling orders in Britain at the time.

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Candice Despretz (Université de Bretagne Occidentale, Master TILÉ): Social Interaction in Theatrical Prologues and Epilogues (1721-1760): between Persuasion and Socio-cultural Influence Having reopened in 1660 after the Interregnum, theatres became a popular entertainment venue in the eighteenth-century, especially in London. No longer reserved to the elite or the nobility and increasingly attracting the emerging middling-classes, the theatre was the ideal place for sociability where most spectators would come to be seen rather than to see the play. Amid this social event, actresses were also becoming more and more popular. The prologues and epilogues they were performing before and after the play enabled them to address the spectators directly and so interact socially with the public in a way that could not be achieved otherwise during the play. Their content varied from comments on love, marriage, female authority, or patriotic ideas to making pleas for the playwright or the play or even begging for the audience's approval. My research focuses on the prologues and epilogues actresses performed between 1721 and 1760 and shows how these performances enabled a social interaction between actresses and the audience but also how it enabled actresses to be amongst the first women to address sociocultural matters in the public sphere. Their influence and capacity to persuade were also utilized by playwrights in order to tame the critics and win over the audience.

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Sarah Bennour (Université de Bretagne Occidentale, Master TILÉ): La Révolution française comme idéal régénérateur dans les œuvres de Helen Maria Williams et Charlotte Smith

Au dix-huitième siècle, les sociabilités des élites en France et en Angleterre sont très codifiées et sont dénoncées pour leur hypocrisie et leur manque d'authenticité dans un certain nombre de pamphlets et romans. Avec la Révolution française de 1789, des sociabilités révolutionnaires se développent en France au sein des classes moyennes émergentes, qui souhaitent la fin du système absolutiste et aspirent à une société plus égalitaire. Ces modèles de sociabilité sont une source d'influence pour les réformistes anglais : la Révolution française est perçue par de nombreuses auteures britanniques, attachées aux idéaux révolutionnaires, comme un idéal régénérateur, qui permet d'envisager de nouvelles formes d'interactions sociales. A travers leurs œuvres – *Julia* (1790), *Letters Written in France* (1790) et *Desmond* (1792), Helen Maria Williams et Charlotte Smith s'attachent à dénoncer les liens sociaux corrompus des élites, et notamment la frivolité des interactions sociales des femmes. Toutes deux espèrent que les revendications révolutionnaires pourront engendrer une société plus juste, voire une réalisation de l'utopie rousseauiste. Williams et Smith imaginent ainsi des rapports sociaux plus naturels, notamment dans la rencontre avec l'autre et l'amitié. La nature, perçue comme vectrice d'ordre dans l'imaginaire révolutionnaire est, elle aussi, envisagée dans leurs écrits comme pouvant exercer un pouvoir régénérateur sur les liens sociaux.

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Hanne Roth (University of Tübingen): The uncle as family misfit in Smollett's novels

The research project of her dissertation focuses on uncles in the novels of Tobias Smollett. She explores the uncle figure's troubled relationship to family structures and conventional lifestyles. The uncle is as family misfit (following Michael Lucey) who, in Smollett, represents alternative (queer) lifestyles, living arrangements and family-making practices. These alternative families - oddly, in this supposedly conservative writer - are celebrated in Smollett's oeuvre again and again, much like Sterne's Uncle Toby. They represent an avuncular form of sociability, one that



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leaves little room for women. Queer theory and sketch can productively open up new ways of reading Smollett. The Smollettian uncle's preference for homosocial spaces and living arrangements can be productively brought into conversation with the discourse of (and on) sociability.

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Panel H: Sociabilities in Troubled Times – B001

Chair: Mark Philp (University of Warwick)

Rotraud Von Kulesa (University of Augsburg) - Sociabilité en exil : les émigrés français dans la Vénétie lors de la Révolution française

Dans les années 1791 et 1792 l'écrivain et librettiste italien Bartolomeo Benincasa, amant et sigisbée de la romancière Giustiniana Wynne, entre au service de l'Inquisition vénitienne. Dans les 231 lettres qu'il rédige pendant cette période à l'inquisiteur Giuseppe Gradenigo, il relate méticuleusement, dans un style plutôt littéraire, la vie sociale des émigrés français dans la Vénétie, parmi lesquels figurent le comte de Vaudreuil, la duchesse de Polignac ou encore le comte d'Artois. Le cercle de sociabilité qui se forme autour de l'ambassadeur de France à Venise est marqué par les événements révolutionnaires dont les dernières nouvelles arrivent à Venise par voie épistolaire. Ces échanges se déroulent sous les yeux des autorités de la République de Venise qui guettent le moindre signe de révolte et observent de manière méticuleuse les mouvements et les activités des réfugiés français. La contribution analysera les pratiques de sociabilité du monde aristocratique à la fin de l'Ancien Régime, aux prises avec la crise politique et les contraintes de l'exil et son contexte particulier vénitien.

Rotraud von Kulesa est professeure ordinaire de littératures française et italienne à l'Université d'Augsburg (Allemagne). Elle est spécialiste d'écrivaines du XVIII^e siècle, notamment de Françoise de Graffigny, Anne-Marie du Boccage, Marie Leprince de Beaumont, Giustiniana Wynne, Elisabetta Caminer Turra et de Luisa Bergalli Gozzi. Publications récentes : avec Catriona Seth édition critique Giustiniana Wynne, *Les Morlaques*, Paris, Classiques Garnier 2021 ; Marie Leprince de Beaumont, *Mémoires de Madame de Batteville*, Paris, Classiques Garnier 2020 ; avec Catriona Seth : « Lumières au pluriel. Diffusion des savoirs et projets éducatifs au XVIII^e siècle. Arts et Savoirs, 13/2020, <https://journals.openedition.org/aes/2436>; avec Catriona Seth: *L'idée de l'Europe au siècle des Lumières*. OpenbookPublishers, 2017, <http://www.openbookpublishers.com//download/book/620>; "Bartolomeo Benincasa e le sue lettere all'Inquisizione di Stato: tra romanzo di spionaggio e realtà storica". In: A. Campana/F. Giunta (eds.), *Natura Società Letteratura*, Atti del XXII congresso dell'ADI-Associazione degli Italianisti (13-15 2018 settembre a Bologna), Roma: ADI Editore 2020
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Eleonore Beck (Université de Genève) - L'ivrognerie révolutionnaire : regards des patriciennes genevoises sur la sociabilité populaire en temps de troubles (1792-1794)

La Révolution genevoise de 1792 projette les femmes de l'oligarchie dans une situation exceptionnelle. Honni du nouveau gouvernement, leur mari se retrouvent dépossédés de tout pouvoir d'action et menacés de représailles révolutionnaires. Les patriciennes usent alors de stratégies inédites pour protéger leur bien et leur famille, tout en étant confrontées à une rencontre forcée avec les strates basses de la société. Dans son journal autobiographique, Julie Labat (1761-1821) évoque son parcours migratoire hors de Genève à la suite de l'invasion française de la Savoie,



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qui l'amène à loger dans des « bouchons » helvétiques mal famés. Elle décrit par ailleurs son retour dans sa maison de campagne, réquisitionnée par les troupes révolutionnaires, avec qui elle se retrouve obligée de cohabiter. Pétrie du modèle de la sociabilité mondaine d'Ancien Régime, la scriptrice déplace son « curseur » des mœurs et des manières en fonction de ses interactions sociales. Décrit comme proche de la bestialité sanguinaire, le jacobin incarne l'antithèse de « l'homme sociable » des Lumières. L'ivrognerie devient un puissant motif pour dénoncer la sociabilité virile « dépravée » et « déraisonnée » des révolutionnaires.

Pour ce colloque, je souhaite proposer une communication sur la représentation de ces multiples renversements de rapport de force produits par le moment révolutionnaire. Les écrits personnels féminins permettent un accès privilégié à la perception sensible de cette collusion à la fois sociale et de genre. Centrée sur le journal de Julie Labat, la présentation sera enrichie par la comparaison avec la trajectoire proche d'une autre patricienne Genevoise, Sara de Tournes (1766-1853), qui tient un journal durant la même période.

Eléonore Beck travaille comme assistante-doctorante à l'Université de Genève depuis février 2020. Intéressée tant par l'histoire sociale et l'histoire du genre, j'ai réalisé mon travail de mémoire sur les suicides féminins à Genève au XVIII^e siècle (prix Arditì 2019). Menée sous la direction d'Andreas Würgler, ma thèse porte sur la mutation des espaces de sociabilité dans une perspective de genre à la fin de l'Ancien Régime et pendant la période révolutionnaire (1782-1798). Je travaille dans une approche d'histoire croisée entre les villes de Besançon et de Genève.

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Panel I: European Travels and Sociable Connections – C219

Chair: Miriam Sette (Università degli Studi G.D'Annunzio, Chieti Pescara)

Nathalie Hanley-Smith (Women's History Network Early Career Fellow) - Prudence and imprudence: conditions of entrance and acceptance in "English Society" in 1790s' Italy.

While travelling in Italy in the 1790s, Lady Elizabeth Webster (1771-1845) kept a journal in which she described 'English Society', and the activities and manners of its individual members, in several cities. In the summer of 1792, she recorded that 'English Society' in Turin was disrupted 'by the arrival Ly. Malmesbury & G. Ellis', a couple who were very openly conducting an extra-marital affair. Webster remarked that, 'without being a prude, one might criticise the openness of their connexion'.² Webster's journal depicts a travelling migrant society that was governed by ambiguous codes of conduct. On the one hand, those whose behaviour was deemed imprudent, like Lady Malmesbury, were not automatically denied access to social venues and events, as they might have been in London, however, an examination of the experiences of those who lived there suggests that the stereotypical image of Italy as a refuge from gossip, where individuals could evade the restrictive sexual mores of elite society at home, was not uncomplicated for the majority of its elite British visitors. Using Webster's journals, this paper explores how the sexual mores of the British elite were adapted for exportation to the continent, and questions how open 'English Society' really was, especially to women who courted scandal.

Natalie Hanley-Smith is a Women's History Network Early Career Fellow, 2021-22. She completed her doctoral thesis on 18th and 19th-century marital non-conformity at the University of Warwick in 2020. Her research interests include emotion, 'expatriate' identities, sexuality, and sociability. In 2021, she published an article in the *Journal for Eighteenth-Century Studies* on the topic of gossip and sexual transgression in the British expatriate community in Naples. She is currently

² British Library, Holland House Papers, Lady Holland's Journals, Add. MS 51927, fol. 7.



working on a monograph, tentatively titled: *Controversial Intimacies: Marriage, Gossip, and Scandal in British Society, 1780-1840*.

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Philippe Prudent (Université Grenoble Alpes) – Voyages britanniques en réseau dans l'Italie du XVIII^e siècle.

Dans l'Italie du second XVIII^e siècle, qui est aussi celle de l'apogée du Grand Tour, les voyageurs britanniques sont particulièrement nombreux et développent, de ce fait, une sociabilité particulière puisqu'ils tendent à se regrouper au cours des différentes étapes (urbaines) de leurs itinéraires, composant et recomposant des réseaux fondés à la fois sur une appartenance transnationale (britannique), mais aussi infranationale (cas particulier des voyageurs écossais), et sur une solidarité sociale (appartenance aux élites).

Plusieurs types de sources (journaux intimes, correspondances) nous permettent d'approcher ces réalités à travers l'expérience de voyageurs comme de voyageuses (Mary Berry, Elizabeth Webster). Cette proposition de communication s'inscrit dans une approche historiographique initiée par Jason M. Kelly (cf. « Letters from a young painter abroad : James Russel in Rome, 1740-63 », *The Volume of the Walpole Society*, vol. 74, 2012) qui insiste sur le caractère heuristique de la notion de réseau(x), souvent multiscalaires, dans la compréhension de l'expérience des voyageurs britanniques.

Philippe Prudent est agrégé d'histoire et docteur en histoire moderne. Il est professeur en classes préparatoires littéraires. Ses recherches portent sur l'histoire sociale et culturelle des voyageurs et des résidents britanniques à Rome dans la seconde moitié du XVIII^e siècle et sur le marché de l'art romain à la même époque.

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Diana Rodová (Université de Bretagne Occidentale) - Sociabilités européennes au prisme du récit de voyage au féminin au cours du long XVIII^e siècle : formes, pratiques et représentations.

À l'issue de la Révolution française, l'essor du phénomène du voyage dans l'espace européen transforma les pratiques de sociabilité. Une nouvelle dynamique s'installa, favorisant la circulation d'une société traditionnellement dépendante d'une hiérarchie sociale et prôna l'expansion des idées politiques et culturelles³. Dans ce contexte, les autrices Hester Lynch Piozzi, Sophia Barnard, Gabriela de Schwarzenberg et Flora Tristan, originaires de milieux sociaux, d'aires géographiques et de cultures hétérogènes, traversèrent l'Europe et séjournèrent durant des périodes plus ou moins longues en France, en Espagne et en Angleterre. Leurs récits de voyage, par les spécificités du genre auquel ils appartiennent (littérature viatique), se déclinent sous forme de correspondances et de relations de voyage qui confirment l'existence d'un lien intrinsèque entre la forme littéraire, les facteurs de sociabilité et les effets produits par la mobilité. Le contexte exceptionnel du voyage leur permit de faire l'expérience d'une rencontre plurielle (d'espaces, d'individus et d'objets), de s'introduire dans des lieux et des cercles traditionnellement refusés au sexe féminin et les conduisit à une prise de conscience individuelle et collective occasionnée par le décentrement. L'élargissement de leur regard porté sur le monde extérieur incita le développement de leur

³ Roche, Daniel, *Humeurs vagabondes. De la circulation des hommes et de l'utilité des voyages*, Fayard, 2003.



cheminement intérieur. Ainsi, les enjeux de la sociabilité et du mouvement, inhérents aux usages du voyage, se trouvent au cœur de leurs témoignages littéraires.

Cette communication s'intéressera aux multiples formes, pratiques et représentations de la sociabilité au féminin développée pendant les voyages dans les récits viatiques de ces quatre autrices européennes, publiés entre 1789 et 1840, au prisme des études de genre, des outils de la géocritique (B. Westphal) et des transferts culturels (M. Espagne).

Diana Rodová est doctorante de première année en Littérature Générales et Comparées à l'Université de Bretagne Occidentale, chargée de cours au département de LEA, associée au laboratoire HCTI. Elle prépare une thèse qui porte sur « Le récit viatique au féminin dans le contexte de l'Europe de la modernité (France, Espagne, Bohême et Angleterre) », sous la direction de Véronique Léonard-Roques. Elle collabore au programme européen H2020 DIGIT.EN.S consacré à la sociabilité européenne dans le long 18^e siècle. Elle s'intéresse à la littérature de voyage sous le prisme des études de genre (*gender*), aux études de réception, à l'imagologie et aux transferts culturels. Elle est sensible aux figures féminines de la marge et au travail de l'édition critique, deux aspects qu'elle a esquissés dans ses mémoires de master. Son corpus de thèse est constitué par sept autrices qui représentent les différentes aires géographiques et linguistiques dont elle traite. Gabriela de Schwazemberg, Flora Tristan, Hester Lynch Piozzi et Sophia Barnard font partie des autrices qu'elle étudie.

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Panel J: Minuet and Contredanse/Contradanza: Moving Bodies, Crossing Borders, Navigating Nationalities – B001

Chair: Jakub Lipski (Kazimierz Wielki University)

An international repertoire of shared social dances circulated throughout Europe (from London to Paris to Madrid, Rome, St. Petersburg, and beyond) and into the colonial territories claimed by nations like England and Spain. This panel explores the nature of the ballroom as a space for national, international, and colonial sociability in distinct locations. It highlights the consistencies and variations from place to place and the criteria asserted by various authorities for determining proper bodily expression in social contexts on either side of the Atlantic Ocean in the eighteenth and early nineteenth centuries. Resistance to such authorities by marginal or excluded groups is also discussed.

Ambre Emory-Maier (Kent State University, Ohio): Shaping the British Body's Sociability on the Dance Floor

Dance manuals served as prescriptive resources for polite society, used by established and aspiring elites to achieve and maintain high-status sociability in the ballroom and in public life. The gathering energy of the pre-Industrial Revolution and the rise of an educated merchant class created demand for dance instruction, new dances, and dance manuals to prepare socialites for presentation at balls, assemblies, and beyond. Dancing masters were in demand, employed as brokers of dance instruction and, more importantly, as arbiters of British society's standards of deportment, bodily carriage, and movement. Evolving dance vocabulary, dance choreography, and the fluent language of the body created demand for bodily training in the vertical, restrained, symbolic language of elite society, essential for admission to the assembly hall. This paper examines the contredanse and minuet through the lens of somatic training as expressed in texts and practice. The focus will be on the claims of late-18th-century dance manuals and masters to shape attendees' bodies, in the academy and ballroom, for access to elite status.



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Ambre Emory-Maier is an Assistant Professor of Dance at Kent State University. She holds an MFA in Choreography and Performance from Ohio State University and MA in Dance Reconstruction and Directing, from City University of New York. Much of her career has been spent within ballet companies, most recently as BalletMet's Director of Education, Equity and Community Engagement and as BalletMet 2 Associate Director. She frequently stages work from Labanotation including dances choreographed by George Balanchine and Martha Graham and teaches and speaks nationally about dance education. Currently, she considers questions of ownership, memory, and transference within and through the body. Her most recent article, a review of Dr. Martha Eddy's book *Mindful Movement: The Evolution of the Somatics Arts and Conscious Action*, was published in *Somatics Magazine* in 2020.

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Lynn Matluck Brooks (Franklin & Marshall College, Pennsylvania): The Dancing Assembly in the Second City of the British Empire

In 1749, Philadelphia became home to one of the earliest formal dancing assemblies in British North America, raising concerns among scrupulous sectors about the stratification of society in a colony founded on principles of political equality, personal modesty, and hard work. Dancing masters from England and, later, France, helped city gentry to meet expectations for grace, deportment, and refined behavior. These masters adroitly adapted their teaching to accommodate "American" sensibilities when Pennsylvania emerged as the leading social, intellectual, and political light of the new United States during the War of Independence. Among the dances such masters taught were minuets and a range of country dances, represented also in dancing manuals published by teachers in America or imported from abroad. These dances were practiced in private dancing academies, in the selective Dancing Assembly, at private and public balls, and in plays and interludes on city stages. Controversy about such dancing appeared in newspaper articles and religious edicts, yet the dances and the contexts in which they were performed proliferated into the nineteenth century. Distinctions from European practices, in emerging United States society and arts, also emerged in this period, shaping the American ballroom and "proper" social dancing.

Lynn Matluck Brooks, Shadek Humanities Professor-Emerita at Franklin & Marshall College, has received awards for both her teaching and scholarship. A Certified Movement Analyst and dance historian, she has held grants from the Fulbright/Hayes Commission, Pennsylvania Council on the Arts, National Endowment for the Humanities, and Andrew W. Mellon Foundation. Brooks has authored several books and many scholarly articles and presents work widely at international conferences. Having served as editor of *Dance Research Journal*, *Dance Chronicle*, and thINKingDANCE.org, she is now serving as editor for a volume on dance and science in the 19th century as well as preparing her book on antebellum Philadelphia dance history.

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Magdalena Villarán (Dance Instructor and choreographer, Mexico): European Country Dances in New Spain: England, France, and Spain in 18th-Century Mexican Ballrooms

The *contradanza* and the minuet, the most representative dances of the European 18th-century ballroom repertoire, were recorded in the collection known as the Chalco Manuscript (municipality of Chalco, Mexico, ca. 1772). For the New Spanish aristocracy and bourgeoisie (Mexico), the ballroom was the site to socialize and demonstrate elegance and good breeding, virtues synthesized in dancing. Many music scores in this collection are more-or-less accurate copies of country dances/*contredanses* found in English, Scottish, French, and Spanish sources. The dances, on the other hand, rarely correspond to the European originals: the author apparently followed the music but made up his/her own choreographies, respecting country-dance and cotillion structures. This



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paper compares selected European *contredanses* with their correspondents in the manuscript. Although no extant European dance manuals have been found in what was New Spain, we know that such works circulated during the 18th century, familiar to dancing and music masters. Because identifying the author of the Chalco manuscript would help trace the routes that those dances followed and their adaptations to New Spain's society, this paper proposes an hypothesis about that travel into Mexico, and the modifications made to adapt the dances to local tastes.

Magdalena Villarán holds the degrees of Bachiller en Humanidades (Pontificia Universidad Católica del Perú), Licenciada en Educación Artística (Escuela Superior de Artes de Yucatán), and Maestría en Investigación de la Danza (Centro Nacional de Investigación, Documentación, e Información de la Danza José Limón–CENIDID -Danza). Her professional performance career began with contemporary dance, and since 1996, she has specialized in historical dance. Dedicated to the courtly dances of Europe and the Latin American Viceroyalties of Mexico and Peru, she has published articles in periodicals in both Mexico and Peru, and participated in festivals, meetings, and conferences in North and South America. With Peggy Murray and David Serna, she has co-directed two iterations of the Encuentro Internacional de Danzas del Pasado, in Mexico City.
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Peggy Murray (Ohio University): Drawing the Line at Sociability: Discouraging European Dance Practices in 18th-Century Colonial Peru

In the context of colonial Latin America, we often think of Europeans imposing their social customs and behaviors on residents in the New World. However, local appropriation of some European practices was sometimes discouraged. This paper examines condemnatory reactions on the part of Peru's official and dominant culture to the use of the minuet and contredanse (*minuete* and *contradanza*) by some residents in the 18th century. This disapproval focused less on aesthetics or execution of the dances, and more on who was dancing them. The Black and mulatto community in Lima appropriated these dances and used them to create their own models of sociability, practiced by Black confraternities and in other contexts, to the chagrin of civic and religious authorities. Additionally, because these dances were seen to foster sociability, religious officials voiced concern that their music would seep into churches and distract worshipers from solemn devotion. This investigation makes use of primary civic and ecclesiastical accounts, formal complaints, and legal correspondence, as well as secondary-source data. It sheds light on the performative and social practices of 18th-century Afro-Peruvian culture and the Black appropriation of European/*criollo* dances under and in spite of the official culture's gaze.

Peggy Murray is a dancer, scholar and instructor. She holds a Ph.D. in performance studies from Ohio University's School of Interdisciplinary Arts. A former ballet and jazz dancer, Murray is now dedicated to historical dance. She works extensively with Renaissance and Baroque dance, and studies the role and development of dancing in Europe and the Americas during the colonial period. Murray has choreographed university and professional operas and has been a faculty member for the Amherst and Madison Early Music Festivals. She has performed and taught in the United States, Mexico, Colombia, Peru and Argentina. With Magdalena Villarán and David Serna, she has co-directed two iterations of the Encuentro Internacional de Danzas del Pasado, in Mexico City.

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Panel K: Sociable Practices in Travel Narratives – C219

Chair: *Sophie Vasset (Université Paul Valéry, Montpellier)*



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Paula Almeida Mendes (CITCEM - Université de Porto) - Sociabilité et pratiques d'hospitalité au Portugal aux XVIII^e-XIX^e siècles : un regard à travers les récits des voyageurs étrangers

Au XVII^e siècle, le Portugal ne faisait pas partie de l'itinéraire des européens qui faisaient le «Grand Tour», car il était considéré comme un pays presque inconnu et ultrapériphérique. Ce cadre va, cependant, connaître un changement à partir du XVIII^e siècle, dans la mesure où le Portugal deviant, pour diverses raisons (politiques, militaires, commerciales ou simple loisir), la destination de plusieurs voyageurs européens. Dans ce cadre, cette proposition de communication vise à attirer l'attention sur certaines œuvres écrites par des voyageurs étrangers qui ont visité le Portugal – Carl Ruders, Marquis de Bombelles, James Murphy, William Beckford, Arthur William Costigan, Laure Junot (duchesse d'Abrantes) – et sur la manière dont les pratiques de sociabilité ont été traitées. A partir de l'analyse de ces textes, on met en évidence, avant tout, la dimension liée à la sociabilité et à l'hospitalité, en insistant sur le rôle de la nourriture, des boissons et des lieux d'accueil, en mettant l'accent sur les différences, les critiques, les évolutions et les nouveautés.

Paula Almeida Mendes est Docteur en Littérature Portugaise par la Faculté des Lettres de l'Université de Porto (2013), avec une thèse sur la rédaction et l'édition de "Vies" de saints et de "Vies" pieuses au Portugal (XVI^e-XVIII^e siècles); elle est à présent chercheuse contractuelle dans CITCEM, au sein du groupe de recherche «Sociabilidades e Práticas Religiosas» (Sociabilités et Pratiques Religieuses). Elle a concentré ses études dans le domaine de la littérature et de la culture portugaises du XVI^e au XVIII^e siècles et l'histoire du livre et de la lecture. Quelques publications: *Paradigmas de Papel: a edição de «Vidas» de santos e de «Vidas» devotas em Portugal (séculos XVI-XVIII)*, Porto: CITCEM, 2017; «Pratiques alimentaires dans la vie religieuse portugaise. Réflexions sur les sources hagiographiques et biographiques édifiantes (XVII-XVIII siècles)», in *«Vous n'en mangerez point». L'alimentation comme distinction religieuse* (dir. Elena Mazzetto), Bruxelles, Éditions de l'Université de Bruxelles, 2020, p. 137-153; «Laywomen authors in Portugal in the Modern Age: between praises and solidarity networks», in *Redes y escritoras ibéricas en la esfera cultural de la primera Edad Moderna* (ed. María Dolores Martos), Madrid, Vervuert, 2021, p. 275-289; «La reine Catherine d'Habsbourg (1507-1578) comme paradigme réel et fictionnel (XVI-XXI siècles)»/«Die Königin Katharina von Habsbourg (1507-1578) als Paradigma der Wirklichkeit und der Fiktion», in *Das Königsparadigma. Der König als synthese und konvergenzpunkt künstlerischer, philosophischer und wissenschaftlicher darstellungen* (ed. Raluca Hergheligi), Kaiserslautern und Mehlingen, Parthenon Verlag, 2021, pp. 131-147.

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Sabrina Juillet Garzon (Université Sorbonne Paris Nord) - La sociabilité des Écossais selon le voyageur français Pierre-Nicolas Chantreau, 1788-1789.

Pierre-Nicolas Chantreau (1741-1808) était un historien et un journaliste. Il visita l'Écosse en 1788-1789. Il publia ses notes de voyages en 1792 sous le titre de *Voyage dans les trois royaumes d'Angleterre, d'Écosse et d'Irlande fait en 1788 et 1789*. A travers ses remarques et descriptions des Écossais des Basse et Hautes Terres, c'est toute une société aux multiples cultures et modèles de sociabilité qui est présentée. L'homme des Lumières qu'était Chantreau s'est confronté à la haute société d'Édimbourg, aux intellectuels de Glasgow, aux riches Lairds des Iles et aux pauvres familles des Hautes-Terres. Cette communication propose de revenir sur ces notes de voyage afin d'étudier ce qui ressort de la confrontation culturelle de ce voyageur français avec les différents modèles de sociabilité dont il a fait l'expérience au fil des étapes de son séjour en Écosse.

Sabrina Juillet Garzon est maître de conférences HDR à l'Université Sorbonne Paris Nord. Elle



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travaille sur les manières dont l'Écosse s'est affirmée face et avec l'Angleterre pour mieux exister en Grande-Bretagne et sur la scène internationale durant l'Union des Couronnes et durant le premier siècle de l'Union britannique. L'un de ses axes de recherche sont les modalités d'expressions identitaires écossaises par la religion, les modes de sociabilités adoptés et leur perception en Europe, en France et en Espagne plus particulièrement. Elle est membre du GIS Sociabilités et participe au projet européen d'encyclopédie numérique DIGITENS.

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Nataliia Voloshkova (Kazimierz Wielki University) – “The society, company, politeness, & attentions of Odessa”: Representations of Urban Sociability in British Travel Accounts, 1810-1830
In my paper, I will explore early 19th-century travelogues, unpublished journals and letters authored by British men and women which resulted from their travels through the territories of present-day Ukraine in the period between 1810 and 1830. Focusing on several understudied and little known travel accounts of residence in Odesa, Kyiv and other towns, I will unveil a multiplicity of British travellers' experiences and encounters with local people to further think about the forms and practices of urban sociability of the period.

Nataliia Voloshkova teaches at Kazimierz Wielki University, Bydgoszcz. Before obtaining her Ph.D. in History (2011) from Donetsk State University, Ukraine, she studied English and English Literature there. She is the author of *Bluestockings and Travel Accounts: Reading, Writing and Collecting* (Elements Series in Publishing and Book Culture, Cambridge University Press, 2021). Her research interests include British travel writing in the long eighteenth century, as well as women's life writing and the Bluestocking circle.

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KEYNOTE LECTURE: 16:30 – 17:30 – B001

Paul Stock (London School of Economics and Political Science): What Did British People Really Think About Europe? European Sociability and the Geographical Imagination
Chair: Brian Cowan (McGill University)

Paul Stock's keynote lecture discusses the idea of 'Europe' in British popular mentalities of the eighteenth century. How did British people define Europe in spatial and social terms? Did they consider themselves to be Europeans? Stock uses the findings of his recent Oxford University Press volume – *Europe and the British Geographical Imagination* – to address these questions. He argues that to understand British attitudes to Europe, we need to study the widely-read geographical texts of the period, and not just the works of prominent intellectuals. He discusses in particular how theories about climate change and empire inform ideas about Europe in eighteenth-century Britain. Certain social activities and goals can simultaneously define the superiority of specific polities; the shared aptitude of all European states; and the presumed aspirations of the whole world. In this way, British identity in this period is bound up with ideas about European commonality and with assumptions about global progress.

Paul Stock is Associate Professor of Early Modern History 1500-1850 at the London School of Economics and Political Science, a Fellow of the Royal Historical Society, and a Fellow of the Royal Geographical Society. His publications include *Europe and the British Geographical Imagination, 1760-1830* (2019), *The Uses of Space in Early Modern History* (editor, 2015), and *The Shelley-Byron Circle and the Idea of Europe* (2010).



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