

ENCOUNTERS AT SEA: MATERIAL AND SYMBOLIC MOBILITY ACROSS THE MEDITERRANEAN

PIMo ANNUAL CONFERENCE
FLORENCE, [BIBLIOTECA RICCARDIANA](#)
13–14 FEBRUARY 2020

The inaugural PIMo conference provides a series of papers that constitute the first approach to the main subjects of our COST Action and its four Work Groups. The geo-cultural space of our research is constituted by historical relations between the Northern shores of the Mediterranean and its neighbours to the East and South. The presentations explore the movement of *people, ideas, paper* and *objects* through Mediterranean encounters: some of these are peaceful exchanges, made through travel, trade and diplomacy; others constitute acts of a more aggressive and traumatic nature—enslavement, occupation and exile.

One of the overarching themes of this research meeting is a shared consideration of material and symbolic motion across the Mediterranean and its different regions. This includes, for example, those emotional upheavals provoked by the enforced displacement of individuals and communities (e.g. exile, enslavement, or migration, *inter alia*). The exchanges considered by conference participants also include the circulation of scientific information, as well as the production and reception of literary texts encoding perceptions of cultural otherness. The conference will focus particularly closely on objects not only as materials in motion, but as vehicles of symbolic significance, codifying ideas and emotions, and contributing to the formation and consolidation of a wide range of identities. These significant objects include emblematic artefacts such as ensigns, relics, and family heirlooms, but also technical instruments like the astrolabe which, beyond its function as a scientific tool for the establishment of a position at sea, can also be understood as an omnipresent, transcultural symbol of Mediterranean mobility.

The symbolic power of objects of such diverse natures *in motion* also manifests in collections and inventories, from relics and books, to artistic objects and curios. The exchange of emotionally-meaningful objects embodying national and religious identities are a case in point, as are the circulation of knowledge and ideas through book collecting, and the creation of libraries and museums. The latter include, in the first place, early cabinets of curiosities consisting of displaced objects from distant cultural others; these assemblages are followed by post-Enlightenment museums that result from the sort of symbolic and material appropriation prompted by colonialism. Ideas, information, and paper in motion are approached by presentations on inventories, archives, catalogues and the diverse documents that record data about individuals and activities: from the administration of a single household to institutions, trade, finance and the running of a global empire. The generation of inventories and catalogues amounts to a symbolic act of world-apprehension, the appropriation of knowledge and intellectual capital; they are, in other words, paper databases which constitute an attempt to classify information and artefacts of a very diverse nature and bring them under a single scope.

Thursday 13 February

8.30 Registration

9.00 Welcome and Opening Remarks

MARCO BINDI (Vice-President for National and International Research of the University of Florence)

FRANCESCA GALLORI (Director of the Riccardian Library)

GIOVANNI TARANTINO (Chair of the Cost action PIMo)

9.15-11.00 First Session: *Discussing Otherness/Sameness across the Mediterranean: (Maritime) Methodologies on the Unsettling Subjects* (Chair: GIACOMO ORSINI)

- ✚ *Mimesis and Alterity: Conversions of Muslims and Jews in Early Modern Spain and Portugal*
JOSÉ ALBERTO TAVIM
- ✚ *(Re)Searching the Morlachs and the Uskoks. The Challenges of Writing about Marginal People from the Border Region of Dalmatia (Sixteenth Century)*
DANA CACIUR
- ✚ *Beyond Narratives of Otherness: Circles of Belonging in Eighteenth-Century Trieste*
DAVID DO PAÇO
- ✚ *Exploring the "Sea People" image: From Mimeticism to the Restoration of Self Identity (The Case of Albanians in Italy)*
BRUNILDA ZENELAGA

11.00-11.30 Coffee Break and Exhibition Opening

11.30-13.15 Second Session: *Symbols as Objects – Objects as Symbols* (Chair: ALESSIA CASTAGNINO)

- ✚ *The Mathematics of the Astrolabe and its Entanglements with Mediterranean Culture*
GRAZIANO GENTILI
- ✚ *The Banner of the Great Vizier: Visual Expressions of Identity, Devotion, and Power*
LUISA SIMONUTTI
- ✚ *On Medallions, Marriages, and Battles: Cultural Entanglements in the Reception of the French Novel "Les Janissaires" in the Ottoman Context of the Nineteenth Century.*
NADEZHDA ALEXANDROVA
- ✚ *Emotional Attachments to Personal Objects and the Documentary Film "Women's Voices from Damascus"*
RANDI DEGUILHEM

13.30-14.30 Buffet Lunch

14.45-16.30 Third Session: *Collection and Exchange: Situating Objects in Ottoman Space* (Chair: JOSÉ MARÍA PÉREZ FERNÁNDEZ)

- ✚ *An Emotional Collector*
TÜLAY ARTAN
- ✚ *Curiosity for the "Foreign", Vanity, and Prestige in an Ottoman Provincial City: Sofia, Late Seventeenth to Early Eighteenth Centuries*
ROSSITSA GRADEVA
- ✚ *Gifts from the Sea: Situating Objects, Curiosity, and Desire in Diplomatic Exchanges between Istanbul and Naples*
ROSITA D'AMORA
- ✚ *Scandal and Decorum: Diplomatic Gifting Between the Ottoman and Safavid Courts*
SINEM CASALE

16.30-17.00 Coffee Break

17.00-18.00 Keynote Talk: *The Material Turn: Objects and Entanglements in Global History*

GIORGIO RIELLO

Friday 14 February

9.00-10.45 **Fourth Session: *Paper in Motion: the circulation and loss of paper documents and paper objects across Europe and the Mediterranean*** (Chair: ANN THOMSON)

- ✚ *The Interplay of Paper and Objects in Early Modern Intellectual Communication: The Correspondence of the Early Royal Society of London with the Mediterranean Region*
IORDAN AVRAMOV
- ✚ *Paper Traces of Books Lost at Sea: Hernando Colón's Universal Library and his "Memorial de los Libros Naufragados"*
JOSÉ MARÍA PÉREZ FERNÁNDEZ
- ✚ *Paper in "Robinson Crusoe"*
NATALIE ROXBURGH
- ✚ *Transient Possessions: Exploring the Material Culture of Cross-Religious Mediterranean Mobility*
ANA STRUILLIOU

10.45-11.15 Coffee Break

11.15-13.00 **Fifth Session: *Material Cultures of Knowledge*** (Chair: KATRINA O'LOUGHLIN)

- ✚ *The Economic Viability of a Movable Object: The Case of the Mediterranean Round Ship*
RENARD GLUZMAN
- ✚ *Ottoman Smyrna: From a Village to the 'Paris of Levant'*
TUĞÇE ATIK
- ✚ *To the Other Side: Travel, Exchange, and Material Markers of Difference on the Early Modern Lower Danube*
MICHAŁ WASIUCIONEK
- ✚ *Fascinating Objects. Material Culture of Knowledge in Early Modern Mediterranean Wunderkammern (aka cabinets of knowledge)*
CLAUDIA JARZEBOWSKI

13.00-14.00 **Final Round Table** (Chair: ROLANDO MINUTI)

KAT HILL, KATRINA O'LOUGHLIN, GIACOMO ORSINI, ANN THOMSON

15.00-18.00 **PIMo Core Group Meeting**

(University of Florence, Palazzo Fenzi-Marucelli, Aula Parva)

ABSTRACTS

FIRST SESSION

JOSÉ ALBERTO R. SILVA TAVIM (University of Lisbon)

Mimesis and Alterity: Conversions of Muslims and Jews in Early Modern Spain and Portugal

In 2011, two works were published in France on a subject that seemingly lacked publicity: the continued presence, sometimes indistinguishable, of Muslims in Western Europe. One of these works was by a well-known author of the “Mediterranean question” - Lucette Valensi - *Ces étrangers familiers. Musulmans in Europe (xvie-xviii siècles)*. The other work - *Les musulmans dans l'histoire de l'Europe* - consists of two volumes and its main editor is an expert on North African society and the epistemology of “oblivion”: Jocelyne Dakhlya. These initiatives by authors belonging to a country with a large “foreigner” North-African population and with a scientific commitment in the often overlooked presence of the “Other” in Europe, can be understood as a reaction to some harshness in the view of the Islamic world as adverse and, therefore, excluded and excluding the so-called Western civilization, and in the long context of “September 11 attacks” by Al-Qa’idah (القاعدة). The question that arises here - and going back to the sub-title of the first volume edited by Dakhlya, - is how invisible was the integration of these people “conceptually” conceived as “infidels” in the Iberian Peninsula? Two problems still arise: how did the “host” society drive them into mimesis behavior (in terms of religious practices, social behaviors and visibility); and when this pressure nevertheless recalled and perpetuated his otherness beyond mimesis? The same is true concerning those who “crossed” the shores of the Mediterranean as “infidels”: how and when they intended or “adapted” to the values of the surrounding society, *i.e.* what levels of mimesis they adopted; and yet they recalled or invoked otherness, even to underline the value of their “intended” social inclusion? The sources used for this questioning will be mainly the inquisitorial documents, Jesuit sources and works produced by the converts themselves.

José Alberto Rodrigues da Silva Tavim is Senior Researcher at the Centro de História, FLUL, Universidade de Lisboa, and Chair of the Seminar “The Jews in Portugal and in the Diaspora” in the same institution. He is the author of more than 60 articles and chapters published in Portuguese, Castilian, French, English, Italian, Hebrew, Turk and Arabic. JAT also belongs to the Executive Board of the Society Sefarad and presided the project “Portuguese Jewish Mediaeval Sources” 2015-2017). Together with Maria Filomena Barros, he is the editor of *Hamsa: Journal of Judaic and Islamic Studies*. JAT is also the author of two books on Jews and the Portuguese expansion, and co-edited four books, including *In Iberia Peninsula and Beyond: A History of Jews and Muslims (XV-XVIII centuries)*.

DANA CACIUR (‘Nicolae Iorga’ Institute of History, Bucharest, Romania)

(Re)Searching the Morlachs and the Uskoks. The Challenges of Writing about Marginal People from the Border Region of Dalmatia (Sixteenth Century)

The Morlachs of Dalmatia, as referred to in Venetian documents from the 15th century onwards, are usually defined as heterogeneous and extremely mobile population of Vlach origin. Even if they were to be found also as merchants, soldiers, thieves, criminals, immigrants, etc., the principal occupation of the late medieval – early modern times Dalmatian Morlachs remained the traditional sheep breeding. On their side, the Uskoks lived in the Austrian hinterlands, around the town of Senj/Segna, and their reputation stemmed from the fear instilled in the Ottoman subjects and merchants. The piracy or corsair activities of the Uskoks increased in frequency over the century and challenged the task of Venice in protecting the sea and the maritime commercial routes, as established by the Venetian-Ottoman agreement from 1540. However, Uskok attacks were organized also on the land parts of the Venetian over-sea province, especially but not exclusively in the region of the Northern Dalmatia, in which case the Morlachs became usually their victims. From this point of view, an investigation into the Uskok raids on the Ottoman subjects crossing the border region of Dalmatia opens new research directions regarding the relations built between the regional and central authorities of the three states involved. Moreover, it creates the opportunity to examine new elements defining the various social groups present in the rural hinterland of Dalmatia. However, a significant feature of both Morlachs and Uskoks is that their names are conventions and denominators found mostly in external sources (central and regional authorities: counts, captains, Venetian Senate, *bailo* in Constantinople, Ottoman officials, etc.). My paper aims to present various types of documents referring, directly or not, to the Morlachs and the Uskoks, and to underline how these documents help a researcher in answering questions like: what these people did and why were they important? Also I will try to explain why is almost impossible to answer at: who were they? In spite of the paradox of having

a lot of mentions in documents but less information, the archival material (from Venice and Zadar) encourages to research these very active, mobile and present people especially for their role as cross-cultural and trans-imperial subjects (both on land and sea).

Dana Caciur, PhD, is a researcher at the “Nicolae Iorga” Institute of History. Her PhD thesis “The Morlachs of Dalmatia during the 15th and 16th centuries” was defended at the Faculty of History, University of Bucharest. As a PhD candidate she has been the recipient of a “Nicoale Iorga” scholarship at the Romanian Institute of Culture and Humanistic Research in Venice (2012-2014). From 2014 to 2017 Dr Caciur was Assistant Manager of the EEA Grant Project “Digitization of the medieval documents from the National Archives of Romania”. Main research topics include: the Morlachs of Dalmatia; Uskoks; social aspects of the rural possessions of the Venetian Stato da mar; migrations toward the Venetian lands; coexistence between Venetian and Ottoman subjects.

DAVID DO PAÇO (Sciences Po, Paris, CHSP)

Beyond Narratives of Otherness: Circles of Belonging in Eighteenth-Century Trieste

Focusing on the Mediterranean as a relational area, recent studies (F. Trivellato, W. Kaiser, G. Calafat etc.) have strongly undermined the civilizational pattern developed by Fernand Braudel, David Abulafia and on which Huntington’s hypothesis of a clash of civilization rested. Adriatic cities offer the opportunity to challenge global discourses on alterity as long as historians are willing to engage with anthropologists and other social scientists. My presentation develops an interactionist approach in eighteenth century Trieste and contrasts from each other the different and imperfectly overlapping, completing, and sometime competing social circles to which newcomers belonged. Challenging given culturalist and religious narratives that complained against, or praised the multicultural features of the Trieste society, a microhistory approach sheds light on the logics of integration and inclusion of a fast-changing and original urban society. At the crossroad between the Habsburg, Ottoman and Venetian empires, 18th-century Trieste represents a rich case-study to understand how composite and asymmetrical imperial configurations coped with each other. My paper will examine how the socio-cultural diversity of Trieste was described by both topographers and agents of the Habsburg administration from the 1770s to the early 1800s. These narratives will then be compared to the practice of the city governance that involved multiple actors of the Mediterranean such as trading nations and consuls, privateers, or religious minorities through the journal of the Governor of the city Karl von Zinzendorf (1776-1782). Finally, the exploration of the private papers of the Rossetti family will show how the everyday life of the city concretely challenged the cultural and political construction of the otherness, and will call for an interactionist approach to urban diversity.

David Do Paço is an assistant professor in 18th-century history. He was trained at the University Paris 1 Pantheon-Sorbonne, where in 2012 he defended his thesis on the social integration of foreigners in 18th-century Vienna. His book, *L'Orient à Vienne au dix-huitième siècle* has been published in 2015 within the 'Oxford University Studies in the Enlightenment'. As a Max-Weber post-doctoral fellow at the EUI (2013-15) and a core fellow at CEU-IAS (2016), he has extended the focus of his work to the Eastern Mediterranean and explored a cross-cultural regional integration between the Ottoman and the Habsburg empires. Since 2015 at Sciences Po, this brought him to further his research in urban history, with a particular attention, to connected composite and diplomatic cities (especially Istanbul, Trieste and Vienna) and, to Muslims in the early modern European and North American cities.

BRUNILDA ZENELAGA (University of Tirana, Albania)

Exploring the “Sea People” Image: From Mimetism to the Restoration of Self Identity (The case of Albanians in Italy)

According to Jelloun “Poverty has always been badly received and has been the cause of rejection and exclusion. Change can only be accepted with the condition that the individual is wealthy, or at least there are means to hide and make this change invisible”. In many cases mimetism is used as a strategy from settled people to be accepted in the host country. The concept of mimetism refers to a practice spread among immigrants who hide their identity and try to look as citizens of host country, being under pressure of the public opinion of the host country that discriminates and at the same time invite them to be assimilated. This paper aims to explore how the image of Albanians who arrived in Italy costs through Adriatic sea, in March and August 1991, was socially constructed and what strategies the “sea people” used to reconstruct their self identity. Some questions that drove the research are: How boats, which arrived in Italy from Albanian coasts, created the image in plural of settled people; how differences on political, economic, social and cultural settings between Albania and Italy in the beginning of the 90-s have shaped the image of Albanian as “the other”; Which strategies did Albanians use to be accepted by the natives; How the self identity has been restored through the coexistence with the natives.

The methodology used to explore the construction of image of Albanian people who settled in Italy by boats in March and August 1991 was qualitative one. 11 storytelling from settled and unsettled people who have experienced that period have been carefully gathered and the findings have been developed through thematic analyze.

Brunilda Zenelaga is a full-time lecturer at Department of Sociology, Faculty of Social Sciences, University of Tirana, Albania. Brunilda was graduated on Sociology at University of Tirana and she finished the master studies at the same university. Brunilda hold a PhD in sociology after she completed the dissertation untitled "The challenges of integration of migrant family. The case of Albanian migrants in Tuscan Region in Italy". In addition to the experiences within the country, she has participated in several university exchange programs at University Paul Valery-Montpellier III University, France, University of Siena, Italy etc. She is author of several articles published in Albania and abroad, manual writer, participant in several study projects, national and international conferences. Currently she teaches at Bachelor and Master programs offered by Department of Sociology, mainly in areas of sociology of migration and urban sociology.

SECOND SESSION

GRAZIANO GENTILI (University of Florence)

The Mathematics of the Astrolabe and Its Entanglements with the Mediterranean Culture

In my paper I attempt to trace the scientific and cultural history of the astrolabe. This history is interesting from several points of view, since it intertwines mathematical developments, geographical exploration, changing worldviews, and different cultures and civilizations. I will move from the early understanding of the world due to the Greeks, to the loss of their work, its rediscovery, the reception of Arab thinkers in Western natural philosophy, and, finally, to the new European culture that emerged with the end of the Middle Ages and the beginning of the early Renaissance. The foundations of the Mediterranean astronomical culture were often taught by means of the description of the astrolabe, an object which this culture subsumed.

Graziano Gentili is Professor at the Department of Mathematics and Computer Science of the University of Firenze since 1994, Gentili initiated his carrier in 1981, as assistant professor at the Scuola Normale Superiore, Pisa. In 1987 he became associate professor at the Scuola Internazionale Superiore di Studi Avanzati (SISSA), Trieste, and then Professor at the University of Trieste, from 1991 to 1994. Gentili has been a visiting professor at prestigious Universities in Germany, Canada, Mexico, United States and invited speaker at many international Conferences. Gentili's main research interests concern: Geometric Theory of Holomorphic maps; Regular Maps of hypercomplex variables; Holomorphic Dynamics and Iteration Theory; Computational Geometry. He got the "Luigi Bianchi" Prize in 1982 and the "Medaglia dell'Accademia delle Scienze, Matematica" for the year 2006. He has been Vice-President of the Unione Matematica Italiana, Member of the Ethics Committee of the European Mathematical Society, and is now member of the "Consiglio Scientifico", INdAM, Rome.

LUISA SIMONUTTI (ISPF-CNR, Milan)

The Banner of the Great Vizier: Visual Expressions of Identity, Devotion and Power

Among the numerous banners of the Mohammedans, the banner carried in battle under the walls of Vienna by the Great Vizier Kara Mustafa - a banner that tradition claims to have belonged to the Prophet Muhammad himself - had a particularly symbolic history for the Arab world and for Europe. After the victory by the Holy League army over the Mohammedans, the banner was presented as a gift to the Pope. The phrases and passages from the Koran woven into the pennon had an eschatological value. The colors, the gold brocade, the flowers, were all symbols as embodiments of divine protection. Only the descendants of Mohammed had the right to touch the banner and the look of the unfaithful was felt as a profanation. Thus, in 1683, Ludovico Maracci's design and interpretation of the words and the description by Antonio Bulifon of the journey of the Prophet's banner to Rome caused strong emotions, stories and prophecies up to our contemporaneity. The banner was provocateur of religious fear and unbeatable respect in the beholder: a sacred relic of military glory and the silent witness of a defeat. The coveted gift of the Polish king to the Pope was the symbol of a regained political and religious sovereignty. The fictionalized account of the journey of the Capuchin monk Marco da Aviano who carried the banner in the hands of Innocent XI evoked fideisms, apologetic narratives and films.

Luisa Simonutti is senior researcher in philosophy at the Italian National Council for Scientific Research (CNR) in Milan. Her interests cover numerous aspects of seventeenth- and eighteenth-century philosophy and religion. Her focus concerns thinkers such as Spinoza, Locke or Bayle and Hume, and figures still largely consigned to the fringe of scholarship in spite of their importance in the field of the history of emotions in the late seventeenth and early eighteenth centuries. She particularly focuses on the political-theological debate in modern times and on the cultural transfer between Europe and the Mediterranean Basin. She is the editor of numerous books including, recently, *Barbarie in età moderna e contemporanea*, (Milan, FrancoAngeli 2018), *John Locke: les idées et les choses. Avec le manuscrit inédit Notes upon Mr.*

NADEZHDA ALEXANDROVA (Sofia University, Bulgaria)

On Medallions, Marriages and Battles: Cultural Entanglements in the Reception of the French Novel "Les janissaires" in the Ottoman Context of the Nineteenth Century

As an introduction to my contribution to the PIMo research community, I would like to present the results of my latest research on the novel "Les janissaires" by the French romantic writer Alphonse Royer and its impressive reception among the communities in the Ottoman territories (1840s -1870s). The paper will discuss more generally how Western popular (historical) novels participate in the transfer of cultural practices and stereotypes in the local Ottoman context. In addition, it will interpret fictional representations of love affairs, sea battles and massacres, which had initially happened in Istanbul between 1807-1826. In view of the topic of the panel, I will discuss a few objects and events, depicted in the novel, which signify love and commitment. The medallion between two lovers in an interreligious relationship displays the introduction of gallant manners into the local context. The marriage between the main male character to the sultan's niece, is more than a compositional twist for enhancement of the dramatic effects. Yet, it is also a sign of the Mahmud II's gift of benevolence and power to his soldier and defender against the revolting janissaries.

Nadezhda Alexandrova is an associate professor at the Faculty of Slavic Studies at Sofia University "St. Kliment Ohridski", Bulgaria. Her interests are focused on Ottoman and Balkan literature and culture from the 18th and the 19th c. She has published three monographies on various entanglements between writing and traveling of people and ideas that happened in the Ottoman space during that period. She is at the board of two organizations – The Bulgarian Society for Eighteen-Century Studies and The Bulgarian Association of University Women. She is also at the editorial board of BRILL publishing series "Women Writers in History". Currently, within the project "How to teach Europe?" - funded by the Center of Advanced Studies in Sofia and New Europe College in Bucharest, she is working on methodology of teaching 'history of emotions' in Bulgarian culture of the 19th c.

RANDI DEGUILHEM (CNRS, University Aix-Marseille)

Emotional Attachments to Personal Objects and the Documentary Film "Women's Voices from Damascus"

The trajectory of objects and an individual's attachment to them is an important component of unravelling and deconstructing the entangled history of emotions in the Mediterranean regions. As objects travel and ideas associated with those objects or vice-versa, i.e. the movement of ideas and the tangible expression or actualisation of those ideas, exchanges inevitably occur on several levels. It is the objective of this presentation to reflect upon these observations within the context of the relationship between women in contemporary Damascus and objects to which they have a strong personal connection in their workplace. This link between individual and object used in the workplace takes on an added significance within the context of forced displacement of these women as a consequence of the war in Syria over the past seven to eight years. As a result, the emotional attachment with professional objects used by them in their work environment intensifies and becomes a personal connection with their past life, blurring boundaries between personal-professional with respect to an object or the idea represented by a object which moves with them as they move out of war-torn Syria to another country. More specifically, this presentation draws on information and source material from the documentary film, *Paroles de Damascènes / Women's Voices from Damascus* (link is below), which I filmed in Damascus in 2008, 2009 and 2010 (obviously, none of us had any idea that these women would be uprooted by war in the immediate following years). The film is composed of interviews with seven Damascene women (graphic artist, medical doctor, historian, deputy director of a research institute, doctoral student in philosophy, etc.), the majority of whom I know for many years, hence, a certain freedom of speech on their part. The interviews are filmed *in situ* in their workplace; objects related to their professional status are visible during the filmed interviews some of which travel abroad with these women as they leave Damascus seeking safety for themselves and their families. Using the film as source material as well as subsequent interviews and exchanges taking place over the past seven and eight years, this presentation focuses on the movement of professional–personal objects belonging to these women as they make their way to a new life post-conflict Syria and the instrumentalization of these objects as items of individual agency.

(*Paroles de Damascènes / Women's Voices from Damascus*, 52mn <http://mediamed.mmsh.univ-aix.fr/chaines/Pages/Gendermed-0008.aspx>)

Randi Deguilhem is professor (Directrice de Recherche HdR) with the CNRS, TELEMMe UMR 7303, Aix-Marseille Univ., Aix-en-Provence, France. She held a Fulbright-Hays for her PhD research in Syria in the 1980s and was a fellow at the French Institute in Damascus in the 1990s. Using primary documentary sources, her major research concentrates on studying different aspects of the institution of waqf endowments over the longue durée, i.e. from the early Islamic centuries up to the present, with a focus on its use and impact in the Syrian provinces of the Ottoman Empire, during the French Mandate and then the independent period. Under the aegis of the CNRS, she created and directs the research cluster GDRI WAQF, composed of nine international and national partners and which includes the research seminar on waqf endowments which she organized and directed at EHESS Paris 2010-16. Gender analysis is a strong component of her research on waqf endowments and her other work including the management of the Aix-Marseille Univ. network, *GenderMed: Thinking Gender in the Mediterranean* which she directs since 2015 to the present. Her documentary film, *Paroles de Damascènes / Words of Damascene Women* is part of her work on gender and the Southern Mediterranean.

THIRD SESSION

TÜLAY ARTAN (Sabanci University)

An Emotional Collector

I propose to revisit an extensive inventory which introduced Ottomanists to the history of things. Drawn up over (at least) four days, from 15 to 18 January 1588, this extensive record identifies a fief-holding landlord in Budun (today's Budapest), Ali Çelebi, who had perhaps died earlier that month. As the inventory allows one to probe into understanding how we create meaning through acts of selection and arrangement, I plan to discuss the urge for collecting in the person of this Ottoman dandy who was an artist, a bibliophile, a gastronome and an antiquarian. Furthermore, he appears as a loner. His collection (of antiques, books, papers and naturabilia) appears to have turned his house into a repository where he chose to live in a world of his own. His urge, unrivalled among his contemporaries, will help us to reflect on the nature and meaning of collections within their emotional contexts of creation and use.

Tülay Artan is an Associate Professor in the History Program, Sabancı University, İstanbul. She works on prosopographical networks of the Ottoman elite and their households; material culture, consumption history and standards of living; 17th -18th century Ottoman arts, architecture, and literature in comparative perspective. Recent work include: "Contemplation or Amusement? The Light Shed by *Ruznames* on an Ottoman Spectacle of 1740-1750", eds. K. Fleet and E. Boyar, *The Ottomans and Entertainment* (Leiden & Boston: Brill, 2019, 22-42); "Cross-Country Horse Racing Around Istanbul, 1675-1725", eds Sinclair Bell, Christian Jaser and Christian Mann, *International Journal of the History of Sport*, (forthcoming); "Early-18th Century Depictions of Women in Distress", *Muqarnas*, (forthcoming); "Cosmopolitanism in the Early 18th-Century Ottoman Capital: The Impostor, the Alchemist, the Merchant and the Personal Dimension", *The Balkan Provinces of the Ottoman Empire: the Personal Dimension. I. The Agents of Faith*, ed. R. Gradeva, Sofia: AUS Press (forthcoming); "Imaginary Voyages, Imagined Ottomans: a Gentleman Impostor, the Köprülüs, and 17th century French Oriental Romances", *Social, Political and Economic Transformations in the Ottoman Empire. Festschrift for Metin Kunt*, eds. Seyfi Kenan and Akşin Somel, Leiden & Boston: Brill (forthcoming).

ROSSITSA GRADEVA (American University in Bulgaria)

Curiosity for the 'Foreign', Vanity and Prestige in an Ottoman Provincial City: Sofia, Late Seventeenth to Early Eighteenth Centuries

In this paper I shall explore the use of objects of foreign production as well as 'brand names' in the life of Sofiots. This is, in a way, continuation of my studies into the circulation of 'Frenk' objects expanding them in several directions. In the first place, I shall look also into those indicated as coming from 'the East' – India, Shirwan, Acem, Samarkand, as well as from other distant parts of the Empire – Şam, Antakya, Haleb, Girid (Crete), Çerkez, Tatar. Another problem that will be tackled is the appearance of 'brand names' such as Izladi textile and Kiprofca and Yanboli *kebes*. Finally, I shall look into items such as porcelain (*fağfur*, Meissen), arms (Frenk and Dimaşki) and Iznik ceramic, furniture (Macar), and others. All these, along with watches and clocks and Western textiles, appear in only few of the Sofian households and thus speak not just of regular trade channels but probably either specially commissioned or booty. The objects change over time, with, for example, Meissen porcelain appearing actually shortly after its invention, and this allows exploring into changing preferences over time. Thus, they reveal specific features of the characters of their owners, such as vanity and seeking prestige, of fashion waves, but in the first place of curiosity to acquire foreign objects. The paper is based on *tereke defters* from Sofia of 17th to mid-18th centuries.

Rossitsa Gradeva is Professor of History at the American University in Bulgaria and at Institute of Balkan Studies with Centre of Thracian Studies, Sofia. Her research interests mostly lay in the field of Ottoman institutions of provincial administration, application of Islamic law in the Ottoman Empire, various aspects of the status of non-Muslim communities; everyday life and material culture in the Ottoman Balkan provinces; the Ottoman Danube frontier and the development of the decentralization processes in the region in the pre-Tanzimat period;

more recently - also in late 19th-early 20th-century Ottoman-Bulgarian relations. Dr Gradeva has published widely on Ottoman legal, administrative and military institutions in the Balkans, and on Muslim and non-Muslim communities. Recent publications include *Rumeli under the Ottomans 15th-18th Centuries: Institutions and Communities*. Analecta Isisiana LXXVI (Istanbul: The Isis Press, 2004); *War and Peace in Rumeli 15th to beginning of 19th century*. Analecta Isisiana C (Istanbul: The Isis Press, 2008); *Frontiers of Ottoman Space, Frontiers in Ottoman Society*, Analecta Isisiana CXXV (Istanbul: The Isis Press, 2014).

ROSITA D'AMORA (University of Salento, Lecce)

Gifts from the Sea: Situating Objects, Curiosity and Desire in Diplomatic Exchanges between Istanbul and Naples

Formal diplomatic relations between the Kingdom of the Two Sicilies and the Ottoman Empire started in 1740 and lasted till 1861 when, with the unification of the peninsula under the House of Savoy, the Kingdom of the Two Sicilies was incorporated in the newly formed Kingdom of Italy. Although the Bourbon dynasty, who had established a new Kingdom in Southern Italy with Naples as its capital only a few years earlier in 1734, fostered relations with the Ottomans mostly in order to promote the economic development of the kingdom, guarantee the security in the Mediterranean and affirm the prestige of the ruling dynasty, the diplomatic encounter with the Ottomans produced many other contacts on multiple levels and, more in general, new approaches in the perception of the 'Turks'. Objects – whether sold, bought, traded, exchanged, donated or requested – played a central role. They represented a crucial tool of cross-cultural communication, but they also promoted a more dynamic reciprocal understanding and revealed different kinds emotional investments in the complex relation with otherness. In this paper, I will examine the request, reception and display of royal gifts from the Sultans the Bourbon Kings, focusing on the story of an Ottoman *kayık* that arrived in Naples as a gift from Selim III the King Ferdinando IV.

Rosita D'Amora is Associate Professor of Turkish Language and Literature at the University of Salento (Lecce, Italy). Her research interests range from Ottoman social history to contemporary Turkish literature, addressing issues related to different forms of representation and auto-representation of Ottoman and Turkish society. More recently her research has focused on the cultural exchange and interconnections between Southern Italy and the Ottoman Empire starting from the 17th century, the analysis of the politics of masculine headgear, and the turban in particular, in the Ottoman Empire and on the most recent trends that have emerged in Turkish language literature, especially those that investigate gender, linguistic and cultural differences, and borders. She is also the translator in Italian of some modern classic of Turkish literature such as *Kürk Mantolu Madonna* by Sabahattin Ali, *Ayalak Adam* and *Anayurt Oteli* by Yusuf Atılgan. From 2017 she is the co-editor of the book series *AEstOvest*, Textus Edizioni a series that, through an interdisciplinary approach, aims at investigating and exposing the many cultural and historical interconnections between East and West while deconstructing the usual dichotomy through which these two categories are usually represented.

SINEM CASALE (University of Minnesota & Kunsthistorisches Institut in Florenz)

Scandal and Decorum: Diplomatic Gifting Between the Ottoman and Safavid Courts

This paper investigates the ways in which gifting was established as a primary mode of diplomatic communication between the Ottoman and Safavid courts in the early sixteenth century. It investigates patterns of gifting between the two courts by considering the types, amounts and qualities of objects exchanged between Sultan Bayezid II and Shah Ismail, a new messianic ruler in Iran. This case study illuminates how principles of courtly decorum had primacy over the historical context by showing how gifts were exchanged in this early period of Ottoman-Safavid relations amidst a series of visceral and shocking events.

Sinem Casale is an Assistant Professor at the Department of Art History, University of Minnesota and a Visiting Scholar at the Kunsthistorisches Institut in Florence. She specializes in Islamic art and architecture, with an emphasis on the history and visual culture of the Ottomans, Safavids, and Mughals. Centering on the relationship between art, diplomacy, religion, and trade in the early modern Muslim world, Casale's research explores issues that relate to exchange and encounters, materiality, gift-giving practices, and courtly rituals.

KEYNOTE TALK

GIORGIO RIELLO (European University Institute)

The Material Turn: Objects and Entanglements in Global History

This paper charts the confluence and eventual overlap between two different fields: that of global history and that of material culture. At a very basic level, global historians' interest in 'things' is the result of the fact that

whether commodities, luxuries, scientific tools, ethnographic specimens or unique art objects, material artefacts have been seen as mobile – if not more – than people. Yet, the so-called ‘material turn’ in global history also raises a series of methodological and theoretical questions. I start with a historiographic overview to map the major currents and areas of global history affected by a ‘material turn’. Moving from a historiographical to a conceptual plane, the main body of this paper is dedicated to showing how material culture might come to the assistance of global history by providing a series of methodological and theoretical tools for historians to play with in the form of critiques of established narratives and of the conceptualization of connectivity – a key concept in global history. I conclude with some reflections on how a material approach might relate to recent forays into what is now called global microhistory, addressing issues of agency and the relationship between academic and public history.

Giorgio Riello is Chair of Early Modern Global History at the European University Institute. He is the author of *Cotton* (CUP 2013 – winner of the World History Association Book Prize 2014), *Luxury: A Rich History* (OUP, 2016 - co-authored with Peter McNeil), and *Back in Fashion: Western Fashion from the Middle Ages to the Present* (Yale UP, 2020). He has published on global trade between Europe and Asia, and on material culture and fashion in the early modern period. He has recently co-edited *Dressing Global Bodies* (Routledge, 2020) and *The Right to Dress: Sumptuary in a Global Perspective* (CUP, 2019). He is currently completing a book (with Dagmar Schaefer) entitled 'Cultures of Innovation: Silk in Pre-Modern Eurasia' and he is developing a project entitled 'European Factories of the Indian Ocean, 1600-1780' considering the system of trade in the Indian Ocean.

FOURTH SESSION

JORDAN AVRAMOV (The Bulgarian Academy of Sciences)

The Interplay of Paper and Objects in Early Modern Intellectual Communication: The Correspondence of the Early Royal Society of London with the Mediterranean Region

As soon as the Royal Society of London was established in 1660, it set out to acquire scientific information from all parts of the world. The main tool of this “philosophical trade” was the correspondence organized by the Society’s first secretary, Henry Oldenburg, whose epistolary network reached out all over Europe and beyond. This inevitably included the Mediterranean region where Oldenburg exchanged letters with correspondents in Italy, the Iberian Peninsula and the Ottoman Empire. Moreover, using contacts based in the area, he was able to get information about more distant countries and regions in Africa and the West and East Indies. However, the epistles were not the only carriers of scientific information over the network. Apart from other texts, they also often combined with various objects in a complex communication game. Accordingly, my purpose in this paper will be to study the different ways the objects interacted with the letters in the correspondence of Oldenburg with the Mediterranean region. First of all, I shall point out at examples where the desire to acquire or know about certain objects, generated exchange of letters. Secondly, I shall move to analyzing cases where material objects actually traveled alongside the letters to and from London. Finally, I shall pay attention to what may be called “paper objects”, that is to say certain texts whose specific physical qualities and/or functions allowed for them to be treated as objects in some moments of the communication game.

Jordan Avramov took his MA in Philosophy at the Sofia University “KI. Ohridski” (1989) and his PhD in Science Studies and History of Science at the Bulgarian Academy of Sciences (1994). He is a researcher at the Bulgarian Academy of Sciences specializing in history of science and intellectual history of early modern time. His main interests are focused on early modern scientific communication, especially in the context of the English natural philosophy of the seventeenth century. He is an expert on Henry Oldenburg (c.1619-77), the first secretary of the Royal Society of London. He has also researched - via collaborative international projects – Robert Boyle (1627-91), the history of the early learned journals, and the digital humanities involved in our-day attempts to reconstruct the early modern Republic of Letters.

JOSÉ MARÍA PÉREZ FERNÁNDEZ (University of Granada)

Paper Traces of Books Lost at Sea: Hernando Colón’s Universal Library and his “Memorial de los Libros Naufragados”

Between his departure from Spain in 1520 and his return in 1522 Hernando Colón (1488-1539) travelled all over Europe buying more than 4000 books, destined to become part of his plan for a universal library. By the time he reached Venice in 1521 the amount of books purchased so far had reached such proportions that he decided to have them shipped to Sevilla. The shipped books (all 1637 of them) were lost at sea, but Hernando’s systematic cataloguing and actuarial mentality carefully recorded all his purchases, which allows for the reconstruction of this shipwrecked library thanks to one of the several catalogues he put together, the *Memorial de los Libros*

Naufragados (the “Memorandum” or “Catalogue of Shipwrecked Books”). The *Memorial* does not simply facilitate the reconstruction of this missing section of Hernando’s library. Like the the rest of his catalogues, the information it recorded can be used to generate a map of his itinerary throughout the sixteen cities he visited, between Brussels and Venice, and the books he purchased in each of them. The result is a significant cross-section of titles available for sale within these book markets, and consequently provides a profile of European intellectual production during this period. Through a comparison with the recently rediscovered clean copy of another of his catalogues—the *Libro de los Epítomes*—the *Memorial de los Libros Naufragados* also constitutes an excellent case study for the analysis of Hernando’s cataloguing methods. The draft of a work in progress—since it was put together on the road, as Hernando wended his way from bookseller to bookseller—the *Memorial* uses, for example, loose paper slips to correct information and move it around this provisional copy before it could be turned into a final definitive catalogue.

José María Pérez Fernández is Professor of English Literature and Cultural Translation at the University of Granada. His original research started with an interdisciplinary approach to comparative literature, which then led to an interest in the relations between early modern literature and political philosophy. Recent research on translation and the book trade has led to several essays on the international republic of letters, the early modern idea of Europe, and the material transmission of texts and their translations. Professor Pérez Fernández is currently interested in processes of communication in the early modern world and different methods for the recording and exchange of information. He has just completed a book, with E. Wilson-Lee, on the collections and catalogues of the *Biblioteca Hernandina* (*Hernando Colón’s New World of Books. Towards a Cartography of Knowledge*, forthcoming with Yale U.P.), and is currently working on a project to digitize and publish a critical edition of Hernando Colón’s *Libro de los Epítomes*, one of his most important manuscript catalogues, lost for almost 500 years, and now recently rediscovered at the *Armagnaeen Institute* in Copenhagen. In March of 2019 he joined the People in Motion COST Action, where he leads the Paper in Motion Work Group.

NATALIE ROXBURGH (University of Siegen)

Paper in “Robinson Crusoe”

This talk will examine the way a famous work of eighteenth-century narrative fiction about a shipwreck, *Robinson Crusoe*, explores the materiality and the significance of paper by cross referencing accounts of actual shipwrecks and contemporary discussions of paper. In particular, I will consider the way paper from the ship is rescued and then repurposed as an accounting ledger and a journal, both of which, I will argue, turn out to be requisite for Robinson’s accrual of wealth once he leaves the island. The story of paper is bound with the story of credit and also paper money, as it was dangerous and impractical to transport metal money in ships, not to mention the ongoing problem of a general shortage of specie in the seventeenth century when the narrative is set. *Robinson Crusoe* thus puts paper in the center of the narrative: it is both tied to accounting that forms the basis of credit as it is to the material the protagonist uses to transmit his story. Defoe thus draws attention to the materiality of paper in order to promote its use in other ways (such as he will do in *The Compleat English Tradesman* and *An Essay upon Publick Credit*).

Natalie Roxburgh is Senior Lecturer at the University of Siegen in Germany. Drawing on New Formalist literary critical methodology, her research focuses on Anglophone literature and culture from the seventeenth century to the present, and she is especially interested in the relationship between literature and science, politics, and (especially) economics. Her first book is titled *Representing Public Credit: Credible Commitment, Fiction, and the Rise of the Financial Subject* (Routledge, 2016), which takes an economic-history approach to the rise of the British novel. She has published essays in *Eighteenth-Century Fiction*, *Mosaic*, and many other places. Her current book project is on rethinking aesthetic disinterestedness in nineteenth-century Britain. Dr. Roxburgh’s PhD was conferred in 2011 by Rutgers University in the United States. She is a regular participant in and sometimes organizer of the *Critical Finance Studies* and *Money, Power and Print* meetings held in Europe.

ANA STRUILLOU (European University Institute)

Transient Possessions: Exploring the Material Culture of Cross-Religious Mediterranean Mobility

What did early modern travellers carry with them? What things could be found in their purses, bags and boxes? How did they use objects to create a sense of personal space during maritime travel? Bridging the gap between studies of mobility and material culture in the early modern era, this paper aims to explore the material culture of Mediterranean mobility. Viewing the sea as a nodal point of diverse imperial, religious and cultural realms, this paper will focus on cross-religious travels: Christian agents wandering across the Dar-al-Islam and Muslim agents setting foot on the shores of Christendom in the sixteenth and seventeenth centuries. Through this focus, *à part égales*, on the material experience of European and non-European travellers, it seeks to provide a fresh perspective on the diverse ways of ‘being on the move’ and experiencing travel. This entails concentrating on the extent to which objects stood as key elements in shaping early modern mobility – often food, clothes and

passports became essential to personal survival – and the material strategies that were set up by agents – from seeking to go unnoticed to minimizing one’s discomfort. Yet, this paper will go beyond the narrative of the object as a constraint to explore – focusing on the travel accounts, letters and inventories of specific French, Spanish, North African and Ottoman travellers – how those on the move endowed their possessions brought from home or encountered along the way, with a variety of conflicting meanings and emotions.

Ana Struillou is a first-year PhD researcher at the EUI’s Department of History and Civilisation under the supervision of Giorgio Riello. Her doctoral project explores the material culture of travel across the Christian and Islamic Mediterranean realm (sixteenth-seventeenth centuries). Her previous research project focused on the material culture of Morisco diplomacy across early modern France and Spain. Her research interests include, amongst others, material culture, mobility and cross-religious relations in the early modern Mediterranean

FIFTH SESSION

RENARD GLUZMAN (University of Haifa)

The Economic Viability of a Movable Object: The Case of the Mediterranean Round Ship

The question of the lifespan and life cycle of Mediterranean ships occupied scholars dealing with medieval and early modern shipping in different countries. Significantly in many cases, figures suggested in this respect seem to be based on a general impression, substantiated by a number of examples, rather than on any accurate and valid calculation. Despite such estimates, it is impossible to reach a valid figure representing an average lifespan of commercial fleets during the period under consideration. Any evaluation of the sort must be based on an arithmetic calculation rather than general impression. This is however unfeasible, as the number of vessels for which both the launch date and the date of “death” is provided is too limited to be used as a base for such an assessment. Likewise, we lack any consistent information on other specifications, primarily their itinerary and periods in which they were left to lie idle. A more useful evaluation would be to consider the lifespan of these objects in economic terms. This paper will present a balance of the economic viability of a round ship, one that must have been very clear to anyone in the treacherous business of shipping. In this way I hope to contribute to a better acquaintance of the milieu of ship-owners and their collective identity.

Renard Gluzman is one of the founders of the Israeli video-game industry. He started his professional life by creating video games and headed the first academic program for video-game design in Israel (2005–2011). Then, he put his career aside and dedicated himself fully to doctoral studies at the Zvi Yavetz School of Historical Studies at Tel-Aviv University. His dissertation was awarded the “Ugo Tucci Prize” (2019) by the Istituto Veneto di Scienze, Lettere ed Arti, and is now being reworked into a book entitled “Venetian Shipping from the Days of Glory to Decline, 1453–1571”. Besides theoretical research, Dr Gluzman sails the Mediterranean in his boat Bellatrix. His research is thus based on historical sources, practical experience and the use of new technologies. Today, he is a teacher of game design, history and theory in five leading universities and design schools in Israel and holds a postdoctoral fellowship in the Haifa Center for Mediterranean History at the University of Haifa.

TUĞÇE ATIK (Dokuz Eylül University)

Ottoman Smyrna: From a Village to the ‘Paris of Levant’

This study will focus on economic and social change in Ottoman İzmir between the 17th century and the 19th century and the reorganization of the socio-economic relations between the communities residing in İzmir, which became one of the most important port cities of the Ottoman Empire after the second half of the 16th century. This economic transformation brought immense social change in the city and the city was entitled as a European rather than Ottoman. İzmir has become an important stopover point for travelers, especially in the 19th century. Therefore, this study will try to explain the socio-economic transformation of İzmir by means of the works of western travelers. İzmir, which became one of the most important port cities of the Ottoman Empire in the 17th and 18th centuries, had been a small town until the second half of the 16th century. From this time onward, İzmir became one of the most important port cities in the Mediterranean trade mainly owing to the expansion of the capitalist world economy. In the 18th century almost %50 of the total Ottoman exports to Europe was made through İzmir port. The most important raw materials exported to the Western Europe from İzmir until the eighteenth century were silk, mohair yarn, and wool. However, huge Western demand for cotton in the 19th century became a turning point for İzmir port. Increasing British demand for cotton in the second half of the 19th century changed the agricultural patterns and production relations in the hinterland of İzmir. The population structure of the city transformed dramatically within a century. Increasing commercial relations attracted not only

European traders, Ottoman Greek and Jewish mediators but also Western travelers. Consequently, İzmir became a cosmopolitan Levantine city which was called “Paris of the Levant” by the travelers of the time.

Tuğçe Atik is a PhD candidate at Dokuz Eylül University in İzmir/Turkey. She graduated from Middle East Technical University with a bachelor's degree in history in 2011 and obtained MA degree from the same university in Middle East Studies in 2014. Her master's thesis focuses on capitalist world-economy and Mediterranean cities with special emphasis on İzmir. Currently she is working on 19th century Bulgarian national awakening and Miroslav Hroch's small state nationalism typology. She was awarded Turkish Historical Association MA research fellowship in 2011 and then doctoral research fellowship in 2015. Her research interests include Eastern European nationalism, gender and nationalism, 19th century Ottoman-European relations and Mediterranean history.

MICHAŁ WASIUCIONEK (New Europe College, Bucharest)

To the Other Side: Travel, Exchange and Material Markers of Difference on the Early Modern Lower Danube

Throughout the early modern period, both Danubian banks from the Iron Gates to the Delta constituted parts of the Ottoman Empire – divided between the principalities of Moldavia and Wallachia, and the province of Silistre – constituted integral parts of the Ottoman domains. However, one would be hard pressed to deduce it from the travel accounts of travelers, including Ottoman subjects themselves, who emphasized the liminal experienced associated with crossing the river. For Ottoman official and peripatetic traveler Evliya Çelebi, for instance, the river separated the Ottoman domains from *Kafiristan*, the “land of infidels” despite the fact that Orthodox Christian population on the left bank of the river constituted the sultan's subjects as well. Similar notions of transition between two realms were expressed by others ferried from one bank of the river to another. This dissociation becomes even more striking when we take into account the constant flow of people and portable goods between the two shores, and commonalities of material culture on both sides of the river. The paper aims to examine these dynamics of mental mapping and the sense of liminality, taking into consideration the tension between the circulation of people and portable objects on the one hand, and the accompanying landscape and soundscape on the other. Relying on travel accounts, as well as Romanian, Western and Ottoman sources, I argue that the deliberate confessionalization of landscapes and – to an extent – soundscapes on each bank of the Danube provided the mental framework through which the crossing of the river, which obscured the commonalities of material culture, while carrying important implications for the Ottoman presence in the region.

Michał Wasiucionek holds a PhD in History and Civilization from the European University Institute (2016) and is currently a Post-Doctoral Researcher at the New Europe College – Institute for Advanced Study in Bucharest (as a member of the ERC Project “Luxury, Fashion and Social Status in Early Modern South-Eastern Europe”) and at the Nicolae Iorga Institute of History. His research focuses on the principalities of Moldavia and Wallachia within the early modern Ottoman Empire, focusing on their place within the wider framework of imperial politics. He recently published his first book, *Ottomans and Eastern Europe: Borders and Political Patronage in the Early Modern World* (I.B. Tauris, 2019).

CLAUDIA JARZEBOWSKI (Freie Universität Berlin)

Fascinating Objects. Material Culture of Knowledge in Early Modern Mediterranean Wunderkammern (aka cabinets of knowledge)

I came across lists and descriptions of objects as collectables in so called “Wunderkammern” around the Mediterranean Sea accidentally and just a few month ago. It struck me that these lists and descriptions from the 17th and 18th century were not only exhaustive in their namings and stamina of writing everything down. Some cover two hundred pages. But, moreover, they were obviously highly competitive in a competition that I would like to focus on in my presentation. Because I am not really sure yet what the collectors, the writers, and the various audiences were competing in at all. One thing I know so far it has not been about the most objects or the most exotic objects. It had to do much more with a network across Europe, a network of agents of knowledge. But also (and this is what has triggered my curiosity) a network of objects across Europe, across the Mediterranean that is not limited to these same boundaries. Regarding the agents: I think it is possible to line out a preliminary concept of who were the ones who had access to objects of knowledge (a key term in recent theoretical work). As I came to see these people were far from being academically erudite. It is also interesting to retrace the many objects that drew early modern regular people's attention to them and as one can draw from the lists, the networks of objects and the networks of their collectors and keepers and displayers were moored in various social groups: in terms of gender, ethnical descent, social position. My paper is intended to unpack some of these bundles of interaction on a level of a social history of knowledge across the Mediterranean based on its objects.

Claudia Jarzebowski is an Assistant Professor of Early Modern History at the FU Berlin. Her research interests include the history of emotion, of childhood and more recently: global history. She has published widely in all fields, with an article coming up on the “World History of Youth in the Enlightenment” (Routledge 2021). During her research she started to become interested in material culture and this is what has brought her to PIMO: a combined interest in Global History and the materials of migration - in the sense of meanings but also people and objects.