

## ABSTRACTS

Emanuela Ercolani Cocchi, *River and Harbour: Typical Elements of Urban Personification*

Starting from fourth century B. C. coin types of Greek cities represented female goddesses with turreted crowns, affirming local autonomy. During third century B. C. coin types inspired by the statue of the so called *Tyche* of *Antiochia*, created by Eutyichides, introduced the scheme of the sitting turreted personification holding ears of corn, and an young man, representing the local river, swimming under her feet. On coins of seaside cities various symbols related to the City's goddess reminded economic and strategic relevance of the port, presenting them with ship prows, or other maritime symbols. Founding *Constantinopolis*, Emperor *Constantinus* I issued coins representing a turreted personification sitting with a prow under her right foot, this image became the symbol of the Eastern capital, but was used also for Ravenna.

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Rossella Pera, *Rivers in Asia Minor Coinage: a Peculiar Inscription's Impact*

In the imperial Asia Minor coinage the typology of river-gods is utilized widely. The type of City Tyche seated and with a river-god swimming at her feet, who represent the famous statue in Antiochia ad Orontem by Eutyichides of Sicione, assumes in coins of the mints of Tyana (Cappadocia) and Mopsos/ Mopsuestia (Cilicia) – with the titles  $\text{IEPAΣ, AΣY-ΛOΣ, AYTONOMOΣ}$  in the legend – the meaning of political and civic identity and pride, not only local.

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Giuseppe Rocca, *The Man and the River. A Diacronic Analysis*

The author considers the main functions carried out by the river in the contemporary world and in the past, analyzing then the river landscape, the relations between the rivers and cities. Finally he dwells the symbolic landmarks places of the city linked to the river, especially referring to the case of Pavia.

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Patrizia Serafin, *About Tiber and Other Rivers*

Pirro Ligorio (Naples 1513 - Ferrara 1583) looks at the river Tiber in its geographical-naturalistic existence, without leaving out the mythological and fabulistic point of view. Nevertheless the voluminous Manuscript is a fundamental document for the knowledge of Geography at his time, besides for the history of Numismatics.

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Luca Codignola, *Angelo Inglesi, from Rome with Love: The Ultimate Scoundrel Priest in North America, 1814-25*

For about ten years (1815-25), Angelo Inglesi (c. 1795-1825), a former bright and promising student from Perugia, used his undubitable charm and his language proficiency to dupe all the people he met on both sides of the Atlantic Ocean – in Lower Canada, the United States, Rome and the Pontifical States, but also in Russia, Austria, Prussia, France, Tuscany and Sardinia. Dubourg, the bishop of St. Louis, was so taken by him that he ordained him, put him forward as his successor, and sent him to Europe on a fundraising mission. Roman cardinals were intrigued by this flamboyant self-proclaimed missionary and failed to take immediate measures against him. Inglesi's last years were spent in Philadelphia, where he enjoyed some success among the local Catholics. There, one of his main supporters was Gaspare Deabbate, the Sardinian consul. In the end, what really turned most people against Inglesi was his sensuality – his extravagant clothes, his partying and dancing, and above all his adulterous affairs. Using a variety of new archival sources, for the first time this article traces Inglesi's life and discusses the reasons of his success.

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Francesco Surdich, *A Proposal for an Ideal Society Model in the Seventeenth Century England: Gerania by Joshua Barnes (1675)*

In 1675 Joshua Barnes, an English polygraph and author of many rhymes written in Greek and Latin, published a work in English, which also contained Greek verses, having a propagandistic and encomiastic purpose: *Gerania: a new discovery of a little sort of people anciently discoursed of, called Pygmies. With a lively description of their stature, habit, manners, buildings, knowledge, and government, being very delightful and profitable*. Unsurprisingly, the work was dedicated to King Charles II and was published when Barnes was also working on the *Indika*, the famous fragments of the book about India by Ctesias of Cnidus, historian and physician at the Persian court of King Artaxerxes II. In writing *Gerania* Barnes drew inspiration from Megasthenes, Pliny and Strabo and described his meeting with a race of tiny people who had built a community called ‘Gerania’, whose ideal weather and location reflected the perfection of its social organisation. Consequently, Gerania can be added to the list of ideal communities depicted in English literary works in the XVII century.

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