

Bulletin of the Society for Italian Studies
a journal for teachers of Italian in higher education

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Editorial

The *Bulletin*, published – as in previous years – on the Internet and in a limited print run, adopts a new format for the current edition. It retains the section of articles: Mary Ambrose writes on four Italian exiles in Edinburgh in the mid-nineteenth century. The *Bulletin* also publishes – as in 2000 – a report from the Advisory Board of the Subject Centre for Languages, Linguistics, and Area Studies. A number of conference reports attest to research vitality in Italian studies and links between Italianists and colleagues in a variety of other disciplines. The editors of the *Bulletin* are particularly keen to develop this section in future years, and colleagues are strongly encouraged to submit all relevant reports, including news of interdisciplinary conferences and events in contiguous areas that will be of interest to the Italian studies community. It is also hoped that Chairs of sessions at the 2003 SIS Conference in Cork will submit reports of their sessions to the senior editor.

I am also pleased to announce that plans are now well advanced to set up a database to hold an updateable webpage for ‘Research and Publications’. This is intended to replace the sections on staff research interests and the bibliography of works of Italian interest published in the United Kingdom and Ireland that have previously been published in the *Bulletin* (more details of this initiative will follow at the Cork conference).

The lack of submissions and replies, both to the Staff List (compiled by Catherine Keen and already sent in the mailing to all members) and to the Chronicle, was particularly disappointing this year. The days seem long gone when the *Bulletin* was a lively forum for debating what Italian Studies was, should or might be. It is nonetheless our hope that the new streamlined format of this publication, its online version, and the implementation of the database will provide a useful means for gathering and disseminating information, and will act as a catalyst for individual members and departments to let us have all their relevant information in good time for Number 36 (2003). The deadlines for submission have been be circulated, with the Staff List, in the November mailing and they are included again here.

I am grateful to colleagues who have helped in putting together this edition, especially to my co-editors, Katia Pizzi and Catherine Keen, for all their hard work and perseverance.

Simon Gilson
University of Warwick, UK

Four Italian Exiles In Edinburgh

The exiles were: Agostini Ruffini, who came to Edinburgh in 1840 and stayed there until 1848; Alessandro Gavazzi who was in Edinburgh in August 1851; Felice Orsini, who addressed the Edinburgh public in March 1857; and Aurelio Saffi, who also spoke in Edinburgh in April of the same year, and was awarded an honorary law degree when he returned to Edinburgh in 1884.

All of them were political exiles, and for mostly the same reason, desired Italian independence. Ruffini came to England along with Mazzini in 1837, fleeing from revolutionary trouble in Piedmont in 1833, from where he first went to Switzerland and then to France and subsequently to Britain. He was to go back to Turin in 1848, the year of the first War of Independence, when he was elected as a member of the newly-formed Piedmontese Assembly. Piedmont, with the rest of Italy and in concert with most of Europe, revolted in 1848 in the hope of better days to come. Gavazzi left Italy in 1849, having acted as chaplain and almoner in the hospitals of Rome, but because he was too outspoken and risked dismissal from his monastic order, he fled in July 1849, furnished with an American passport, to London. There he drew a wide audience with his series of orations.¹ Orsini went to Rome in 1848 and willingly gave his service to the short-lived Republic, after which a series of imprisonments and sometimes fortuitous escapes ended in the Austrian dungeons at Mantua. After his spectacular escape from there, he made his way to freedom in London in May 1856. He then visited the principal English towns and came at length to Edinburgh, where he acknowledged the welcome he received from various leading citizens. Saffi, one of the 1849 Roman Triumvirs along with Mazzini, made his way to London and to safety in mid-April 1851.

The name of Mazzini is directly linked with the exiles. Thus, the Ruffini brothers, Agostino and Giovanni, came to England in Mazzini's company and shared, not always harmoniously, lodgings with him in George Street, London. On account of the loss of the third brother, Jacopo,² Mazzini, who was his close friend, kept the other two beside him but was not sorry to promote the departure of Agostino for Edinburgh in 1840. Orsini, in the account of his adventures in *Memoirs and Adventures*, tells how much he admires Mazzini and does everything at his bidding. Thus, when in Rome in 1848, he is summoned by the Triumvirs and ordered by Mazzini to go at once to Ancona and deal with the spate of assassinations there, he accepts this without question, and subsequently it only needs Mazzini's reference to 'un fatto brillante' (for example, the raid in the Lunigiana or the later penetration of the Valtellina) for Orsini to respond. Everything he says points to his awe of Mazzini. Saffi and Mazzini were the closest of friends with, from Roman days, an undying bond between them. Though the relationship did suffer some diminution of warmth it never underwent the same drastic shift as did the bond between Orsini and Mazzini. Gavazzi exhorts his Edinburgh audience to join the 'Friends of Italy' set up by Mazzini in London, in the autumn of 1851, just before he, Gavazzi, came to Edinburgh, but surprisingly he does not mention Mazzini's name.

At Edinburgh, the classical New Town, laid out by Robert Adam ('Bob the Roman'), Thomas Hamilton ('Greek Hamilton'), William Playfair, James Gillespie Graham, and other architects, awaited the Italian exiles. Ruffini, for example, lived in George Street, in the heart of the New Town and away from the seriously degraded 'lands' of the Old Town. Gavazzi spoke in the Musical Hall or Assembly Hall in George Street, a gracious venue for his crowded addresses of 1851. Both Orsini and Saffi spoke in the Queen Street Hall, probably Hamilton's splendid Hopetoun Rooms

¹ *Twenty Orations by Father Gavazzi on the Corruptions of the Papacy* (London, 1851). The Orations were in Italian, though translated for the *Daily News* by Frances Sylvester Malone.

² Jacopo, imprisoned after the Piedmontese rising of 1833, committed suicide in prison, while Mazzini and the other Ruffini brothers made their way into exile in Switzerland and later to France, before arriving in London in 1837.

(1827). The Italian exiles would see the clean, Craigleith-stone buildings geometrically laid out, and must have been impressed by this 'Athens of the North', as Orsini called it, and by its 'severe and noble architecture'.³

This wonderful new city was peopled by scientists and literary men of the first standing. Among the leaders of Edinburgh society who befriended Ruffini was George Combe, the celebrated phrenologist, who was still around to welcome Orsini when he spoke in Edinburgh about fifteen years later. David Masson, the writer and one of the founders of the 'Friends of Italy', became a close friend of Ruffini's though he was in London when the other Italians came north. In the chair at Orsini's lecture was Prof. Gregory. We need only look at Orsini's list (*Memoirs and Adventures*, p.193) of the people who were kind to him in Edinburgh to appreciate the diversity of these nineteenth-century Italophiles. They include: the afore-mentioned Prof. Gregory, chemist and biologist who was also present when Saffi spoke; Sir William Makdougall Brisbane, the astronomer from whom the capital of Queensland derives its name; Mr George Combe, the phrenologist, married to a daughter of Mrs Siddons; Prof. Simpson, obstetrician and discoverer of chloroform; Prof. Mac Dougall, Professor of Moral Philosophy at Edinburgh University; Charles Cowan, MP for Edinburgh; Lord Murray, Lord Advocate of Scotland and one of the founders of the *Edinburgh Review*; the Rev. Dr Guthrie, a Free Churchman and promoter of the Ragged Schools; Miss Catherine Sinclair, the novelist and writer of children's stories such as *Holiday House*. They comprised therefore: scientists, a lawyer, a churchman, a philosopher, a politician, and a literary figure. What we see is that the intellectuals of the moment had extraordinarily wide sympathies beyond the confines of their own particular branch of study.

These people were the heirs of the Scottish Enlightenment. The Scots, in the spheres of philosophy (Hume), economics (Smith), architecture (James Craig, founder of the New Town), medicine (John Gregory) had asserted themselves and had come to be recognised as an independent and intellectually endowed people. Walter Scott, starting with *Waverley* (1814), captivated France and then, first in translation from the French and subsequently directly from English, gripped the Italian Romantic imagination. The earliest Italian translations of Scott (his *Lady of the Lake*) go back to 1821, and the novels, beginning with *Kenilworth*, translated into Italian by G. Barberi, start in the same year. Above all, Scott's *Bride of Lammermoor* was popular on the Continent, partly because of the natural setting, wild but not hostile, castle scenes and its doomed love element. Such features inspired Donizetti's *Lucia di Lammermoor* which opened at the S. Carlo theatre in Naples in 1835 and then came to London in 1838.

Any Italian who had read Grossi or Guerrazzi or any of Scott's numerous Italian epigones up to and including the certainly much greater Manzoni, and who came to Scotland could not fail to realize that he stood on fabled soil. An Italian in Edinburgh, and the local novel-devouring public, could read Giovanni Ruffini's *Lorenzo Benoni*, published by Constable in 1853 (so missed by Agostino, Giovanni's brother, but perhaps not by Orsini and Saffi). Such novels gave Edinburgh and any Italians in their midst (this was before the influx of the poor and only marginally literate immigrants from the Italian South who reached Edinburgh about 1880) an honest and unaffected account of an Italian's life up to 1833 and an idea of the ongoing struggle in Italy for independence.

In the Edinburgh that met the Italian exiles in the mid-nineteenth century there was general fellow-feeling for any peoples fighting for their independence. This was partly a reflection of the Victorian confidence, indeed satisfaction, in the liberty that had been achieved in this country. It accounts for the dismissive, even superior, note of the leading article in the *Scotsman* of 21 January 1858, on the Emperor's (i.e. Louis Napoleon's) recent speech. The Emperor had referred to the attack on his life

³ The name 'Athens of the North' was attributed to the city because of the National Monument on Calton Hill ('Edinburgh's Disgrace'), imitating the Parthenon at Athens.

'in a strain which on this side of the channel would be jeered at as most ludicrous bombast'.⁴ When Saffi spoke about the despotic presence of the French in Italy he was 'frequently applauded'. The very idea of foreign oppression was anathema to his British, or in this case Scottish, hearers.

Another important aspect of Edinburgh Society in the mid-nineteenth century was Presbyterianism. The act of 1707 had guaranteed the Church of Scotland a special place in national life. But a climax of self-assertiveness was reached in 1843 when the Disruption took place. A third of incumbent ministers, along with half the laity, broke away from the established Church and following Thomas Chalmers, marched defiantly down the Mound. They founded Free Kirks and their own Assembly. By the 1850s there were numerous Free Kirks in the town, and a rigid Presbyterianism pervaded all ranks of society. Dr Thomas Guthrie, present at Orsini's lecture, was the disciple of Thomas Chalmers and the minister of Free St John's, Castlehill, until 1864. A staunch Presbyterian he would respond readily to Orsini's critical reference to the measures taken by Austria and the Pope 'to repress all freedom in speech and action'. Another clergyman mentioned among Saffi's listeners was Dr James Begg, member of the disestablishment party. The Rev. James Begg was anti-ecumenical and fiercely anti-papal, yet he came to this lecture by an Italian, suggesting an open-mindedness in this incumbent of Newington Free Church in Edinburgh. Perhaps he was kindled to hear Saffi's comparison of his countrymen with the early Scottish Covenanters who had been 'Simple, erect, severe, austere, sublime'.

What did each of the Italian exiles contribute to the society in which he found himself? Ruffini, who was in Edinburgh during the Disruption, confined himself to teaching. He taught mainly privately, but also in schools such as the Edinburgh Institute for the Education of Young Ladies where his predecessor had been the Florentine Dr Lemmi. Ruffini inherited some pupils from his predecessor Giuseppe Giglioli, who was only too glad to give up teaching for medicine. Ruffini's Edinburgh hostesses also found some more pupils for him (this in itself seems to provide evidence of the interest in learning Italian in upper-class nineteenth-century Edinburgh). At every turn, he integrated himself into Edinburgh society and was in the habit of discoursing with his friends on the literature of Italy, from Dante on. When he returned to Italy, he wrote that he felt like 'a Scotchman in Genoa', so deeply had he absorbed all that this city of the North and its people could offer him. In fact, unlike Ruffini who was in Edinburgh for the longest period, none of the exiles had this sense of identity with his chosen place of refuge.⁵

Gavazzi, who twice spoke in Edinburgh, on 13 and 21 August 1851, paid tribute to the capital, 'a town equal to the most beautiful in Italy', but the main interest of his Edinburgh address is its virulent anti-popery. This must have been welcome to his largely Presbyterian audience. He spoke in Italian with the help of a previously prepared translation by 'some person acquainted with the Italian language'⁶ and read by a Mr Greig. Gavazzi enumerates three features of the papacy (later in Belfast he nourished, he said, 'only a cordial and capital hate of Popery'): first, the Papacy is

⁴ The Emperor had dared to compare the attempted assassination of himself with the murder of Caesar.

⁵ For further details about Ruffini see my article, 'An Italian exile in Edinburgh, 1840-1848', in *Renaissance and Other Studies: Essays presented to Peter M. Brown*, ed. by Eileen A. Millar (Glasgow: University of Glasgow, 1988), pp. 300-31.

⁶ This may have been Sig. Nicolini, among the platform party when Gavazzi spoke and author of the *Life of Alessandro Gavazzi* (1851), which also gives, in appendix, a more extended account of Gavazzi's 21 August address than the *Scotsman*, as well as his lectures in Aberdeen and St Andrews (both early September).

stationary, that is, it and knowledge cannot co-exist; secondly, it is despotic, that is, opposed to constitutional government or irrefutably monarchical; thirdly, the papacy imposed celibacy on the priesthood who were thus forced to renounce 'the law imposed by God on all His creatures' and be cut off from the rest of humanity.

Gavazzi's Edinburgh speech would be chiefly memorable for its anti-papal bias given it by a Barnabite monk who, now and later, came in the garb of his order and designedly presented himself as a Catholic priest. His saying: 'I do not believe all Catholics are bad. No, even in England in families of very good Protestants I have found honest and respectable Catholic servants', apart from its indubitable class-awareness, surely suggests anything but a pro-catholic stance. Yet Gavazzi always refuted for himself the name of Protestant, ('I am no Protestant - for I have nothing to protest against', he says in a letter to his friend and biographer, J. W. King). He did, it is true, become an evangelist and went as an evangelical chaplain (not necessarily a non-Catholic) with Garibaldi's 'Mille' on their expedition to Sicily.⁷ At the same time he was wary of the powerful Plymouth Brethren and kept his distance from another evangelical sect, the Waldensians.⁸ Only with Luigi De Sanctis (a former Roman priest) did he have a friendly rapport. De Sanctis had said in words that Gavazzi the individualist would appreciate: 'We don't need to become Protestants', and, 'We are not called upon to belong to the Church of England, nor to the Church of Germany nor of Geneva: we must be Christians as our fathers were'.⁹ This, especially the last phrase, expresses precisely Gavazzi's thinking and explains his later co-operation with De Sanctis when together they undertook the evangelisation of Italy.

In 1870 Gavazzi set up his own *Chiesa Libera Italiana*, not unmindful of the Scottish Free Kirk he had known in 1851. His *Chiesa Libera* first and foremost promised believers liberty of thought while the Church of Rome violated man's right to choose his own religion. So when, in Edinburgh, Gavazzi divorced Pontiff and King and avowed that the papacy was despotic and could never be constitutional, he would know that he addressed a receptive audience. Wherever he went in Scotland,¹⁰ he captivated his largely Presbyterian hearers with his daring, anti-Roman opinions and his pungent language.

On 25 March 1857, Felice Orsini speaks about the social and political position of Italy and asks that Italians alone must 'make Italy free', and that Britain should not intervene - the line taken by most liberal Italian patriots. It seems possible moreover that his audience already knew Orsini's first book in English, *The Austrian Dungeons in Italy*, which appeared translated and introduced by J. Meriton White (the later Jessie White Mario) in 1856, and was widely read by the British public. It gave a detailed account of Orsini's escape from Mantua, in which he was assisted by some small saws to sever the bars over his cell windows, obtained by the kindness of Madame Emma Herwegh.¹¹

⁷ This time in 'mufti'. See the photograph in R. Sylvain, *Alessandro Gavazzi. (Clerc, Garibaldien, prédicant des Deux Mondes)* (Quebec: Le Centre Pédagogique, 1962), vol. 11.

⁸ See D. Ronco, *Risorgimento and the Free Italian Churches, now Churches of the Brethren* (Bangor: University of Wales, 1996), ch. 10.

⁹ *Confessione: Saggio:Drammatico-storico* (Turin, 1861) (first edn Malta, 1849).

¹⁰ After Edinburgh: Aberdeen, St Andrews, Dundee, Stirling, and Glasgow.

¹¹ Orsini first met Emma Herwegh at Nice and was aware of a strong affinity with her. She foretold his imprisonment 'in one of the strongest prisons in Italy', and said she would save him (*Memoirs and Adventures*, p. 129).

Finally, with great calm and by the infinite exertion of will,¹² Orsini let himself down from his cell window but at last falls into a ditch - a distance of eighteen or twenty feet - and hurt his right foot. By good fortune, some passers by helped him out of the ditch and he hid for the rest of the day in the reeds. Then, with the help of his kind rescuers and supported by them he made his way to Switzerland and so to the house of Emma Herwegh.

Clearly, this is a story that Orsini never tired of telling, nor his audience of hearing. He first sent a letter describing his escape to Mazzini on 20 May 1856; this was published by Mazzini in the London *Daily News* of 8 June, and the story was repeated in *Austrian Dungeons* in July 1856, and again in *Memoirs and Adventures* in May 1857, and in *Memorie Politiche* in October of that year.

Yet on 14 January 1858, Orsini made his attack on the French Emperor. Two days later this was reported with due horror in the *Scotsman*. Of those who perpetrated 'this abominable misdeed' most, if not all, we learn, were Italians, who had reached Paris from London, via Brussels. One was called Orsini or Corsini - like the others, probably a 'feigned name'. Yet a week later the individual who had been so vehemently condemned earlier is now identified as Felice Orsini who, we are told, had come to Edinburgh on a lecture tour the winter before. The tone of this reference is not particularly harsh, as if what Orsini had said the previous March about the oppression of his countrymen was still valid. Were the Scots edging towards the view of him recommended later by his French counsel, M. Jules Favre? 'Let them (sc. the jury) examine Orsini's heart, but not despise him'; he had been driven 'purely by the thought of his native land's independence'.

It is however difficult to explain the change in Orsini's feelings in the course of 1857, culminating in the rejection of his 'vecchio camerata' Mazzini and following the serious breakdown in the relations between them. Mazzini then wrote coldly, 'Help your country as conscience prompts you; I shall do the same for my part', and he finishes abruptly, 'Addio, Gius Mazzini'.¹³ In *Memorie Politiche* Mazzini is now spoken of as 'the new Mahomet' and 'the prophet' ready to accept anything provided it serves his wishes. In favouring the sects (the Foscolian words, 'Per fare l'Italia, bisogna disfare le sette', are on the title-page of *Memorie Politiche*), Mazzini had merely created divisions among the patriots and then needlessly sacrificed them. Though a follower of Mazzini, Orsini now declares he was never his slave.

The climax comes when Orsini declares that Mazzini is no longer a republican,¹⁴ though his own principles are unalterably republican. More significantly he talks now of Mazzini as 'being comparable to the present Napoleon'. This refers to Louis Napoleon whom Orsini regards, unreservedly, as the enemy. (The French had trained their cannon on the Romans in 1849). He must rid France of her ruler as he must 'destroy this man'. He resolves to 'demolish the prophet in his sect' and to 'destroy the Mazzinian party'. The two, Mazzini and Louis Napoleon, are now, it seems, equated in his mind.

When, from the prison of La Roquette, just two days before his execution, Orsini wrote to Louis Napoleon (the letter was to be published by the Emperor), he avowed that assassination had played no part in his principles, and that a 'fatal mental error had induced him to make his attack on the

¹² 'Voglio, e poi voglio esser libero' (in Italian in the English text of *Austrian Dungeons*, p. 143).

¹³ This may be compared with the conclusion of the letter Mazzini wrote to the newly-escaped Orsini: 'Addio: ama sempre il tuo amico e fratello - Giuseppe'.

¹⁴ Surely wrong. Throughout his life Mazzini remained a convinced republican.

Emperor's life'.¹⁵ This is surely disingenuous yet Orsini died bravely and honourably with, 'Long live Italy', then, 'Long live France', his final cry. His last testament proved: thought for his children (he consigns the little girls to the care of two English friends), gratitude (he asks for an inscribed gold watch to be given to his defence, M. Jules Favre), recognition of kindness (that of Miss Elizabeth Cheney to whom he leaves his books and clothes 'to dispose of as she thinks fit'). There is only one extraneous element in this testament: Orsini asks to be buried alongside Ugo Foscolo, in Chiswick cemetery, London. So Foscolo has now replaced Mazzini as the very type of Italian hero. Orsini's hope for an Italian republic would have to wait for nearly a century, until 1946 in fact, to be fulfilled.

On 10 April 1857 the fourth of the exiles, Aurelio Saffi, spoke in the Queens Street Hall, Edinburgh. He began by denying any appeal to the compassion of his audience. Those who sacrificed their lives in the cause of the freedom and independence of their country died 'like the patriots of old', without shedding a tear of self-pity. Saffi reminds his hearers of the sympathy shown in Britain for black slaves, and the inexplicable and rather shameful indifference to the equally repressed state of his own countrymen. The anti-slavery theme would certainly evoke an echo in mid-nineteenth-century Britain. The emancipation campaign had been won in 1807, mainly thanks to the efforts of William Wilberforce; but the status of the slaves' descendants and the unacknowledged rights of many Creole offspring in the Caribbean still aroused sympathy, mixed with shame, in British hearts. But the severity of the second comment - the apparent indifference of the audience to nationality forcibly denied Italians - is contradicted by Saffi's 1884 address to Edinburgh University. He had by then witnessed his country's unification and achievement of national status, and such was his patriotic fervour then that he referred to the 'hearty demonstration of sympathy' he had met with formerly.

After the defeat of the Roman Republic in 1849, Saffi had joined Mazzini and other patriots in Lausanne where he wrote for *L'Italia del popolo*. The individual whom in *Memoirs and Adventures* Orsini, the active man, labels 'all mildness and philosophy', doubtless found his time in Lausanne congenial: he could devote himself to writing and philosophy. Once in Britain he worked for the 'Friends of Italy', established in 1851, and was soon appointed to the Taylor Institute at Oxford where a student in the late 1850s was 'at once impressed by the sweetness and charm of his manner and the superiority of his mind'.¹⁶ In 1861, back in Italy, Saffi joined a parliamentary commission and, with typical diligence, participated in the struggle against brigandage with which early-unified Italy was beset. Saffi, however, bowing to the wishes of Mazzini, resigned his seat at Turin in 1864.

He returned to Edinburgh in 1884, twenty-seven years after his first visit, for the Tercentenary University Festival. He came as a delegate from Bologna, where he held the chair of Public Law and was naturally befriended in Edinburgh by Sir James Lorimer, himself Professor of Public Law at the University. Saffi was then awarded an honorary law degree. He concludes an eloquent speech of thanks on that occasion with the surprisingly contemporary hope that the 'federal association' of the European States is not 'distant' and that 'arbitration' will soon be 'substituted to force'.¹⁷

¹⁵ 'Abbenché per un fatale errore mentale io mi sia lasciato condurre ad organizzare l'attentato del 14 gennaio'. A. M. Ghisalberti, *Lettere di Felice Orsini*, (Rome: Vittoriani, 1936), p. 254.

¹⁶ J. Kirkpatrick, 'Aurelio Saffi', *The Scottish Judicial Review*, 1890, in *Tractates*, Carnegie, etc., vol. XX.

¹⁷ *Records of the Tercentenary Festival of the University of Edinburgh* (Edinburgh: Blackwood, 1885), pp. 123-26.

Let us conclude. Ruffini never spoke in public but had warm relations with his Scottish hosts and with his compliant nature earned favour for Italy among the citizens of Edinburgh; Gavazzi was the most pungent speaker of the group and, Catholic priest though he was, knew exactly how to inflame the Presbyterian public he was addressing. He was no doubt influenced by the Free Kirk's defiance of the established Church's claim to appoint ministers, like the sovereign power claimed by the Pope which, as prelate and patriot, he strongly objected to. Orsini had the most exciting personal tale to relate, which won him an indulgent hearing in Edinburgh. Besides, his Scottish audience applauded on hearing of a nation's attempt to assert its independence. Saffi who, in his later address to the University, gave a European dimension (not simply an Italian one) to international relations, in the earlier period gripped his hearers with his eloquence and lofty sentiments.

All these exiles played a part in arousing sympathy for the Italian cause in Edinburgh.

**Mary Ambrose
Kilconquhar**

Subject Centre For Languages, Linguistics And Area Studies

REPORT FOR SUBJECT ASSOCIATIONS SEPTEMBER 2002

Review of the year 2001-2

Events

Below is a list of the workshops, visits, and conferences which the Subject Centre organised over the year:

AUTUMN TERM

- ◆ The 'End of Babel' Symposium on Multilingualism
- ◆ Hull Resources Information Day – September 2001
- ◆ Curriculum 2000 event – 19 October
- ◆ Linguistics Postgraduate Training Day at CILT 29 November
- ◆ Hull Resources Information Day – 1 December
- ◆ European Language Portfolio workshop 1 November
- ◆ Benchmarking half-day meeting at CILT – 1 Nov
- ◆ CILT Information day with focus on Language Teaching Materials (Institution wide Language Programmes)
- ◆ Regional event: Teaching Linguistics to students of Modern Languages at the University of Salford
- ◆ Ciel Workshops

SPRING TERM

- ◆ Call Research Seminar: Research into using C&IT for Teaching Languages
- ◆ Leeds Metropolitan University
- ◆ TNP: New Directions in Languages: the UK and Europe
- ◆ Teaching Literary Studies – Theory in Practice
- ◆ Cilt Resources Information Session: Listening Materials for French – off the peg and home grown
- ◆ C&IT in Literary Studies: Using and designing web-based teaching and learning materials (in partnership with English SC)
- ◆ Developing Strategies for Marketing Area Studies
- ◆ Marketing Languages and Related Studies
- ◆ Lara Workshop Nottingham Trent
- ◆ Lara Workshop CILT

- ◆ Institutional visit – Aberdeen
- ◆ CAA Workshop with Physical Sciences SC at the University of Hull

SUMMER TERM

- ◆ Languages Portfolio Event – CILT
- ◆ Curriculum Innovation in the teaching of Literature on MFL programmes
- ◆ Teaching Learning and Assessing Linguistics – Edinburgh
- ◆ Using C&IT to Teach Linguistics – University of the West of England
- ◆ Hull Resources information day
- ◆ Materials bank workshop – Southampton
- ◆ Institutional visit – Sheffield

2002 Conference: Setting the Agenda – Languages, Linguistics and Area Studies in Higher Education

210 delegates registered for the conference at the Manchester Conference Centre from 24-26 June 2002. There were 80 workshops sessions covering a range of themes from pedagogical approaches to teaching, to language policy, departmental strategies and e-learning. Plenary speakers included David Crystal and Uschi Felix, Dean of Arts at the University of Monash. Conference papers on the theme of policy are being published as conference proceedings. Other papers will be posted on the Subject Centre website.

The Languages Box

Most Modern Languages Departments should by now have received a complementary Languages Box from the Subject Centre which includes a CD ROM, photocopyable resources and publicity material for individual languages supplied by the Embassies. If you are unsure which colleague in your institution has received the box, please contact Sue Nash at the Subject Centre (llas@soton.ac.uk). The box has been commended as being a useful resource for visits to schools or in house open days. A formal launch of the Languages box was held at Southampton on the European Day of Languages, 26 September 2002. The Subject Centre wishes to encourage schools to contact the Languages department in their local HEI by producing an online list of the appropriate key contact in each department and advertising the list through appropriate networks. This should go online in October 2002.

E pack for Area Studies

Alison Dickens has produced an electronic marketing pack for Area Studies which includes a powerpoint presentation about Area Studies. For more information, contact Alison Dickens (A.M.Dickens@soton.ac.uk).

The Subject Centre Website

The Subject Centre website is currently being redesigned and is due to be relaunched at the end of September. It will include a substantial body of resources being developed as part of the two LTSN funded projects, the Materials Bank and the Web Guide.

Projects

The Subject Centre has been working on the following projects this academic year.

Materials bank

This project is developing downloadable teaching materials which have been produced by colleagues in the sector and which will have copyright clearance.

Web Guide to good practice

This project is commissioning articles relating to current practice in Languages, Linguistics, and Area Studies.

Lingua Project 'Join the Club'

This project is funded by Lingua and involves setting up community language clubs in each of the countries of the partner countries (UK, Sweden, Spain, Germany, Finland, Latvia, Lithuania).

Teacher Training in Foreign Languages

Mike Kelly has led on an EU funded six-month project which has been studying teacher training programmes across Europe

Collaboration Programme

The Collaboration Programme in Modern Languages in Higher Education, managed by the Subject Centre on behalf of UCML has been running since October 2001. The 10 projects which comprise the programme presented their work to date at the 2002 Conference. More information can be found at www.lang.ltsn.ac.uk/collaboration

Plans for the coming year 2002-3**Events**

The following events are scheduled for this coming year. To register for these events, visit the Subject Centre website (www.lang.ltsn.ac.uk) or contact the Subject Centre (llas@soton.ac.uk)

Month	Activity
Sep-02	
	Institutional visit – Coventry led by Janet Bartle, Learning Technology Adviser based at the University of Hull
26/09/02	EYL Symposium: Competing for Space: Can immigrant and indigenous minorities coexist? University of Southampton
27/09/02	Subject Centre Open Day
Oct-02	
9/10/02	Interactive tools for language teaching at the University of Hull
11/10/02	Curriculum 2000 Part 2 – OU Greys Inn Rd
Nov-02	
01/11/02	Teaching Celtic Studies – CILT, Cyrmu

01/11/02	Transferring good practice in LWULT languages
26/11/02	Languages and Linguistics PG Information Day at CiLT
Dec-02	
4/12/02	Postgraduate information day: using VLEs for language teaching
5/12/02	PDP (Personal Development Planning) event
tbc	Computer assisted assessment – Glasgow
04/12/02	PG Information Day – Linguistics at CiLT (DE)
06/12/02	PG Training Issues in Linguistics CiLT
Jan-03	
31/01/03	Using Film in the Teaching of Languages and Area Studies – CILT
Feb-03	
tbc	Teaching English Language – University of Sheffield
tbc	The Virtual Knowledge Project – Area Studies – Nottingham
Mar-03	
21/03/02	Languages/Linguistics/Area Studies Recruitment event
14/03/03	Area Studies workshop – CILT
Apr-03	
	PDP (Personal Development Planning) event
	Workshop 'Corpora in the classroom' CILT
May-03	
	Area Studies event
23/05/03	Key Skills and Assessment in Linguistics – CiLT
Jun-03	
04/06/03	Resources information day: Linguistics – CILT
06/06/03	Teaching Literary and Cultural Studies – CILT
20/06/03	C&IT – Teaching Data Analysis Techniques for Linguistics, CILT
2003 - 2004	
	Sept 03 Research Led Teaching workshop
	Oct 03 Dissemination project workshop

Developing inter and multi-disciplinary coverage for Area Studies

The Subject Centre has been successful in a collaborative bid with other subject centres to provide greater support for Area Studies through collaborative workshops, the development of an Area Studies resource centre, interoperable webpages, and the publication of newsletters.

Subject Centre activity in Scotland and Wales

We have entered into a partnership with Scottish CILT to enable the Subject Centre to cater for colleagues in Scotland more effectively. A workshop on Celtic Studies is taking place at CILT Cymru in November.

Specialist Groups and Special Interest Groups

The three Specialist Groups (Languages, Linguistics and Area Studies) will continue to meet as will the newly formed Special Interest Groups for Learning Technologies and Literary and Cultural Studies. They provide a useful sounding board for proposed Subject Centre activity.

Institutional visits

The Subject Centre Team at the University of Hull will be carrying out institutional visits throughout the year and will invite institutions to host these. If you would like Subject Centre staff to visit your institution, contact Janet Bartle (j.bartle@hull.ac.uk)

Tranche 2 projects

The Subject Centre put forward two bids to LTSN for Tranche 2 funding. Colleague will be invited to bid for funding for mini projects under the headings of

- ◆ Pedagogic research
- ◆ Extending good practice in LWULT languages.

More information will be published in the Autumn

E.J.Ashurst (Centre Manager)

20 September 2002

Conference Reports

Society for Italian Studies Postgraduate Colloquium

University of Leeds, 8 June 2002

The annual Postgraduate Colloquium took place in the Centre for Cultural Analysis, Theory and History at the University of Leeds on 8 June 2002, providing postgraduates with a welcome opportunity to form new networks and discuss research in a supportive environment. Over twenty researchers attended, representing twelve universities within the UK and France. The fourteen papers that were presented covered areas of medieval and modern literature, history, philosophy, language studies, film, gender issues, and the media, reflecting well the breadth of topics covered within the wider community of Italian studies. The organizers (Rhiannon Daniels and Kate Mitchell) felt that the friendly atmosphere and stimulating discussions that ensued confirmed once again that the annual Colloquium is a valuable and enjoyable experience.

Financial support for the Colloquium was gratefully received from the Society for Italian Studies.

Rhiannon Daniels
University of Leeds

Borderlines: Migrant Writing and Italian Identities (1870-2000)

Department of Italian, University of Warwick, 8-9 March 2002

The conference brought together for the first time in the UK scholars and writers whose work draws on the different kinds of migration that form an integral part of contemporary Italy, its collective memory, and its historical multiplicity. Papers covered a vast range of intellectual and geographical ground, yet the conference found its coherence in a number of recurring themes: identity and its instability, forms of displacement (spatial, cultural, psychological), language and voice, community and memory, nostalgia and loss. Contributors came from far afield and talked of experiences and texts which connect Italy with the USA, Australia, Africa, South America, as well as with other European countries. Equally wide was the range of media and modes of representations examined, including short stories and novels, poetry, cinema, opera, community theatre, and forms of popular art such as the *presepe*.

The conference was opened by Graziella Parati (Dartmouth College) who traced the intricate network connecting different types of migration in the Italian context, from the nineteenth- and twentieth-century diaspora to the contemporary phenomenon of immigration. She discussed the way in which migrant writing embodies the ambiguities implicit in phenomena of hybridization, both in the host and guest cultures, and warned against the risk of discounting issues such as privilege and marginalization. Parati also called for greater attention to be paid to the material production of writing and to the way this influences the reception of migrant texts. Three writers who publish in Italian — Clementina Sandra Ammendola, Ron Kubati and Salah Methnani — took part in a lively round table which called into question the legitimacy of the ‘migrant writer’ label, as well as the role of academia and of publishing houses in shaping the perception of Italophone writing. Italian film director Roberta Torre was unfortunately unable to attend the conference in person, but sent a short personal statement to be read to delegates as an introduction to the showing of her film, *Sud Side Stori*. The final debate picked up many of the conference themes, stressing perceptions of migrant writing as dialogue, testimonial, and self-assertion, and underlining the need for its

contextualization, as well as for the differentiation of migrant experiences along the lines of male and female, voluntary and involuntary, silent and voiced.

The conference closed on a call for further dialogue: between different strands of international research, but also between scholars, writers, and artists. There was a widespread feeling that this was an opening event, a stage in the development of the study of Italoophone writing which helped participants to identify paths of future progression and co-operation.

Loredana Polezzi & Jenny Burns
University of Warwick

Cultural Identities: Noir Fiction and Film in France and Italy
Institute of Romance Studies, London, 12 and 13 April 2002

This two-day conference investigated the development of hard-boiled crime fiction and film in post-war France and Italy. Our emphasis was on the ways in which such writing and filmmaking interact with formative cultural narratives from the 1940s to the present day. Papers focused on a range of questions: form and representation, intertextuality and 'hybrid' forms, particularly in the work of more contemporary writers and established writers, such as Jean Echenoz and Antonio Tabucchi, the formation of the *récit policier/struttura gialla* and literary-critical responses, and the cultural politics of *noir* narration.

There were 26 papers, given by both established scholars and doctoral students, and covering a wide range of topics: the origins and beginning of the *noir* tradition in France and Italy (Christopher Shorley and Edmund Smyth on early French *noir* and Boris Vian respectively, and Jane Dunnet on Italian *gialli* in the 1930s and 1940s); *noir* trends and traditions in France and Italy (with papers by Margaret Attack, Graham Townsend, David Platten, on Picaresque *noir* and the work of the Italian immigrant Tonino Benacquista, Jennifer Burns, on Scerbanenco and representation of women in his *noir* novels, and Paul Diffley, on Tabucchi's detective novel forms); film *noir* (Andrea Ricci on Petri's 'Indagine su un cittadino al di sopra di ogni sospetto' and its American clone 'Investigation', a film treatment by Paul Schrader; Sachiko Shikoda on Truffaut; Jean Duffy on Patrice Leconte's 'Monsieur Hire'; Sarah Leahy on Simone Signoret); contemporary French *noir* (with papers by Véronique Desnain, Fabienne Soldini) and contemporary Italian *noir* (Mark Chu on the representation of the Other in Carlo Lucarelli's fiction; and Lucia Rinaldi on the current debate on detective fiction in Italy); re-reading the *noir* (Delphine Cingal on Daniel Pennac's Malaussène Novels; Alan Morris and Sarah Cant on the work of Patrick Modiano; Ruth Cruickshank on Hitchcock, Žižek and the *roman noir*); the work of Jean Echenoz (Simon Kemp, and Emer O'Beirne); psychoanalytical readings of the *noir* (Victoria Best, on the work of Japrisot and Modiano, and Colin Davis on Julia Kristeva's detective novels). Keynote addresses were given by Jean-Pierre Naugrette (Paris III-Sorbonne Nouvelle) a Cassal speaker, who addressed the question of intertextuality in his own detective novels, and Stephen Knight (Cardiff University) who, in his *Untraditional Look at the Anglophone Crime Fiction Tradition*, questioned the traditional division of crime fiction into national schools. The conference was rounded off by a round-table discussion with French writer Jean-Hugues Opper (a Cassal speaker) and Christopher MacLehose, editor at Harvill Press, on writing and publishing *noir* fiction.

All the papers generated lively discussion. The general impression created by the sessions was of a rich tradition of *noir* forms in both countries. If the *noir* has always had a stronger tradition and enjoyed critical acclaim in France, this conference proved that Italy, notwithstanding critical ostracism, is witnessing a resurrection of this genre and a re-discovery of the origins of a very

important literary form. It is expected that a selection of papers will be published in a special issue of *The Journal of Romance Studies* in 2005.

The organisers would like to thank the Cassal Fund, the School of European Studies at Cardiff University and the Italian Department at Royal Holloway, University of London for their financial support and the Institute of Romance Studies, London, for hosting the event.

Claire Gorrara (Cardiff University)

Giuliana Pieri (Royal Holloway, University of London)

Orality and literacy in Italian culture

Institute of Romance Studies, Senate House, University of London

Friday 10 and Saturday 11 May 2002

This two-day conference - which was sponsored by The Society for Italian Studies and organised by Michael Caesar (University of Birmingham) and Marina Spunta (University of Leicester) - reflected the renewed interest in recent years in all aspects of orality, and in particular in those areas in which the oral intersects with the written. The conference added a fresh perspective to this rich and fast-developing debate bringing together different yet complementary voices on the subject from various countries and critical and disciplinary perspectives, ranging from cultural studies and anthropology to drama and literary studies, and spanning diachronically from the Middle Ages to contemporary society. The exciting papers and the lively discussion that followed confirmed that orality and literacy are not firmly fixed categories, but are engaged in a continual interplay with each other and with a number of socio-cultural factors, and that they deeply reflect the values associated with them in each culture at any given time.

The conference included the following papers. In the first session on *Orality, literacy and performativity in early modern Italian women authors* we had papers on: 'Orality, literacy and the mediating secretary: Isabella d'Este's familiar letters' (Deanna Shemek, University of California, Santa Cruz); 'Veronica Franco: il teatro della poesia' (Fabio Finotti, University of Trieste); and 'How choral is a choral anthology? The case of Tullia d'Aragona' (Julia L. Hairston, University of Rome 'La Sapienza').

The second session was split in two parallel sessions. In the first one on *Voice and performance in Dante* we heard papers on 'How I raised my voice to you': the polyphony of penitent prayer in Dante's *Purgatorio*' (Tiarnan O'Cleirigh, University of Cambridge) and 'Labia mea, domine': orality, writing and the gift of time in *Purgatorio* XXIII (Matthew Treherne, University of Cambridge).

Session 2B on *The written, the not-written and popular culture* included papers on 'Oralità e falsa oralità ne *Lo cunto de li cunti* di Giambattista Basile' (Lorenza Gianfrancesco, Royal Holloway, London) and 'Local identities and the written: the changing of Italian folk games' (Alessandra Broccolini, University of Rome 'La Sapienza').

Session 3 focussed on *Orality and the fixity of the written* with the following papers: 'The oral diffusion of lyric poetry in the 16th century' (Brian Richardson, University of Leeds) and 'Elogio della voce: Leopardi e la scrittura (in)felice' (Franco D'intino, University of Birmingham).

Session 4A on *Dialect, tradition and the oral* included papers on 'La parlata popolare nei sonetti di Cesare Pascarella' (Paola Staboli, European Commission, Brussels), 'Le ragioni del dialetto: su alcuni temi presenti nell'opera di Raffaello Baldini' (Daniele Benati, National University of Ireland, Galway), 'C'era una volta... narrato e scritto: le caratteristiche e diversità della fiaba popolare

attraverso la portata critica e l'esperienza di Calvino' (Roberta Matkovic, University of Rijeka) and 'La trasmissione orale e le modalità narrative ne *La Storia* di Elsa Morante' (Hanna Serkowska, University of Warsaw).

Session 4B focussed on *The presence of the oral in 20th-century writing* with the following papers: 'The facets of orality: an overview of the recent debate' (Marina Spunta, University of Leicester); 'Orality and literacy in contemporary youth writing' (Kate Litherland, University of Leicester); and 'Oralità e narrazione inattendibile' (Elena Porciani, University of Calabria).

In session 5 on *Orality and narration* we had papers on 'La voce e gli eventi in *Comunisti e partigiani* di Manlio Calegari' (Marco Codebò, UCLA), 'Orality, microhistory and memory: Gesualdo Bufalino and Claudio Magris between narrative and history' (Catherine O'Rawe, University of Exeter) and 'The writer, the women and the wine: oral renarration of a *fotoromanzo* in 1960' (David Forgacs, University College London).

In session 6 on *Theatre and performance* we heard papers on 'Orality and literacy in the *Commedia dell'Arte Testamento*' (Robert Henke, Washington University, St Louis); 'The Dario Fo – *Commedia dell'Arte* relationship revisited' (Arturo Tosi, Royal Holloway, London); 'Composing, reciting and inscribing play texts in the community theatre of Montichiello' (Richard Andrews, University of Leeds); and '1994-2001. Storia e passione civile nelle esperienze di 'teatro e narrazione'' (Gerardo Guccini, University of Bologna). The conference ended with final concluding remarks. The organisers intend to collect a selection of the papers in a volume.

We were extremely sad to hear of the premature death of Professor Peter Armour not long after the Conference, which he was unable to attend. It is an immense loss for his loved ones and for the whole field of Italian Studies.

Marina Spunta
University of Leicester

Deadlines For Submissions For Number 36 (2003)

In an effort to facilitate the gathering of information for the next issue of the *Bulletin*, we are distributing the deadlines, preferred format, and addresses for submission of material. *All material may be in either Italian or English and, except for articles, should normally be sent in the body of an e-mail message.*

Articles

Friday, 30 March 2003

Dr Katia Pizzi, Board of Italian Studies, School of European Culture and Languages, Cornwallis Building, University of Kent, Canterbury CT2 7NF; e-mail K.Pizzi@ukc.ac.uk

Articles of an *informative and/or didactic nature* should be submitted in three typescript copies. Typescripts and disks should be prepared in accordance with the *MHRA Style Book*, obtainable from Maney Publishing, Hudson Road, Leeds, LS9 7DL, price: UK & EU £5.00; overseas £6.00; US \$12.00.

Conference Reports, including SIS Cork Conference

Friday, 31 August 2003

Dr Katia Pizzi, Board of Italian Studies, School of European Culture and Languages, Cornwallis Building, University of Kent, Canterbury CT2 7NF; e-mail K.Pizzi@ukc.ac.uk

Reports of 500-800 words, which may be edited. Reports are also welcomed from participants at interdisciplinary conferences and all other conferences of interest to Italianists. The chairs of sessions at the forthcoming SIS conference in Cork are encouraged to submit reports of their sessions.

Chronicle, 2002-2003

Friday, 31 August 2003

Dr Catherine Keen, Department of Italian, University of Leeds, Leeds LS2 9JT; e-mail C.M.Keen@leeds.ac.uk

Information should be submitted under the following headings: Staffing Matters; Awards, Research Activities and Seminars; Degree Schemes and Courses; SOCRATES; Other News. Reports or notices of collaborative ventures and Italian-related events from departments and other sources are also welcome.

Forthcoming Events, occurring up to and beyond 30 September 2003

Dr Adalgisa Giorgio, Dept of European Studies and Modern Languages, University of Bath, Claverton Down, Bath BA2 7AY; e-mail mlsag@bath.ac.uk

Staff List

Friday, 31 August 2003

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