
Abstracts

Daniel Allemann, Devilish Primeval Mother, Beastly Conquerors? The Role of the Incas in Guaman Poma's History of the Andes

This article provides a fresh perspective on Guaman Poma de Ayala's historical and political stance towards the Incas and his position within the Spanish universal monarchy. By examining the relationship between humans, animals, and nature in the "Primer nueva corónica y buen gobierno" (1615), it challenges the dominant view that Guaman Poma was a critic of the Incas who should be understood as an alternative indigenous voice. Instead, the article argues that Guaman Poma strategically deployed Castilian assumptions of Inca tyranny and idolatry to position himself within the colonial discourse, while at the same time promoting an Andean cosmology that stretched from the first Andean inhabitants to the colonial era. It places special attention on Mama Huaco, the founding figure of the Inca empire, and on Inca conquerors who turned into predators, thus illuminating the gendered dynamics of human-animal relationships.

Mirjam Hähnle, Carolyn Merchant's "Death of Nature" and Early Modern Socio-Ecological Utopias: A Re-Reading in Times of Climate Crisis

Early modern utopias were at the centre of Carolyn Merchant's influential ecofeminist work "Death of Nature: Women, Ecology, and the Scientific Revolution" (1980). Based on an analysis of the utopian work "Christianopolis" (1619) by Johann Valentin Andreae, this article explores Merchant's thesis that early modern utopias sought both to transform society and ensure the peaceful coexistence of all beings in the ecosphere. It becomes apparent that "Christianopolis" was inspired by contemporary alchemical thinking: all things are conceived of as living and interconnected. From this, human obligations to non-human beings are derived. The gendered images of nature, however, show that early modern utopias such as "Christianopolis" always oscillate between socio-ecological exemplarity and horror. For the development of new utopias, it is therefore proposed to subject early modern utopian thought to an environmental and

gender history approach. The underlying aim is to reflect on the role of historiography in times of climate crisis – how historical critique and utopian vision should be placed in relation to each other in our writing.

Aline Vogt, *Beastly Relationships. Compassion and Gender in the French Enlightenment*

This contribution examines the discourses on women's compassion towards animals in eighteenth-century France. While some authors sought to use women's relationships with animals to establish a concept of compassion legitimised by nature, which could then become a new moral guide in a society in crisis, others emphasised the cultural formability and learnability of compassion. In this context, animals were not only objects of compassion but were also ascribed the ability to empathise themselves. The article argues that one of the reasons for the failure to embed compassion in nature was that animals, like many women, resisted naturalisation. Instead, they were part of a culture specific to the eighteenth century, ranging from children's education to pet ownership. It was this shared culture that enabled women to learn cross-species compassion. On the one hand, this was based on empathising with a disadvantaged position in an androcentric and anthropocentric society. On the other hand, it was enabled by the concrete coexistence with animals as an emotional practice in which animals demonstrated their culturally malleable abilities and feelings.

Monique Ligtenberg, *Imperial Masculinities, Zoological Taxonomies and Epistemic Violence: Swiss Naturalists in the Dutch East Indies, c. 1800–1900*

This article investigates the zoological expeditions of two 'colonial outsiders': the Swiss colonial medical officer Conrad Kläsi and the Bernese zoologist Johann Büttikofer. By reconstructing their journeys through the 'remote' islands of Sumatra and Borneo – then part of the Dutch East Indies –, I argue that collaboration with colonial institutions allowed middle-class men from nation states without colonies to claim hegemonic ideals of masculinity, embodied by globetrotting naturalists such as Alexander von Humboldt or Charles Darwin. Furthermore, I demonstrate that zoological knowledge production was inextricably linked to physical and epistemic violence. Not only were zoological expeditions accompanied and supported by the Dutch East Indies' army, the urge of European naturalists to hunt, transport, donate and classify the tropical fauna rendered indigenous contributions and epistemologies nearly invisible. Taken together, the article aims to illuminate the co-construction of imperial masculinities, zoological taxonomies and epistemic violence.

Martha Howell, *Accounting for Themselves: German-Speaking Merchants on Honour and Manhood, c. 1400–1600*

This article examines a rare group of memoir-like texts authored by German-speaking merchants who described their life in trade. Written between 1400 and 1600, just when the epicentre of European commerce was beginning to shift from Italy to northern Europe, the narratives not only sketch a familiar model of mercantile honour based on the skill, industriousness, honesty, loyalty and courage merchants displayed during their career in commerce, they also implicitly credit merchants with the power to control a market that was both potent and dangerous. Thus empowered, merchants accessed dominant codes of elite masculinity in the period: civic and even territorial office; honourable lineage; sumptuous dress; and, perhaps above all, a household over which they had patriarchal authority. Although these narratives were surely neither full nor entirely accurate life stories, they were not fictions. Rather, they were carefully constructed narratives intended to announce the men's virtue and to instruct their descendants on how to conduct themselves in commerce. Whatever their instabilities, misrepresentations or omissions, the texts were artful presentations of a self whose work in the market was neither suspect nor shameful. It was the source of honourable manhood.

Sylvie Steinberg, *Gender Identities in Question During the Early Modern Period*

Identity has played a special role in the historiography of the history of women and gender. The third volume of "A History of Women in the West", published in the early 1990s, emphasised the multiplicity of women's identities, with special attention to age, marital status, social conditions, religious beliefs, dependency relations and, finally, the body and physical beauty. Since the publication of the handbook, however, research into gendered identity has expanded and developed considerably, and the concept of identity itself has become the focus of much scholarship. Yet this interest has been accompanied by doubts about its relevance, particularly because it could be seen as paving the way for the naturalisation of discourses on gender, while ignoring both the multiplicity and instability of identities. In an attempt to consider the contours of gendered identities and to take into account the theoretical contribution of gender studies while historicising its ideas, historical research has brought its expertise to bear on all these debates. The article focuses on three main themes: the formation of gendered identities, the boundaries between these identities and the relationship between gendered identities and sexualities. The article is a translation of an original French version from 2019.