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h. 3.00 – 4.30 p.m.

**Malcanton Marcorà
Palace,
Aula Valent**

Dorsoduro 3484/D,
Venice

Introduction by prof.
**Pietro Daniel
Omodeo**

Guest hosted by
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Workshop ERC EarlyModernCosmology

The moon as a space of dispute:
confessional and institutional agenda in lunar
nomenclature in the seventeenth century

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This article explores visual discourses such as seventeenth-century celestial maps as spaces of projection of institutional and confessional agenda. I argue that although the purported objective of naming the moon and the stars was to assist collective observation for technical investigations, nomenclature in celestial cartography was a rhetorical strategy tied to patterns of allegiance within different yet interconnected intellectual communities. The core of this contribution will explore the conflicts between the three known lunar nomenclatures of the seventeenth century, i.e., those of Michael Van Langren (Brussels, 1645), Johannes Hevelius (Gdansk, 1647) and Giambattista Riccioli (Bologna, 1651). Through these case studies the Earth-Moon analogy, a classical cosmological image, visibly became a convention and heuristic tool that served as a backdrop for moral, philosophical and political claims and pedagogical strategies related to specific circuits of knowledge creation. At the same time, these examples serve to demonstrate ways in which the act of naming discrete features of a cosmic space through the deployment of semantic strategies related to widespread classical and colonial cartography, as well as medical discourses, created contentious technical images for communities of readers within and beyond those intellectual networks. By highlighting actors, mediation and spaces of production and circulation, my discussion will follow, primarily, responses to seventeenth century lunar taxonomies in Jesuit circles between the Low Countries, the Iberian Peninsula and its colonies, and Italy. This approach redefines selenographies as political visual artefacts that reflect experience, belief, interest and belonging in different epistemic cultures.