They should specify:

- the relationships that existed and that are indispensable to understand fundamental aspects of Spain. The course will undertake, in an analytical, controlled, and scholarly manner, the integration of juridical culture in Latin America with all European legal culture, not only in the vision of law and jurisprudence in the territories of the New World.

This methodological foundation necessitates a rethinking of traditional historiography, which until now a good number of historians of law share. They conceive of Spanish juridical knowledge and in particular Iberian-American law, as being completely separated from the medieval and early modern European juridical culture (ius commune).

The course will put to the test these traditional ideas of a Spain isolated within its legal and jurisprudential borders and will also have another objective: To eliminate all juridical knowledge and in particular Iberian-American law, as being completely separated from the medieval and early modern European juridical culture (ius commune).

The course will have as its focus an examination of the recent historiography that has studied the influence of European juridical culture on law and juridical culture in the New World. The Spanish Monarchy encouraged the spread of European jurisprudence in the sixteenth and seventeenth centuries. A study of the works of the Spanish and Italian jurists will reveal the impact of European legal culture on legal institutions and knowledge during the period of colonial expansion. An essential point of the research and debate, little studied until now, is the analysis of the relationship of the legal literature of Latin America and the European legal culture, not only in the vision of law and jurisprudence in the territories of the New World, but Italian juridical culture made important contributions as well.

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

•  Italian Ministry of Education, University and Scientific Research •  Sicilian Regional Government •  Ministero de Economia y Competitividad de España-Proyecto DER2012-31265 •  Fondazione Cassa di Risparmio di Imola •  Fondazione CEUR, Bologna

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.), Polybios (~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 neighborhood 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 on the coast below Erice. Homer (~1000 B.C.), Thucydides (~500 B.C.), and Herodotus (~400 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.), Polybios (~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.

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SPLASHING 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.

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•  PLEASE NOTE: Participants should arrive in Erice on September 30, not later than 7 pm.