Centre for the GeoHumanities

Centre for the GeoHumanities Newsletter : No 7 Summer 2020

This quarterly Centre for the GeoHumanities Newsletter lists events, awards and achievements of wider interest to members of the Centre.

Please get in touch with us at geohumanities@hum.ac.uk if you have news you would like to share or would like your event featured in this or other newsletters.

5th Denis Cosgrove Lecture - Visionary Geography: William Blake and the English Landscape
May 2021 The British Academy, London

We have postponed the 5th Denis Cosgrove Lecture until next year, but we are still hoping we will be able to host it and we hope that you will be able to join us in the new year!

The Cosgrove Lecture honours Emeritus Regius Geography at Edinburgh.

Geography and Vision are two terms in the works of Denis Cosgrove. Together, for him, a fascination with an imaginative geography that, in his hands, was a powerful tool for understanding the ways in which the world was imagined, represented and transformed. Cosgrove's geography was a geography of the eye, of the imagination, of the mind, of the heart. It was a geography that was at once rigorously scholarly and deeply humane, a geography that was open to and welcomed advances in new research techniques and methodologies, and was suspicious of any of imaginative geography that sought to reduce the complexity of human landscapes to a single, simplified, ideologically-driven vision. Cosgrove's geography was a geography of the world in all its bewildering diversity, but it was also a geography of and for the wandering imagination, and of the wandering imagination, in Cosgrove's hands, was a powerful tool.

New Grant: Dr Innes Keighren, "Global revolution: William Macintosh and the geography of radical politics," Leverhulme Research Fellowship

Very exciting news from Innes Keighren, who has been awarded a prestigious Royal Society of Edinburgh Leverhulme Research Fellowship for his project on William Macintosh. Innes will be able to begin his project in September 2020 and will be able to work on it for 18 months, uninterrupted, with no teaching or other commitments. Congratulations Innes! Here's what he plans to do with his time:

Long-provoke radical revolutionaries and their ideas? Drawing on a wide range of archives, this project will use the life of William Macintosh, a Scottish-born Edinburgh-based radical who was imprisoned for his radical activities in the Tower of London, to explore the ideas, networks and practices of radical geography in the late eighteenth and early nineteenth century. The project will also explore how Macintosh's radical geography was shaped by his experiences of imprisonment, and how his imprisonment was, in turn, shaped by his radical geography. It

Stephen Connolly, http://www.uk.linkedin.com/in/stephenconnolly
Laura Curtis, http://www.uk.linkedin.com/in/lauracurtis

3) Pearls from China (Daniele Brigadoi Cologna and Ciaj Ricochi & Matteo Demonte)

Mobility of goods and migration flows from China to Europe in the 1920s

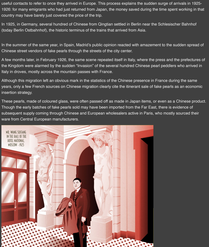
Pearls from China is a project proposed by Daniele Brigadoi Cologna, Matteo Demonte and Ciaj Ricochi that has the goal to deepen and showcase the geographical mobility of goods and people in the mid-1920s. In particular, **Pearls from China** aims to discover the commerce of Italian pearls, the Italian merchants' trades – which were imported and marketed them in different European countries – was instrumental in sustaining the earliest Chinese migration to Europe.

Analyzing sources provided by professor Daniele Brigadoi Cologna, Ciaj Ricochi and Matteo Demonte started working on two geographical mapping stories and on a pilot "map" of Chinese migrations in this migration wave.

By tracing trade and travel trajectories, we have defined a first route by ship that passed through the Suez Canal, and a second by train along the Trans-Siberian railroad.

By putting the main actors of the mid-1920s Chinese fake pearl trader, we have uncovered the story of a small group of Chinese from Zhejiang whose presence in Japan is proven by documents regarding the compensation requested for the maltreatment suffered following the 1923 Kanto earthquake, as well as by a few contemporary Japanese documents.

There is also documentary evidence regarding the presence of the very same group of fake pearl peddlers in several European countries between 1925 and 1929, when they became victims of robberies in Hungary, Holland, Spain, and Italy.



We are now working on the storyboard/videoboard for a short video-documentary. We decided to focus on the turning point represented by China from Japan after the Great Kanto earthquake, or main characters arrived in Shanghai. Shanghai was the main port of call for the Suez route and the base for Europe. There, a Sino-French company said recruiting sellers to sell a novelty product: fake pearls.

Focusing on Chinese in Europe, the documentary-videoboard will be a story-telling about the Chinese Mediterranean Pro-diaspora of businesses and travel in globalization. To these repatriated Hoprlis, Hoya agencies provided useful contacts to refer to once they arrived in Europe. This process explains the sudden surge of arrivals in 1925-1926, for many emigrants who had just returned from Japan, the money saved during the time spent working in that country may have barely covered the price of the trip.

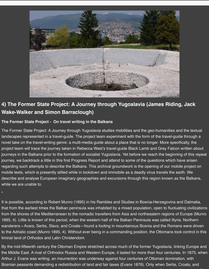
In 1925, in Germany, several hundred of Chinese from Qingdao settled in Berlin near the Schlesischer Bahnhof (today Berlin Ostbahnhof), the historic terminus of trains that arrived from Asia.

In the summer of the same year, in Spain, Madrid's public opinion reacted with amazement to the sudden spread of Chinese street vendors of fake pearls through the streets of the city center.

A few months later, in February 1926, the same scene revealed itself in Italy, where the press and the prefectures of the Kingdom were alarmed by the sudden "invasion" of the several hundred Chinese pearl peddlers who arrived in Italy in chorus, mostly across the mountain passes with Paris.

Although this migration left an obvious mark in the statistics of the Chinese presence in France during the same years, only a few French sources on Chinese pearl-peddlers, clearly ceiling the itinerant sales of fake pearls as an economic insertion strategy.

The pearls, made of coloured glass, were often passed off as made in Japan terms, or even as a Chinese product. Though the early batches of fake pearls sold may have been imported from the Far East, there is evidence of subsequent pearls coming through Chinese and European wholesalers active in Paris, who mostly sourced their wares from Central European manufacturers.



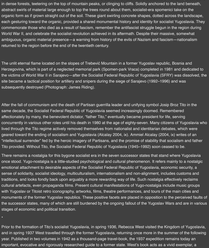
Thus, it appears that the pearls may have mainly been produced in Europe. Chinese sources mentioning fake pearls among the goods treated by the wholesalers of the Gare de Lyon and the Marais, speak of them as 'pearls of Romania'; but other European sources point at the city of Gablonz, in Czechoslovakia, as the place to look between the two wars it had become a key hub for costume jewelry manufacture, with over four thousand companies on site.

Our goal is to recover as many international sources as possible that can help us trace the itineraries linking the production and circulation the pearls, and to prove their role as an economic insertion strategy for Chinese migrants who settled down in continental Europe.

As a contribution, our ultimate goal is to realize an animated documentary in which routes and people combine with scenarios and stories that have occurred between Europe and China in the 1920s.

Pearls from China is a GeoHumanities Creative Commission by:

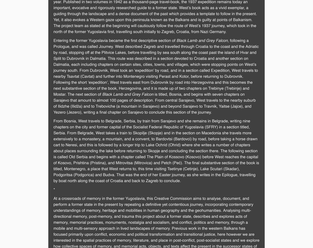
Daniele Brigadoi Cologna,
Matteo Demonte and Ciaj Ricochi, videomakers and artist, http://www.ciajricochi.com



4) The Former State Project: A Journey through Yugoslavia (James Riding, Jack Wake-Walker and Simon Barraclough)

The Former State Project - On tour writing in the Balkans

The Former State Project: A Journey through Yugoslavia studies mobilities and the geo-humanities and the textual landscapes produced in a travelogue. The project team embarked upon the first form of this journey in 2009 in a novel take on the travel-writing genre, a multi-media guide about a place that is no longer. More specifically, the project team will trace the journey taken in Rebecca West's travel-guide Black Lamb and Grey Falcon about her journeys in the Balkans prior to the formation of socialist Yugoslavia. Yet before we reach the beginning of that repeat journey, we will trace a journey in the opposite direction, from the Bosnian Pyramids of Visoko to Belgrade, exploring such attempts to describe the Balkans. This archive groundwork is the opening of our mobile project on Yugoslavia, which will subsequently detail what in totalitarian and socialist-era media circulated about the Balkans, describe and analyze European Imaginary geographies and encounters through this region known as the Balkans while we are unable to:



It is possible, according to Robert Murrin (1995) in his Parables and Studies in Bosnia-Herzegovina and Dalmatia, that from the earliest times the Balkan peninsula was inhabited by a mixed population, open to fluctuating civilizations and influences. Nevertheless, the Balkans have been a place of ethnic and religious conflict since the 1800s (Todorova 1997, 8). Cohen is known of this project, which the western half of the Balkan Peninsula was called Turk, Northern wanderers—Avars, Serbs, Slavs, and Croats—found a kinship in mountainous Bosnia and the Romans were driven to the Adriatic coast (Murrin 1995, 4). Western Europe has long in a commanding position, but contrast has turned into the liminal land of Orthodox and Latin Christendom.

By the mid-fifteenth century the Ottoman Empire stretched across much of the former Yugoslavia, linking Europe and the Middle East. A trail of Orthodox Russia and Western Europe, it lasted for more than four centuries. In 1875, when Arthur J. Evans was writing, an insurrection was underway against the centuries of Ottoman domination. Bosnian peasants demanding a redistribution of land and their taxes (Ewans 1878). Only when Serbia, Croatia, and Montenegro had gained their freedom, the Balkans became a place of conflict. Between 1912 and 1913, the Balkan States would wage two wars against Turkey in an attempt to drive the Ottomans out of the Balkan Peninsula. Nationalism in the 1870 Congress of Berlin, it was decided that roughly half of the former Yugoslavia—Slovenia, Croatia, Bosnia and Herzegovina, and Vojvodina—would be occupied by Austria-Hungary. Several decades later, Archduke Franz Ferdinand of Austria-Hungary was shot in Sarajevo in 1914 by a revolutionary, Gavrilo Princip, precipitating a declaration of war against Serbia, and World War I. After the Kaiser's defeat, on 1 December 1918, the Kingdom of Serbs, Croats, and Slovenes emerged. The revolutionary movement, though, was hampered by lingering religious affiliation—Orthodox, Catholicism, and Islam—coupled with a strong sense of nationalism across Europe and Russia.

As a consequence, the Balkans, or the former Yugoslavia, or the former State, is a place that has been and is, in a novel way, a place of contested ethnic, religious, and political identities. Nevertheless, as Arthur J. Evans travelled through the region, he noted that Bosnia-Herzegovina was a place of mixed ethnicities and religions. Yet