



Nova et accurata Tabula Hispaniae Praecipuis, Urbibus, Vestitu, Insignibus, et Antiquitatibus exornata per N. Johannis Visscher.  
Artist: Visscher, Nicolaus | Published: Amsterdam | Date: 1638

## King Juan Carlos I of Spain Center, New York University November 6-7, 2014

In the early-modern period the areas under the influence of the Spanish and Portuguese monarchies were vast collective spaces in which people, goods and ideas circulated rapidly. Within such each space there was an intense debate about communitarian order, and, parallel to that, different kinds of communities developed across political borders and natural barriers through a variety of bonds not necessarily linked to discrete territorial units.

Covering a wide range of perspectives and gathering together some of the foremost specialists in early-modern Iberian history, this two-day symposium surveys the languages of community-formation across the transcontinental Spanish and Portuguese monarchies. Additionally, the symposium also concentrates on communities that spread across frontiers and territories at a time of porous and entangled identities.

Contributions examine the languages of community-making in the early-modern Iberian world, and analyze a series of communities that took shape amidst these processes of circulation and exchange. Given their global reach, the Iberian monarchies provide the perfect setting for studying such processes. It was a world increasingly marked by migration, economic globalization, long-distance exchange, and intercommunication, in which questions of home, community, allegiance and identity were constantly being redefined.

The key element of this symposium is its central concern with the formation of communities within the early-modern Iberian world. Contributions consider both the European and the extra-European context, and explore the inter-connections between specific events in particular historical settings and larger processes of global transformation. By promoting an analysis of various languages and forms of collectivities, the symposium allows us to engage with a variety of early-modern discourses of identity and of attachment to social structures in local, regional and global contexts.



This symposium is part of the Research Project *Prácticas y saberes en la cultura aristocrática del Siglo de Oro Ibérico: comunicación política y formas de vida*, coordinated by Fernando Bouza Álvarez, Universidad Complutense de Madrid, funded by MINECO (Ministerio de Economía y Competitividad) – Spain (HAR2011-27177)

# PROGRAM

## Thursday, November 6

<b>6:00-6:15pm</b>	Ana Dopico, Pedro Cardim	Welcome address and introduction to the symposium
<b>Opening address 6:15-7:15pm</b>	<b>Pablo Fernández Albaladejo (Universidad Autónoma de Madrid)</b>	<b><i>Athlántidas españolas: la reescritura de los orígenes en la Monarquía de España (1672- 1740)</i></b>

### Reception 7:15-9:00pm

## Friday, November 7

<b>9:30-11:00am: Chair Richard Kagan (The Johns Hopkins University)</b>		
Fernando Bouza (Universidad Complutense de Madrid)		Públicos y mercados, parnasos y <i>bibliothecae</i> . La constitución de comunidades en torno a las letras impresas en el Siglo de Oro ibérico
Antonio Feros (University of Pennsylvania)		To understand and possess: writing and reading world history in early modern Spain, 1550-1700
Jean-Frédéric Schaub (École des hautes études en sciences sociales - Paris)		Basques-versus-Convertos: two fantasied communities in the Spanish social system

### Coffee break 11:00-11:15am

<b>11:15am-12:35pm: Chair Georgina Dopico-Black (New York University)</b>		
Alejandro Cañeque (University of Maryland)		The Spanish Empire as a Community of Martyrs
Nuno Senos (Universidade Nova de Lisboa - CHAM)		Working the system: Franciscans in Brazil, Portugal and Rome

### Lunch (sandwich lunch provided for speakers) 12:35-2:00pm

<b>2:00-3:20pm: Chair Frederick Cooper (New York University)</b>		
Mafalda Soares da Cunha (Universidade de Évora - CIDEHUS)		Iberian nobilities: shared identity and vectors of difference
Jon Arrieta Alberdi (Universidad del País Vasco)		The collective labour of magistrates and legal experts within the Spanish Monarchy: the case of Juan de Solórzano Pereira
Tamar Herzog (Harvard University)		Merchants and Citizens: On the Making and Un-making of Merchants in Early Modern Spain and Spanish America

### Coffee break 3:20-3:30pm

<b>3:30-4:50pm: Chair Sinclair Thomson (New York University)</b>		
Stuart Schwartz (Yale University)		Insiders and outsiders. Contestation to exclusionary practices in the Iberian Atlantic and accepting foreigners, Moriscos, conversos, and mestizos
Gabriel Rocha (New York University)		Conquest, Commerce, and the 'Little Fishes of the Sea': Early Portuguese and Castilian Imperial Escalation in an Atlantic Commons
Gabriel Paquette (The Johns Hopkins University)		Political community and economic development in Jovelanos's <i>Informe sobre la Ley Agraria</i> (1795)

<b>Closing address 5:00-6:00pm</b>	<b>Nuno Monteiro (Universidade de Lisboa - ICS)</b>	<b>Were there <i>criollos</i> in colonial Brazil? Migrations and social identities in Portuguese America</b>
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### Reception 6:00pm

### Dinner 8:00pm

# ABSTRACTS



## • *Athlántidas españoles: la reescritura de los orígenes en la Monarquía de España (1672- 1740)*

**Pablo Fernández Albaladejo**, Universidad Autónoma de Madrid

Entre la aparición de la *Población y lengua primitiva de España* de José Pellicer de Ossau (1672) y la *España primitiva* de Francisco Huerta y Vega (1738-40), la Monarquía de España experimentó un proceso de redefinición identitaria. Su *historia antigua*, sus *orígenes*, se situaron en el centro de un debate que estuvo presidido por la omnipresente figura de Pellicer de Ossau. Consecuente con la actividad a que había dedicado su vida, Pellicer bosquejó una genealogía de la *Monarchia Antigua de España* que modificaba piezas fundamentales del relato de ese tiempo más remoto, desde la sustitución de *Tubal* por *Tarsis* como primer poblador de España a la localización de la *Atlántida* en tierras de Cádiz, convertida en sede de una monarquía propia que enlazaba finalmente con los godos.

Su trabajo constituía una estratégica propuesta en un momento en el que sobre las grietas del viejo edificio imperial gravitaba la amenaza de un incierto escenario sucesorio e, inevitablemente, del destino de un espacio americano cuyo papel en el seno de la monarquía urgía redefinir. La *nacionalización* de la Atlántida permitió organizar una exposición que, si bien referida a ese “tiempo desconocido”, tampoco resultaba menos oportuna al comenzar el siglo XVIII. De esta forma durante la primera mitad del siglo y al el amparo de la nueva dinastía, las hazañas de los *athlantidos* alimentaron la imagen de un pueblo que se figuraba *instituyente*, auténtica *fábrica* de la cultura europea y creador a la vez de un imperio regio que incluía las Indias y del que derivaban la mayor parte de los reinos de Occidente. La *España Primitiva* de Huerta y Vega representa la conclusión de ese viaje. Finalmente la trayectoria de los *athlantidos* hispanos no difería demasiado de la que había esbozado Olaus Rudbeck para los *hyperboreos* nórdicos, los *gotoatlantes* recreados en su monumental *Atlantica sive Manheim* (1679-1702). De la mano de Huerta, *España* alcanzaba un rango de *nación* que, de manera excepcional, disponía de una “historia continuada desde su Población después del diluvio”. Impulsado por esa dinámica el discurso sobre genealogía de la monarquía -rompiendo el molde para el que había sido concebido- terminaba por convertirse en un relato de hazañas de nación, de acreditación sin más de los logros de una cultura propia. La peripecia *athlantida* podía darse por concluida. La descalificación que de inmediato lanzó sobre ella la *crítica* ilustrada no debe hacernos perder de vista su papel como proyectora de nación, el estímulo que en definitiva pudo jugar el propio mito en el proceso de renovación identitaria.

• **Públicos y mercados, parnasos y *bibliothecae*. La constitución de comunidades en torno a las letras impresas en el Siglo de Oro ibérico**

**Fernando Bouza**, Universidad Complutense de Madrid

A lo largo de los siglos XVI y XVII, el espacio ibérico asistió a un imparable incremento de la presencia de la tipografía que acabó por convertir el impreso en una realidad cotidiana. Aunque el peso de la publicación manuscrita siguió siendo grande, el impacto de lo impreso se hizo sentir en el paulatino crecimiento de una comunidad de lectores cada vez más amplia, así como del surgimiento de autores que accedían a la celebridad en vida gracias a que sus obras eran consumidas por un número creciente de seguidores. De esta forma, se constituyeron formas comunitarias como el público lector y el mercado editorial, que eran nuevas tanto por su amplitud como por su carácter indiscriminado. Del mismo modo, los autores fueron construyendo su particular *respublica litterarum* que, como el público y el mercado, no tenía por qué ceñirse a las fronteras jurisdiccionales o políticas, apareciendo, gracias a la mediación erudita, espacios también nuevos que, como los parnasos o las *bibliothecae*, reflejaban específicas realidades comunitarias.

• **To understand and possess: writing and reading world history in early modern Spain, 1550-1700**

**Antonio Feros**, University of Pennsylvania

Interest in the history of non-European states in early modern Spain is evident in both the number of titles published since 1550 and the presence of many of these titles in private and royal libraries. History was always an important genre in early modern Spain as demonstrated by Richard Kagan, but since 1600 histories of non-European polities started to be increasingly important. In the library created for Philip IV in the 1630s, for example, there were 53 histories of Spain and Castile; 44 of other peninsular kingdoms; 77 of Portugal and its Indian colonies, China, Japan, the Philippines and Ethiopia (the name used to identify sub-Saharan Africa); and 31 of the Americas, Northern Africa and the Ottoman Empire. Many of the books sent to Spanish America were also histories, many obviously of the New World, but also of Spain, and other European, African and Asian polities. My study will address questions related to the history of the book and reading in early modern Spain, but also to the history of ideas, historiography, and imperial ideologies by studying the production, circulation and content of books of history and also descriptions, memoirs, and official reports referring to Non-European regions published or collected in Spain between 1550 and 1700.

• **Basques-versus-Convertos: two fantasied communities in the Spanish social system**

**Jean-Frédéric Schaub**, *École des hautes études en sciences sociales* – Paris

In *The established and the outsiders*, Norbert Elias and John Scotson described a three-fold social system in a small industrial city in England from the 1940's onward. The fieldwork proved that an established working class, historically opposed to the local bourgeoisie, was challenged in its collective identity when new immigrant workers came to the city escaping from the German bombing of the London area. The 'established' succeeded in protecting their own self-definition by spreading negative com-

ments about the newcomers, based upon typically bourgeois prejudices against the working class in general. Such a threefold political and imaginary organization of social hierarchy may be useful to understand the distribution of power and social dignity in the Early Modern Iberian societies, as well. The aim of the presentation is to understand the way Spanish subjects imagined two communities, the former Jews (and Muslims) at the bottom of the hierarchy of social dignity on the one hand, and the Basques at the top of it according to the theory of their "*hidalguía universal*" (universal nobility) on the other hand. I will start with a series of reminders about the importance of these topics in the shaping of Spanish contemporary culture, politics and academia. The long-standing political fantasy about these two opposite communities indicates how important it has been for centuries. Afterwards, I will suggest that the importance of the Bizcaino-versus-Converso forging of Spanish identity allows historians to speak of Early Modern politics of race in the Iberian countries.

### • **The Spanish Empire as a Community of Martyrs**

**Alejandro Cañeque**, University of Maryland

This paper examines the historical significance of the propagation of stories and images of martyrdom around the Spanish Empire in the late sixteenth and seventeenth centuries. While the historiography of colonial Spanish America has shown great interest in processes of spiritual conquest, conversion to Christianity, and extirpation of idolatries, it has overlooked the killing of members of the religious orders in the course of their attempts to convert the indigenous populations of remote frontier regions. These killings were conceptualized as martyrdoms and generated an enormous literature. Martyrdom in the early-modern Spanish world was an essentially global and imperial phenomenon, as the presence of martyrs was not limited to the frontiers of the New World. It took on a global scale, in the same way as the Spanish empire was a global empire. In that sense, the notion of martyrdom was deeply intertwined with imperial and colonial matters. My paper argues that these stories and images of martyrdom were powerful tools which served to develop an image of the Spanish Empire as a coherent community, linking together its many disparate components in the defense and propagation of the Catholic religion. The martyrs of Sonora, the Amazon, and Paraguay were related to the martyrs of Japan, the martyrs of Japan were associated with the martyrs of England, and the martyrs of England were linked to the evangelization of the remote frontiers of northern Mexico. The stories of martyrdom coming from the four corners of the world contributed to keeping a polity as heterogeneous as the Spanish Empire well connected. They also energized the inhabitants of the empire to think of themselves as a community of the faithful.

### • **Working the system: Franciscans in Brazil, Portugal and Rome**

**Nuno Senos**, Universidade Nova de Lisboa - CHAM

The Franciscan Order belongs to the realm of institutionalized communities ruled by formalized hierarchies and regularized mechanisms of command. The scope of its action was transcontinental from inception, which required a complex power structure with its center in Rome and branches dispersed throughout the world. Thus the Franciscans had to negotiate a delicate balance involving a vast landscape of agents that included popes, cardinals and bishops, monarchs and viceroys of the various territories in which they were present, and an infinite number of local forces. Sometimes the

interactions of these many agents had a simple, local impact, sometimes they were further and wider reaching; at times they worked side-by-side with concurrent goals, sometimes they worked against each other. Going global was a very complex business.

In the middle years of the seventeenth century, the Franciscans from Brazil, until then organized as a custody that depended on the Portuguese province, started discussing the possibility of becoming a province of their own. Opinions were divided and two parties formed, each sending its own negotiators to Rome and to Lisbon. Decisions were made in Brazil, confirmed in Rome, unmade in Lisbon, countered again in Brazil, reconfirmed in Rome, each party playing the system as best as they could. When the decision was finally made that Brazil would indeed become a province, instead of disappearing the conflict evolved and grew in scale until it took the form of an armed conflict that was not resolved until the viceroy's army intervened.

This is therefore an example of a global community whose control mechanisms, formalized as they were, could also be short-circuited, circumvented, and/or used to one's advantage creating a situation which had to be resolved through armed intervention. The complexity of the functioning of this community thus became visible at its most intricate.

#### • Iberian nobilities: shared identity and vectors of difference

**Mafalda Soares da Cunha**, Universidade de Évora - CIDEHUS

This work aims to discuss the possibility of applying the concept of community to the nobility social group in the 16<sup>th</sup> and the 17<sup>th</sup> century Iberian world. It is a complex question and there are differentiated answers depending on place and time. In the light of a well established historiography it seems clear that Iberian nobilities had shared common origins and memories which were depicted in nobility accounts and lineage books. They also shared ideological referents which were anchored in the tri-functional idea, the values of chivalry, Christianity and service to the king. The ties among families in all Iberian domains were sought and reinforced throughout this period by means of well defined marriage policies. If, on the one hand, some of these pursued actions which suggest the existence of a common nobility identity, on the other, we see that these co-existed with other factors that tend towards the consolidation of differences. In Portugal, for example - contrary to what happened in Castile - the nobility was represented in the 'cortes'. There was also an increasing variety of group self-representation modes to which the Iberians' overseas dynamics greatly contributed, as the nobility sought greater internal differentiation due to its expansion into all territories. In the case of Portugal, given the particularities of its political course, identity dynamics based on place of birth came to the fore, especially towards the end of the 16<sup>th</sup> century, as also happened in other territories of the Habsburg's Monarchy. The 1640 fracture reinforced differences, albeit shedding light on that which united and was common to the nobilities on either side of the border.

I address these questions by looking into some noble family groups whose fidelities became divided between Philip IV of Spain and John IV of Portugal.

• **The legacy of magistrates and legal experts during the Spanish Monarchy: a study of Juan de Solórzano Pereira**

**Jon Arrieta Alberdi**, Universidad del País Vasco

This paper aims to assess the legacy of the legal experts and magistrates that made up the high courts of the Spanish Monarchy during the 16th and 17th centuries in the kingdoms where they were responsible for the administration of justice and government. We have adopted Professor John H. Elliott's theory that the day to day and long term survival of the Spanish Monarchy depended to a great extent on the work of the magistrates who exercised these responsibilities throughout the empire. We shall devote special attention to those who, as well as exercising these responsibilities from day to day, were able [to] put their ideas into writing and publish them. Their purpose was to record their experiences and proposals and at times suggest improvements and solutions. This magnificent corpus of practice and theory was published and widely read; its assessment acquires a more significant and interesting dimension for researchers when we take into account that its authors did not work in isolation but rather in constant communication with their colleagues both through their written work as well as direct personal relationships. We intend to take Juan de Solórzano Pereira as an example and explain his concept of the monarchy and the relationship between its components and assess how much his concept owed to his relationships and exchanges with colleagues; this will enable us to see that networking was not unknown within this group. We maintain that, rather than the "discovering" this network, we come to realize that its formation and use was logical, natural and almost inevitable.

• **Merchants and Citizens: On the Making and Un-making of Merchants in Early Modern Spain and Spanish America**

**Tamar Herzog**, Harvard University

The question who merchants were is at the center of this analysis, in which I wish to argue that they were perhaps defined by their economic activity but that, being a merchant, was also a juridical status that was determined according to factors that could have very little to do with professional pursuits. As all other early modern juridical status, the category of "merchant" was not necessarily granted to individuals because of their pre-existing conditions but instead was the result of claim-making. It involved the vindication of privileges (as well as, on occasions, of duties) and implied the subjection to a particular jurisdiction. Consequently, who merchants were was an issue that unleashed lengthy negotiations whose result could change over time and depend on the identity of the individuals or groups asserting this condition. It also hinged on who was asking this question, what for, and under which circumstances. In order to approach these issues, I will analyze several debates regarding who merchants were in Spain and Spanish America. Mainly concerned with determining mercantile status in order to ascertain or negate the right of residence or citizenship, they allow demonstrating that what appeared (and was usually interpreted) as an economic phenomenon could have explanations that did not depend on economic activities but was instead linked to identity and communal formation.

## • **Insiders and outsiders. Contestation to exclusionary practices in the Iberian Atlantic and accepting foreigners, Moriscos, conversos, and mestizos**

**Stuart Schwartz**, Yale University

From the end of the Fifteenth Century policies of restriction and exclusion sought to assure the religious-ethnic unity of Spain and Portugal and the loyalty of its subjects. These policies, combined with exclusivist imperial economic practices, created the theoretical base of imperial control. The issue was also complicated by the internal divisions of a composite monarchy in which regional-national origins could turn loyal subjects into outsiders in other lands of their ruler. Not only did these policies breakdown in the face of the multi-cultural reality of empire and with the necessary presence of mariners, merchants, travelers, slaves, and other 'outsiders,' but they were also contested and resisted by members of society who were unwilling to exclude their neighbors and others from their communities, or who recognized the material advantages that the presence of these outsiders brought to their society. This essay will examine exclusionary policies aimed at foreigners, moriscos, and conversos, and the restrictions against the social advancement of peoples of mixed origin (mestizos, mulattos) in the Iberian empires, but will concentrate on the ways in these policies were resisted or subverted. It will then look at the specific problems of identity definition caused by the separation of Portugal in 1640 from the Catholic Monarchy and the multiple uses of insider/outsider status in a period of political crisis.

## • **Conquest and the "Little Fishes of the Sea": Early Portuguese and Castilian Imperial Escalation in an Atlantic Commons**

**Gabriel Rocha**, New York University

When Francisco de Vitoria, the celebrated theologian of the Salamanca School, envisioned scenarios for legitimate forms of conquest, he based his argument to a large and underappreciated extent on the logic of the commons. Buried American silver could rightfully be extracted by Europeans, he claimed, because like the "little fishes of the sea," they were communal resources hidden beneath the surface of things. In this schema, communal property existed as a highly politicized function of open-ended negotiations over accessing the materials of subsistence and profit. Vitoria's association between expansionist activity and communal resource extraction betrays the extent to which the varied endeavors of conquest and trade that have been widely cited as instrumental to the emergence of Iberian empires occurred in tandem with mundane commons-based industries such as fishing, hunting, and agropastoral production. As a dynamic legal and political construct, the commons and its uses were widely discernible and contested by individuals from diverse social backgrounds in the fifteenth- and sixteenth-century Iberian Atlantic. Scholarship has yet to adequately recognize how from the Iberian crowns' earliest attempts to reap the benefits from Atlantic enterprises such as slaving, commerce, and fishing, the juridical framework of empire rested to a significant degree on contemporary legal and socio-political understandings of the commons. This paper explores the simultaneity of early Iberian imperial expansion with enterprises of communal resource extraction, particularly fishing, in the late fifteenth and early sixteenth centuries to interrogate the linkages between empire and the commons. Tracking the actions of Portuguese and Castilian fishermen, slavers, tax collectors, and merchants, I focus specifically on the maritime



region between the Portuguese Algarve, Andalusia, the Moroccan Atlantic, and the Canaries to argue for the importance of understanding the space of imperial expansion not as a frontier through which empires grew, but as a continually contested “Atlantic commons” (to use Michael Jarvis’s term) from which a wide-ranging assortment of individuals sought to extract the means of sustenance and advantage. In doing so, I propose a vision of imperial escalation that privileges local manifestations of political institutions to better understand the gradual and enmeshed formation of the Portuguese and Spanish Atlantic empires

- **Political Community and Economic Development in Jovellanos’s *Informe sobre la Ley Agraria* (1795)**

**Gabriel Paquette**, The Johns Hopkins University

This paper is a textual analysis of several aspects of Jovellanos’s famous 1795 *Informe* that provide insight into his conception of community, specifically political community. The geographical limits and defining features of community are addresses, as are the obstacles Jovellanos identified as preventing its coalescence. In particular, the paper explores the implications of various forms of political community for economic progress (or, anachronistically, development) and, reciprocally, the influence of economic changes on political community. The paper seeks not only to explore the connections between community and political economy, then, but also to situate political community in the philosophy of history embedded in Jovellanos’s *Informe*.

- **“Were there *criollos* in colonial Brazil? Migrations and social identities in Portuguese America”**

**Nuno Monteiro**, Universidade de Lisboa

The aim of this presentation is to discuss a particular aspect of the 18<sup>th</sup> century history of Portuguese America: the connections between, on the one hand, some dimensions of the social and political vocabulary and, on the other hand, the processes of migration and formation of elite groups. One of the major issues that I focus on is the identity’s fractures between the European- and the American-born social actors throughout the 18<sup>th</sup> century and the beginning of the 19<sup>th</sup> century. My presentation also addresses the following vexed question: to what extent is it pertinent to extend to Brazil certain presumptions of Hispano-American historiography regarding the dichotomy *Criollos*-*peninsulares*?

# BIOGRAPHIES



**Jon Arrieta Alberdi** is Professor of Legal History at the Universidad del País Vasco / Euskal Herriko Unibertsitatea. His initial research focused on the *Consejo Supremo de la Corona de Aragón*, as well as on other institutions of the Aragonese Crown. His more recent research is devoted to the war of the Spanish Succession. He has also studied the Basque institutions from a point of view of the juridical doctrine and the political ideologies. He is currently coordinating a research project devoted to the forms of territorial union within the Spanish Monarchy.

**Fernando Bouza** is Professor of Early-Modern History at the Universidad Complutense de Madrid. His research interests are Iberian cultural history in the 16<sup>th</sup> and 17<sup>th</sup> centuries. He is the author of numerous works on Habsburg Portugal (1580-1640) and on the historiographical fortune of Philip II. He teaches (graduate and undergraduate) courses on early-modern cultural history, and is Principal Investigator of a research project on political struggle, courtly culture, and Iberian nobilities.

**Alejandro Cañeque** is an Associate Professor of History at the University of Maryland. He is a specialist in the history of colonial Latin America, early modern Spain, and the Spanish Empire. He has researched and taught in the United Kingdom, Mexico, Peru, Spain and the U.S. His main area of research is the political and religious cultures of the early modern Spanish world, with an emphasis on colonial Spanish America and the Spanish Empire. He is the author of *The King's Living Image: The Culture and Politics of Viceregal Power in Colonial Mexico*. He has also contributed to a bilingual edition of Juan de Palafox's *The Virtues of the Indian* and published articles on a variety of aspects of the Spanish imperial political culture. He is currently working on a book-length study of the culture of martyrdom that developed around the Spanish Empire in the sixteenth and seventeenth centuries.

**Mafalda Soares da Cunha** is Professor of European Early Modern History and gives courses in graduate, MA and PhD training programs. She is vice-director of the Interdisciplinary Center for History, Culture and Society of the University of Évora (CIDEHUS-UE) and her recent research has focused on social and political history of the early-modern period, namely the study of Portuguese and imperial social elites in Portugal under the Habsburgs. She is co-editor of the *e-Journal of Portuguese History* ([www.brown.edu/Departments/Portuguese\\_Brazilian\\_Studies/ejph/](http://www.brown.edu/Departments/Portuguese_Brazilian_Studies/ejph/)). She has participated in several interuniversity and international collective research projects sponsored by European and Brazilian research agencies.

**Antonio Feros** is Associate Professor of History at the University of Pennsylvania, and the author of many publications on various aspects of Spanish history, including *Kingship and Favoritism in the Spain of Philip III, 1598-1621* (Cambridge University Press, 2000); *España en tiempos del Quijote*, co-edited with Juan E. Gelabert (2004); *Europa, América y el Mundo*, co-edited with Roger Chartier (2006); *Del poder y sus críticos en el Mundo Ibérico del Siglo de Oro*, co-edited with Ignacio Arellano; and *Retóricas de la expulsión de los Moriscos* (2013). Before moving to the University of Pennsylvania he taught at NYU, where he was Acting Director of the King Juan Carlos Center. He is finishing a book on views on race and nation in the Spanish world, 1500-1820, and is currently working on two new books, one entitled *Early modern empires, 1400-1750*, under contract with Cambridge University Press, UK, for its series *New Approaches to European History*; and another provisionally entitled *Spain and the Atlantic World, 1450-1820*, under contract with Cambridge University Press, New York.

**Pablo Fernández Albaladejo** is Professor of Early-Modern History at the Universidad Autónoma de Madrid. His main field of research is the political and constitutional history of the 16<sup>th</sup> to 18<sup>th</sup> century period. He is the author of a vast number of works, including *Fragmentos de Monarquía. Trabajos de historia política* (Madrid, 1992), *Materia de España. Cultura política e identidad en la España moderna* (Madrid, 2007) e *La crisis de la Monarquía* (Barcelona, 2009, vol. IV, *Historia de España*, J. Fontana and R. Villares dirs.). In 2010 he was awarded with the *Premio Nacional de Historia* - Spain.

**Tamar Herzog** is the Monroe Gutman Professor of Latin American Affairs and Professor of Spanish and Portuguese History at Harvard University. Her work centers on the relationship between Spain, Portugal, Portuguese and Spanish America and the ways by which Iberian societies changed as a result of their involvement in a colonial project. She is the author of *Defining Nations: Immigrants and Citizens in Early Modern Spain and Spanish America* (2003) and *Upholding Justice: State, Law and the Penal System in Quito* (2004). Forthcoming is her most recent monograph *Frontiers of Possession: Spain and Portugal in Europe and the Americas* (Harvard University Press).

**Nuno Gonçalo Monteiro** is Senior Researcher at the Instituto de Ciências Sociais, Universidade de Lisboa. Visiting professor at universities in France, Spain and Brazil, he coordinated several international research projects, including *Political communication in Portuguese intercontinental monarchy (1580-1808): Kingdom, Atlantic and Brazil* (2010-2013). He has published more than one hundred titles, including co-authorship of best-seller *History of Portugal* (7th edition, 2012) and coordination of volume 2 of *The History of Private Life in Portugal* (2011).

**Gabriel Paquette** is Professor of History at The Johns Hopkins University. His work has focused on the political and intellectual history of Spain, Portugal and the Ibero-Atlantic World, chiefly between 1750 and 1850. He recently co-edited a special issue of *History of European Ideas* (May 2014) on Portuguese and Spanish Liberalism in the early 19th century.

**Gabriel de Avilez Rocha** is a Ph.D. Candidate in the History Department at New York University, specializing in the legal and environmental history of the early modern Iberian Atlantic. His dissertation, "Subsistence, Commerce, Empire: Iberian Colonies in the Atlantic Commons, 1480-1620" investigates the intersections between communal resource arrangements and colonization in the early modern Atlantic world, focusing on the Macaronesian archipelagos (the Azores, Madeira, the Canaries, and Cape Verde) and the Caribbean.

**Jean-Frédéric Schaub** is Professor at the Ecole des Hautes Etudes en Sciences Sociales (EHESS) in Paris. He is a researcher at the *Mondes Américains*, a EHESS' research center, and a specialist in the comparative history of the Iberian Empires. He has been visiting professor at Yale, Michigan, Oxford, Tokyo, Buenos Aires, and Rio de Janeiro, and associate researcher at CHAM-Lisbon 2009-2014. He will be the holder of the King Juan Carlos Chair at NYU in the Spring 2015. He currently prepares, with Silvia Sebastiani, a new book on the creation of racial categories in Western societies from the Late Middle Ages to the Enlightenment. He is the author of books about a large array of topics: the Jewish community in the Northern African city of Oran; the union of Spanish and Portuguese crowns in Renaissance Europe; the influence of the Spanish religious and political models on absolutist France; the historical background of Aphra Behn's novel *Oroonoko or The Royal Slave*; the challenge of writing a global history of Europe.

**Stuart B. Schwartz** is the George Burton Adams Professor of History at Yale University. His work has focused on the Iberian empires, he has published extensively on Brazilian history, the history of slavery, and more recently on cultural and religious history. His book *All can Be Saved* (2009), on popular attitudes of tolerance in the Iberian world, won a number of awards. His forthcoming book, entitled *Sea of Storms. A history of Hurricanes from Columbus to Katrina* (2015), concentrates on environment and politics in the Caribbean. He is presently at work on a history of *The Atlantic world during the union of Spain and Portugal and the era of their separation (1580-1670)*.

**Nuno Senos** is Associate Researcher at the Portuguese Center for Global History (CHAM) at the Universidade Nova de Lisboa, where he heads the research group on *The Arts and the Portuguese Expansion*. His research interests focus on Portuguese and Brazilian art and architecture in the Early Modern Age. He has taught and collaborated in the organization of exhibitions in the US and Portugal. Currently, he is Portugal's representative in the Steering Committee of the European network *Palatium - Court Residences as Places of Exchange in Late Medieval and Early Modern Europe, 1400 – 1700* (financed by the European Science Foundation), and a researcher in the project *The Quest for an Appropriate Past* (University of Utrecht).