

# The Mediterranean as a Plaza

## Workshop

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### Abstracts

**The Asia-Mediterranean connectivity issue: reshaping maritime routes and strategies, from “Belt and Road” to “Free and Open Indo-Pacific”, Min. VATTANI, Mario Andrea– Ministry of Foreign Affairs, Rome**

In an ever growing Asia, whose trade flows have doubled the value of those across the Atlantic, economic power now translates into political force. Economic success seems to be accompanied by disputes concerning regional economic interests, the availability of resources, the control of maritime routes. In this rapidly evolving scenario, Japan has been steadily re-elaborating its regional and global strategy. In the past, contradictory signals from the US concerning their engagement in Asia have been perceived in Tokyo as a liability, presumably pushing the Japanese government to take the initiative, rather than passively making the best of policy statements such as the Obama administration’s “pivot to Asia”. In this new regional context, Japan has expanded its Japan’s strategic framework so as to include another key partner: New Delhi. The “Free and Open Indo-Pacific Strategy” (indicated for the first time by Prime Minister Abe in his opening speech at the sixth “Tokyo International Conference on African Development” in Nairobi, on August 27, 2016) is just that: an ambitious connectivity project, which stretches between Asia and Africa, promoted by the Japanese government and supported by India. Japan has often been referred to by historians as a mainly “reactive” player, and its nearly two thousand years of history are sometimes described as a series of openings and closures to the outside world. In today’s case, we may be witnessing something new, as Japanese diplomacy has brought the consolidation of a strategic partnership with India, which can be considered the most important development in recent Japanese foreign policy.

**Byzantine Emperor’s concept of the World: On Constantine VII’s *De administrando imperio*, OTSUKI, Yasuhiro**

We would like to investigate the byzantine idea of the Empire as well as of the World. We will focus in *De Administrando Imperio* written by Emperor Constantine VII Porphyrogenitus (reigned 913-959), which refers to geographical conditions and historical events in peripheries of the Byzantine Empire. It covers from India to Iberia (Espagne), from Russian Steppe to Nile. We can know the realities of the time as well as Constantine's mode of thinking and concept of the Empire.

**THE ORIGIN OF TRADE IN D. 1.1.5 (HERMOGEN. 1 *IURIS EPIT.*), GILIBERTI, Giuseppe**

In *Iuris Epitomae*, the jurist Hermogenian states that trade - together with war, states, private property, house building, purchase agreements, leases and many obligations - was born from the law of nations. Hermogenian's theory was probably not based on the Stoic tradition of natural law, as for other jurists, but rather on Aristotelean thought. According to Aristotle, exchange did not necessarily mean trade. In the Homeric age the exchange of commodities in the Mediterranean served the only purpose to reach autarchy. But this kind of exchange was supplanted by the quest of profit and the rise of professional tradesmen. Like other scholars of the imperial age, Hermogenian was convinced that there were principles of natural law that served as eternal models of equity and justice. This conviction actually influenced the legal treatment of private property, trade and above all slavery. Yet neither philosophers nor jurists ever proposed eliminating or not applying positive laws and institutions that contradicted nature.

**The First Japanese Catholic that made a Pilgrimage to Jerusalem: A Case of Petro Kibe (1587-1639), USUKI, Akira**

In this report, I focus upon Petro Kibe Kasui (1587-1639) as the first Japanese Catholic Christian that made a pilgrimage to Jerusalem before his reaching Rome. But we don’t have any historical documents and materials on his journey to the Holy Land. Since Kibe didn’t leave anything written about Jerusalem, I explain how Japanese Catholic writers such as ENDO Shusaku and KAGA Otohiko describe Kibe’s pilgrimage in their novels upon their imaginations. Kibe became a Jesuit priest in Rome at the age of 32 in 1620 and returned back to Japan in 1630 when Tokugawa government strictly forbade Christianity. After he was arrested in 1639, he met Cristóvão Ferreira (1580-1650) who had already abandoned his Christianity. Kibe was tortured severely to death, but he never rejected his faith.

**Laughing with ancient Greeks: examples of comic use of metres and sounds in Aristophanes**, dr. DI VIRGILIO, Loredana (Ph.D. Student)

Ancient Greek comedy was one of the most popular performative genres. In particular during the 5<sup>th</sup> century in Athens, comedy was part of important festivals connected with Dionysus, taking place in theatre and collecting not only citizens but also foreign people. Comedy adopted all kinds of resources for making people laugh, and to gain the victory in the 'agon': apart from the aspects connected with the 'lexis', even masks, costumes, gestures, and music, were used by poets in many different ways in order to obtain funny effects. While consistent attention is generally paid to characters and to their comical speaking, very little is said about musical techniques of comic. Analyzing the metrical structures of the songs, and paying attention to scenes containing references to musicians and musical instruments, allow us to identify precise ways of 'musical comic', more or less connected to the semantics of the text and to the scene in general. This paper aims to enter into the poet's comic laboratory, and to show, through a brief selection of passages from Aristophanes' comedies, how ancient Greeks had fun from music in comedy.

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Research topic: Aristophanes' monodies (metrical structures and functions of the 'solo' songs).

Publications: review "*Philoxeni Cytherii Testimonia et Fragmenta*, collegit et edidit Adelaide Fongoni, Roma, Fabrizio Serra Editore, 2014, («Dithyrambographi graeci», 1)", «RCCM» 2/2017, pp. 412-418. // "Che cosa sta componendo Agatone nelle *Tesmoforiazuse* di Aristofane?", forthcoming.

**Travelling Poets in the Mediterranean Sea: the Routes of Anacreon of Teos**, dr. BUCCERONI, Lorenzo (Ph.D. Student)

Travels on the sea play a special role in the social dimension of the archaic Greek poetry. In particular, for better or worse, the poets' mobility is stimulated by tyrants. The aim of my paper is to outline Anacreon's life, drawing attention to his experiences and poetics as a traveler also in comparison with the typical scenes of travel by poets. Although for a great part of his life Anacreon lived as a courtesan and his poetry is mainly tied to the static institution of symposium, his relationship with tyrants seems to have no bad reflection on his prospects of travel.

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Research topic: Anacreon – collection of testimonies on life, work and reception in antiquity

Publication: *Non elaboratum ad pedem* (Hor. Ep. 14, 6-12): le sorti alterne del metro anacreonteo a Roma, "QUCC" 146(3), 2017, pp. 107-11

**#mediterraneansea. Representations of Mediterranean Sea on Instagram**, dr. FORTE, Gabriele (Ph.D. Student)

The purpose of this work is to present an example of research method that can explore some of the representations that Instagram users make of the Mediterranean Sea, understood as a geographical area in the broad sense. This area, understood as a place of commerce and tourism, can also be considered as a meeting place or clash of cultures, crossed in recent years by strong migratory crises. One of the results of the research could be the emergence of a specific visual imagery linked to the Mediterranean Sea and to the images we share. As a theoretical basis I will use, on the one hand, one of the definitions that Horden and Purchase have given of the Mediterranean, considered a Corrupting Sea: *connectivity* (2000); on the other hand, the approaches of visual culture studies (Hall 1997). The idea is therefore to understand if, through the lens of Instagram, the connectivity affected by migration crises has "*corrupted*", modified or also created a visual imagery of the Mediterranean Sea. Instagram is a form of communication, where users can easily share their updates by taking photos (Hu, Manikonda, Kambhampati 2014), structured on the relationship between images and words. It will be the words, through the tool of hashtag (#mediterraneansea), to reveal insights about possible visual imagery of the Mediterranean Sea, with two levels of intersection: #refugees and #refugeeswelcome.

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**A sea change in Mediterranean connectivity: The Maghrib and the fall of Saharan networks (18th-20th c.)**, MEDICI, Anna Maria (University of Urbino Carlo Bo)

In the field of the human sciences, the current debate on the Mediterranean societies is strongly marked by references to settled cultural patterns of classical literature and modern history, leading a resurgence of interest in ancient scenarios of «civilizations» and related patterns of representation. However, looking at the contemporary Mediterranean history by the southern edge of the sea, the deep change in the regional system of networks which was in action from the

eighteenth century deeply contrasts with those patterns. Between 1750 and 1850 the Saharan trade system led for centuries by the Maghribi societies collapsed. Ottoman Africa and Morocco were both incorporated into the capitalist world economy. All this led to an epochal change of the Sahara-Mediterranean system of networks, as well as of the Maghribi societies way of life, thus stimulating a process of territorialization of the local institutions, in a context of fragility of all these areas that had been the desert trade networks of the past.

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### **Egyptian Ports in the Local and World Economies in the End of 19<sup>th</sup> century, KATO, Hiroshi**

Egypt is located at the crossroad of three continents. In modern times, the structure of Egyptian external trade changed drastically both quantitatively and qualitatively. The cotton boom (1861–1865) and the opening of the Suez Canal in 1869 were viewed as the two significant events that increased the volume of Egyptian external trade in the nineteenth century. However, the structure of external trade had already changed mainly by a kind of “traffic revolution” from the 1830s to 1850s. As a result, the circumstances of foreign trade around Egypt were changed dramatically. The opening of the Suez Canal in 1869 was the final stage of this revolution. Using statistical data on the external trade in the Egyptian ports, this presentation aims to examine whether the relationship between international and local markets had changed, or not, and if they had changed, what kind of change took place.

### **Reconstructing Post-Crisis City as a Space of Public Domain: a Case Study of a Medium-Sized Catalan Town, Falset, TAKENAKA, Katsuyuki**

In the last few decades, we saw how European cities around the Mediterranean were soaking in an easy economic growth model, based almost exclusively on real estate developments. Beside large residential areas building up outside the urban core, many city governments took the opportunity to create a large number of public facilities, such as a big theatre, conference hall, sports complex, etc. After the bursting of the real estate bubble in the late 2000's with the municipal budget severely shrunk, those facilities revealed their real utility in accommodating activities of civic groups, which are again claiming their active role in city building. In this presentation, we will discuss the reconstruction of post-crisis city as a space of public domain, starting from a case study conducted in a medium-sized Catalan town, Falset. Special attention will be paid to the process of how different urban agents are renewing the thread of public spaces in the city.

### **The Euro-Mediterranean Dialogue starts from collective identities: the innovative role of the Italian Network in the Anna Lindh Foundation, dr. MOLINARO Enrico (Ph.D., Segr. Gener. Rete Ital. Dialogo Euro-Mediterraneo – RIDE APS)**

A renewed definition of collective identity is the main Italian contribution to the Anna Lindh Foundation (ALF) forward-looking strategy adopted by its Board of Governors. This strategy aims at strengthening the core values of openness, tolerance and mutual understanding shared by our diverse Euro-Mediterranean societies. A number of ideas discussed within the Italian Network for the Euro-Mediterranean Dialogue (RIDE-APS, set up in Rome on June 13, 2017), if applied to the whole ALF network of networks, could further increase ALF's visibility and wider recognition, strengthening its role as a primary, credible and sought-after partner for intercultural programs and actions across our region. The Italian Network's new ideas may contribute to advance and address an organizational capacity needed to represent the backbone of the ALF operational framework, with its good governance mechanisms, funding model and structure, including the role of its stakeholders and networks. The ALF plan of action according to the triennial program agreed upon with the European Commission has recognized the autonomous role of its 42 national networks, which are encouraged to provide fresh contributions within the ALF established program. At the Italian national level, a renewed operational framework and organizational capacity could help the Foundation to grow and sustain its terms of quality, impact and reach, while delivering positive messages, and exploring the relationship between dialogue and identity.

The Italian Network idea intends to connect activities for the dialogue on the one hand, and evaluation and respect for collective identity, on the other hand. Despite the fact that *identity* has been the focus of Euro-Mediterranean activities, this term has been absent from ALF documents, speeches and topics, except for the somewhat generic expression “Mediterranean identity.” Actually, the issue of identity is not a new one; probably it is the oldest issue in our knowledge, related to the essential concept of integration inside a collective identity, to the symmetric and complementary relationships between different groups, and to the concepts of reciprocal and mutual respect. Identity is not, nor can become, a side, minor, issue. According to experts in anthropology identity is, in terms of groups and

collective identity, the basis of life: there is no life without group identity. Human beings cannot live by themselves, they simply die. We are clearly referring to this concept in its plural form because, as there are various Mediterranean identities, so there may be different Mediterranean perspectives. In this pluralistic context, the Italian Network can offer its peculiar point of view, in a political moment of the Euro-Mediterranean history when Italy feels it must express a special responsibility. Nowadays in Italy there is a significant debate on identity, also reflected by the newspapers' headlines. Italy is going in this direction, proposing new actions at the European level, particularly at the Euro-Mediterranean and global levels; for example, Italy successfully suggested at the G20 and European Union meetings the idea of dealing with the immigration issue not anymore as a specific problem of a single state, but as a global problem. As a result mainly of this Italian stance, we see today in the media that the idea of security is not anymore predominant in the domain of Defense and Intelligence alone ("l'approche sécuritaire"), but also in the hands of people who create culture. This idea goes together with the importance of identity because "intercultural dialogue" means dialogue between groups and collective identities. This anthropological concept, developed in the book "Steps to an Ecology of Mind" by Gregory Bateson, explains why human beings give so much importance to the relationships' formal dimension. It also explains why it is often more important the *way* we communicate rather than the *contents* of the communication. Therefore, according to the Italian Network's proposal, identity should be the focus of the work of whoever wants to help the dialogue between the Northern and the Southern shores of the Mediterranean, and between all of us. The structure of the Italian Network of the Euro-Mediterranean Dialogue (RIDE-APS) within the ALF, as one of its 42 active national networks, could be useful as an example, and possibly as an inspiring experience for other networks with the idea to create a best practice, an administrative organization model. In addition to the ordinary ALF Italian Network, RIDE-APS has put together a parallel extraordinary network based on Italian law, registered at the notary. In this historic peculiar context, the RIDE-APS network drafted programs with the mandate of developing activities through its working groups, not necessarily limited to the ALF Programs. An example is the research, sponsored by RIDE-APS, on the BRICS organization, composed of Brazil, Russia, India, China and South Africa, which today are penetrating the Mediterranean. BRICS representatives have asked the help of the Italian ALF network as a communication bridge vis à vis the Euro-Mediterranean region and people. Since the BRICS represent half of the world population, this example shows the potential achievements produced by the work of the international ALF networks focused on dialogue on the one hand, and the organization by the parallel national networks of the local communities on the other hand. In this way, the latter are contributing to the development and the best evaluation of collective identities acting at the national level, outside the limited and well-defined margins allowed by the ALF Programs. For example, RIDE-APS started to develop working groups that opened debates and active cooperation on immigration's policies with the representative of all the diaspora communities in Italy. This model stems from two Italian virtues: flexibility and creativity, with the aim of providing all members of the ALF networks with the possibility to work and discuss about very practical issues. Another example of creativity involving identity issues is the area of organic and balanced identity food, now reaching out to Tunisian and Israeli-Palestinian civil societies. In this context, RIDE-APS is sponsoring innovative health research about the roots of local food and nutrition, knowing that cuisine is also an important part of culture and identity. RIDE-APS intends to connect this track of activities to the general follow-up programs generated by Milano Expo 2015 as well as to the PRIMA Research Program. Is it convenient to put together all the ALF important actions for the Euro-Mediterranean dialogue with the elements of discovering, protecting, revaluating and respecting collective identities at the national networks' level? Religious, national, cultural, linguistic and ethnical identities could represent one of the innovative elements RIDE-APS is asking for. The suggested national associated networks (NANs), to be set up in all the 42 members states on the model of RIDE-APS, could work side by side with the respective current ALF Networks, and may also contribute to the fundraising process of the ALF activities in two parallel ways. On the one hand the proposed NANs, working on the identity concept, should look for the contributions from their respective civil society bodies (including the business community and public institutions, both at central and local levels) in terms of material and personal help on a voluntary basis. In principle, this should reduce the need for the national heads of network to fund the respective networks activities. On the other hand the involvement of so many business, financial, educational establishments might compensate in the long term the declining trend of reduction of funds from member states to the ALF, beside the contribution from the European Commission. Additionally, RIDE-APS is launching a new program of "participated workshops" on europroject management, which intends to involve the best of our national network in large-scale European projects, with maximum active involvement and participation from the grass-root network membership. This is expected to lead to ambitious fundraising goals at European level, in cooperation with other ALF national networks sharing the same goals. Last but not least, the high quality work of the renewed NANs may earn for themselves challenging and influencing policy-oriented roles vis à vis their own respective Foreign Ministries and national Governments. This is what the RIDE-APS is trying to do in the area of development cooperation and migration acting as a "think tanks' think tank" for the Mediterranean, African and Middle East areas. Finally, the RIDE-APS Board of Directors is expected to act as the National Focal Point for UNAOc. This and other related tasks have been designed also to shape some legitimate expectations for a successful fundraising campaign. I hope to have an opportunity to further discuss this topic during our meeting in Urbino.

### **Irrigation and Agriculture of Medieval Buheira in a Time of Crisis, KUMAKURA, Wakako**

The 14th century marked a turning point in Egyptian history. Environmental circumstances showed various changes such as the transition from the Medieval Warm Period to the Little Ice Age, the Black Death (1347), and the rising of the Nile. And, as a result, Egyptian society as a whole is generally considered to have started to decline during the following period. The Buheira province, the western area of the Delta that connects the Rosetta branch and Alexandria, seems to have been no exception. However, "decline" is an imperfect term for describing the actual situation because it is a merely relative evaluation. This article aims to describe irrigation and agricultural production (and other possible production) during this time with reference to the Mamluk cadastral survey records and Ottoman registers such as the irrigation register and the provincial court register.

### **Fonti e documenti dell'Archivio di Stato di Venezia per la storia dell'alimentazione dei monasteri della Repubblica di Venezia (secoli XV-XVIII), DAL BORGO, Michela**

Gli archivi antichi dei monasteri della città e della laguna di Venezia, già soppressi in epoca veneziana (1768) o nel periodo napoleonico (1805-1806 e 1810), sono oggi conservati presso l'Archivio di Stato di Venezia. Complessivamente sono ben 175 archivi ecclesiastici.

Tra la documentazione a noi pervenuta attraverso i secoli, numerosi sono i registri contabili per le spese relative alla alimentazione quotidiana dei religiosi. Il più antico è quello del monastero di San Giorgio in Alga, per gli anni 1467-68. Mentre per alcuni generi alimentari i conventi potevano essere autosufficienti - grazie agli orti interni (frutta e verdura) e piccoli allevamenti (pollame ma anche uova) - altri prodotti, come carne, pesce, insaccati, spezie, olio, vino, frumento e cereali, dovevano necessariamente essere comperati fuori. Sono dunque fonti preziose per la storia della tipologia di alimentazione presente all'interno delle lagune di Venezia.

### **The Silk Textile Industry of the Venetian Mainland and the fairs of Adriatic Coast during the Early Modern Period, IIDA, Miki**

The main subject of this presentation is the silk textile industry of the Venetian mainland and the fairs of Adriatic coast during the Early Modern Period. The silk industry in the Republic of Venice, which included whole process of this industry from the sericulture to the weaving, became the most prosperous economic sector of the Republic in the 17th century. In the main city, the artisans made both the precious and the intermediate silk textiles and exported them to the Levant market. As is already well known, from the urban and the suburban centers of the Venetian mainland (*Terra Ferma*), the high-quality silk thread was sent to the markets of northern Europe where they were highly esteemed. On the other hand, the export of their silk textiles of intermediate grade (especially made in Verona) to the Mediterranean market has been relatively obscure. The trading place was not Venice but the fairs of Adriatic coast such as Senigallia, where Italian, Ragusan and Greece merchants played an important role.

### **The *Bailo* and the Venetian Administration in the Ottoman Empire in the Middle of the Sixteenth Century, HORII, Yutaka**

The expansion of the Ottoman power from the fourteenth to the sixteenth centuries, especially the annexation of Mamluk Syria and Egypt in 1516-17 and their predominance over Europe in the age of Suleyman I (1520-66), changed the Venetians' traditional relations with the Levant. The rules of *ahdnames* (treaty documents) which were granted to Venice by the Ottomans to organize their friendship and trade became to have a wider range of application and to be practiced through the administrative network which was formed between them. Especially, the *bailo* in Constantinople (Istanbul) became to play a pivotal role in maintaining the Venetians' interests in the Ottoman territory. This presentation aims to find the basic structure of the Venetians' Levantine administration through analyzing some ducal instructions given to the *bailos* in the middle of the sixteenth century.