



**VISITING
SCHOLAR
PROGRAM**

Suzanne Marchand



LSU Boyd Professor of
European Intellectual History
Louisiana State University

Public Lecture Offering #1

Making and Selling in Germany Before the Industrial Revolution

Germany today is known for high-quality craftsmanship and its many small businesses; but little attention has been paid to the pre-modern roots of its particular forms of manufacturing and marketing. Instead of treating the production of major industrial goods such as coal, iron, cotton cloth, and synthetic chemicals, this lecture focuses on the long legacies of the guild systems and mercantile enterprises of the 16th-18th centuries. Special attention will be paid to the making of consumer goods such as tablewares, clocks, books, and jewelry and the spaces in which these goods were sold (fairs, workshops, peddlers' routes, auctions).

Classroom Discussion Topics

1. How did German economic development differ from that of Great Britain, France, and the United States?
2. How and when did consumer goods such as sugar, coffee, tablewares, and books reach Germans of various classes?
3. How important was court society in the development of Central European fashions?

Public Lecture Offering #2

The Dialectics of the Antiquities Rush

This paper begins with Europeans' early attempts to collect books and manuscripts across the Mediterranean and the Near East in the 16th-18th centuries, and then discusses the rising demand for the acquisition of artifacts prompted by the expansion of the aristocratic 'Grand Tour' (chiefly centered on Rome) after about 1750. The core of the paper, however, deals with the 'antiquities rushes' of the 19th and early 20th centuries, as Europeans raced one another to exploit archaeological sites and antiquities markets further and further to the East. This eastward drive, I argue, was driven by the fact that each new effort to expropriate artifacts was eventually met with a series of local antiquities laws, beginning in Rome, then promulgated in Greece, Egypt, the Ottoman Empire, Persia, and finally China. This dialectic--the expropriating rushes, followed by bans on export and local oversight of excavation--has had the effect of pushing European (and later American and Japanese) archaeologists to seek ever new fields, and to learn more and more about the world's cultures, of course at the price of stripping many places of their ancient treasures. It has also prompted archaeologists to become more sessile, and increasingly willing to collaborate with local scholars and authorities.

Classroom Discussion Topics

1. When did the great age of imperial expropriation of antiquities begin?
2. How and when did antiquities export prohibitions develop? How effective were (and are) they?
3. Is the age of 'antiquities rushes' over?

Public Lecture Offering #3

Table Manners of the Early Modern Germans

Drawing on my work on the history of the porcelain industry in Central Europe, this paper discusses the slow, and class-stratified, evolution of the modern dinner table, decked out with tablecloth, glassware, silverplated utensils, and matching porcelain dishes. It draws both on recent work on the history of consumption and the author's extensive knowledge of material culture to describe how both elite and non-elite table meals and table manners changed from the 17th to the 20th centuries. The paper discusses the evolution of meals and of the market for tablewares across this long period of gradual modernization, punctuated by periods of warfare, fluctuating real prices, the adoption of new 'colonial' commodities such as coffee and sugar, and changes in fashion and taste.

Classroom Discussion Topics

1. What would it be like to serve and eat an everyday meal in early modern Central Europe?
2. How much did feast days and holidays matter?

Public Lecture Offering #4

480BCE: The Making of a World Historical Date

Many a recent commentator has claimed that 480/479BCE (the date of the battles of Thermopylae, Salamis, and Plataea) marked the moment when 'Europe' secured its freedom from tyranny and enabled the cultural efflorescence that would establish the unique creativity and wisdom of the West. Many 5th-century Athenians would have agreed (though Herodotus, our earliest and best source on those battles, would have been much more circumspect), but as it happens, after that time and until the 19th century (CE!) few would have identified this moment as a great break in time, one after which all of Western history was transformed. Not only did most non-Athenians ancient persons not believe that the Persian threat had ended, but very few until about 250 years ago actually knew much about 5th-century Greek culture and art, and they certainly did not admire democracy as a system of governance. Europeans cared far more about Roman than Greek history, and about Christian history more than either pagan story; what they cared about in Herodotus' narrative was not the battles in the second part of his *Histories* but the stories and wonders focused on the ancient Near East in his first half, his so-called 'oriental prelude.' This paper shows how incidental 480/479 was as a date before the 19th century, and how, chiefly thanks to classical liberals such as J. S. Mill, G. W. F. Hegel, and George Grote, the 'clash of civilizations' thesis as we know it today came to the fore.

Classroom Discussion Topics

1. What are other 'world historical' dates we learn of today? Can you anticipate a period in which they will no longer be meaningful?
2. Why do we tell ourselves stories about the 'clash of civilizations'?

Public Lecture Offering #5

Archaeology, the Bible, and Classical Antiquity in the 19th Century

How and when did decipherments and archaeological excavations change our picture of the ancient world? The answers are surprising--as it happens, it took a very long time for material finds to displace textual accounts, whether classical or biblical. Although the general public was enthralled by new excavations, for example at Nineveh, Luxor, Olympia, and Troy, for a long time it was very hard to correlate material and textual evidence, and indeed, many of these problems still persist. Do archaeologists simply find what they are looking for, as the pathbreaking excavator Flinders Petrie himself once charged? Or have artifacts and field research actually changed our views of the past? This paper poses these important questions.

Classroom Discussion Topics

1. How do new discoveries change research patterns? How long does it take for the public to catch up?
2. Why do certain cultures care about their ancient roots (and which ancient roots do they care about)? Do events in ancient Greece (or Persia) matter to modern Americans today? Why?
3. Can archaeology 'prove' the truth of the Bible (or of a classical text)?