

ABSTRACT

Francesco Stella *Global Latin* pp. 5-22

This contribution, introducing the Global Latin workshop, seeks to illustrate the cultural foundations of research on Latin texts of Asia between the Middle Ages and the Modern Age in the Eurasian Latin Archive (ELA) project, linking it to its institutional precedents as *Hagiographica Coreana* of the Center for Comparative Studies I Deug-Su (www.centroideugsu.unisi.it), technical models such as ALIM (www.alim.unisi.it) and methods of statistical analysis of language through the Lexicon software (www.lexicon.unisi.it) and illustrating how they can be used in intercultural research through the methods of Second Language Analysis.

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Alvise Andreose *About Some Oriental Terms in Reports by Travellers to China*
pp. 23-46

An in-depth analysis of the oriental terms contained in 13th- and 14th-century travel accounts may contribute to assessing the familiarity of medieval Western travellers with the languages of the Asian peoples they came into contact with. It may also enhance the understanding of the composition process of their texts. Furthermore, such an investigation may provide important information about the circulation and integration of Far-Eastern words into Latin and the vernacular languages of late-medieval Europe. The first step of this research involves correctly identifying the Oriental source words. The second phase consists in evaluating the degree

of approximation with which Asian terms were reproduced by Western authors. The third level of analysis concerns the semantic component, and aims at verifying whether foreign forms are accompanied by translations and, if so, whether these translations are correct. The travel accounts by Marco Polo and Odoric of Pordenone offer a wide variety of oriental terms. They not only give us invaluable information about Mongol China, where several cultures and languages interacted, but also provide us with very useful details on the various peoples these travellers encountered in the Middle East, in Central and South Asia on their way to and from *Cathay*.

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Wendan Li *Some Aspects of Papal Missions to the Far East in the 13th and 14th Century: The Case of John of Plano Carpini* pp. 47-72

This paper reflects afresh upon the papal missions to the Far East in the 13th and 14th century. The method for achieving this goal is twofold: first, examining three paradigm shifts - «center-periphery», «communication mechanism», and «religious/cultural transfer» - that could revise our understanding of this East-West encounter; second, introducing the Chinese sources with an emphasis on the juxtaposition of the European and the largely ignored East Asian materials. Based on such methodological considerations, this paper provides a case study of the encounter between John of Plano Carpini and the East Syriac Christians (the so-called Nestorians). Since the Nestorians are mentioned only twice by John in his *Ystoria*, the fact leads some researchers to conclude that the papal legates had prejudices or disdainful attitudes against the Nestorian schismatics. However, the process of communication is to be questioned. Relying on Latin and Eastern sources, I argue that both the papal legates and the East Syriac Christians at the court of the Great Khan showed great interest in each other. The misunderstanding in communication was grounded upon meagre prior knowledge, blocked information channels, and problems related to translation.

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Chiara Ombretta Tommasi *Epictetus in the Forbidden City: Accommodation and Resilience in Matteo Ricci's «Twenty-Five Paragraphs»* pp. 73-104

In this paper I wish to provide an examination of Matteo Ricci's 二十五言, or Twenty-five Sentences, a short treatise on moral virtue which contains a free translation and adaptation of the *Encheiridion*, attributed to the former slave and Stoic philosopher Epictetus of Hierapolis, but actually collected by his pupil Arrian in the second century AD. The original *Encheiridion* enjoyed a considerable fortune during the centuries, being the object of three late antique and early Byzantine Christian paraphrases or being largely translated in most of the vernacular European languages, thanks to a concise and aphoristic style and to contents that could be easily accommodated to Christian ethics. Together with Seneca, Epictetus had been largely in favour among Neo-Stoic philosophers during the sixteenth century. Ricci's interest for Epictetus (and, more in general for Greek and Latin authors, who are often hinted at in his Chinese works) witnesses to his being a true son of his age, that is deeply rooted in humanistic (and Jesuit) culture. At the same time, it seems particularly worth investigating the «Chinese» side of this work, such as the circumstances of the publication and the assimilation between Stoicism and Confucianism. Finally, I will discuss some passages in the text, showing in particular those passages that are modified, abridged or reworked compared to the original text. The most relevant examples are to be found in the suppression of some Greco-Roman figures, events or consuetudes that would sound unfamiliar or strange to a foreign audience, which were superseded by examples derived from Chinese culture; similarly, some notions that did not conform to Christian teachings were tacitly expurgated. This a way of dealing comes very close to the early Christian idea of *chresis* or *iustus usus* theorized by authors like Jerome or Basil of Caesarea and can allow us to cast a glance on Ricci's great cultural project.

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Tiziana Lippiello «*China too has its Aristotle*»: *The Zhongyong 中庸* («*Sinarum Scientia Politico-Moralis*») and the Jesuits' Fascination with Confucius pp. 105-25

The translation of the Chinese *Four Books* served to learn and teach the Chinese language but above all, to fully understand the culture of the Chinese intellectuals. On December 10, 1593, Matteo Ricci wrote that he was asked to translate the *Four Books* into Latin so as to formulate a new catechism. The reading of the *Four Books* was fundamental to capture Chinese thought and to address the common features and the cross cultural concepts between two distant geographical, cultural and social environments. In the *Four Books*, and, as a whole in the Five Classics, Matteo Ricci uncovered numerous passages that support “the truth of our faith”. The paper provides an excursus of the Jesuits' translation of the *Four Books*, from Matteo Ricci to Prospero Intorcetta, with particular emphasis on the *Sinarum Scientia Politico-Moralis*.

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Noël Golvers *Latin as the Vehicular Language in the Scholarly Communication Between Europe and China in the 17th Century: Correspondence; Books and Libraries; Translations* pp. 127-52

1. Correspondence. The Constitutiones and letter writing in the SJ – Position of Latin - Instrument for (a) spreading information and (b) constituting a 'corporative identity (Giard/Romano / Friedrich); Letters transcribed circulated widely; summarized; printed and read – in private / in public (refectory): for motives of pietas; self-education; scholarly interest. Preferred before books. Contents / domains: various 2. Western libraries - Masterplan of Longobardo (1611). - Implementation by N. Trigault - J. Terrentius during their European 'tour' (1615- 1618); later permanent / irregular extensions up to ca. 1800 - Preserved: - 4,100 titles: 69% in Latin; a very large but fragmentarized evidence on the use of these titles; - Domains: entire European scholarship (some exceptions); - Most of the

'landmarks' of Western scientific 'revolutions' (Copernicus, Galileo, etc. > Newton; Linnaeus, etc.; *Tabulae astronomicae*); > the explicit desire to transfer 'up-to-date' science; - Presence of ancient Latin literature; Greek authors in bilingual editions; - Academic periodicals (*Acta Eruditorum*, etc.) - Latin as linguistic reference language: bilingual dictionaries (Latin -...); linguistic description of Chinese and Manchu in Latin 3. Translations: the original aim of the library project - Various forms: from translation to paraphrase and patchwork - From Latin to Chinese; - From Chinese into Latin; - Role of Chinese assistants. Conclusion.

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Andrea Balbo *Classics, Latin and Greek Authors in the «Proemialis Declaratio» of «Confucius Sinarum Philosophus» (1687) 153-72*

My contribution aims to discuss the presence of sources and references to ancient culture within the *Proemialis Declaratio* of Couplet et alii (eds.), *Confucius Sinarum Philosophus* (1687). By examining some passages chosen by sample, it is possible to observe how the language of the Jesuit fathers reveals the influence not only of medieval and patristic texts, but also of school models of Classical Latin origin.

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Ahn Jaewon *«Latina» in Korea* pp. 173-95

For demonstrating how important the Latin language is not only in Korean history but also for the Korean language. This paper presented some Latin texts. From *Hagiographica Coreana*, it has managed to retrieve the unknown or forgotten (and thus lost) stories of Korean people and the early modern history of Korea. From *De rebus Iaponicis, indicis et pervanis epistolae*

recentiores, it has shown that the roots of the geopolitical power scheme of the Korean peninsula lie not in the time around the end of the Korean Empire but earlier, in the time of the Japanese Korean War. Prince Sohyun showed the already-open and integrated character of present-day Koreans. Doing this, the paper showed how Latin is privileged as a global language.

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Akihiko Watanabe *Catholicism, Early Modern Japan, and the Greco-Roman Classics* pp. 197-213

Japan was not known to the ancient Greeks and Romans, but the arrival of Xavier and other Catholic missionaries from the 16th to 17th century impacted the Neo-Latin classical tradition in several ways. Some of the Japanese educated by the Jesuits between 1580 and 1614 could demonstrably not only read but also write classicizing Neo-Latin. Information about Japan brought back to the West by the Jesuits and others was also incorporated into the European classical tradition and led to the creation of Neo-Latin works in drama, poetry, history, and geography. These traces of early modern Neo-Latin by the Japanese and/or on Japan, though not yet fully investigated, are an important testimony to the vitality and flexibility that once characterized the European classical tradition.

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Monika Lehner «*Sinae autem imperium suum Chungboa vocant, & Cungque ...*». *Exploring pre-1700 Strategies to Integrate China into Western Knowledge with Digital Resources* pp. 215-46

The traditional master narrative describing the integration of China (or information from/about China) focused on biographies of people involved and bibliographies of texts produced. The perpetuation of a quasi-canon of

‘important’ texts on China has hidden the lack of focus on the content of the material and the difficulties of de-facto accessing the (often rare) books. Digitization projects open the doors to new ways to explore pre-1700 strategies to integrate ‘things Chinese’ into European (common) knowledge by providing easier access to hitherto hard-to-find texts. “Bibliotheca Sinica 2.0” is a tool to locate digital copies of Western books on China ‘hidden’ in digital repositories around the world. Starting in the seventeenth century, writing the history of Western learning about China has been a prime example of a carefully controlled message. The labelling of texts such as *De christiana expeditione apud Sinas*, *Novus Atlas Sinensis*, *China monumentis ... illustrate*, or *Confucius Sinarum Philosophus* as ‘influential’ and ‘important’ has been widely accepted despite a lack of evidence. The paper outlines a new approach to writing the history of early Western contacts with ‘things Chinese’ by reassessing hitherto unchallenged assumptions. Part of this new approach is the adaptation of theories of knowledge research by exploring paradigms proposed by Burkhard Spinner for applicability to the early modern period. Using a small selection of examples, the paper demonstrates how making use of digitized material interrupts the vicious cycle narrating a story of ‘great white men’. In doing so, a different narrative is suggested, a narrative that takes a variety of strategies into account and values the serendipitous paths chosen to integrate ‘things Chinese’ into common knowledge in pre-1700 Europe.

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Emmanuela Carbé *Eurasian Latin Archive* pp. 247-61

ELA - Eurasian Latin Archive is a platform under construction aimed at hosting an open access library of Latin and multilingual texts of medieval and early modern age concerning East Asia. The platform includes tools to investigate the documents in their linguistic and semantic aspects. The start-up phase (March 2018-February 2020) has been cofinanced by Regione Toscana within DASMemo (Data-mining e analisi statistica su fonti testuali storiche del periodo medievale e moderno), a project that involves the Department of Philology and Literary Criticism of the University of Siena, along with its Center for Comparative Studies, and the IT Company QuestIT, spe-

cialized in Artificial Intelligence and Machine Learning. The complex and demanding project gives exciting opportunities also from the point of view of the digital humanities studies. It allows to reflect on methodological issues and to seek solutions on a wide range of topics. Challenges start with the corpus definition, passing through the digitization/ transcription of big amounts of texts, the encoding and the development of text analysis tools and the automatic extraction of semantic information with Natural Language Processing methods. One of the most interesting test benches of this project concerns the treatment of multilingual texts, on which we are currently working using some excerpts of Intorcetta's *Sapientia Sinica*. Aim of this paper is to provide an introduction to the project, explaining the analysis of requirements and the general architecture, the reasons of some technical and methodological choices, and the tasks planned in the middle and long terms. The paper will also show the first prototype of the platform, available at the URL <http://ela-unisi.it>. In the prototype, documents are freely searchable by means of an ElasticSearch based search engine developed by dr. Nicola Giannelli (QuestIT). All texts are being encoded in XML/TEI, following the guidelines adopted by the ALIM Project (alim.unisi.it), and also include our first experiments on Named-entity recognition.

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Edoardo D'Angelo *The First Latin Poet of America: Alessandro Geraldini of Amelia. Literary Self-Epitaphs Between Verses and Prose* pp. 263-73

Alessandro Geraldini († 1524), appointed 1516 bishop of Santo Domingo, is the first resident bishop in the New World. So he was among the first writers in Latin in America. This paper presents his Latin works referring the New World.

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Stefano Pittaluga *Latin Literature on the New World* pp. 275-96

The paper examines some themes concerning to the cultural impact that the Discovery of America had on European Latin literary production. The difficulties of linguistic communication between European travelers and American Natives and the related solutions accomplished in terms of language and vocabulary in the *De orbe novo* of Peter Martyr of Anghiera are analyzed; in this same text (as well as in the *De insulis* by Nicolò Scillacio) are already present some themes that will have fortune in the Latin epic literature of «Columbian» subject in the sixteenth century, such as the *Syphilis* by Girolamo Fracastoro, the *De navigatione Christophori Columbi* by Lorenzo Gambara and the *Columbeis* by Giulio Cesare Stella. Particular attention is dedicated to the progressive identification of Columbus with the Virgilian Aeneas (as well as of the oceanic journey with the wanderings of Aeneas in the Mediterranean Sea), and to the birth of the myth of the «noble savage» put in connection with the projection of the classical myth of the *aurea aetas* on the simple and mild life of American Natives.

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Marco Fasolio *John II Palaiologos of Montferrat and the East: a Projection on Paper* pp. 299-320

Marquis John II Palaiologos of Montferrat (1338-1372), son of Theodore I and grandson of the Byzantine emperor Andronikos II Palaiologos, never moved from Italy, however he often showed to be interested in the issues regarding the Aegean world and the East in general. Although he never had the opportunity to participate in any action in Greece or in Anatolia, he was constantly involved – whether by his own initiative or by papal intervention – in the affairs of Byzantium and the Levant from the late Forties of the 14th century until the last days of his life. This article analyses the reasons and the consequences of this involvement, which nevertheless always remained ‘on paper’.

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Vladimir Agrigoroaei *Recreational Tourism, Make-Believe Antiquity, and the Trivial Origins of the Renaissance in Niccolò da Martoni's Travels Through Latin-Occupied Greece* pp. 321-95

The study of the pilgrimage account of a late 14th century notary from Carinola leads to the study of the continuum linking the culture of the elite to the popular one. Niccolò da Martoni acted as a recreational tourist, drinking from the Athenian fountain of Aristotle in order to become as clever as the philosopher, enjoyed the medieval distortions of ancient Greek mythology as much as he enjoyed intrusive chivalric themes punctuating the cultural life of the Latinheld Greece, and his interests, from misread inscriptions to the invention of ready-made stories, customized halfway between the his knowledge of the ancient world and what the ruin really looked like, testify to the reception of the *Primo Umanesimo* by lower social strata.

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Francesca Grasso «*Αριστοτέλη ἐξ Ἀριστοτέλους σαφηνίζειν*»: *Elements of Physical Geography in the Discussion on the «Growth» of the Nile Between Ramusio and Fracastoro* pp. 397-426

Thanks to the new information related by the Portuguese Francisco Alvares about geography of Ethiopia, the paradox of the summer flooding of the Nile was discussed again by the scholars of the 16th century Giovanni Battista Ramusio and Girolamo Fracastoro. This paper aims to demonstrate that the explanation of Fracastoro is not only based essentially on the physical theory of Aristotle's *Meteorologica*, but also so close to this Aristotelian work the Veronese refused the correct solution given by Aristotle himself in another specific treatise, *De inundatione Nili* - it is argued that Fracastoro didn't know directly *De inundatione Nili*, but he heard of its main theory only in the commentary to the *Aristotelian Meteorologica*

by Alexander of Aphrodisias almost as a statement of the latter rather than of the Stagirite - and he maintained the theoretical plan of the physical principles described in *Meteorologica*.

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Francesco Surdich *The Discovery of Cocoa and Chocolate and Their Diffusion in Europe* pp. 427-42

The cocoa and the drink that could be obtained from this plant, the chocolate, coming from the territories of Central America in which they originated, with the arrival of the explorers and conquerors were gradually introduced into European society. This is evidenced by various testimonies, starting with the Logbook of Christopher Columbus and the reports of Cortez, which were remembered and quoted together with those of Pietro Martire d'Anghiera, Gerolamo Benzoni, Juan Gonzalez de Oviedo, Josè de Acosta, Francesco Carletti, etc. The first batches of cocoa arrived in Spain in the second half of the sixteenth century, before spreading to France, the Netherlands and Great Britain starting in the second half of the seventeenth century. In addition to some scientists, religious orders with particular regard to the Jesuits contributed to the knowledge of this product, which acquired more and more relevant space in the European world, and of its characteristics and qualities.

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Paola Farinella Grana *From America to Montezuma: Two Notes on European Iconography Between Sixteenth and Eighteenth Centuries* pp. 443-88

Following the discovery of the Western Indies, Europe develops a peculiar iconography to represent in allegorical forms the new continent. The achievements of the Aztec empire, brutally swept away by Hernán

ABSTRACT

Cortés, spur the European rulers to represent the great sovereign Montezuma as a projection of their power.

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