Topic: **Travel and travelers: economic, social, and cultural connections**

Description

It all began, to paraphrase J. Bédier in his "Commentaries on the Chanson de Roland", on the road, one of the great protagonists of the cultural, devotional, social and commercial flourishing of Europe from antiquity to the present day; the instrument that, by innervating all the continents, made the cultural unity of the West possible. The routes changed over time, but always testified to the great mobility of men and women, far greater than we can imagine today.

The topic is made up of five subtopics, i.e., five outcomes of the history of human travel:

1. the historical ways: itineraries, routes, and cultures. From the routes of faith to the itineraries and routes of trade (amber, silk, gold and salt), to the routes of conflict (European explorations and conquests in the Americas, from the crusades to the world wars) and their participants;

2. travel and trade: production, distribution, transport, markets, and all those involved. Over the millennia, the sea has been the main vector of trade and the Mediterranean ports have been crucial places for the economy. Networks of exchanges from foodstuffs to metals, from timber to grain, spices and textiles, men, women, slaves, yesterday as still today;

3. journeys and mirages of forced nomads. Slavery yesterday and today. Ever since the sedentarisation of man, slavery was present in ancient Mesopotamian and Near Eastern civilisations.
Journeys of hope, of violence, caused by wars, invasions, colonisations, which fed a profitable slave trade for millennia; and which still persists;

4. short-distance migrations and transcontinental movements in the history of Europe, between multiculturalism and interculturalism (from the Roman Empire to environmental migrations). During planetary migration, human beings extended and expanded natural frontiers and, thanks to technological progress, explored the planet by crossing seas and tracing routes;

5. scientific journeys, pilgrimages and cultural interconnections: the encounter with the other. From pilgrimages, to curiosity trips, to cultural and scientific travel. From the globalisation of the ancient world to current experiences of exchange and encounter.

Concepts

Travel, itineraries, routes, cultures, trade, boats, production, transport, markets, piracy, migration, sedentariness, nomadism, cities, ports, slavery, pilgrimages, invasions, wars, globalisation, transcontinental movements, frontiers, peopling

Chronological axis

From the origins of travel and human history (50,000/100,000 years ago) to the present:
protohistory: from the presence of man on earth over 3 million years ago to writing (3000 BC):
- stone age:
Palaeolithic or Old Stone Age or chipped stone age, in which man learns to make the first stone tools
Mesolithic or Middle Stone Age
Neolithic or New Stone Age or Polished Stone Age when man learns to polish stone
- age of metals:
Copper Age: from the first forms of metallurgy
Bronze Age: from the first experiences of using bronze
Iron age: from the first experiences of using iron

The Ancient Age that goes from 3000 BC to 476 AD, the year of the fall of the Western Roman Empire;
- the Middle Ages, from 476 AD to 1492, the year of the discovery of America;
- the Modern Age, which runs from 1492 to 1789 (French Revolution);
- the Contemporary Age from the end of Modern History to the present day.

Importance of using different, broad spatial scales for a global history:

2021 Common Era
5781 Jewish Calendar
1442 Hijri Muslim Calendar
1400 Jalali Persian Calendar
4719 Chinese Calendar
1943 Indian Hindu Calendar
2565 Buddhist Calendar

The historical ways: itineraries, routes and cultures.

From the very beginning of travel in the history of mankind, roads - at first road layouts - and routes represented, as they do today, the expression of man's great mobility and were how different cultures met. Explorers, conquerors, merchants,

refugees, bandits, corsairs, wayfarers, pilgrims, students and the curious, with their movements and exchanges over thousands of years, have made up the varied and rich cultural mosaic of our continents. From that distant journey of humans from Africa, we will take a great journey through time in the footsteps of men and women who were able, with their testimonies, to forge the European identity; starting from the relationship between nomads and sedentary people, between the moment of invention and the moment of construction and conservation.

Treading the paths of history, we find, among others, devotional routes (on pilgrimage, see subtopic 5).

The ways of faith

The ways of faith, built on the ancient Roman roads, represented an articulated system that contemplated multiple possibilities of connection between the different routes, allowing the ideal link that united the "holy places" to be realised even on a more concrete itinerary level.

The road known as "Monte Bardone" (*Mons Langobardorum*, P. Diacono), which later took the name "Francigena" (road originating from France) represented the privileged road axis for connections between Rome and the world beyond the Apennines.

Another important route was that from the North Sea into Continental Europe along the natural way offered by the Rhine Valley, a commercial line on which the rich markets of Cologne, Mainz and Worms were born.

The pilgrim who set out on the road and then on the sea to reach the Holy Land (one of the so-called "major" destinations - see subtopic 5) - aspired to reach Christ, to contemplate the places of his life. From the ports of Venice and Brindisi and Otranto he embarked on 'galleys' and faced a dangerous journey, much more so than those who set out for Rome or St James of Compostela, reaching the ports of Zadar, Crete, Rhodes, Cyprus and then St John in Acre or Jaffa or Tripoli in Syria.

The Holy Land could also be reached from the Apulian ports of Otranto and Brindisi. The journey then continued on foot towards the "navel of the world", the mystical centre of the earth, Jerusalem, the earthly one (the places of the "Passio Christi") and the one to which the devotee aspired, the heavenly one. The end of the journey had been reached, the "passagium" from the concreteness of life to eternal salvation was being completed. The destination became an eschatological moment and a moment of salvation, of parousia.

For those who wanted to reach Santiago de Compostela, there were various solutions that were offered to the faithful regarding the places of departure.

The Tolosana route, followed by pilgrims from Provence, Italy and the Slavs, started from Toulouse and then continued via Montpellier, St Gilles towards the Sumport Pass or the Roncesvalles Pass. The Podense way, which gathered Burgundian and German pilgrims from the central regions, started at the foot of Notre-Dame du Puy; the Lemovicense way, so called because it passed through Limoges, was mainly used by pilgrims from central and northern France and by Germans who came from Trovieri and by Flemish and Scandinavian pilgrims. The meeting and departure point was the town of Vézelay, where the body of Mary Magdalene was venerated. And finally, the Via Turonense, which passed through Tours and was the "magnum iter Sancti Jacobi".

The gathering point for pilgrims coming from northern Europe across the Channel was Paris. Domenico Laffi also recalls the route along the coast that led from the Ligurian coast to Avignon and then continued along the Via Tolosana.

From the passes of Cizè and Bentiartré, the pilgrim proceeded towards the "montsjoie" (constructions made of flat, pyramid-shaped stone piles on the top of ridges, hills or terraces), planted his cross there and proclaimed himself "king of the pilgrimage".

From Scandinavia to Greece, from Poland to Portugal, pilgrims made their way to Santiago and Rome. The itineraries of Christian pilgrims were facilitated and assisted everywhere: on their routes lasting forms of solidarity have taken shape, leaving indelible signs of human brotherhood and mutual aid. In Europe, the stages of the devotional routes saw, among other things, the creation of the first public assistance centres, the "hospices" that were the prototypes of modern hospitals.

Maritime and trade routes

The agricultural revolution coincided with the first and greatest global demographic transformation that established a close and indissoluble link between the increase in foodstuffs and population growth, which implied new agricultural frontiers, new territories and therefore considerable transformations of the environment. The relations between humans favoured, mainly through trade, the spread of ideas, techniques and goods. Thanks to trade, groups of humans colonised territories on a permanent basis and passed on their knowledge to other human groups (e.g. the effects of trade in the Danube valley).

Between the 11th and 15th centuries the planet Earth experienced a strong increase in movements and connections, the main reasons for which can be found in the territorial expansion of empires and kingdoms, in the migration process due to socio-economic and religious motivations and from intercontinental trade.

The nomads of Eurasia needed to obtain resources and to defend themselves. Therefore, the long migration routes made nomadic shepherds perfect vehicles for transporting goods. The nomadic tribes of Arabia and North Africa became important intermediaries in the overland routes across Southwest Asia and the Arabian Peninsula. Trade flourished along the 'silk routes'.

Great sea migrants of the first millennium were the Vikings. Between the 8th and 11th centuries they were warriors, merchants and colonisers. From the Scandinavian peninsula, they established their influence over a vast area including Denmark, Sweden, Norway, Iceland, parts of the Ukraine and Normandy, maintaining stable contacts with the people of the Mediterranean and Eastern Europe. Trade, warfare and politics went hand in hand: once the battle was over, the Vikings established trading emporia. Viking influence reached its peak in the 11th century, when the Norman kingdom of Sicily became a cosmopolitan centre of knowledge and exchange between religions. Religious diasporas (Armenian and Jewish) favoured trade (see topic 10).

In the second half of the 15th century the maritime routes expanded considerably and the most intense and important traffic of wide-ranging trade involved and connected the ports of Flanders and England and those of the Near East, in a network involving

major ports, with a large reception capacity, and a considerable number of minor ports, where, unlike the major ports, reception facilities were limited and services were mainly oriented towards internal and local transport.

For many centuries it was the sea routes that conveyed the long-distance links and there was no long-distance link which was not via a sea route; and only exceptionally have land routes been of a size which can bear comparison.

The network of long-distance maritime transport, with the system of Venetian galleys, began to develop as early as the time of the Crusades, and from the 14th century it grew ever thicker, remaining constant until the early 16th century. Even the forced pauses in navigation caused by the insecurity of the sea were effectively solved with transports entrusted to the galleys and with the new commercial technique of the insurance contract used mainly in the Levant, where they tried to make the most of maritime transport given the geographical location of the landings.

In the 15th century, the Venetian system was still stable and dominant in controlling the maritime routes of the Mediterranean, ensuring direct connections with the entire Levant through successive extensions and branches; a complex structure which was taken as a model by Florence, while Genoa was characterised by a certain irregularity in the organisation of expeditions to the Near East, but from the second half of the 13th century it ensured a direct connection with the northern seas, the Atlantic coasts of European countries, beyond the Strait of Gibraltar; a route which extended as far as the Baltic areas for the wine trade, especially Iberian and French wines.

The Ligurian coast was under the dominion of the Republic of Genoa, which also controlled Corsica and some ports on the Black Sea until they were occupied by the Turks. More than territorial possessions, the Genoese community was interested in the trade and sea routes on which its prosperity depended.

It was on the trade routes, often coinciding with the devotional routes and thus the ancient Roman road axes, that humanity on the move began to meet. These included the amber, silk, gold and salt routes.

Amber route

From the first historical reference to the Aesti people (people of the East) who lived along the shores of the Baltic Sea, we will focus on the protagonists of the processing and trade of amber, i.e. the fossil resin whose trade in the Baltic territory began in the Neolithic period.

Starting with some individual pieces of amber found in Egyptian tombs (3400-2400 BC), and some objects from the Baltic area datable to the period 1600-800 BC, attention will be drawn to the important role in the process of sorting and processing amber from the Baltic shores played by the Paleovenetians (1000 BC) from the Po Valley area (Polesine). Also of interest is the trade in the product with the lands of the Germanic peoples, which was intense and developed in the Roman period, from the 1st to the 3rd century AD. It was during this period that the famous Amber Road was created - a trade route linking the lands of the "barbarian" peoples with the Roman Empire. Towards the end of the 3rd century, the route extended eastwards, enabling

the Baltic peoples to reach the Black Sea and to make contact with the Byzantine Empire and the Arab lands. In the 12th century, the Teutonic Order began to monopolise the mining and trade of amber.

Silk Road

It is along the 'silk roads' that much of human history took place. Their origins date back at least 450 years of the Common Era, when the Persian Empire stretched between Turkey and the Mediterranean coast to the west and the highlands between Iran and Pakistan to the east; a network of roads until at least the mid 15th century, when the rise of the Ottoman Empire caused its instability and crisis, linked the markets of China with India and the Mediterranean.

For two thousand years, humans undertook long journeys across valleys, plains, mountains and deserts on horses and camels, moving goods, knowledge, ideas and even disease. These 'routes' were also the first major link between the different worldviews created by the empires; more than a network of roads, they were a network of strategic locations that facilitated the exchange, transport and distribution of goods (see subtopic 4). Following in the footsteps of illustrious predecessors, from Alexander the Great to Marco Polo, and a humanity on the move, we will retrace the steps of the routes that in the past led to the 'new Silk Road', whose basic objective remains the same: to connect (especially from a commercial point of view) the Far East, particularly China, to East Africa and Europe.

Gold and salt route

From the first mining of the metal over 6000 years ago in the area of North Africa, the Indus Valley, Mesopotamia and the eastern part of the Mediterranean, we will look at its use in Egyptian culture (economic, political and religious role), in particular the role it played in the process of deification of the pharaohs and the birth of cities, through to its monetary function (Lydia, western Asia Minor from 560 BC to 546 BC, first minting of gold coins by King Croesus), to the Etruscan and Roman civilisations (peak of excellence in the use of gold to make objects before coins, emphasising its industrial function). Transversally up to its current use and trade: e.g. in Italy with law no. 7 of 2000 aimed at liberalising the market, allowing all Italians to buy and sell it. The Salt Road is a network of small detours. Its route is very old and runs between Piedmont, France and Liguria, where traders used to transport salt from the coast to the hinterland.

Routes of faith and trade, but also routes of war. Between the 11th and 13th centuries, Christian Europe went beyond its borders (1096-1271). The crusaders headed out into the Mediterranean, along the routes of faith and trade, to drive out the Muslims and conquer (Le Goff called the crusades "the first form of colonisation") those territories. Wars in the name of faith where trade, merchants and relations between cultures became the protagonists of history. Long-distance trade developed after 1000. The 'silk roads' and the Indian Ocean routes connected China with the Mediterranean and Africa. The Islamic states of North Africa played an important role

in the Mediterranean routes, linking West Africa with Europe, the Middle East and Asia.

A map will highlight the itineraries of three great travellers who came from Europe (Italy), Africa (Morocco) and Asia (China): Marco Polo, Ibn Battuta and Zheng He.

Travels and conquests that affected Europe: the explorer Vasco Da Gama enabled Portugal to enter, aggressively, into the prosperous trade on the Indian Ocean, managed until then by Arab and Persian merchants (1497-98); Ferdinand Magellan, Portuguese in the service of the Spanish crown, with his fleet circumnavigated the globe (1519-22); Sir Francis Drake, English sea captain and officer, privateer, slave trader and explorer, was commissioned by the Queen of England to fight against Spain along the American coast on the Pacific Ocean (1577-80). The Portuguese and Spanish connected the oceans and migrations followed the trade routes (see map: European explorations and conquests, routes, in the Americas).

Between the 19th and 20th centuries, we see another great global wave of European transoceanic migrations between 1846 and 1932, also due to the revolutions in transport and communications. New routes and routes: the railway network intensified global trade. And while trade and migration (forced or voluntary) connected the world, expanding borders and increasing connections went hand in hand. For example, the well-known phenomenon called 'frontier expansion' formed during the colonisation of North America, where European (mainly British) colonisers, starting from the east coast of the continent drove out the native Americans, occupying their territory and imposing private property.

Starting from the widespread heritage (tombstones, cemeteries, shrines), the itineraries of wars/conflicts will be investigated, in particular of the Great War: e.g. itinerary of the Unknown Soldier. In Aquilea, in October 1921, the celebrations took place that led to the selection of the coffin of the Unknown Soldier, the symbol of all the fallen of the Great War, which ended only three years earlier and in which over 600,000 Italian soldiers fell, many of whom remained without a grave.

Besides these memorial routes, we also remember all the routes of knowledge, preservation and enhancement of the historical, artistic, environmental and cultural heritage (e.g. tourist routes along the paths of history), of study (see subtopic 5) and of forced migration (see subtopic 4).

Subtopic 2

Travel and trade: production, distribution, transport, markets, and all those involved.

The earth's surface is made up of about 30% land and 70% water, of which about 97% is ocean. The link with this element of nature has been - and continues to be - fundamental to the survival of the human species.

Since prehistoric times, part of the food needed for nourishment has come from the sea. For some communities, such as the Inuit people living in the glacial regions of the northern hemisphere, the sea is still the main source of sustenance.

The extent to which ancient peoples depended on the sea for food can be seen in some artistic artefacts, such as the 'Fisherman' fresco found at Thera on the island of Santorini (Greece, Aegean Sea).

However, the sea is not only a source of food; shells were used as 'coins' since ancient times.

The sea has also been the main vector of trade for centuries: pushing a boat across the water requires infinitely less energy than transporting it by land. There is a vast assortment of vessels and numerous trade routes have been established since prehistoric times. It is believed that the Egyptians were among the first Mediterranean civilisations to engage in river and sea transport. The first boats were probably rafts made from papyrus reeds, while wooden boats are thought to have been adopted during the Neolithic period (6,000 BC), around the same time as the introduction of agriculture and animal husbandry.

The gradual development of increasingly large port infrastructures in various parts of Europe, Africa and Asia meant that by the Hellenistic period (323-31 BC), an entire network of main ports, intended for international trade (emporia), and 'secondary' structures existed. Between the 3rd and 2nd centuries BC there were enormous transformations in the scale and complexity of Roman maritime trade, and the associated infrastructure. The economic, social and cultural model that then developed in the Roman world created an unprecedented demand for consumption. The new needs triggered the development of new infrastructures and profound innovations in construction techniques, making it possible to create artificial harbours. In the 2nd century B.C. an important technological revolution took place: the introduction of hydraulic concrete allowed the construction of completely artificial ports with imposing concrete piers, which could be located on open and not naturally protected coastlines.

The research that has been carried out for several decades on the coasts of northern Germany and southern Scandinavia has brought to light several dozen sites from the Viking Age (750-1050 AD) that were part of a supra-regional network of trade and communication in the area of the North Sea and the Baltic Sea. Numerous boat landing places have been identified. In written sources they are usually described as trading posts, market places. Significant finds of Arab silver coins, dating from the end of the 8th century onwards, reflect the progressive growth of trade with the Arab world.

From the 11th century A.D. onwards, there is evidence of strong urban growth in Europe and a significant development of trade in which Mediterranean ports become crucial to the economy. There is a major restructuring of equipped ports and harbours which gradually become part of a complex system linking production and market areas, giving a strong stimulus to the economy and investment. In this scenario, an important role is played by the already mentioned Vikings, whom we can indicate as the first European merchants and navigators who linked seas and oceans around the year 1000. However, it should be remembered that before that time, sources mention attacks by the Vikings (793) on monasteries such as Lindisfarne, on the coast of

Northumberland in the British Isles, and St Philibert, at the mouth of the Loire (799). History is also inextricably linked to maritime violence.

As already mentioned, from the 11th century onwards there was a considerable growth in productive activity which was evident in the expansion of maritime trade. The commercial success of the Italian port cities, which were among the major beneficiaries of this expansion, produced not only prosperity but also more aggressive maritime strategies.

Improvements in technology in the 12th century enabled ships to make longer and more frequent voyages; longer sailing seasons were possible, relying on the compass, nautical instruction books and maps. In antiquity, sailors used the position of the stars to know the location of places; instruments such as peripli, like that of the Red Sea (1st century A.D.) describing navigation routes on that sea and, to some extent, on the Indian Ocean and the Persian Gulf, are also known, but in the Middle Ages portolan charts and nautical maps became widespread.

This combination of factors and technological advances made both warships and cargo ships more efficient. Competition for trade drove the naval policy of the so-called maritime republics and other geo-political entities as well. The maritime economy and naval power enabled Venice to have a thalassocracy that lasted several centuries, during which the city was able to count on a widespread distribution of trading bases and colonies; moreover, the Venetians were able to adapt ships to specific missions.

The port system and the commercial network were fully structured in the 14th century, when the Mediterranean became a set of interconnected sea and land routes and, at the same time, the shared scenario of three distinct economic and cultural areas (West, East, Islam). The trading companies of the maritime republics of Genoa and Venice not only integrated the various networks of the Mediterranean, but extended them as far as the Atlantic and the North Sea.

The company documentation, produced over a fifty-year period (1360s-1410) by the companies of the merchant from Prato, Francesco di Marco Datini, highlights how Western and Southern Europe and the Near East were already connected by consolidated networks at that time.

Fernand Braudel speaks of a 'Nordic invasion' in the Mediterranean when referring to the Dutch and the English who, starting from the late 16th century, maintained control of the Mediterranean throughout the 17th century.

Although a source of sustenance and wealth, the sea is also perceived as a threat, so much so that numerous myths of sea monsters and sea gods have arisen. Every culture that has had contact with the sea has at least one sea monster in its mythological history. Shipwrecks testify to how real these fears were and, on the other hand, underwater archaeology, crucial to the study of seafaring, shows how wrecked ships can enrich our knowledge of international contacts and networks developed between the various protagonists of maritime trade in past centuries.

Among the threats, apart from shipwrecks, piracy has never been lacking. The presence in all the world's languages of the word 'pirate', which derives from the

Greek verb peiràn and means 'to attack', testifies to the fact that piracy is a phenomenon as old as shipping itself and is recurrent in universal history. There are different types of pirate activities: a first distinction, although rather fluid, can be made between privateers and pirates. A privateer is someone who, having received authorisation from an official government, acts against enemy ships of the state he serves; a pirate, on the other hand, is someone who attacks ships solely for his own benefit and without legitimisation from monarchs, local governors or other minor officials. But the blurred boundary between pirates and privateers could easily be crossed, and many acts of piracy were committed under false pretences against non-enemies and in peacetime.

Maritime predation became very intense between 1620 and 1720, a period known as the Golden Age of Piracy. It took place mainly in the Caribbean and in the waters off the American colonies. The exploits of pirates inspired the creation of many legendary figures and a genre of literature, including Robert Louis Stevenson's *Treasure Island* (1883) or Emilio Salgàri's *Pirates of Malaysia* (1896).

Other terms have been used to indicate types of marauders of the sea: buccaneers and freebooters. In the Caribbean islands, buccaneers got their name from the *boucan*, a tool used to smoke meat.

Although piracy declined dramatically in the 19th century, serious incidents occurred off the coast of Africa, particularly in Somalia, where in 2008 acts of piracy included the hijacking of ships belonging to several countries, resulting in the intervention of warships from several navies. At the end of 2008, the European Union organised Operation Atalanta for the freedom of navigation of merchant shipping and in particular for the transport of World Food Programme humanitarian aid in Somalia and the Horn of Africa. The naval military operation, which included among its objectives the fight against arms and drug trafficking, will end on 31 December 2022. The sea is also the scene of various illicit trafficking. Slaves have been among the 'goods' transported since ancient times (see subtopic 3). Homer refers to Phoenicians who, travelling in Greek waters between Libya, Ithaca and Lemnos, landed at ports to sell slaves and the products of their metallurgy. Regarding the Middle Ages we can mention, to limit ourselves to a very few examples, the flourishing slave market operated by Vikings, or that of Spain in the 12th and 13th centuries which traded in Muslim slaves.

The transatlantic slave trade, which lasted for over 400 years (16th-19th centuries) and involved millions of people, mostly from the African coast, who were enslaved and deported to the Americas and the Caribbean Islands, was of gigantic proportions. The current Mediterranean is a crossroads for illicit drug trafficking, particularly cocaine, heroin, hashish and ecstasy. There are multiple trafficking routes: the two-way use of the Balkan route has recently been noted, which has seen an increase in the flow of drugs from Western Europe to Central and Southern Europe and Turkey. However, there are also maritime flows of cocaine from South America through West Africa, as well as ecstasy produced in Europe and destined for Australian markets. Although traffickers use all available means of transport, the largest quantities of drugs are transferred by ship.

Another truly global concern is migrant smuggling, in which profit-seeking criminals take advantage of migrants willing to take risks in search of a better life when they cannot access legal migration channels. The two main smuggling routes are from East, North and West Africa to Europe and from South America to North America. The lives of migrants, who are already exposed to abuse and exploitation, are frequently put at risk in this trade: there are numerous cases of drowning at sea. It has been estimated that in 2020 alone, almost 3,200 people lost their lives along the world's migration routes, despite the movement restrictions caused by the Covid-19 pandemic. Unfortunately, this is not an accurate figure since it is not possible to count the victims of ghost shipwrecks, dinghies that sink and whose number of victims cannot be documented.

Journeys and mirages of forced nomads. Slavery of yesterday and today.
Human history has long been, and unfortunately still is, a history of various forms of slavery. Although the 1926 Geneva Convention condemns it, it continues to exist in some countries. In particular, Art. 1 of the Geneva Convention defines slavery as "the state or condition of an individual over which the prerogatives of the right of ownership are exercised", while the slave trade includes "any act of capturing or purchasing an individual for the purpose of enslaving him or her; any act of purchasing a slave for the purpose of exchanging or selling him or her; any act of transferring for sale or exchange a slave purchased for the purpose of being sold or exchanged, as well as, in general, any act of trading in or transporting slaves". Wars, invasions, colonisations have been among the main causes that have fuelled, in every different time and place on the planet, a profitable trade, slaves being the cheapest labour force.
The journey we are going to face is very different from the ones analysed so far, as it actually concerns a forced migration, i.e. when people are forced to leave their original land.
Slavery probably began with the sedentarisation of man, and therefore with the birth of agriculture, and was present in the ancient Mesopotamian civilisations of the Assyrians, Sumerians and Babylonians, in the Near Eastern civilisations of the Hittites and Hebrews, and in Egypt, India and China. Slavery requires large lands to be exploited, economic surpluses and a high population density. It is because of these factors that slavery began in the Neolithic period, some 11,000 years ago.
Slavery was not identical in every civilisation, but differed: in some cases the slave had no rights, in others he or she was partially protected by the law.
The Babylonian code of King Hammurabi (18th century B.C.) was the first written law to recognise certain rights to slaves; although in many societies the master could have the right of life and death over the slaves; or in other societies the law could fix the punishments which were always terrible (e.g. mutilation of body parts, branding).
In ancient Greece (Mycenaean and Homeric ages), the number of slaves was low and they were usually treated humanely. In time, the number increased, as a consequence of economic development and territorial conquests, whose subjugated populations in invasions were reduced to slavery (e.g. the Helots subjugated by the Dorians in

Sparta). For Aristotle, slavery was the reduction of a person to a state of deprivation of all freedom. The slave was excluded from society, while within the slave community he was the driving force.

Between the 5th and 4th century BC, Athens reached 100,000 slaves, with an average of three quarters per family. It was a de facto slave society: the free citizens could devote themselves to politics and business, because the slaves did the other jobs.

Things were no different in the Roman world. The wars of conquest in the 3rd century BC considerably increased the number of slaves, and they were treated worse than in Greece. The suffering of the slaves became a favourite amusement for the Romans (fights between gladiators or with ferocious beasts) which also provoked several revolts, punished by crucifixion. The most famous of these was that of Spartacus (73-71 BC), which involved tens of thousands of slaves. Some of the domestic slaves, whose conditions were better than others, were often freed (particularly in the imperial age), becoming freedmen.

When the Roman conquests ceased, so did the influx of deportees and slaves in the 4th century, who had previously provided much of the labour force. Within them, the landowning family and its officials acquired powers that went far beyond those induced by simple ownership, becoming arbiters of people and things and often equipping themselves with their own thugs to violently control the behaviour of their subjects. It was the phenomenon that has been defined as "landlordship", which anticipated many of the constraints and servitudes that are generally attributed to the medieval period. Already in the late-Roman villa the system was implemented that would have been characteristic of the *curtis*, the most common denomination of the large rural holding that would spread throughout Europe with many variations in the following centuries. Both the villa and the *curtis* were in fact divided into two parts: on the one hand, the part managed directly by the owner's family or by his stewards and therefore called *dominicum* (from *dominum* = lord) which was worked by servile labour (prebendary servants) who lived there and were fed there (prebend); on the other hand, the part called *massaricium* because it was made up of plots of land (*mansi*) cultivated by the settlers (*massari*), who were required to pay fees in kind or in money as well as to work for free on the owner's reserve (the *corvées*). The reflux of political and social control towards the large landed estates had, among other things, led to the decline of the Roman administrative system and an overall crisis in relations between the cities and the countryside.

The relationship between slavery and Christianity could appear antithetical and irreconcilable. This is not only because Christianity has made love for one's neighbour the founding value of religion; because before God all men are equal. The institution of slavery is based on inequality and the total subjugation of the weakest by the strongest. However, we must also point out that the relationship between slavery and Christianity was somewhat ambivalent.

Although the early Christians preached and lived the equality between men learned from Jesus, they did not yet have the power to overturn the existing social order and could only recommend the good treatment of slaves. The Christians' opposition to the current world stemmed from the observance of their fundamental precepts and

certainly not from revolutionary intentions: upholding the equality of men before God, rejecting violence and war, abstaining from cults foreign to their own, could only provoke hostility in a system based on the verticality of the aristocratic classes and on slavery, on the power of war and conquest, on idolatrous cults and on the deification of the emperor. Despite these incompatibilities, we should not overestimate the effects of the spread of a faith that remained in the minority for a long time, on mentalities and behaviours that independently manifested symptoms of crisis and exhaustion. The end of the conquests progressively reduced the number of slaves, the difficulties of maintaining borders led to forms of compromise and agreement alternative to war, and imperial authority was undermined by internal rivalries and disputes over succession.

The spread of Christianity therefore gave a significant boost to the treatment of slaves, but did not abolish slavery, which was confirmed by Emperors Constantine and Justinian. The Church favoured the freeing of slaves who were baptised; the number of slaves was reduced with the end of the wars of conquest.

In the Middle Ages new forms of exploitation slowly replaced slavery, such as serfdom, the term of which (Latin, *servus*, slave) designates the condition of dependence of a farmer who is bound to the land on which he resides and to a master. This condition concerned men or women who did not enjoy personal freedom, belonged to a lord and were bound to the serf, i.e. the land they farmed (peasants). Its origin dates back to the last centuries of the Roman Empire, when a class of cultivators was created, legally still free, but bound to the land and subject to the particular law of the manor (colonists).

In the Islamic world, the Arabs and the Turks were great slave traders; as well as the Jews. The Mamluks (from the Arabic *memluk*=slave) were groups of Turks and Circassians who had redeemed themselves from their slave status in Asia and formed a powerful military aristocracy. Thanks to this power they were able to keep Egypt safe from Mongol incursions and crusader attempts in the second half of the 13th century.

The Republics of Genoa and Venice were also key players in the slave trade, which was mainly used in domestic work, for which Slavs were mainly employed. In fact, the term 'slave', which came into use in the 10th century instead of 'servus', derives from 'Slav'. Most of them were deported by Otto I to the West after their defeat in the Balkans and employed in galleys as rowers.

Ottoman Empire

Legalised slavery was an important part of the economy and society of the Ottoman Empire, until the enslavement of Caucasian populations was banned in the early 19th century. In Constantinople, about one-fifth of the population in the early seventeenth century were slaves, and until the early twentieth century there were markets for buying and selling slaves.

Under its conqueror Muhammad II (1451-1481), Istanbul experienced a new phase of economic, political and cultural splendour. The sultan exercised absolute and unquestioned authority, concentrating both political and religious power in his hands.

He used officials who were frequently moved around the various territories so as not to be influenced by them; among them were many Christians captured during the war campaigns and made personal slaves of the sultan, who could thus count on their total loyalty and subjection, protecting himself from the power of the aristocracy. The Ottoman Empire immediately had to deal with the heterogeneity of ethnic groups and religions in its new territories. Large groups of Muslim Turks were transferred to those closest to the already Turkishised and Islamicised Anatolia (Bithynia, Thrace, Macedonia and southern Bulgaria, Serbia, Thessaly, the Peloponnese, Albania, Epirus and Bosnia).

The essential structure of the empire was the army, consisting of infantry and cavalry made up of the *sipahi*, those who received state land in exchange for military service on horseback. The military elite was made up of the Janissaries, the king's elite troops, about ten thousand men obliged to celibacy, communal living and strict discipline; most of them were recruited from young Christian slaves captured in war and bound to the sultan by the bond of personal slavery.

The eunuchs of the harems, the Janissaries are some of the 'high' status slave positions. They could also attain political positions, and pursue an administrative career. They were educated in so-called 'palace schools', where the Ottomans created administrators who were well versed in government knowledge and fanatical loyalty. There was also a kind of forced conscription of young Christian boys from the Balkans and Anatolia: the Devscrimi, enlisted as Muslims in the famous Janissary army branch. The Assyrian, Armenian and Greek genocides of Pontus during World War I led to Christian women and children being enslaved by the Turks and their Kurdish allies.

Fundamental to the formation of the Portuguese colonial empire was the conquest in 1405 of the Moroccan city of Ceuta in order to intercept some of the gold that arrived from black Africa via the Saharan routes to the Arab cities of North Africa. With the aim of establishing new bases on the west coast of Africa south of the Muslim zone of influence, from the middle of the 15th century they were able, thanks to the financing of merchants from Genoa and Lisbon, to set up sugar cane plantations on the islands of Madeira, breaking the previous monopoly of the Venetians and their production in Cyprus. In order to procure the necessary labour for the cultivation, they began their search for slaves on the prospective African coast, giving rise to a model of exploitation that would become established over the following centuries in colonial plantations. Having passed the westernmost point on the African continent of Cape Verde, the Portuguese continued their explorations as far as the great Gulf of Guinea. The fall of Constantinople in 1453 and the consequent difficulties in obtaining pepper and spices from the eastern markets by means of the traditional routes from the eastern Mediterranean made the expeditions to the African coast more profitable, which not only provided them with gold and slaves, but also with pepper; it also stimulated their efforts to open up alternative routes to the Indies.

The Slave Trade

We have seen that the phenomenon of slavery from the agricultural revolution to the present day is a practised and accepted practice.

Between the 16th and 20th centuries, twelve million Africans, herded onto slave ships, many of whom died during the crossing, were deported to America as forced labour. In the 16th century, for the first time, Western civilisation surpassed the Arab slave trade in export volume through the Atlantic slave trade in African slaves. Several centuries later, in 1807, Great Britain, which ruled over extensive colonial territories, particularly coastal ones, outlawed the international slave trade across the African continent through the Slave Trade Act, followed in 1808 by the northeastern United States of America. Between the 14th and 19th centuries, at least 1/3 of the population in Senegambia, in the empires of Ghana, Mali, Bamana, Songhai, Kanem, Bornu, Cameroon (Igbos, populations along the course of the Niger) in the kingdoms of Congo, Kasanje (Central Africa), Angola (Chokwe); the Ashanti, Yoruba, Sokoto, Hausa people (modern Nigeria and Cameroon) were in a state of slavery; in some cases half the population, as in Sierra Leone, were slaves during the 19th century. It is estimated that 90% of the inhabitants of the island of Zanzibar and among the Swahili were slaves; half the population of Madagascar was enslaved. In Ethiopia, in the second half of the 19th century, there were estimated to be 2 million slaves, a situation that continued for a long time until the first decades of the 20th century (Ethiopian War) when slavery was abolished by order of the Italian occupying forces. This process was officially completed when Ethiopia regained effective independence from the Italian empire in 1942 with Haile Selassie issuing a proclamation abolishing slavery. In 1936, it was also banned in Nigeria.

The journey that enslaved Africans had to make was inhuman. The so-called 'middle passage' lasted at least two to three months, depending on the port of embarkation and landing. A ship could hold up to 400 prisoners. Women were abused by the captain and the sailors. The men were locked up at night below deck, all tied together. The spread of capitalism also moved through slave ships, which, with their multiple uses, played the role of transporting goods, men and weapons; the ships were, as they were called in the Igbo language, real "owba cococoo" (monstrous ships): places of work, imprisonment, trade, plundering, of men who became slaves, submissive labourers and, with violence, forced subjects. There were numerous revolts and mutinies.

In the 18th century, the crew of slave ships was made up of sailors from all over the world and the sea was swarming with pirates who intercepted colonial ships carrying goods between Europe and the Americas to plunder and divide the booty.

The lands that were conquered and then colonised were cultivated, mainly with wheat, rice and maize. The plants (the so-called 'plants of civilisation') defined new boundaries both on land and sea, such as the routes crossed and ploughed to spread cotton, tobacco and sugar. A peculiar example was undoubtedly, as mentioned earlier, the cultivation of sugar cane, where slaves and wage labourers were employed in the Valencia countryside (Spain). It was in fact thanks to funding from German banks and experienced Muslim slaves that the journey of sugar cane into the global world began. At the beginning of the 16th century, its cultivation was exported

to the Americas, which led to a sharp decrease in the centrality of the African Atlantic islands as a port of call and an important location for sugar markets. The model based on plantations and slave labour was exported to the Americas. Then, in the eighteenth century, the Caribbean islands of Haiti and Jamaica came to the forefront of the commodity market. The history of sugar cane shifted and changed the boundaries of trade, as did coffee and cotton.

We have seen that slavery has always existed, for as long as human history has existed. However, various forms of abolitionism have been adopted over the centuries or movements aimed at abolishing slavery. In 1863, A. Lincoln issued the Emancipation Proclamation, which freed the slaves held in the Confederate States.

The slave trade is a centuries-old tragedy that has claimed over 80 million lives.

Subtopic 4

Short-distance migrations and transcontinental movements in the history of Europe.

Human history is a history of movements and climate has been responsible for many of the profound transformations of the planet and human movements. In the course of planetary migration, humans have extended and expanded natural frontiers and, thanks to technological advances, have explored the planet by crossing seas and charting routes.

The peopling of the earth has involved continuous migrations. From the need for food, the control of territory and the conquest of other spaces, from the desire to explore and the natural desire for adventure, from climate change, the journey of mankind began as early as 70,000 years ago, when Homo sapiens successfully carried out a great planetary migration that from East Africa reached and populated Eurasia in a short time. All humans share a very high percentage of DNA which proves that we are all descendants of this group of African humans.

While humans travelled long distances, achieving the global migration that populated planet Earth, others continued to move daily within relatively small areas; many of these movements were linked to changing seasons, the life cycle of plants, and the same migrations of the animals on which humans fed.

Globalisation is a very long process that has taken place over the last tens of thousands of years, from the earliest movements of the earliest human communities in search of resources to sustain themselves. Although much less numerous and dense than today, they had to move to new areas in which to gather, hunt and fish, as they were still unable to produce their own food. So it was that from their areas of origin in East Africa they reached the various continents in groups, distributing themselves and placing themselves in all the inhabitable areas of the planet; so it was that they took on from the climatic and environmental contexts those somatic differences that characterise races, but which in reality have not changed the almost absolute identity of the human species, today confirmed by genetic research; and so it was that in the horizons circumscribed by their rays of movement the different linguistic strains arose and radiated.

Those millennia could be considered the times of separation, since almost all the peoples inhabiting the different parts of the Earth were unaware of the existence of the distant ones, or at most had some legendary semblance of it through those who undertook long-distance exchanges, assuming the function of mediators. These can be described as the peoples who inhabited the hinge areas between continental contexts and who drew their livelihood precisely from the transport and trade of products and raw materials of remote origin (see subtopic 2). Among the most recent examples are those peoples who, between Asia and Europe, set in motion the mythical routes of silk, spices, incense and amber, which, by means of land, river and sea routes, brought goods of distant origin to the ends of Eurasia (see subtopic 1).

There is a significant coincidence between periods when temperatures were higher and phases of prosperity and expansion of European civilisation.

The climatic changes of the first centuries of the Common Era, in particular the rise in temperatures between the 5th and 6th centuries AD, certainly influenced the movement of peoples in northern and eastern Europe who were breaking through the Rhine/Danube front that bound the Roman Empire to the northeast. In the five centuries between 800 and 1300, global temperatures were on average at least one degree higher than today. It was during this period - and especially from the 11th century onwards - that Europe's population increased to levels only reached with the Industrial Revolution. The 'warm Middle Ages' ended at the beginning of the 14th century with a sharp drop in temperature (mini-glaciation) that was accompanied by famine and followed by widespread plague epidemics and a consequent sharp drop in population. The mini-glaciation had its coldest period in the 1600s and continued until 1850 with average temperatures 2.5, to 3 degrees lower than today.

In spite of the widespread and unprecedented mobility afforded by today's opportunities for connection and travel, nomadic people - i.e. people who systematically move about in search of their livelihood - have now become a small proportion of the world's population, confined to specific environmental contexts of very low density, such as the deserts and savannahs of Asia and Africa, or the steppes, tundra and forests of the colder areas of the northern hemisphere. Some of the best known examples are the Tuaregs, Bedouins, Maasai and Lapps. Their scarcity is the result of a very long dispute between nomads and sedentary people that lasted several millennia and had its decisive and final stages in the Middle Ages. Their confrontation began with one of the most important turning points in the progress of mankind: the one that took place as early as the Mesolithic period (10,000-8500 BC), when some communities adopted the first forms of agriculture and thus began to settle permanently. The fact that they came to settle on the land they cultivated was a crucial step achieved only in some particularly favourable contexts and after a long gestation period. Until then, the general way in which human groups had procured food had remained the primordial way of periodically moving around in search of new lands in which to hunt, fish and gather the products of spontaneous vegetation.

With settling down, productive activities multiplied and differentiated further, also in relation to environmental and climatic conditions. This was the start of a very long

process of diversification in the techniques and ways of using resources, which would lead to the very wide range of the world today, in which the last examples of the more archaic societies coexist with the societies defined as "advanced".

Well before the Christian era, therefore, some of the increasing number of human groups scattered across the planet had attained forms of sedentary and domestic animal husbandry, as well as agricultural forms, from the use of stone tools to early metallurgical production.

In those same areas the first urban centres coagulated, favoured by the confluence of great land, river and sea traffic routes, completing the transition from the first villages to cities, from urban networks to the first kingdoms and empires centred on their capitals. It was in particular the so-called potamic (= of rivers) civilisations between the Far East and the Mediterranean (Blue River, Yellow River, Mekong, Brahamaputra, Ganges, Indus, Tigris, Euphrates, Nile) that presented the first and most complex forms of settlement and internal stratification.

Although expanding, for a long time they remained islands of stability immersed in a moving magma, that of the nomadic peoples from whom they had to continually defend themselves to repel the repeated attempts at incursion, invasion and infiltration that often came to disrupt and halt their development. In fact, with the birth of the first sedentary civilisations, endowed with the resources and riches that their activities allowed them to accumulate, the traditional and atavistic nomadism aimed at seeking new lands to exploit, was accompanied by an aggressive variant of groups and peoples who attacked the permanent settlements in order to plunder them.

One of the last phases of sedentarisation before our millennium took place in the westernmost part of the temperate belt, on the Mediterranean coast, firstly by the network of port cities spread by the Phoenicians, the Anatolian civilisation, the Minoan civilisation and the Hellenistic Koiné, the cultural and linguistic link between all the Greek colonies and the motherland. Then, from the 4th and 3rd centuries BC, Rome extended its dominion from the Italic peninsula to the entire Mediterranean basin, passing through the long challenge with Carthage and thence weaving the great mesh that would connect civilisations of different origins.

Before a multifaceted internal crisis opened the door to new migrations that would disrupt the western part of the Roman Empire, its political and territorial apparatus was able to develop, select and collect a set of rules, conformed to a territorially based legal system (in extreme synthesis the one according to which within a territory the law is the same for all) that would later become a model for many modern states.

However, on all continents at the beginning of the Common Era, the areas controlled by nomadic peoples were still by far the most dominant. Europe was the last western offshoot, a sort of funnel into which the pressures of the north-eastern peoples were discharged, repelled and confronted by the Romans on the Rhine/Danube front.

The so-called barbarian invasions, with which the beginning of the Middle Ages is said to coincide, are therefore only one episode, however important, of the long

confrontation between nomadic and semi-nomadic peoples and sedentary apparatuses, which had taken place for millennia throughout the Eurasian and American quadrants.

The fact that the phenomenon of invasions took place in continuity with the past is tangible proof of this in the form of the Great Wall erected from the 3rd century B.C. onwards to defend the Chinese empire from the incursions of raiders (the Xiong nu, probably the ancestors of the Huns who centuries later would appear to the east of the Roman Empire, penetrating it under the leadership of Attila) coming from the north-west, i.e. from the same areas of central Asia from which the various waves of so-called Indo-European peoples arrived in Europe.

This movement of peoples would continue throughout the Middle Ages, mainly affecting the areas to the north and east of the new European settlements, which in their increasing solidity were becoming less and less penetrable. A clear inversion of the proportions between nomadic and settled populations would be reached at the end of the Middle Ages, passing through the upheavals and subsequent rearrangements that an exceptional influx of ethnic groups from the East caused in Europe. The last major upheavals of the nomadic world occurred between Asia and Eastern Europe with Genghis Khan and his Mongol successors during the 13th century and with Tamerlane at the end of the 14th century.

During the Middle Ages, therefore, countless ethnic groups and cultures came into contact, often through bloody and destructive clashes, but leading to the laborious re-establishment of new orders, entities and political and social organisations and, above all, to the preparation of a planetary system that was no longer divided into separate contexts.

An essential role in these processes was played by those peoples who inhabited the areas that connected the various continental and subcontinental spheres and who benefited from the management of reciprocal exchanges of raw materials and products, activating caravan, river and sea routes. The best known examples are to be found in the hinge areas between Asia, Africa and Europe: Berbers, Phoenicians, Arabs, Jews, Persians, Varangians, Vikings, Rus.

One of the most influential evolutionary processes that took place between the 5th and 15th centuries was the spread and internal articulation of the three most professed and influential monotheistic religions in the world today: Judaism, Christianity and Islam (see topic 10).

The migrations and settlements of new peoples in the areas of central and southern Europe changed but did not disrupt the previous ethnic fabric. They did, however, initiate processes of differentiation and separation, of breaking up and recompacting, from which the European nations would emerge, sometimes following and adding to previous vocations and sometimes substantially changing their orientation.

The new ethnic groups, although they gradually assimilated the suggestions and models of sedentary life linked to the stable possession of land, had organisational forms that remained for a long time influenced by a nomadic or semi-nomadic past. In practice, since that long transitional phase which began with the decadence of the

Roman administrative system and continued with the migrations and settlements of new peoples in Western Europe, the territorially compact forms of civil jurisdiction and public control eclipsed, so that in reference to these eras and realities the very concepts of border and frontier take on blurred and uncertain meanings.

As we have seen (see subtopic 3), Europe became the starting point for massive, unprecedented emigrations and Africa the continent from which millions of slaves were deported to the New Continent. After the phase of decolonisation in the mid-20th century, other forms of migration from African and Asian countries will continue, unfortunately, to the West, desperately and forcibly, as if nothing had changed since those journeys in "chains" a few centuries earlier (e.g. sub-Saharan Africa).

Between 1820 and 1940 about 60 million Europeans emigrated; 38 million of them to the United States; the others to Canada, South America and Australia (Hatton and Williamson, 2005).

Alongside the figure of the migrant, we also find a new figure, that of the refugee, which makes it necessary to reconsider migratory routes. He is the one who flees from wars and persecutions (e.g. the Jewish refugee fleeing from the Shoah); and that of the refugee.

While historically the Mediterranean Sea has always been a space of communication and exchange, today it is identified above all as the place where migratory routes from Africa to Europe and beyond converge, unfortunately also becoming the sea where thousands of migrants lose their lives: an open-air cemetery.

The many repulsions aimed at blocking the flows have changed their routes, tortuous and dangerous routes, routes that have extinguished millions of lives, routes that have seen the undisputed protagonist the island of Lampedusa and that sea, the Mediterranean, a sea of encounters and crossbreeding, become the tomb of many people who have died for the desire to embark on the land that could guarantee them a better life.

In reality, the southern and eastern borders are mobile in two ways. They tend to move southwards and eastwards, as they incorporate into the European economic sphere much of Eastern Europe and Asia Minor (Turkey and Israel), as well as the Maghreb, albeit in a conflicting way and with inevitable resistance. But, above all, they are selective. Open to the flow of goods and services, they seem to be closed to the demand for labour from the external poor worlds. But even here, this is more an appearance than a reality. The militarisation of the southern and eastern shores of the Mediterranean in an anti-migrant function seems to be aimed more at the subordination of foreigners - at their entry and stay as metics or invisible guests, underpaid and without rights - than at their preventive exclusion. The militarisation of the rich world's southern borders seems to be geared more towards internal marginalisation than rejection.

The history of the Roma is one of continuous migration to central and western Europe. From India they migrated to Persia, Armenia, Byzantine Asia, Byzantium (present-day Istanbul). In the territory extending from Greece to the Armenias they probably remained for three hundred years from the 10th century onwards. A document dated 1280, concerning a tax collection issue, defines the Roma by the etymonym 'Egyptians'. The migratory flow towards Europe was a consequence of the occupation by the Turkish armies; some fled to the regions incorporated into the Ottoman Empire, most remained in the regions conquered by the Turks. At present, there are about 2.5 million Roma living

in Turkey, with severe restrictions (e.g. linguistic restrictions: Turkish Roma no longer speak Romanés, just like the Spanish Roma, the "gitanos"). In Muslim countries, particularly in Macedonia, Bosnia, Montenegro and Kosovo, live the Xoraxanè Roma (from the Koran).

Scientific journeys, pilgrimages and cultural interconnections.

The paths of history (see subtopic 1) were also trodden by masters and students who, particularly in the 12th century, gave rise to one of the longest-lived and most fruitful medieval institutions: the university. Compared to the cathedral schools - from which they took their start, albeit with different objectives and organisations - these new institutions had a considerable power of attraction and became well and truly the distant destination for many Europeans from the medieval age onwards.

Before mentioning their origins and developments, it is worth taking a leap into the present day and recalling an educational experience that is a direct descendant of the spirit of circulation of ideas and scholars that spread through the medieval universities: the European Erasmus programme (acronym for European Region Action Scheme for the Mobility of University Students). Erasmus is a project created in 1987 to promote student mobility through the recognition of studies carried out in a university in another European Union country. It deliberately refers to the intellectual figure of Erasmus of Rotterdam (1466-1536) because there is no doubt that the development and enrichment of his thought drew inspiration and intellectual sustenance from his travels through many European countries (the Netherlands, France, Italy, England, Germany...) and from the intellectual exchange in the many universities that hosted him (the list of cities where he stayed, more or less for a long time, is a catalogue of the most illustrious cultural centres of the time). He was a travelling intellectual, autonomous in thought, as one would like the young European generations to be.

Before the universities, the preservation and transmission of knowledge was a monopoly of the Church, i.e. the monastic and episcopal schools open to clerics and laymen (but let us not forget that the literacy rate was very low): in their *scriptoria* - in codices with rich iconographic apparatuses, to be read but in a "meditative" form - they copied classical texts consistent with Christian theology and other encyclopaedic works or works of the Fathers of the Church destined to become the corpus of knowledge to be transmitted (organised in the arts of the Trivium and the Quadrivium). In Carolingian Europe, cathedral or episcopal schools, *scriptoria* and libraries progressively spread from Charlemagne's initial impetus for a more solid 'basic' education of the devout and for a greater diffusion of writing in government practice.

By the middle of the 11th century, cathedral schools were already widespread and competed for prestige and notoriety with monastic schools. Students travelled along the network of roads that linked, in particular, the cathedral schools in France (Chartres, Reims, Orléans and Paris), Germany (Cologne, Metz, Speyer, Würzburg, Bamberg, Hildesheim), Italy (Salerno, Naples, Pavia, Milan, Catania), England

(Canterbury) and Spain (Toledo), which were more sensitive to the spirit of cultural renewal that was to assert itself and characterise the 12th century; A spirit that would also benefit teaching activities, both in terms of methods and content.

It was this overall network of centres of knowledge that constituted the cultural milieu in which the "intellectuals" of the 12th century - such as Abelard, Bernard of Clairvaux, John of Salisbury and Peter Lombard - formed and worked, scholars and teachers capable of attracting crowds of young people, who literally set out to reach the places of learning of knowledge, located above all in the cities. Theological and philosophical knowledge which, together with mathematics, astrology and medicine, progressively opened up new horizons thanks to the translation from Greek to Latin of many works of Antiquity (Plato, Aristotle, Euclid, Hippocrates, Galen) and hitherto unknown treatises of Islamic culture (by the Persian mathematician and astronomer al-Kwārizmī, the physician ibn Sīnā, known as Avicenna, the Berber philosopher, physician and astronomer from Spain ibn Rušd, known in the West as Averroè). In this respect, the centres in Italy (particularly in Sicily which, given its political and institutional history, took on a multi and intercultural character with Arab culture and Greek and Jewish communities) and in Spain (at the school of Toledo) were particularly active.

The economic and social development and cultural interconnection that characterised the 11th and 12th centuries, together with an increased demand for higher and specialised education, led to the launch of the *studia* (studies), i.e. the educational structures that we now call universities and which, in some cases, developed from 'lay' urban schools, set up to meet the growing demand for professionals with the legal and notarial skills needed to provide guarantees and support for the mercantile, financial and legal activities which, at that time, supported the development of the cities and their citizens.

The oldest and most famous *studia* - Bologna, Paris, Oxford, Padua, Naples, Toulouse, Montpellier - had very different origins and soon specialised in different disciplines (law, theology, medicine), but it is possible to identify some common elements: the application of the scholastic method, the associationism in *universitas* (from which the modern name of university derives) of pupils and teachers in order to protect their rights and obtain the necessary official recognition for their activities, the use of Latin as a language able to give an "international" character to the teachings (on a par with today's English) and - last but not least - a strong mobility, both of students and teachers, between one study and another.

During educational travels, students and teachers faced inconveniences (and dangers) due to the long distances involved, the difficulty of living in the city of a foreign kingdom or principality (with regulations, local language and customs very different from their own), the costs of attending courses, food and accommodation. Emperor Frederick Barbarossa also intervened to protect them: in addition to a provision already issued in 1155, with the privilege "Authentica 'Habita'" promulgated in Roncaglia in 1158, the sovereign pronounced himself in favour of the university community and recognised their right to move freely and safely to reach their studies, subjecting them to direct imperial protection and preventing reprisals; finally,

jurisdiction over the students was entrusted to their respective teachers and, for those of ecclesiastical status, to the local bishop.

University mobility varied over time as it was sensitive to the reputational capacity and prestige of the *studia* (which could decline or increase according to the value of their masters) and to the privileges and protections granted locally to the students themselves, to the progressive diffusion of universities (young Italians, for instance, had a wide range of possibilities on their side of the Alps and were therefore less interested in transnational mobility), to the diplomatic relations between the different countries and to the state of belligerence, which in some periods was widespread and bitter.

In the modern age, what characterised cultural circuits was the mobility of ideas, contained in printed books published in ever greater numbers. While the spread of universities (particularly from the 15th to the 17th century) restricted the number of non-resident students to a supra-regional and national radius, from the 18th century onwards, literary, scientific, economic and agricultural academies - founded on the initiative of the king or a prince and, as in London, Paris and Florence, or promoted locally but with the same cultural ambition - together with salons, cafés, reading rooms etc., became dynamic forums for the exchange and propagation of ideas, also through their own periodical press and the publication of competition notices, records and memoirs, together with correspondence between scholars. These initiatives were prodromal to the dissemination of scientific and technological knowledge that would go beyond the narrow confines of the intellectual and academic world with the publication of the *Encyclopédie ou Dictionnaire raisonné des sciences, des arts et des métiers*, a work directed by Denis Diderot and Jean Le Rond d'Alembert and published in Paris from 1751 to 1772, a powerful publishing initiative, symbol of the Enlightenment civilisation, which classified and illustrated modern human knowledge. Consequent and consistent with the dissemination of ideas and wider access to 'information' (to use a current concept) was the birth of 'public opinion', understood in its modern political and no longer moral sense: a phenomenon with supranational dimensions, which offers useful food for thought in relation to the present day, where the democratic exercise of criticism can be subjected to conditioning, more or less subliminal, which travels and runs along the immaterial networks of new technologies, while at the time the assumption that it was the wise and enlightened men who governed opinion proved fallacious. It is worth noting here that the subsequent cultural reaction to the Enlightenment, namely Romanticism (in England, Germany and France itself), combined liberal ideas and conservatism but, above all, took root in an increasingly national dimension, as opposed to the cosmopolitan character of the Enlightenment civilisation.

Today, many everyday actions performed with one's eyes on the smartphone screen - including finding a route to follow on foot or by car - depend on the proper functioning of satellites orbiting more than 26,000 kilometres from the Earth's centre of gravity: a pervasiveness of connections of which we are not exactly aware.

In past centuries, too, help came from the sky, i.e. the height of the stars or the sun above the horizon (useful for calculating latitude). That is why, through the wide-

ranging exploration of then unknown southern shores, a "new" starry sky began to be seen and studied, changing with the traveller's position, to which unknown constellations appeared on the celestial vault, while the known ones of the northern hemisphere gradually disappeared from the horizon. This happened to the Portuguese in the second half of the 15th century, who were the first to try to find a new route to the Indies - skirting the long African continent and, in 1488, circumnavigating its southernmost tip - with the enterprise of Bartolomeo Dìas (1450-1500), who reached Algoa Bay before reaching the Cape of Good Hope (see subtopic 1).

The knowledge of a sky with new stars to act as reference points for navigation was accompanied by that of new landmasses: it therefore happened that geographical discoveries brought new topics to astronomical progress, to the mechanics of celestial bodies and to the debate on the monogenesis of the human race, consistent with the Holy Scriptures.

Reaching the Indies by the western route, as the Spaniards did with Christopher Columbus (1451-1506), led to the discovery of a new continent in 1492, and when this was fully realised (but it took some time, given the belief that the Indies had been reached) even the most established knowledge began to be subjected to careful revision: the initial refusals to the project were based on the interpretation of Aristotle's theory of the relationships between the spheres of the elements, according to which the expanse of water separating Spain from the Indies would be humanly impossible to cross; conversely, Columbus was spurred on by the equally erroneous belief that the size of the Earth was "relatively" small, based on the assumptions of Aristotle and Ptolemy's *Geography*.

Scientific data, in the modern sense, intertwined with hypotheses formulated to confirm the biblical belief, constituted the civilisation of ideas that the great voyages put under constant strain. It will also happen with the results of another extraordinary expedition, ordered by the Emperor Charles V, which led to the first circumnavigation of the Earth: started in 1519 under the command of the Portuguese Fernão de Magalhães, it was concluded, after his death in the island of Mactan in the Philippines (1521), by the Spanish Juan Sebastián Elcano and narrated by the Italian Antonio Pigafetta (see subtopic 1).

The widening of the horizons hitherto known, to be submitted to the enterprising Iberian crowns with papal endorsement, which justified the forced evangelisation of the "savage" inhabitants of the new lands, prompted the conceptual transfer of the discoveries into the production of globes and maps, on which to reproduce, with a drawing on a very small scale, the "novelties" of the southern celestial vault and the conformation of the earth's surface.

Explorations and discoveries gave an extraordinary impulse to the study of cartography and the diffusion of globes and maps, which became an increasingly popular object among the great men of the time - popes, sovereigns, princes - because through their mediation they could know and "possess" what was being discovered about the Earth. In the second half of the 16th century, the decorative projects of the reception halls and the "galleries" in palaces and royal palaces were inspired by cycles

of a geographical nature (regional, national and planetary): this was not just an artistic fashion stimulated by the voyages of discovery of the world, but an iconography with a strong ideological value that made it possible to travel without moving.

More than a century passed from Columbus's voyage before the Dutchman Willem Janszoon (1570-1630) set foot on the Australian continent in 1606 (although he was convinced that the new land was the southern extension of New Guinea and Dutch maps reproduced this misinterpretation for years) and then it took a few more decades to reach Tasmania - named after the great Dutch explorer Abel Tasman (1603-1659) - and New Zealand, by the first half of the 17th century (see subtopic 1). A century which, from the point of view of economic and commercial geopolitics, was controlled by the Dutch thanks to the activity, wealth and enterprise of the East India Company, the powerful VOC (*Vereenigde Oost-Indische compagnie*) which, founded in 1602 at the behest of the central government of the Dutch Republic (made up of seven provinces), dominated maritime trade and the "culture" of exploration voyages to the East (opening up new and faster routes) as well as the dissemination of discoveries, supporting the production of new maps.

Although many "new lands" had been discovered, much remained to be investigated, and during the eighteenth century European sovereigns took it upon themselves with the methodological and organisational support of the national scientific academies, to which reference has already been made: English and French expeditions ploughed the great Pacific Ocean to carry out missions with both colonial and cognitive intentions. Indeed, the more the latter aspect was explored, the more interest in the former became pressing: for example, the ecstatic description of the island of Tahiti by Louis-Antoine de Bouganville (1729-1811) - on a mission for Louis XIV - is not devoid of the intent to possess, for the benefit of France's commercial and naval interests. The three expeditions (1768-1771; 1772-1775; 1776-1779) of Captain James Cook (1728-1779), on behalf of the Royal Society of London, revealed what remained to be discovered of the Pacific Ocean and thanks also to technological progress, represented by a new chronometer that proved very reliable for measuring longitude, provided knowledge about the Northwest Passage - Cook more than anyone else went as far as Alaska and entered the Bering Strait - and about *Terra Australis Incognita*: an enormous amount of information due to the captain's skills of discovery and, in the words of Jean-Francois de Galaup Count de Lapérouse (c. 1741-1788.), to his ability to shed "full light on the countries" he visited, so much so that in his voyages "sailors, philosophers and physicists" found useful material for their studies.

During the 18th century, journeys also took on a scientific character, driven by the progressive knowledge of the Earth and the theory of knowledge, which in the Enlightenment civilisation would characterise the relationship between man and nature. One thinks, for example, of the two expeditions that the *Académie des Sciences* of Paris promoted in 1736, to the equator and to Lapland, to find out the exact shape of the Earth and which confirmed the flattening at the poles theorised by Pierre-Louis Moreau de Maupertuis (1698-1759) in support of Newton's celestial mechanics. Or the long expedition by the German naturalist Peter Simon Pellas,

organised by the St Petersburg Academy of Sciences from 1768 to 1774 to explore and study the most remote areas of Russia, which among its many discoveries brought with it the extraterrestrial origin of meteorites, thanks to the discovery and study of a large mass of ferrous material whose composition was unknown on Earth, as demonstrated by the physicist Ernst Florenz Friedrich Chladni.

The shaping of the journey into an effective means of scientific knowledge gradually led to the codification of a specific narrative: it was the work of Lorenzo Magalotti (secretary of the *Accademia del Cimento* in Florence, the first scientific society in Europe) and the publication of special instructions by the naturalist philosopher Robert Boyle, in 1666 for the Royal Society, that gave impetus, in general terms, to travel literature, which would increasingly include objective accounts and scientific reports, often accompanied by drawings and illustrations, to give the reader the reality observed with verifiable accuracy and with increasing attention to anthropological, ethnographic, archaeological and other aspects, from which to advance natural history hypotheses.

Progress in the disciplines of "natural history", instructions on the scientific objectives to be pursued, also by means of experiments, precise indications on the aspects to be observed with increasingly refined methodologies, and the restitution of the results achieved according to a consolidated narrative canon, are all aspects that would accompany the great explorations of the eighteenth century and would become predominant as the interest in conquest waned, in a world in which, by then, the discovery of new lands had become a recondite possibility. Cook's expeditions are also part of this cultural context, and even more so those of the aforementioned Count de Lapérouse, in command of a mission in 1785 commissioned by the French authorities, who integrated the knowledge acquired by Cook, of Alessandro Malaspina (1754-1810), who on behalf of the Spanish crown made a long journey of scientific research for the benefit of "Natural History" from 1789 to 1794 (from Patagonia to the Malvinas, from Cape Horn to Peru, from Mexico to Mount St. Elias between Alaska and Canada, from the Philippines to the Vavau archipelago) and that of private initiative by Alexander von Humboldt (1769-1859), who in 1799 set out for the equinoctial regions of South America, of which there was still little information, and for over five years pursued rivers, climbed mountains, studied volcanoes and sea currents.

These missions counted on the participation of a large number of scientists, as the disciplines became more specialised: mathematicians, astronomers, geologists, cartographers, geographers, engineers, botanists, meteorologists, as well as draftsmen and illustrators. Ships became travelling laboratories, the seat of a scientific community at the service of knowledge and the discovery of natural history, as described, for example, by the German naturalist Georg Forster (1754-1794) in the first report, dated 1777, of Cook's second voyage - *A Voyage round the World* - in which he devotes particular attention and an innovative look to the anthropological aspect. This approach would also be adopted by Alexander von Humboldt, who, in his travels, pursued the comparative study of ethnology and geography as well as exploring 'the unity of nature' through the description and understanding of natural

phenomena and their relationships. It is no coincidence that the young Charles Darwin (1809-1882) had reference to Humboldt, the founder of biogeography, to accompany him on his long journey (1731- 1736) that would provide him with the elements to subsequently elaborate his own theory of the evolution of the species.

In addition to the above-mentioned journeys, we should also mention the pilgrimage, a typical religious, cultural, social and economic expression that not only concerned the Middle Ages, nor only Christians, but which at that time and among those faithful involved women and men of all ages and social conditions on their way to the Kingdom of Heaven. The reasons that drove them to face the countless adversities of the pilgrimage can be summed up in that commitment of faith, in that voluntary act towards a sanctuary, which is a deepening of one's own existence; the religious dimension of a path of prayer and meditation; the personal desire to be *advevae et peregrini* in an "adventure" towards God, towards that otherworldly goal that is the true homeland.

The first pilgrims are men who fade into myths and legends, from the *Bible* to the *Odyssey* to the poem of *Gilgamesch*, from the Dolmens to Stonehenge, journeys linked to places that are objects of devotion, to come into contact with natural centres, with illustrious personages, to celebrate specific events, to draw information about destiny, to hope for a cure from an illness, to venerate sacred images, objects or parts of a body, relics. The exodus from Egypt is the model par excellence of the pilgrimage in both the Jewish and Christian traditions, in which Egypt was the symbol of sin, of slavery from which the pilgrim frees himself by turning towards the authentic homeland, towards the Promised Land, which becomes a great opportunity for equality and brotherhood among all the children of Israel, a recognition of Jewish identity.

The Christian pilgrimage is therefore based on the Jewish tradition of the "ascent" towards the Holy City (*aliyah* which derives from *haj* - to whirl, to dance - and *alah* - to climb, to ascend towards a goal that is above) and on the custom of the journey towards a sanctuary or "sacred centre" which was very dear to Greek-Roman antiquity and to all mystical-religious systems.

Jerusalem, Rome and Compostela were the most popular destinations, and the routes leading to them were defined as *peregrinationes maiores* to distinguish them from all those routes to local and intermediate destinations called *peregrinationes minores*. But whatever place the pilgrim reached, it was still a journey, a metaphor for man's spiritual existence; first of all mental and then physical, an experience of revisiting and confirming one's identity. Alongside the routes travelled by pilgrims, there was a network of places of assistance: "hospitales", "xenodochia" "scholae", hospices, public hotels (see subtopic 1).

Glossary

Arts of the Trivium and Quadrivium: these are the two categories that made up the "liberal" arts, i.e. the set of disciplines whose exercise involved an intellectual activity

not directly linked to a profit, unlike the "mechanical" arts which had a technical and practical application. The three arts of the Trivium were grammar, rhetoric and dialectics, i.e. the body of knowledge and skills related to the sphere of language and communication. The four arts of the quadrivium were arithmetic, geometry, astronomy and music, i.e. the disciplines into which knowledge of nature was organised. In the Trivium and the Quadrivium, therefore, medieval human knowledge was summed up, achieved through a mental and contemplative approach, as opposed to a practical one: the knowledge and exercise of the liberal arts were the instrument for a profound understanding of the Bible.

Arsenal: in port cities, a complex of buildings used for the construction, maintenance and storage of vessels. The term derives from the Arabic 'construction house'.

Buccaneer: sea marauder from the Caribbean islands who took his name from the *boucan*, a tool used to smoke meat.

Cleric: one who belongs to the clergy. In the Middle Ages, he had a different status from the layman: for example, he was subject to the jurisdiction of the bishop and not to civil jurisdiction. He could usually read and write Latin, since he attended monastic or cathedral schools and his training began with the psalms; therefore, in a society with very low schooling, the cleric long represented an educated, knowledgeable person, to whom intellectual and teaching activities could be entrusted.

Codex: before the 12th century, the book as we know it today did not exist. Knowledge was entrusted to another object, the codex, written by hand on parchment, i.e. on animal skin suitably treated to become a smooth and white writing support, enriched with decorations that embellished the initial letters or occupied the margins and portions of the page - called "miniatures" - made in very bright colours and gold. In the *scriptoria* of the monasteries, copyists, illuminators and bookbinders produced many illuminated manuscripts, some of which have come down to us and are preserved as a precious cultural and artistic testimony.

Privateer: a person who, with the authorisation of an official government, acts against enemy ships of the state he serves.

Diaspora: dispersal of a people throughout the world after leaving their places of origin, not necessarily or exclusively caused or imposed by an external force.

Emigration: abandonment of the place of origin.

Immigrations: integration into the society of arrival.

Invasions: displacements, concentrated migrations, of entire ethnic groups - women, old people, children and men - on territories inhabited by others.

Incursions: rapid incursions and raids, bloody and devastating because they were carried out by groups of warriors for the purpose of looting, who then returned to their lands.

Infiltration: slow, peaceful intrusion of individuals and limited groups, leading to the formation of ethnic minorities among the host peoples.

Permanent migration: people who leave and never return to their homeland.

Temporary migration: people who leave and return to their homeland after a certain period of time.

Partial migration: one group of people decide to move to another place and others decide to stay there forever.

Forced migration: people are forced to leave their original land.

Internal migration: occurs within the same state.

External migration: moving to other states from the country of origin.

Migration and exodus: movements of peoples that take place for economic reasons or political agreements and do not involve armed clashes.

Serfdom: a condition of dependence of a farmer that binds him to the land on which he resides and to a master. This condition concerned men or women who did not enjoy personal freedom, belonged to a lord and were bound to the land they farmed (peasants). Its origin dates back to the last centuries of the Roman Empire, when a class of cultivators was created, legally still free, but bound to the land and subject to the particular law of the manor (colonists).
Historiography has unified (inaccurately) the socio-legal condition of the peasants of the Lower Roman Empire with that of their analogues in the High and Low Middle Ages. The slaves of antiquity (slavery) were treated as things and had no rights. The servants (*mancipii*, *ancillae*) of the early and middle centuries of the Middle Ages and later the serfs enjoyed rights, albeit limited, as persons.

Pirate: one who assaults ships for his own interest without legitimisation by monarchs, local governors or other minor officials.

Portolan chart: a technical text presented as a cartographic tool for the practical use of mariners. It contains references to harbours and coastlines, indicating possible risks to navigation.

Slavery: describes the condition of a person who is legally considered to be the property of another person, and therefore devoid of all human rights.

Scriptorium/scriptoria: the term derives from the Latin word *scribere*, i.e. to write, as it indicated the space, usually adjacent to the library, which in monasteries was equipped for the manual writing of texts useful for celebrating the divine office, studying the Holy Scriptures and homilies, and reconstructing the lives and works of saints and bishops. In the *scriptoria*, the monks also devoted themselves to copying works of classical antiquity that did not conflict with Christian dogma: this practice, especially in Benedictine monasteries, made it possible to hand down the texts of many Latin authors, which would inevitably have been lost forever.

Fathers of the Church: this term refers to the ecclesiastical writers, both Latin and Eastern, who in the first centuries of the Christian era expressed theological concepts that are unanimously recognised as authoritative for the definition of the orthodoxy of the faith. These include, for example, St Ambrose, St Augustine, St Jerome and St Gregory the Great.

Pilgrimage: a journey consisting in going individually or collectively to a sacred place for devotional, votive or penitential purposes.

Refugee: a person who, fearing persecution for his ethnicity, religion, nationality, membership of a particular social group or political opinion, is outside the State of which he is a national and is unable or, because of this fear, unwilling to seek the protection of that State (from the 1951 Geneva Convention).

Digital resources

In general:

MULTIMEDIA ARCHIVES
ATLANTIDE: STORIES OF MEN AND WORLDS
Site of the LA7 programme dedicated to men and events that have changed the course of history. It is possible to view all the videos aired and find bibliographical indications for further study of the subject matter.
BIGnomi
Project curated by RAI.tv and hosted on the website. It consists of 100 videos for revising History and Literature: the main topics of the two subjects are summarised in a simple, clear way by many personalities from the world of entertainment.
CORREVO L'ANNO
Portal of the television programme on air on Rai3 dedicated to the 20th century. Of particular interest, the section Episodes and The annals of Correva l'anno.
HISTORY CHANNEL

Site of the Sky television channel entirely dedicated to history. In the video section it is possible to access contents of the channel on demand.

WORLD DIGITAL LIBRARY

A digital library, managed by UNESCO and the Library of Congress. It contains various types of digitised resources: manuscripts, books, newspapers, maps, films and photographs.

RAI SCHOOL

Site of the thematic channel realized by Rai Educational in collaboration with Rai Teche. Of particular interest is the section Topics, with videos and materials classified by subject and by school order; in the part Interactive objects, it is possible to realize the dreams of a real historian, for example, to lose oneself virtually in the streets of Ancient Rome**.**

RAI HISTORY

Site of the thematic channel of RAI EDUCATIONAL broadcast on digital terrestrial. We particularly recommend the section *Accadde oggi* (Happenings today), which presents daily the most significant events in the history of our country.

Subtopic 1

Title: **On the routes of the Phoenicians**
Subject: ways, routes, itineraries in the ancient Mediterranean
Description: routes traveled by the Phoenicians in the Mediterranean from the 12th century BC as fundamental commercial and cultural communication routes. Exchanges and interactions that contributed to creating a Mediterranean cultural *koiné* in ancient times.
Temporal Coverage: 12th century B.C.
Audience: primary and secondary education
Link: https://www.youtube.com/watch?v=-ddi8sjfEmo
Type: docufilm
Format: video - youtube
Source: De Agostini
Language: Italian

Title: **The Silk Road**
Subject: network of land, sea and river itineraries that extend for almost 8,000 km, along which trade between the Chinese and Roman empires unfolded in ancient times.
Description: the Silk Road was started in 114 BC (Han dynasty) and survived until the 15th century, about 150 years after Marco Polo, when the sea routes were opened.
Temporal Coverage: 114 BC in the period of the Han dynasty (206 BC - 220 AD), and survived until at least the 15th century.
Audience: primary and secondary education
Link: https://www.youtube.com/watch?v=aF33RZtApNw
Type: docufilm

Format: video - youtube
Source: History Chanel (2014)
Language: Italian

Title: **The Silk Road**
Subject: In the footsteps of Alexander the Great and Marco Polo
Description: eleven episodes that tell the network of trade routes that for centuries connected the Far East to the West, following in the footsteps of illustrious predecessors, from Alexander the Great to Marco Polo.
Temporal Coverage: 114 BC in the period of the Han dynasty (206 BC - 220 AD), and survived until at least the 15th century.
Audience: primary and secondary education
Link: https://www.raiplay.it/programmi/laviadellaseta
Type: docufilm
Format: video
Source: Raiplay (11 episodes)
Language: Italian

Title: **The Silk Road**
Subject: trade in the days of the silk road
Description: the historian Alessandro Barbero tells us about the world of commerce at the time of the silk road: that set of caravan routes and trade routes that connected East Asia, and in particular China, to the Near East and the Mediterranean basin.
Temporal Coverage: 114 BC in the period of the Han dynasty (206 BC - 220 AD), and survived until at least the 15th century.
Audience: primary and secondary education
Link: https://www.youtube.com/watch?v=K1bK6pd1IrM
Type: docufilm
Format: video
Source: Rai history (2021)
Language: Italian

Title: **Museum collections on silk and the silk road**
Subject: museums and collections dedicated to silk and the silk road.
Description: the museums in Italy, in Europe and in the world that contain itineraries on the silk road are indicated
Temporal Coverage: from the second century BC up to the present dayAudience: primary and secondary education.
Link:
Italy
  Museo di Palazzo Mocenigo e Centro studi di storia del Tessuto e del Costume, Venice:
http://mocenigo.visitmuve.it
  Museo della Filanda Romanin-Jacur, Salzano, Venice:

http://www.filandadisalzano.it/il-museo

Museo del Baco da Seta di Vittorio Veneto, Treviso:

http://www.museivittorioveneto.gov.it/museo_del_baco_da_seta.html

Museo dell'Industria Bacologica di Vittorio Veneto, Treviso:

https://www.industriabacologica.it

Palladio Museum, Vicenza:

https://www.palladiomuseum.org

Musei Provinciali di Gorizia – Museo della Moda e delle Arti Applicate:

http://www.turismofvg.it/Musei/Musei-provinciali-di-Gorizia-Museodella-Moda-e-delle-arti-applicate

Museo del Patrimonio Industriale di Bologna:

http://www.museibologna.it/patrimonioindustriale

Museo del Tessuto e della Tappezzeria "Vittorio Zironi": http://www.museibologna.it/arteantica/luoghi/53004/offset/0/id/88019

Museo Didattico della Seta di Como:

http://www.museosetacomo.com

Museo Studio del Tessuto (Fondazione Antonio Ratti), Como:

http://www.fondazioneratti.org

Villa Bernasconi, Cernobbio, Como:

https://www.villabernasconi.eu

Museo Abegg della Seta di Garlate, Lecco:

http://www.museosetagarlate.it

Civico Museo Setificio Monti, Abbadia Lariana, Lecco:

http://www.museoabbadia.it

Museo del Tessile "Martinelli Ginetto" di Leffe, Bergamo:

http://www.museodeltessile.it

Museo della Seta di Soncino, Cremona:

http://www.soncino.org

Fondazione Arte della seta Lisio, Florence:

https://www.fondazionelisio.org

Museo della Moda e del Costume di Palazzo Pitti, Florence:

http://www.imuseidifirenze.it/palazzo-pitti/galleria-del-costume

Antico Setificio Fiorentino, Firenze:

http://anticosetificiofiorentino.com

Museo del Tessuto, Prato:

http://www.museodeltessuto.it

Museo del baco da seta "Ciro Ronchi", Meldola, Forlì:

http://www.comune.meldola.fc.it/cultura/museobaco/museo.html

Il Filatoi – Museo del Setificio Piemontese, Caraglio, Cuneo:

http://www.filatoiocaraglio.it

Reale Fabbrica di Seterie di S. Leucio:

http://www.comune.caserta.it/pagina698_belvedere-di-san-leucio.html

Museo dell'artigianato tessile, della seta, del costume e della moda calabrese, Reggio Calabria:

http://www.iresudcalabria.it/museo.asp?id=35

Europe

Maison des Canuts, Lyon, France:
https://www.maisondescanuts.com

Musée des Tissus (Textiles museum), Lyon, France:
http://www.mtmad.fr

Atélier Musée de la Soie (Silk museum), Taulignan, Auvergne-Rhone-Alps, France:
https://www.musee-soie.com

Musée de la Soie (Silk museum), Saint-Hippolyte-du-Fort,Cévennes, France:
http://www.museedelasoie-cevennes.com

Das Haus der Seidenkultur (House of silk production), Krefeld, Germany:
http://seidenkultur.de

The Silk Museum (Silk museum) Macclesfield, Cheshire, United Kingdom:
https://macclesfieldmuseums.co.uk/venues/the-silk-museum

Victoria & Albert Museum, London, United Kingdom:
https://www.vam.ac.uk

Colegio y Museo de l'Arte Mayor de la Seda, Valencia, Spain:
https://www.museodelasedavalencia.com

Mouseio Metaxis Soufliou (Museum of the art of silk in Soufli), Western Macedonia and Thrace, Greece:
http://www.piop.gr/en/diktuo-mouseiwn/Mouseio-Metaxis/tomouseio.aspx

State silk museum, Tbilisi, Georgia:
http://www.silkmuseum.ge/index.php?a=main&pid=1&lang=eng

State hermitage museum, St. Petersburg, Russia:
http://www.hermitagemuseum.org/wps/portal/hermitage/?lng=en

Topkapı Palace Museum (Topkapı Sarayı), Istanbul, Turkey:
http://topkapisarayi.gov.tr
Type: text, image, video
Format: museum web site
Language: Italian, English, French, German

Title: **The journey in the modern age**
Subject: the trip to Europe between the sixteenth and seventeenth centuries
Description: Elisabetta Serafini accompanies us through the travelers' diaries to discover the conditions of traveling in Europe between the sixteenth and seventeenth centuries.
Temporal Coverage: 15th-18th century
Audience: secondary education
Link: https: //www.raiscuola.rai.it/letteraturaitaliana/articoli/2021/01/Il-viaggio-in-Europa-tra-Cinque-e-Seicento-ee6c02d1-e3f6-4fb5-b77f-f2beb61506d7.html
Type: docufilm
Format: video
Source: The school on Rai TV history (2021)

Language: Italian

Title: **History in a museum - Palazzo Poggi Museum (Unibo). The great journeys and geographical discoveries.**
Subject: the trip to Europe between the sixteenth and seventeenth centuries
Description: The itinerary is dedicated to I and II grade secondary school classes (11-19 years) and tells the theme of the great travels in the modern age, with an in-depth study on collecting and the spice market as the main reasons for geographical explorations (Part I)
In the second part of the video, the itinerary addresses the political and economic reasons that gave rise to the long ocean voyages, with a focus on the techniques and tools used, as they are also witnessed at the Palazzo MuseumTemporal Coverage: XV-XVIII sec.
Audience: primary/secondary education
Link: https://www.youtube.com/watch?v=54qmLe1E-vI
https://www.youtube.com/watch?v=EkxNGBllU30
Type: docufilm
Format: video
Source: Sistema Museale d'Ateno (Università di Bologna). Palazzo Poggi
Language: Italian

Title: **Viajeros Españoles**
Subject: journeys undertaken by the Spaniards throughout history.
Description: the ongoing thematic portal of the Virtual Miguel de Cervantes Library which aims to offer resources (texts and images) on the journeys undertaken by the Spaniards throughout history.
Temporal Coverage: from antiquity to the nineteenth century
Audience: primary/secondary education
Link: Consists of 4 parts: Catalogue
(https://www.cervantesvirtual.com/portales/viajeros_espanoles/?conten=catautores); Bibliography
(https://www.cervantesvirtual.com/portales/viajeros_espanoles/?conten=bibliografia_selecta); Studies
(https://www.cervantesvirtual.com/portales/viajeros_espanoles/imagenes/);
Images (https://www.cervantesvirtual.com/portales/viajeros_espanoles/imagenes/)
Type: text, image
Format: document
Source: Virtual Library Miguel de Cervantes
Language: Spanish

Title: **Historical maps of cities of the world**
Subject: cartography.

Description: the site contains maps, literature, documents, books and other relevant items concerning the past, present and future of historic cities and facilitates the location of similar content on the web.

Temporal Coverage: from antiquity to the twentieth century

Audience: primary / secondary educationLink: http://historic-cities.huji.ac.il

Type: text, image

Format: document

Source: Hebrew University of Jerusalem, Israel

Language: English

Subtopic 2

Title: Ancient Coastal Settlements, Ports and Harbours

Subject: Ports, Sailing, Sailors, Antiquity

Description: A catalogue of Ancient Ports

Temporal Coverage: Antiquity

Audience: Secondary Education

Link: https://www.ancientportsantiques.com/

Type: Document

Format: Text, image

Source: Arthur de Graauw

Language: English

Title: Operation ATALANTA

Subject: Piracy Prevention

Description: Established by the European Council in late 2008 in response to the rising levels of piracy in the Western Indian Ocean, Operation ATALANTA contributes significantly to the suppression of piracy, as well as the protection of the vessels of the World Food Programme (WFP), African Union Mission in Somalia (AMISOM) and other vulnerable shipping.

Temporal Coverage: Contemporary

Audience: Secondary Education, Higher Education

Link: https://eunavfor.eu/

Type: Document

Format: Text, image

Source: European Council

Language: English

Title: The Pirates of Malaysia

Subject: Piracy Novel

Description: Movie based on Emilio Salgari's book *I pirati della Malesia*. Shot in Singapore, it narrates the story of Sandokan, a Malaysian rebel who, with a group of renegades, fights against a British general who is seeking to force the king to resign.

Temporal Coverage: 19th century

Audience: General
Link: https://www.youtube.com/watch?v=fO7vKGv6-oo
Type: Visual
Format: Movie
Source: Film&Clips
Language: Italian with subtitles in English

Title: Missing Migrants Project
Subject: Migrants
Description: The Missing Migrants Project tracks incidents involving migrants, including refugees and asylum-seekers, who have died or gone missing in the process of migration towards an international destination.
Temporal Coverage: Contemporary
Audience: Secondary Education, Higher Education
Link: https://missingmigrants.iom.int/data
Type: Data, document, image
Format: text, data, image
Source: International Organization for Migration (IOM)
Language: English

Title: The Oxford Handbook of Maritime Archaeology
Subject: Ship, Nautical History
Description: Illustrated Glossary of Ship and Boat Terms
Temporal Coverage:
Audience: Secondary Education, Higher Education
Link:<https://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199336005.001.0001/oxfordhb-9780199336005-e-48>
Type: Document
Format: Text, drawing
Source: Ben Ford, Donny L. Hamilton, and Alexis Catsambis
Language: English

Title: The Atlantic Slave Trade
Subject: Human trafficking
Description: The Atlantic Slave trade and its historical, economic and human impact.
Temporal Coverage: 15th-19th century
Audience: Secondary Education, Higher Education
Link: https://www.youtube.com/watch?v=3NXC4Q_4JVg&t=2s
Type: Document
Format: Animation
Source: Anthony Hazard
Language: English with subtitles in many languages.

Subtopics 3 & 4

Title: **History of slavery**
Subject: nine monuments that tell the story of slavery.
Description: Over 12 million Africans were snatched from their homeland and sold as slaves. These places tell their stories.
Temporal Coverage: 16th-19th century
Audience: all school career (secondary)
Link: https://www.nationalgeographic.it/storia-e-civilta/2021/03/limpatto-globale-della-schiavitu-ripercorso-attraverso-questi-9-monumenti
Type: document, image, film
Format: document/video
Source: National Geographic
Language: Italian

Title: **Map of migrations in history**
Subject: migrations in history
Description: animation illustrating migratory flows, to and from every country in the world, from 2010 to 2015, based on United Nations data.
Temporal Coverage: 21st century (from 2010/2015).
Audience: the whole school programme (primary and secondary)
Link: https://www.focus.it/cultura/storia/la-mappa-interattiva-delle-migrazioni-mondiali
Type: image
Format: video
Source: Focus, animation created by Max Galka
Language: Italian

Title: **The wreck of the Clotilda ship**
Subject: the horrors of slavery
Description: Archaeologists studying the Clotilda, found in 2019, say the wreck may contain many well-preserved artifacts, from food-filled barrels to human DNA. And above all to point out the horrors of the slave trade. The hold of the Clotilda ship became hell for 108 African prisoners brought to Alabama in 1860, more than 50 years after the slave trade was declared illegal. The captain set fire to the schooner to cover his tracks, but much of the boat's wooden hull was saved.
Temporal Coverage: 21st century (from 2010/2015).
Audience: the whole school programme (primary and secondary)
Link: https://www.nationalgeographic.it/storia-e-civilta/2022/01/il-relitto-della-nave-clotilda-potrebbe-rivelare-gli-orrori-della-schiavitu
Type: text, film, image
Format: video
Source: National Geographic (3/02/2022)
Language: Italian

Title: **Digital library: Ancient materials of Francophonie**
Subject: history of slavery and travel reports
Description: digital library of the Department of Languages of the University of Parma that contains the digitisation of rare microfilmed materials of Francophone culture not otherwise available online. There are two thematic strands: the series treated on the history of slavery (1700-1800) and the series of travel reports (1600-1800).
Temporal Coverage: 1600-1800
Audience: the whole school programme (primary and secondary)
Link:
Treatises on the history of slavery (1700-1800):
http://www.bibliotecapgnegro.unipr.it/help-desk/Francofonia/microfiches_francofonia.html#schiavitù
Travel reports/diary (1600-1800):
http://www.bibliotecapgnegro.unipr.it/help-desk/Francofonia/microfiches_francofonia.html#viaggio
Type: text, film, image
Format: document and video
Source: Department of Languages of the University of Parma
Language: Italian

Title: **Journey into the DNA**
Subject: We are all citizens of the world
Description: A group of people from all over the world undergo a DNA test to discover their origins. A great exercise in open-mindedness.
Temporal Coverage: history of humanity and our origins
Audience: the whole school programme (primary and secondary)Link: https://www.youtube.com/watch?app=desktop&v=UPPvIF0A0dg&feature=share
Type: film (5 m.)
Format: video - youtube
Source: Momondo
Language: English

Subtopic 5

Title: **Erasmus+**
Subject: EU programme for education, training, youth and sport
Description: information site aimed at all possible actors involved in the European educational exchange programme
Temporal Coverage: contemporary age
Audience: Secondary Education, Higher Education
Link: https://erasmus-plus.ec.europa.eu/
Type: document
Format: text
Source: European Commission

Language: English

Title: Explore 800 medieval manuscripts of France and England
Subject: 800 illuminated manuscripts from the Middle Ages, from the British Library and the National Library of France, have been digitised and made available to the public
Description: The National Library of France and the British Library have entered into a partnership for the digitisation, scientific cataloguing and enhancement of an exceptional set of 800 illuminated manuscripts produced between the 8th and 12th centuries. The illuminated manuscripts are described in their cultural and historical context and studied in a series of scientific essays. the manuscripts can be searched by date, language, place of origin, author or subject.
Temporal Coverage: 8th and 12th Centuries
Audience: Secondary Education, Higher Education
Link: https://manuscrits-france-angleterre.org/polonsky/en/content/accueil-en
Type: document, image
Format: text
Source: British Library and the Bibliothèque nationale de France,
Language: English/French/Italian

Title: L'Encyclopédie de Diderot et d'Alembert
Subject: Collection of documents, testimonies and critical reflections on the cultural and philosophical value of the Encyclopédie by Diderot and d'Alembert
Description: The *Encyclopédie ou Dictionnaire raisonné des sciences, des arts et des métiers*, published from 1751 to 1772 under the direction of Denis Diderot and Jean Le Rond d'Alembert, is a great editorial work conceived as a vast system of classification, hierarchization and understanding of human knowledge in the 18th century. On the site you can browse through 12 of the 17 volumes of text (the articles are in alphabetical order), and many of the plates contained in the 11 volumes of engravings, subdivided by theme. You can also consult the reference works of the political thought of the Enlightenment, the volumes of the *Encyclopédie méthodique de mathématique* and virtually visit the exhibition dedicated to the pedagogical models of the Countess of Genlis taken from the *Encyclopédie*.
Temporal Coverage: 18th century
Audience: Secondary Education, Higher Education
Link: https://gallica.bnf.fr/conseils/content/lencyclop%C3%A9die-de-diderot-et-d%E2%80%99alembert
Type: document, image
Format: text, video
Source: Galliga
Language: French

Title: La Primera Vuelta al Mundo

Subject: The site collects the documentation that testifies to the development of the great Magellan and Elcano expedition around the world

Description: The site collects, in digital format, original documents written by the protagonists of the company, historiographical texts and virtual elaborations of the path taken by Magellan and Elcano

Temporal Coverage: 15th-16th century

Audience: Secondary Education, Higher Education

Link: www.rutaelcano.com

Type: document,

Format: text

Source: Tomás Mazón Serrano

Language: Spanish/English

Title: Cosmographia di Claudio Tolomeo

Subject: Digital copy of the illuminated manuscript of *Geōgraphikè Hyphḗgēsis* (Introduction to geography) by greek astronomer, mathematician and geographer Claudius Ptolemaeus (circa 100 - circa 178), known as Ptolemy

Description: The manuscript, now preserved in Naples, is one of the most significant from a graphic and miniaturistic point of view among those that have handed down to us the work of the Alexandrian geographer. It is attributable to the first handwritten cartographic drafting, carried out around 1460-66 by the German humanist Nicolaus Germanus, cosmographer and cartographer, active in the Este and Medici courts

Temporal Coverage: 15th century

Audience: Secondary Education, Higher Education

Link: http://digitale.bnnonline.it/index.php?it/149/ricerca-contenuti-digitali/show/99/ (https://www.loc.gov/item/2021668203#institution=national-library-of-naples) The tables of the manuscript are collected on this site http://digitale.bnnonline.it/index.php?it/105/le-tavole

Type: document, image

Format: text

Source: Biblioteca Nazionale di Napoli

Language: Italian/English/Latin

Title: Il viaggio fatto da gli Spagniuoli atorno a'l mondo

Subject: Digital copy of the first edition (1536), in an abridged version, of Antonio Pigafetta's report on the Spanish expedition that made the first circumnavigation of the globe

Description: After many promises and relative denials by the emperor, the princes and the pope, the travel report written by Antonio Pigafetta on the expedition led by Ferdinand Magellan to the Philippines and completed by Juan Sebastian Elcano, was published in Italian in the vernacular in Venice in 1536 after having been published in French some ten years earlier.

Temporal Coverage: 16th century

Audience: Secondary Education, Higher Education
Link: https://archive.org/details/ilviaggiofattoda00maxi/page/n11/mode/2up
Type: document
Format: text
Source: Internet Archive
Language: Vernacular Italian

Title: Viaggio intorno al mondo
Subject: Digital copy of the apograph manuscript, kept at the Ambrosiana Library in Milan (coll. L 103 sup.) Which contains the original and complete version of Antonio Pigafetta's Journey Around the World
Description: The manuscript is of uncertain date, referring to the years 1523-1525; it contains the complete and original edition of Antonio Pigafetta's report on the first voyage to circumnavigate the globe
Temporal Coverage: 16th century
Audience: Secondary Education, Higher Education
Link https://ambrosiana.comperio.it/opac/detail/view/ambro:catalog:77338
Type: document, image
Format: text
Source: Biblioteca Pinacoteca Accademia Ambrosiana
Language: Italian

Title: Primo viaggio intorno al globo terracqueo ossia, Ragguaglio della navigazione alle Indie Orientali per la via d'Occidente fatta dal cavaliere Antonio Pigafetta corredato di note da Carlo Amoretti
Subject: Complete, original edition of Antonio Pigafetta's report of the first voyage to circumnavigate the globe, printed in Milan by Carlo Amoretti
Description: We have to wait until 1800 for the publication of the full, original version of Antonio Pigafetta's report of the first voyage to circumnavigate the globe, entrusted to an apograph manuscript kept in the Biblioteca Ambrosiana in Milan. After this edition, the text was again translated into French, English and Spanish
Temporal Coverage: 16th century
Audience: Secondary Education, Higher Education
Link http://www.bibliotecanacionaldigital.gob.cl/bnd/632/w3-article-330222.html
Type: document
Format: text
Source: Biblioteca Nacional Digital de Chile
Language: Italian

Title: Di Terra, di Cielo e di Mare
Subject: The representation of the Earth, the sky and the oceans in planispheres, maps and globes from the end of the 15th to the 18th century
Description: A virtual journey through the collections of the Vatican and Bolognese museums to understand how the explorations and geographical discoveries of the

fifteenth century have affected the representation of the Earth, the sky and the oceans in planispheres, maps and globes.
Temporal Coverage: 15th-18th century
Audience: Secondary Education, Higher Education
Link: https://www.doc.mode.unibo.it/sale-blu/di-terra-di-cielo-e-di-mare
Type: document, video
Format: text, image
Source: Sistema Museale dell'Ateneo di Bologna
Language: Italian

Title: Atlas coelestis
Subject: A project involving the digital publication of the astronomy atlases which, since the 15th century, have written the history of celestial cartography
Description: Among the sections into which the site is organised, we would like to highlight those dedicated to atlases and maps respectively, where digital reproductions are uploaded
Temporal Coverage: 15th-21st century
Audience: Secondary Education, Higher Education
Link: https://www.doc.mode.unibo.it/sale-blu/di-terra-di-cielo-e-di-mare
Type: document
Format: text, image
Source: Felice Stoppa
Language: Italian

Title: The voyages of Captain James Cook
Subject: The site is an opportunity to explore Captain James Cook's stories, art and travel maps
Description: The British Library makes available a rich original documentation (reports, drawings, maps) made by the protagonists, including artists and scientists, who were aboard the ships of James Cook's three expeditions. The material is organized by themes, which lead the contemporary "traveler" to discover the geographical, cultural and scientific significance of Cook's expeditions, which shaped Europe's knowledge of the world and had far-reaching consequences for people. of the lands they have touched
Temporal Coverage: 18th century
Audience: Secondary Education, Higher Education
Link: https://www.bl.uk/the-voyages-of-captain-james-cook
Type: document, video
Format: text, image
Source: The British Library
Language: English

Title: Captain James Cook
Subject: 756 objects relating to Captain James Cook

Description: Typologically different objects, referable directly to James Cook or indirectly to his shipments. A nucleus of great interest is made up of objects of an ethnographic nature, which are enhanced by drawings, photographs, texts
Temporal Coverage: 18th century
Audience: Secondary Education, Higher Education
Link: https://www.britishmuseum.org/collection/term/BIOG23511
Type: document
Format: text, image
Source: The British Museum
Language: English

Title: A voyage round the world by Captain James Cook
Subject: Digital copy of the A voyage round the world commanded by Captain James Cook (1772-5) by Georg Forster (2 volumes)
Description: Young Georg Forster accompanied his father Johann Reinhold on James Cook's second voyage to the Pacific. The publication of his account of the journey - in English in 1777 in London and in German the following year - constituted an important work on the ethnology of the Polynesian peoples. Forster is regarded as one of the founders of modern travel science literature
Temporal Coverage: 1772-1775
Audience: Secondary Education, Higher Education
Link: https://archive.org/details/b30413849_0001/page/n15/mode/2up
Type: document
Format: text
Source: Internet Archive
Language: English

Title: Voyage de La Pérouse autour du monde
Subject: Digital copy of the *Voyage of La Pérouse around the world*, published in accordance with the decree of April 22, 1791, and written by M. L. A. Milet-Mureau
Description: The expedition led by Jean-Francois de Galoup Count de Lapérouse, on behalf of the French authorities, had the task of deepening the knowledge acquired by Captain Cook on the Pacific Ocean and of looking for possible outlets for trade, from Kamchatka to Australia, from China Sea to Patagonia. The expedition was carefully prepared from the scientific point of view and astronomers, mathematicians, geologists, mineralogists and botanists took part in it and took to the sea in 1785. Before a tragic end, which occurred near the Solomon Islands in 1788, Lapérouse had sent reports to France parts of his expedition, which were published posthumously in 1797
Temporal Coverage: 1785-1797
Audience: Secondary Education, Higher Education
Link: Tome premier https://gallica.bnf.fr/ark:/12148/bpt6k1098831.r=Jean-Francois%20de%20Galaup%20La%20Perouse%20%28comte%20de%2C%201741-1788%29?rk=42918;4

Link: Tome deuxième https://gallica.bnf.fr/ark:/12148/bpt6k109884d.r=Jean-Francois%20de%20Galaup%20La%20Perouse%20%28comte%20de%2C%201741-1788%29?rk=85837;2

Link: Tome troisième https://gallica.bnf.fr/ark:/12148/bpt6k109885s.r=Jean-Francois%20de%20Galaup%20La%20Perouse%20%28comte%20de%2C%201741-1788%29?rk=64378;0

Link: Tome quatrième https://gallica.bnf.fr/ark:/12148/bpt6k1098865/f2.item.r=Jean-Francois%20de%20Galaup%20La%20Perouse%20(comte%20de,%201741-1788)

Type: document
Format: text
Source: Gallica
Language: French

Title: Atlas du voyage de La Pérouse

Subject: Digital copy of the *Atlas du Voyage* of La Pérouse around the world, published in 1797

Description: The atlas is made up of two sections: the first includes 69 maps and illustrations used in Lapérouse's journey; the second collects 44 maps and drawings at the service of the expedition which in 1791 set out in search of the deceased Lapérouse and to conclude his scientific and political program.

Temporal Coverage: 1785-1797

Audience: Secondary Education, Higher Education

Link: https://www.biodiversitylibrary.org/item/53835#page/4/mode/1up

Type: document
Format: text
Source: Biodiversity Heritage Library
Language: English/French

Title: Accademia del Cimento

Subject: The virtual visit to the Museo Galileo allows you to learn about the activities of the Accademia del Cimento, which was Europe's first scientific society

Description: Founded in 1657 by Prince Leopold and Grand Duke Ferdinando II de 'Medici, the Accademia del Cimento dedicated itself to the development and dissemination of the Galilean experimental methodology and to the rigorously experimental verification of the principles of natural philosophy. The members of the Academy, during the meetings, carried out numerous experiments, especially in thermometry, barometry and pneumatics, using specially built instruments that are visible in the virtual exhibition. The Accademia ceased its activities in 1667 with the publication of the *Examples of Natural Experiments*, which described the main results of its research program

Temporal Coverage: 16th-17th century

Audience: Secondary Education, Higher Education

Link: https://catalogo.museogalileo.it/multimedia/AccademiaCimento.html

Type: document, video
Format: text, image
Source: Museo Galileo
Language: Italian/English

Title: Imago Mundi
Subject: A virtual tour to discover the collaboration between art and science to represent Nature in the modern age
Description: From volcanoes to zoology, from geography and cosmography to botany, the traveller on this virtual journey traverses European scientific, artistic and cultural history
Temporal Coverage: 16th-18th century
Audience: Secondary Education, Higher Education
Link: https://memonum-mediatheques.montpellier3m.fr/memonum/fr/content/imago-mundi
Type: document
Format: text, image
Source: Mémonum, Bibliothèque Numérique Patrimoniale de Montpellier
Language: French/English

Title: Digital collections of Greek history
Subject: The collections have been developed by the Institute of Neohellenic Research, the Institute of Byzantine Research and the Institute of Greek and Roman Antiquity.
Description: Resources on travel literature
Temporal Coverage: anciant history to 15th century
Audience: Secondary Education, Higher Education
Link: http://pandektis.ekt.gr/dspace/handle/10442/160802
Type: document
Format: text, image
Source: National Hellenic Research Foundation
Language: Greek/English

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