ABSTRACT

Alvise Andreose, *La letteratura di viaggio medievale: problemi di definizione e di metodo* 1-23

Studies of travel writings from the Middle Ages reveal a lack of stable typo-logical features. The difficulty encountered by scholars such as J. Richard and F. Wolfzettel in defining medieval travel literature arises from their reliance on overly broad criteria when selecting the corpus. A more focused approach is ex-emplified by M. Guéret-Laferté, who concentrates on a narrower group of works, specifically reports of travels in the Mongol Empire during the 13th and 14th centuries. Her analysis can be further enriched by examining the period's most significant texts, including those of John of Plano Carpini, William of Rubrouck, Marco Polo, and Odoric of Pordenone. The works in question share not only the chronology and geography of their journeys – set during the *Pax Mongolica* in the vast territories of Asia under Tartar control – but also a dual nar-rative and descriptive nature. Furthermore, it is essential to consider the recep-tion of these

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texts, particularly that of Odoric's *Relatio*, which served as a key source for *Mandeville's Travels*. Finally, the issue of continuity between medieval travel accounts and the literature of the Age of Discovery is addressed. The analysis highlights several differences but also identifies some significant elements of continuity.

KEYWORDS: Medieval Travel Literature, Mongol Empire, Marco Polo, Odoric of Pordenone, *Mandeville's Travels*.

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Ruedi Imbach, *Alcune considerazioni filosofiche sull'immagine del viaggio e dell'ascesa (Bonaventura e Riccardo di San Vittore)* 25-36

This study invites the reader to consider two examples of texts that consider the metaphor of ascension as a valuable image of philosophical activity. the first part analyses the *Itinerarium mentis in deum*, a treatise that can be compared to both Plato's *Symposion* and Descartes' *Meditationes*. The second part analyses the treatise *Beniamin minor* by Richard of Saint-Victor. For these two authors, the concept of philosophy as a journey is linked to the idea of man as a pilgrim, and they recall the admirable passage from the *Purgatorio* (II, 61-63):«Voi credete/forse che siamo esperti d'esto loco,/ma noi siam peregrini come voi siete».

KEYWORDS: Return, Pilgrim, Philosophy, Ascension, Travel.

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Letterio Mauro, *Itinerari del corpo, itinerari dell'anima. Esperienze musicali in Giraldo Cambrense e Bonaventura da Bagnoregio* 37-48

This article focusses on the similarities between two traveller's texts - Gerald of Wales's *Topographia Hibernica* and Bonaventure of Bagnoregio's *Itinerarium mentis in Deum* - which are very different in nature and context. Indeed, what emerges in both is a strong interest in sound events and in the pleasure they provoke; the importance of the external senses as a medium; and the role of a criterion of spiritual nature in evaluating sensitive data.

KEYWORDS: Music, Journey, Delight, External Senses, Spiritual Judgement.

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Andrea Porcarelli, *«A te convien tenere altro viaggio». Verso una lettura pedagogica della* Commedia *di Dante come* Itinerarium mentis in Deum 49-78

The focus of our reflection is on the pedagogical importance of the overall design of Dante's poem, with emphasis on the classical idea of the *Comedy* as an *Itinerarium mentis in Deum* (Journey of the Mind to God). Our main focus will be on the ethical and educational aspects of this spiritual journey. The main idea is to highlight the correspondence between the moral intentions of the three canticles of the *Comedy* (Inferno, Purgatorio, Paradiso) and the three degrees of development of charity according to Thomas Aquinas (*Incipientes*, *Proficientes*, *Perfecti*). They are three stages in the development of the spiritual life, three ages of the inner life that outline an educational journey on the spiritual level. Through a polysemic reading of the various levels of textual analysis, we will intersect the journey of *Dante-agens* (protagonist of an imaginary journey to the afterlife) with that of *Dante-auctor*, the poet-prophet who sends everyone a message about a spiritual path. It is a journey to be undertaken during the earthly pilgrimage, in order to

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escape from the state of indolence and inertia towards sin that is typical of many adults. It is a spiritual formation path for adults ("in the midst of our life's journey") who are experiencing existential disorientation and need an inner journey, of which the poet's journey is an image and metaphor.

KEYWORDS: Inner Journey, Dante, Comedy, Thomas Aquinas, Charity.

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Tommaso Ferro, *«Essere in cammino»: la figura del viator nel pensiero di Tommaso d'Aquino* 77-108

The paper explores the idea of 'travel' considering the concept of viator in the thinking of Thomas Aquinas. The aim is to show how the notion of 'traveler' and the act of 'traveling' are understood by the author especially in a metaphorical sense. Indeed, Thomas uses the concept of 'traveler' when he examines the nature of human beings or the nature of angels. On the other hand, the action of 'travelling' is used by Thomas to describe the path to follow in order to reach the goal of the beatific vision. Several key issues of theoretical relevance are raised, such as the will, the hope, the Grace, the faith and the life-death relationship. Looking into these subjects is fundamental to understanding the philosophical relevance of the metaphor of 'travel' and its versatility. Finally, the paper considers some cases of travelers treated as exceptions by Thomas, such as the prophets, Christ, Adam and the Virgin Mary.

KEYWORD: Travel, Pilgrim, Angels, Human, Beatific Vision.

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Laura Busetto, *L'*Ascesa al Mont Ventoux *di Petrarca: un viaggio in tre dimensioni. La scalata, il dialogo con l'alterità e il mondo interiore* 109-34

The letter addressed by Petrarch to the Augustinian monk Dionigi di San Sepolcro, in the fourth book of the Familiares, recounts the poet's ascent of Mont Ventoux with his brother Gherardo in 1336. It conveys the enduring tension between the quest for divine salvation and the aspiration for earthly glory. The journey Petrarch describes is both personal and universal, progressing through the physical world, engagement with others, and the exploration of inner selfhood. This journey ultimately serves as a metaphor for the existential path of every individual striving to reconcile spiritual transcendence with worldly life. In this context, Petrarch becomes emblematic of humanity's enduring existential struggles, with the epistle inviting reflection on the importance of inner reconnection, rather than concluding with spiritual peace in God. Petrarch suggests that true spiritual ascent is achievable only through introspection, as the authentic journey takes place within the depths of the human soul. In many ways, Petrarch resembles Dante's Ulysses, embodying the figure of the philosopher who, driven by intellectual ambition, ventures beyond the pillars of Hercules in pursuit of knowledge, only to encounter disillusionment. What motivates Petrarch's climb is not only a curiosity to explore the horizon and its beauty but also a deeper yearning for understanding. Yet, during the ascent, he falters, wearied by the limitations of human virtue. The view from the horizon does not quench his thirst for discovery, prompting Petrarch to turn to the book he always carried: Augustine's Confessions. In seeking solace from his inner conflict, Petrarch consults the text, and upon reading a significant passage, he realizes that the summit symbolizes an awareness of human limitation and finitude. It is at this moment that the true journey begins, as Petrarch turns inward, embarking on a path of self-discovery.

KEYWORDS: Petrarch, Augustine, Journey, Inner World, Nature.

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Peter Adamson, *Travelling Without Moving: Motion in Epistemology of the Islamic World* 135-54

This paper explores a background assumption of the frequent comparison made between philosophical investigation and journeying, namely that thinking can be understood as a type of "motion". This idea is already found in Plato, and though it was rejected by Aristotle it comes to be an important element in the epistemology of Ibn Sīnā (Avicenna). For him, discursive thinking in particular is a motion which leads to non-discursive moments of insight, for example when the middle term of a syllogism is found or a conclusion is reached. Building on this idea, it is then suggested that the Avicennan conception of thought as motion could be expanded to see philosophy or the sciences as a whole as a series of motions that constitute a journey; for example this may lie behind the title of the most famous work by Mullā Ṣadrā, *The Four Journeys*.

KEYWORDS: Avicenna, Ṣadra, Motion, Epistemology, Intuition.

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Marcello Ghilardi, *Alla ricerca delle scritture buddhiste. Le peregrinazioni del monaco Xuanzang tra storia e mito* 155-74

The article focuses on the figure of Xuanzang (circa 602-664), a Chinese Buddhist monk who became the protagonist of a journey from China to India in search of Buddhist sutras which he consequently translated in order to spread them out in his homeland. Over the course of a few centuries, the monk's fame made him a legendary figure, to the point of making him the protagonist of stories, novels, film adaptations, *manga*, and animated series. So, his physical itinerary - an correlative of the great intercul-

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tural itinerary of Buddhist teachings - also became an unpredictable journey between intellectual culture and popular culture that still lasts today.

KEYWORDS: Xuanzang, Buddhism, Sun Wukong, Translation, Interculturality.

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Sebastiano Crestani, *Un viaggio, tre viaggi: Giovanni ʿOvadyah da Oppido tra conversione, visioni e itinerario in Oriente* 175-94

This paper reads the autobiography of Johannes-ʻOvadyah from Oppido, a convert from Christianity to Judaism between the end of the 11th and the beginning of the 12th century, as a finalistic recount of his life, starting from his decision to convert because of a series of elements such as dreams, apocalyptic visions and eschatological expectations bound to the phenomenon of the first Crusade. ʻOvadyah's journey started in southern Italy and continued in the Near and the Middle East, where he dived into the Hebrew language and the Jewish culture. As this paper tries to prove, the Proselyte's final goal was to reach Jerusalem at the beginning of the messianic age, which he perceived as imminent. The whole life of Johannes-ʻOvadyah was thus viewed by him as a spiritual and physical itinerary that led him to embrace the Jewish religion and to wait hopefully for the redemption of Israel.

KEYWORDS: ʻOvadyah the Proselite, Crusades, Conversion to Judaism, Messiah, Jewish Eschatology.

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Eleonora Lombardo, *«Peregrini atque advenae sumus». Pellegrinaggio e itineranza in alcuni sermoni ad occasionem due e trecenteschi* 195-222

Medieval sermons, at the crossroads of exegetical-theological elaboration and pastoral practice, are an indispensable source for understanding various aspects of medieval civilisation. This article focuses on the *sermones ad peregrinos*, a peculiar genre within the 13th-century *ad status* sermon collections, aimed at addressing and guiding pilgrims. It analyses the sermons by Jacques de Vitry and Gilbert of Tournai, highlighting their overlapping of pilgrims and crusaders, the identification of the pilgrim with the *Christus peregrinus*, and the framing of pilgrimage within the penitential process. The article also examines Humbert of Romans' sermons, introducing a hierarchy of pilgrimage destinations based on the dangers faced by travelers. Overall, it sheds light on how preaching both reflected and shaped the medieval experience of pilgrimage and itinerancy.

KEYWORDS: Medieval Preaching, Pilgrimage, History of Christianity, Mediev al History, Medieval Sermons.

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Roman Hautala, *Il viaggio di Pasquale di Vitoria* 223-38

The article discusses an extremely interesting letter written in 1338 by the Spanish Franciscan Paschal of Vitoria describing his journey to Central Asia in the 1330s. Friar Paschal's letter is contained in the *Chronicle of 24 General Ministers of the Order of Friars Minor* and follows immediately after the mention of his martyrdom in Almalïq in the west of modern China. It is interesting not only for the details of his journey, but also for reflecting the conditions of Franciscan missionary activity in the Mongol Empire, the objectives of the Eastern apostolate and the personal moti-

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vation of the Franciscans. Furthermore, the martyrdom of Paschal, together with five other Franciscans, which occurred a year after the writing of the letter, was soon depicted in a Sienese fresco by Ambrogio Lorenzetti.

KEYWORDS: Mongol Empire, Catholic Missionary Work, Franciscans, Pas chal of Vitoria, Ambrogio Lorenzetti.

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Silvia Tessari, *Viaggi di notazioni nel Medioevo bizantino* 239-56

Between the 9th and 10th centuries, multiple musical notation systems for the cantillation of Scriptural texts or for the sacred chant emerged in the Byzantine ecumene. Following a long phase of experimentation, the development of neumatic notation appeared within the predominantly oral dimension of Byzantine music. Research has partly clarified the origins of the most widespread Paleobyzantine notations, identifying the Palestinian monastic *milieu* and the Constantinopolitan area as key centers. From there, these notations spread throughout the Eastern Mediterranean, the Balkans, and Southern Italy, travelling along the routes of scribes and manuscripts. These pathways have rarely been the focus of scholarly investigation, partly because systematic descriptions of neumatic codices have only recently been undertaken. Musicological analysis has largely relied on a diachronic perspective, grounded in codicology, palaeography, and often-misleading dated annotations. This approach has facilitated a division into successive chronological stages (e.g., Ekphonetic notation: pre-classical, classical, and post-classical stages; melodic notations: 'quasi-notations,' Paleobyzantine, Middle Byzantine, etc.). This paper aims to offer an initial 'spatial' interpretation of these notations. Two examples of Ekphonetic notation will be discussed: in the first case, a notational peculiarity will be examined for the first time in connection with a liturgical feast of the calendar commemorating the dedication of

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the Constantinopolitan church of the Theotokos of Chalkoprateia. In the second case, the transformation of Ekphonetic notation in a 'provincial' area of the Byzantine world will be analyzed, with examples drawn from manuscripts written in the Epirus region.

KEYWORDS: Byzantine Music, Greek Codicology, Geography of Byzantine Empire, Epirote Manuscripts, Ekphonetic Notation.

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Paola Dessì - Andrea Pintimalli, *«Echos». Una web-app per lo studio di suoni, musiche e strumenti del passato e il caso della «riḥla» di Ibn Baṭṭūṭa* 257-85

This article introduces *Echos*, an innovative web-app developed in accordance with the FAIR principles, to facilitate the cataloguing, geolocation, and analysis of musical, sonic, and choreographic testimonies found in travelogues for historical- musicological and multidisciplinary studies. *Echos* facilitates diachronic and synchronic comparisons across many sources, supporting the preservation of historical sonorities and musical heritages of the past, while acknowledging the centrality of humanity within its ecological setting. The first section of the article situates the web-app in the national and international historiographical context and in the Italian political framework as an output within the parameters established by the National Research Plan 2021-2027 and the National Strategy for Intelligent Specialization. In that framework, the synergy between MIUR-funded research initiatives concentrating on musical history - in conjunction with findings from ethnomusicology, ecomusicology, and ecoacoustics - emphasizing sound and musical biodiversity, resulted in *Echos*. The subsequent section of the article discusses the application of this technology in the case study of the travelogue chronicling the longest journey of the Middle Ages, the Riḥla of Ibn Baṭṭūṭa, a 14th-century Moroccan jurist. Utilizing a methodology that considers the intersection among empirical data, subjective and intersub-

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jective viewpoints, the accounts of music and sound practices at Muslim courts are analyzed within the framework of the relationship between music and power. Ultimately, novel comparative assessments of the musical lexicon used in the source are proposed, also correcting previous editions of the text. The usages of terms such as *samā*ʿ (listening) and *mūsīqā* are discussed.

KEYWORDS: Music and Travelogues, Sonic Biodiversity, web-app *Echos*, Ibn Baṭṭūṭa, *Mūsīqā*.

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