



ETTORE MAJORANA FOUNDATION AND CENTRE FOR SCIENTIFIC CULTURE

1963–2023

60th ANNIVERSARY OF ACTIVITIES



# INTERNATIONAL SCHOOL OF IUS COMMUNE

## 42nd Course

### INTERNATIONAL LAW AND INTERFAITH RELATIONS IN THE “IUS COMMUNE” TRADITION

ERICE-SICILY: 3 – 7 DECEMBER 2023

Sponsored by the: • Italian Ministry of Education, University and Scientific Research  
• Sicilian Regional Government • University of Catania • CNRS

#### PROGRAMME AND LECTURERS

*Colonisation, evangelisation and the legal treatment of indigenous Americans: the thought of Diego de Avedaño (1594-1698)*

• L. BRUNORI, École Normale Supérieure-Université Paris Nanterre, FR

*Il patto con gli infedeli: un “impium foedus”?*

• O. CONDORELLI, Università di Catania, IT

*La francisation des Amérindiens au 17e siècle. Enjeux politiques, économiques, religieux et juridiques*

• S. DAUCHY, CNRS-Lille, FR

*The Ius Commune to the Rescue of the Qing Dynasty: Evidence from Macau's Jesuit Community (1680s)*

• W. DECOCK, UC Louvain, BE

*Gli infedeli nel trattato “De’ doveri de’ principi neutrali” (1782) di Ferdinando Galiani*

• G. DE GIUDICI, Università di Cagliari, IT

*Paulus Vladimiri e la guerra agli infedeli*

• D. FEDELE, CNRS-Lille, FR

*Il diritto delle nazioni nei viaggi in Oriente di Giovanni di Pian di Carpine, Guglielmo di Rubruk e Marco Polo*

• A. PADOVANI, Università di Bologna, IT

*The Ius gentium and the idea of national independence*

• M. SCHMOECKEL, Universität Bonn, DE

*Le recours au ius commune dans le commerce franco-ottoman à l’Epoque moderne*

• V. SIMON, Université de Lille, FR

*The Discreet Chasm of Religious Incompatibility. Petrus Gudelinus’s Treatise on the Law of Peace (1620)*

• A. WIJFFELS, KU Leuven, BE

*Fedeli, infedeli e “zelus fidei” nella tradizione giuridica: da Francesco d’Assisi a Dante*

• C. ZENDRI, Università di Trento, IT

*Presentation of new researches on the “ius commune”*

#### PURPOSE OF THE COURSE

The intertwining of law and religion in the medieval and early-modern world means that religion represented a core issue in political interactions between (members of) communities of different faith. Since the late 11th century, the intensification of contacts between Christian and non-Christian peoples caused by the Crusades, pilgrimages and trade made the regulation of these interactions urgent. This course aims to explore the ways in which the definition and regulation of interfaith relations contributed to the formation of premodern and modern international law. Three major issues appear to be worth of investigation: the status of religious minorities, the legitimacy of alliances and trade with the “infidels”, and the entitlement of the latter to the exercise of dominium and iurisdictio in their lands. For our purposes, “international law” is to be understood in a broad sense, i.e. not merely as interstate law (which only came into being in the mid-18th century) but as the multi-normative framework that governed the relations between a wide variety of actors in a plural and multi-layered political order. Both the Euro-Mediterranean area and the territories affected by European colonial expansion will be considered for investigation.

#### APPLICATIONS

Persons wishing to attend the School are requested to write to:

Professor Orazio CONDORELLI  
Dipartimento di Giurisprudenza, Università di Catania  
Via Gallo, 24 – 95124 Catania, Italy  
Tel +39.095.230417 – e-mail: [ocondorelli@lex.unict.it](mailto:ocondorelli@lex.unict.it)

#### PLEASE NOTE

Participants must arrive in Erice no later than 12 a.m. on 3rd December 2023.

#### POETIC TOUCH

According to legend, Erice, son of Venus and Neptune, founded a small town on top of a mountain (750 metres above sea level) more than three thousand years ago. The founder of modern history – i.e. the recording of events in a methodic and chronological sequence as they really happened without reference to mythical causes – the great Thucydides (~500 B.C.), writing about events connected with the conquest of Troy (1183 B.C.) said: «After the fall of Troy some Trojans on their escape from the Achaei arrived in Sicily by boat and as they settled near the border with the Sicilians all together they were named Elymi: their towns were Segesta and Erice.»

This inspired Virgil to describe the arrival of the Trojan royal family in Erice and the burial of Anchises, by his son Aeneas, on the coast below Erice. Homer (~1000 B.C.), Theocritus (~300 B.C.), Polybius (~200 B.C.), Virgil (~50 B.C.), Horace (~20 B.C.), and others have celebrated this magnificent spot in Sicily in their poems. During seven centuries (XIII-XIX) the town of Erice was under the leadership of a local oligarchy, whose wisdom assured a long period of cultural development and economic prosperity which in turn gave rise to the many churches, monasteries and private palaces which you see today.

In Erice you can admire the Castle of Venus, the Cyclopean Walls (~800 B.C.) and the Gothic Cathedral (~1300 A.D.). Erice is at present a mixture of ancient and medieval architecture. Other masterpieces of ancient civilization are to be found in the neighbourhood: at Motya (Phoenician), Segesta (Elymian), and Selinunte (Greek). On the Aegadian Islands – theatre of the decisive naval battle of the first Punic War (264-241 B.C.) – suggestive neolithic and paleolithic vestiges are still visible: the grottoes of Favignana, the carvings and murals of Levanzo.

Splendid beaches are to be found at San Vito Lo Capo, Scopello, and Cornino, and a wild and rocky coast around Monte Cofano: all at less than one hour’s drive from Erice.

More information about the «Ettore Majorana» Foundation and Centre for Scientific Culture can be found on the WWW at the following address:  
<http://www.csem.infn.it>