Book of Abstracts

"Urbanity: History, Concept, Uses"

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Part 2 – Authors' Workshop

Martin Christ & Sara Keller (both University of Erfurt)
Court Cities as an Urban Typology in Europe and South Asia, c. 1400-1700

'Capital cities', 'royal cities', *Residenzstädte*: the royal presence in cities has produced a broad panel of designations hinting at the unique character of such settlements. Emerging from various historiographical contexts, these terms share conceptual interests: what characterises a city inhabited by a king, duchess or prince? Do these urban centres share common characteristics despite differences in size, time and period? The paper aims to look at the history of typologising urban centres born from, or developed from, the presence of a royal or noble figure. Focusing on the early modern period, it proposes to open the discussion to comparative works, with examples from two distinct regional contexts, namely Europe and South Asia. Our results underline that cities connected with the presence of a royal figure share particular features and atmospheres, due to patronage and taste for luxury induced by the court. The unique urbanity of such cities justifies understanding them as a meaningful urban type that can best be referred to as a "court city" for the benefit of cross-regional studies.

Mara Albrecht (University of Erfurt), Judit Majorossy (University of Vienna) & Susanne Rau (University of Erfurt)
Typologising Cities: Historical and Systematic Reflections

Rather than referring to the general term 'city' or 'town'– notoriously difficult to define – historians often speak of certain types of cities or towns, highlighting either a key functional aspect or a visible feature of these more or less dense settlements: 'agro-town', 'merchant city', 'port city', 'court city', 'working-class city', 'mining city', 'consumer/producer city', 'market town', to name but a few.

On the one hand, typologies are particularly useful for intercultural comparison, as we practice it in the UrbRel research group. On the other hand, city types also bring with them some problems that need to be reflected upon: if a type has emerged from a specific cultural context or only has regional validity, or if a type, conversely, is too global (such as 'the Islamic city') and would therefore have to be differentiated regionally. In

addition, there is the general problem of every typology that a certain characteristic is brought to the fore, while other characteristics of a concrete city disappear as a result, not to mention the suggested static nature of a type, which stands in contrast to the dynamics of many cities.

For a meaningful application of city types, especially in the context of the religion-and urbanity approach, we will trace the history of typologising cities, both in the history of science (e.g. Max Weber) and in older traditions. In a second step, we will look at Weber's reception in three selected areas: in the discussion of the 'Islamic city', which already started in the 1920s, and its subsequent variants of 'Ottoman', and 'Arab cities'; in the typology of cities, which was mainly influenced by German scholarship (Münster, etc.); and then in the context of research on East-Central European cities, which was primarily based on German-language research. Although this is only a chronologically and regionally limited section of the history of city typology, it can nevertheless provide a basis for a systematic discussion and for the development of new types that are less biased in intercultural terms.

Epsita Halder (Jadavpur University) & Anne Murphy (University of British Columbia)

The Mutual Emergence of Religious Community Formation and Cultural Production Associated with Urban Development in Early Modern Bengal and Punjab

Our case study will explore variations of the idea and practice of urbanity* by bringing together two case studies from two regions of South Asia, namely Punjab and Bengal – the western and the eastern frontiers of the Indian subcontinent – in the early modern period. Our panel will chart the integral connection between religious mobilisation and literary production, and their connections with different forms of urbanisation in these two regions, focusing on secondary urban centres (Murphy 2022). Such readings of urbanities allow for the marking of the multiplicities of urbanity across regions and facilitate a conceptual framework to define the religious dimensions of south Asian urbanities in the early modern period.

By focusing on specific urban co-spatialities in these two multilingual and multi-religious regions, our co-presentations can explore how religious literature in the vernacular network can be a domain for understanding the reciprocal relationship between religious community formation, local governance**, cosmopolitanism, and processes of urbanisation. Our panel can enquire how literary texts shed light on the formation of

urbanities and their connection to religious community formation in early modern South Asia.

*puri, pur, bād, nagar for the Chittagong region; shahir, bād, nagar, pur in Punjab/sāū, nāgarik = urbane

**The Sufi network and local governance overlapped in the patronisation of literary productions in the Chittagong region. Here, such connections were also facilitated by the Sufi-inclined authors who actually came from the mercenary lineage or had posts in the local administration.

Gil Klein (Loyola Marymount University) & Annette Haug (University of Kiel)

Building, Dwelling, and Ritual Interactions: Urban Domestic Architecture and the Roman City

The present paper examines the transformations of the Roman urban block (*insula*) – the elementary component of the Roman city – from the moment of its inception as a cosmically oriented portion of the landscape to a built, inhabited and living residential unit. As the paper demonstrates, this process is not merely a technical procedure of turning empty land into a set of buildings, but rather a sequence of intertwined architectural and ritual actions. The profound interdependence of architecture and ritual in this process suggests that urbanity and religion, as two related practices, do not only happen *in* a city or *in response* to it, but are in fact inseparable from its physical body. Evidence for this phenomenon is found in the cities of the 1st century BCE to the 2nd century CE in both the Roman East and West, where diverse building traditions, religious rites, iconographic conventions, topographical conditions, and social dynamics were at play. The paper argues, therefore, that it is precisely the insula's diversity of architecture and ritual across the Empire in this period that allows for the identification of significant underlying processes and perceptions of Roman urban life.

Part 3 – Case Studies

Nora Lafi (Leibniz- Zentrum Moderner Orient)

Participation, Deliberation and the Nature of Urbanity in North African Cities of the Ottoman Era

Definitions of urbanity have long varied from sometimes vague civilizational values, barely spatialized in cities, to, on the contrary, quite prosaic dimensions of conviviality and presence of lively urban spaces. In contrast with this frustrating dichotomy of the notion, scholar now agree on the fact that was has to be investigated is precisely the link between what allows urbanity to develop and its concrete, spatialized and contextualized manifestions in cities. This aim of this paper is thus to explore, in the wake of reflections by H. Lefrebvre on the political and spatial conditions of urbanity, its civic dimension in

the cities of North Africa during the Ottoman era. The paper will focus on the intrisinc relationship between the local system of governance, its influence on the ordering of urban spaces and the way urbanity was lived at the micro-scale. Avoiding mechanistic visions, it will also analyse how such condition both reflected and made possible, in cities marked by their pluri-confessional composition and strong social inequities, the deployment of spontaneous, yet highly codified, manifestations of urban life, conviviality, activity, security and collective communication. In other words, a civic vision of urbanity, that, in spite of its limits (prejudices, moments of tension, difficulty in the era of modernity to transcend old regime categories), adds to current discussions on the very nature of the notion.

Carmen González Gutiérrez (University of Cordoba)

The Western *Suburbs* of an *Islamic* city: Urban and Human Landscape in Madinat Qurtuba (Córdoba)

The city of Madinat Qurtuba (Córdoba, Spain) experienced a very significant urban growth in the 10th century caused and encouraged by the proclamation of the Umayyad caliphate. Chosen as its capital, Qurtuba consolidated a process of urban transformations that responded not only to new religious impulses, but also to political interests. One of the main changes was the emergence and blooming of new (contemporary so-called) suburban areas or *arrabales*, vast neighbourhoods developed beyond the city walls but well connected to it through historical roads. This paper will focus on a particular area from those neighbourhoods recently recovered by urban archaeology. Composed by a myriad of spaces for the community (such as a mosque, a public *hammam*, spaces for production and trade and a vast cemetery) and hundreds of domestic units, this sector will be examined in order to reflect upon several issues, mainly:

- How was this area arranged and organized to become part of the city and according to which principles or desires? How was it reflecting a particular city project or city idea? Which (and whom) needs would it cover?

- Who were the main actors or agency holders of these changes? How were the official initiatives combined with private ones? Were there any guidelines or principles established?

- Can anything about the multifunctionality of spaces be perceived from the archaeological information? How was the function of spaces decided, changed, practiced?

- How is our current vocabulary and terminology contributing to and/or limiting our understanding such complex and multifaceted urban areas?

Zoē Opačić (Birkbeck University of London)

Staging Urbanity in the Late medieval City: the examples of Prague and Nuremberg

This paper presents an intersection of medieval ritual and urban setting on the example of two medieval cities – Nuremberg and Prague - which in the 14th century have undergone a profound architectural transformation in order to create a stage for religious and quasi-religious rituals. In Prague, the internal developmental logic began with the Old Town Square and has culminated in the creation of one of the largest public spaces in Europe, Charles Square, which articulated the Roman imperial aspirations of the new ruling dynasty. In Nuremberg the Hauptmarkt provided a stage to serve the aspirations and ceremonial requirements of its powerful burghers, while removing the right to existence of its previous Jewish inhabitants. In both cities the squares acted as a civilising and organising principle of the entire districts with administrative and religious foci – the town hall, a major chapel or a church, a pillory or a fountain alongside quotidian structures: shop stalls, cellars and salting houses.

In Nuremberg and Prague architects simultaneously developed novel ideas of urban decorum, deriving from, perhaps, but nonetheless distinctive from Italian concepts of planned public spaces. Instead of proto-perspectival notions of planning detected by Marvin Trachtenberg in Florence, Prague and Nuremberg developed concepts of urbanism as a liturgical and kinetic experience. Thus, architecture and its meaningful juxtapositions created an overlay of temporalities and symbolic meanings which could be unlocked through carefully enacted rituals. However, in contrast to Lévi-Strauss's idea that ceremonies are 'bricolage', a pastiche of symbols brought together in a game, Prague especially demonstrates that the rules of the game can be implied or even dictated in architectural and spatial terms.

Katalin Szende (Central European University, Budapest/Vienna)

Medieval Buda and its agglomeration: urban pluralism and religious entanglements

The area of Buda, Pest, Óbuda and the settlements in their vicinity was the most important urban agglomeration in the medieval kingdom of Hungary, and this forms the capital city of Budapest today. Its study offers an instructive case of cospatiality, presenting a settlement complex that consisted of three major and several smaller components divided by the Danube, a river which was too broad for a bridge, but binding enough for people living there to share the same religious and social space. The paper looks at religious sites and institutions that were decisive in the foundation of each community, such as the collegiate chapter of (Ó)buda, the parish church of Pest and the Dominican friary of Buda; the later enrichment of the religious landscape; as well as liminal spaces such as the Island of the Hares (Margaret Island) in the Danube in-

between. Parallel to this, it will also map out the permanent and temporary religious spaces of royal, noble, civic and peasant inhabitants in various parts of the agglomeration, and their religious experiences and eventual disputes over the use of space and participation in the economy. Finally, it will consider the presence of the Jewish and occasionally the Muslim population and their places of worship and its changes over time.

Laura Verdelli (University of Tours)

Building Chennai's Waterfronts: Global Models, Dreamed Projects, Ongoing Changes and Their Narratives

During the last decade, the city of Chennai witnessed the (re-)emergence of popular interest in its waterfronts. Some waterways have already been reworked elsewhere in India, usually inspired by models circulating on a global level. In Chennai, different development projects were imagined for the rivers Cooum and Adyar. both originally seasonal rivers that cross the city. Due to a massive discharge of wastewater both rivers have become permanent across the year and seem to inspire a collective imaginary of a new and modern Chennai. The sketches of different beautification projects paint the river landscape as an idyllic dreamland geared replete with idealistic images of the urban. The suggested uses seem to correspond little to local behaviours (i.e. long walkways under the sun). From the narrative point of view, these projects implicitly promote gentrification and imply slum evictions (also supported by the instrumentalisation of flood risks and the pollution threat). Parallel, we can observe the beginning of the realisation of very wealthy habitats with a view on the river and real estate development on hitherto unbuilt waterfront areas. Both the shared negative appreciations of the actual river waterfronts and the promotion of the (future) view structure these emerging (marketing) narratives. Surprisingly, almost nobody speaks openly about the rivers almost evicted from the city's representation, due to their heavy pollution, and what this means for Chennai's urbanity.

Austin Collins (Durham University/ University of Erfurt)

Angoulême: Constructing a Royal Connection in the Forgotten Periphery

How did the Angoulême civic leaders present their city to the French monarchy during the royal entry in 1565? Why would the civic leaders attempt to create a loyal image to the monarchy? What would be gained from this image, and how did this attempt manifest itself? This presentation will aim to answer these questions regarding how the Angoulême civic leadership attempted to showcase their influence, history, and relevance through this royal entry.

After the first War of Religion, Charles IX embarked on a Royal Tour from 1564-1566. The civic leaders of various urban spaces in both the centre and periphery of France used the royal entrances to brand themselves in a certain way to the monarchy. Given the geographic position and historical connections to the monarchy, Angoulême proved to be the perfect place for image-building to be showcased. But with Angoulême largely forgotten by the monarchy, the presence of Charles IX allowed the civic leaders to brand themselves as being loyal to the Catholic monarchy, despite the presence of influential Protestants in the civic leadership. If this branding attempt proved successful, then the civic leaders could re-establish Angoulême as being an influential space in France.

This paper utilises understudied archival evidence that looks behind-the-scenes of the entry to explore the underlying motives and expectations during this political and festive encounter between the French monarchy and the Angoulême civic leadership, as the latter sought to construct a royal connection to demonstrate that their urban space can successfully incorporate the ideas of religious toleration and co-existence within a traditional monarchical space.

Jörg Oberste (University of Regensburg) & Babett Edelmann-Singer (LMU Munich)

Ruler's Seat and Sacral Topography - Foundations of Pre-Modern Metropolises

- **Royal Funerals and Saints' Topography in Merovingian Paris (J. Oberste)**

- **Imperial Funerals and Concepts of Urbanities in Rome and Constantinople (B. Edelmann-Singer)**

Urban centres in antiquity and the Middle Ages were usually also religious centres. Research on the early Mesopotamian cities already impressively shows the cultural and socio-economic dynamics that grew out of the combination of royal seat and central places of worship: "Temples and palaces were the first, and remained the largest, repositories of textual archives. [...] Mesopotamian cities were also 'functionally' urban, with impact beyond their edges, including ruralizing surrounding landscapes and creating a symbiotic economic, religious and political network" (Augusta McMahon, Mesopotamia, The Oxford Handbook of Cities in World History, ed. Peter Clark, Oxford 2013, 32). The importance of a centre varied according to the power, scope and prosperity of individual kingdoms or dynasties. 'Metropolicity' was thus essentially dependent on a political impulse. The deification of rulers in the ancient Orient suggested the connection between rule and religion as well as the constitutive religious reference to the leading gods of city and empire. When Babylon rose to become the leading great power in the Near East in the first half of the second millennium, the Codex

Hammurabi from the reign of the eponymous Great King (1792-1750 BC) declared the Babylonian city god Marduk to be the ruler of mankind, and Babylon thus the centre of the world.

What is known about the size, central functions and 'global' significance of Ur, Uruk or Babylon can be regarded as a fundamental pattern for pre-modern metropolitanism. The fundamental influence of religious factors on the emergence of central structures has been worked out for the Imperium Romanum (cf. Zentralität und Religion: Zur Formierung urbaner Zentren im Imperium Romanum, ed. Hubert Cancik / Alfred Schäfer / Wolfgang Spickermann, Tübingen 2006). Regarding the example of the imperial burials in Rome and in late antique Constantinople, we want to deepen these impressions further and show, with a look at medieval Paris that such factors can be set in motion early on and only later lead to a comprehensive process of metropolisation. The *longue durée* of an urban settlement is one of the essential prerequisites for the emergence and study of metropolises. Even if Lutetia/Paris in Late Antiquity and the Early Middle Ages was far from the size and power of a Mesopotamian metropolis, in the 6th and 7th centuries royal funerals and important saint cults laid essential foundations for the later expansion of its importance.

Nimrod Luz (Kinneret College on the Sea of Galilee)

Contemporary Urbanity and Religious Sites: A View from Tel Aviv Urban Religion, Decolonization and Gray Spacing

Modern urban planning, characterized by a rational, modernistic, centralistic and superimposed approach to urban design, is becoming increasingly vulnerable to informality and grey spaces (Roy and AlSayyad, 2004; Roy, 2005, 2009; Yiftachel, 2009). Rapid urban growth, widening diversity, shifting demographics, and increasing mobility are leading to the creation of new urban areas and phenomena. These are gradually transforming many cities around the world. In this socio-spatial arena, various minority groups whose voices were formerly weak or silent in urban politics are starting to build alternative landscapes, and through them to speak and to emerge as more powerful local players (Castell, 1983). Against the power of contemporary nation-states that have planned cities based on neo-liberal logic, religion is increasingly utilized to mobilize such groups within cities. In this paper I explore these emerging movements against the the analysis of the changes in the urban landscape in Tel Aviv-Jaffa. My point of departure and main case study is the lengthy campaign launched by the Arab community of Jaffa to reclaim and manage the Hassan Bey Mosque. This, I argue, will enable a close examination of the changing face of urbanity aginst growing role of religion in contemporary cities and its impacts on urban planning. It is also a case in point to explore issues of decolonization by marginal native groups by reclaiming their heritage and more specifically their sacred places.

Naveen Kanalu (EHESS Paris)

Mapping Imperial Privileges and Property Claims: Practicing Hanafi Law in Mughal Delhi's Suburban Agglomerations (c. 1680s)

By the late seventeenth century, the Mughal Empire (1526-1857) achieved its greatest territorial extent in South Asia and came to represent one of the most complex bureaucratic regimes of imperial power in the early modern world. The paper examines the nature of urban expansion in the imperial capital, Delhi and its impact on the interaction between state, communities, and individuals in everyday city life. Suburban growth was fuelled by imperial privileges granted to the military elite to settle agglomerations with merchants and artisanal communities.

Hanafi law, one of the four schools of Sunni Islamic jurisprudence, governed Mughal urban properties. This legal system was also practised in the Ottoman Empire and the Central Asian Khanates in the early modern world. In the seventeenth century, over 20 percent of the world's population lived under different kinds of Hanafi legal regimes making it one of the largest legal systems of the period, comparable to Civil law and Common law. Irrespective of Mughal subjects' religious identity, Hanafi law was the empire's legal system on "secular" matters such as fiscality, public administration, judicial procedures and urban planning. However, how Hanafi legal practices moulded South Asian urbanisation has not received scholarly attention so far, especially in the context of the cohabitation of multi-religious, caste, and ethnic communities.

I analyse the transactions of everyday urbanity that Mughal subjects encountered in the legal culture that governed urban and suburban agglomerations. How did the application of Hanafi legal conventions shape Mughal urban life? I will argue that, on the one hand, it involved the protection of entitlements of subjects overseen by juridical institutions, administrative personnel, and the police. On the other hand, the urban social landscape was also regulated to strike a balance between private interests and public welfare, that is, the maintenance of law and order. Based on newly discovered documentary evidence, the paper argues for a fresh assessment of Mughal imperial authority's central role in administering urbanity in precolonial South Asia.

Supriya Chaudhuri (Jadavpur University)

History and Memory in Urban Space: A Case Study from Varanasi

This paper focuses on the historically layered site of the Alamgir Mosque in Varanasi, built by the Mughal Emperor Aurangzeb in 1669 after demolishing the Bindu Madhav (Vishnu) temple that had stood there earlier. The temple was subsequently rebuilt as a modest structure nearby, at the Panchaganga ghat, a broad series of steps leading from the mosque to the river. The mosque is an imposing structure with three domes though

it has lost its two slender minarets, at one time the tallest in Mughal architecture. My presentation will focus upon the complex intersection of mosque, ghat and temple at this site and the temporality that binds them in a narrative of obliteration and renewal, forgetting and re-invention, characteristic of urban space in Varanasi.

Christina Williamson (University of Groningen)

Sanctuaries as Urban Timescapes in Hellenistic Asia Minor: Pergamon and the Asklepieion

Sanctuaries in post-classical Asia Minor often bore the weight of a community's imagination of their relations with the cosmos and their place in the world. Yet as they looked forward, cities also looked back, as a sense of deep time became increasingly important in establishing local identities in the present. This is particularly true from the second century BC onwards when we see a surge of historiographers, mythographers, and epiphanographers being praised for recording the relationship between a city and its primary deity (Chaniotis 1988; Gehrke 1994; Dillery 2005). Yet besides the antiquity of cult, sanctuaries also embodied the aspirations of a city through invested commemorations that were at once sacred, political, and social. Through their deep topography, sanctuaries were 'urban timescapes', with selected memories in ritual and stone actively crafting the future. A prime example is the sanctuary of the healing god Asklepios at Pergamon. Beginning as a private cult in the fourth century BC, this became a state-sponsored affair under the Attalid kings, with new manifestations of civic and royal pride. By the second century AD, the Asklepieion was entirely reimagined as both state-sanctuary and portal to imperial Rome, while retaining its original function as a healing center.

Marlis Arnhold (University of Bonn)

Urbes non magnae: Macedonian Cities and the Question of Urbanity

Referring to the Macedonian city of Dion, Livy emphasized the small size of the nevertheless richly equipped city with its apparently splendid fortification wall, many public sites and high number of statues (Liv. 44,7,3). In doing so, he draws attention to a peculiarity that could be called universal for the urban centres of Macedon in the period of the fourth to the second century BCE. While archaeological finds and occasionally even ancient authors confirm the enormous wealth of movable objects, built monuments often lack the kind of monumentality known from cities of the other regions of the Graeco-Roman world. Often, they never presented impressionable marble features and stone ornaments of the latter, nor were they designed to be seen from afar. Together with the lavish objects, they first and foremost rather worked as frames for the actions

associated with them. It is this focus on actions and performance which is most characteristic of Macedonian culture and which challenges the notion of the Ancient city as the paradigm of bigness fundamental to many concepts of urban space does not apply to this case.

The contribution approaches Macedon's *urbes non magnae* by discussing their urbanity and draws on two works on present day cities, namely David Bell's and Mark Jayne's *Small Cities. Urban Experience Beyond the Metropolis* as well as Peter Dirksmeier's *Urbanität als Habitus. Zur Sozialgeographie städtischen Lebens auf dem Land.* Whereas the first two authors suggest to include the outreach and influence of a city into the study of its "smallness" or its "cityness" (Bell and Jayne 2006: 6), the latter points, among others, to the frequency of innovations as a decisive factor for the complexity of the social environs (Dirksmeier 2009: 80). Both aspects, outreach and frequency of innovations, are of paramount importance for understanding Macedonian cities. They not only allow to study how the diversity of urban centres within this region and the Graeco-Roman world in general emerges, but also draw attention to another essential factor: that of time. For this purpose, various of the major cities of Macedon, such as Dion, Vergina/Aigai and Pella, will be presented.

Works Cited

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