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Università per Stranieri di Perugia



# The Legacy and Future Prospects in the Studies of Friar John of Plano Carpini

*(International Conference)*

05-06 June, 2026

Magione Municipality,  
Perugia Province, Umbria Region of Italy

With the support of:



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INTERNATIONAL CONFERENCE  
DEDICATED TO 780<sup>th</sup> YEAR OF FRIAR PLANO CARPINI'S JOURNEY TO  
GREAT MONGOL EMPIRE

*June 05-06, 2026*  
*Magione, Umbria Regions, Italy*

***Organized by:***

- *Municipality of Magione, Italy*
- *The Mongolian University of Science and Technology*
- *Association of Mongolia-Italy, Mongolia*

***In Collaboration with:***

- *Embassy of Mongolia in Italy*

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***Under the Patronage of:***

- *Embassy of Italy in Mongolia*
- *Embassy of Hungary in Mongolia*
- *University for Foreigners of Perugia, Italy*

***Conference venue:*** Magione Town Hall, Nuovo Cinema Carpine, Italy

# PROGRAM

## DAY I (Friday, June 5, 2026)

**09:30 – 10:00 REGISTRATION**

**10:00 – 11:00 OPENING** Dr.Bolormaa Oyunchimeg/ Mrs.Nyamaa Lkhagvajav

Opening Speeches and Greetings:

- **Embassy of Mongolia in Italy**
- **Mr.Massimo Lagetti** (*Mayor of Magione Municipality, Italy*)
- **Mr.Vanni Ruggeri** (*Deputy Mayor of Magione Municipality, Italy*)
- **Cardinal Giorgio Marengo** (*Apostolic Prefect of Ulaanbaatar, Mongolia*)
- **Mrs.Nyamaa Lkhagvajav** (*President, Association of Mongolia-Italy*)

Key Speeches:

### SESSION I (11:00 – 12:30)

**11:00 – 11:20 Dr.Bolormaa Oyunchimeg** (The Mongolian University of Science and Technology) – *“Previous Researches and Future Directions on Friar John of Plano Carpini’s Studies in Mongolia”*

**11:20 – 11:40 Dr.Chuluun Sampildondov** (Chinggis Khaan National Museum, Mongolia) – *“Book of Plano Carpini and Cultural Heritage of Mongolia”*

**11:40 – 12:00 Dr.Borbala Obrusanszky** (Karoli Gaspar University, Hungary) – *“State Protocol of the Mongols in Plano Carpini’s report”*

**12:00 – 12:20 Dr.P.Lorenzo Turchi** (The Pontifical University Antonianum, Italy) – *“Between Religious Mission and Diplomacy: The Journey of Friar John of Plano Carpini among the Mongols”*

**12.20-12.40 Discussion**

**12:40 – 14:30 LUNCH (Restaurant Da Isa)**

**14:30 – 18:00 PHOTO** @ Magione Town Hall

@ Monument of Plano Carpini

@Visit to Luca Palombaro's Olive oil Production Company (**Monte del Lago**)

**18.30 WELCOME BANQUET (Restaurant Borgo del Lago)**

## DAY II (June 6, 2026, Saturday)

### SESSION II (09:30 – 12:30)

**Chair: Dr.Borbala Obrusanszky** (*Karoli Gaspar University, Hungary*)

**09:30 – 09:50 Dr.Enrico Menesto** (CISAM Foundation in “Accademia Nazionale dei Lincei”, Italy) – “*Giovanni di Pian de Carpine: a Franciscan Papal Legate in Mongolia*”

**09:50 – 10:10 Dr.Patrizia Stoppacci** (The University of Perugia, Italy) - “*Travelling with John of Plano Carpini: Benedict of Poland and His “Gesta Tartarorum”*”

**10:10 – 10:30 Ing.Nyamaa Lkhagvajav** (University for Foreigners of Perugia, Italy) – “*From Italian to Mongolian Translation of the Plano De Carpini’s Notes in 2006*”

**10:30 – 10:50 Discussion**

**10:50 – 11:10 COFFEE BREAK**

**11:10 – 11:30 Dr.Giovanni Riganeli** (Magione Municipality, Italy)– “*Plano Carpini - During the time of Plano Carpini*”

**11:30 – 11:50 Dr.Mirco Sardelic** (The Croatian Academy of Sciences and Arts) – “*Cross-cultural Emotions and Beliefs and the Constructions of the other in Carpini’s Histoira Mongalorum*”

**11:50 – 12:10 Dr.Battsooj Batsuuri** (The Mongolian Academy of Sciences) – “*On the Arms and Armor of the Mongolian Military in the Accounts of Plano Carpini and Marco Polo*”

**12:10 – 12:30 Discussion**

**12:30 – 14:00 LUNCH (Pizzeria “100 passi”)**

### SESSION III (14:00 – 16:00)

**Chair: Dr.P.Lorenzo Turchi** (*The Pontifical University Antonianum, Italy*)

**14:00 – 14:20 Dr.Roberta Menegazzi** (CRAST-Centro Ricerche Archeologiche e Scavi di Torino per il Medio Oriente e l'Asia) – “*Activities and research of the Mongolian-Italian Archaeological Expedition in Bayangolyn Am*”

**14:20 – 14:40 Dr.Norberto Cacciaglia** (University for Foreigners of Perugia, Italy) – “*Giovanni da Pian del Carpine, his time and the Far East*”

**14:40 – 15:00 Dr.Francesco Girolmoni** (Library of Magione, Italy) – “*Giovanni in the “Poema Tartaro (1796)”*”

**15:00 – 15:20 M.A Bulgamaa Ganzorig, M.A Batnyam Galbaatar** (The Mongolian University of Science and Technology) – *“Development of a Historical Tourism Product Based on Giovanni da Pian del Carpine’s Journey”*

**15:20 – 15:50 Discussion**

## **SESSION IV (16:00 – 17:30) ONLINE**

**Chair: Dr.Bolormaa Oyunchimeg** (Mongolian University of Science and Technology, Mongolia)

**16:00 – 16:20 Dr.Tsolmon Sodnom** (Mongolian Academy of Sciences) – *“About Plano de Carpini “History of the Mongols” Scientific Translation in 1988”*

**16:20 – 16:40 Dr.Altanzaya Laikhansuren** (The Mongolian National University of Education) – *“The Knowledge Transformation in Historia Mongolarum: Mongol Imperial Structures and Cross-System Re-Coding”*

**16:40 – 17:00 Dr.Enkhtsetseg Dugarsuren** (The National University of Mongolia) – *“Mongolian Women in the Notes of Plano Carpini (Comparative Study)”*

**17:00 – 17:20 Dr.Nicholas Al-Jeloo** (The Sydney University, Australia) – *“Requesting a “Christian’ Khan to Embrace Christianity: John of Plano Carpini and Pope Innocent IV’s Mission to Guyuk Khan’*

**17:20 – 17:40 Discussion**

**17:40 – 18:00 CLOSING**



## ABSTRACTS

**Dr. Bolormaa Oyunchimeg** (The Mongolian University of Science and Technology) – *“Previous Researches and Future Directions on Friar John of Plano Carpini’s Studies in Mongolia”*

### Abstract

Plano Carpini’s research occupies a distinctive place in the study of Mongolian history. The purpose of this conference is to identify areas in which further research is needed.

Detailed research on Plano Carpini’s notes remains insufficient within historiography. It is undeniable that the prevailing approach in historical studies has been to view Plano Carpini primarily as a representative of Christianity, and research has largely been directed from that perspective. Conversely, studies often emphasize only his role as an emissary, while rarely acknowledging that his observations of nomadic peoples were also shaped by his perspective as a religious representative.

It is important to emphasize that this topic is not merely part of the history of diplomatic relations. Rather, this work marked the beginning of a broader process through which knowledge of the Mongols was introduced to the wider world. When reading the envoy’s accounts, the character of the writer becomes clearly apparent. Plano Carpini’s writings suggest that he was a direct, concise, and perhaps strict priest. Consequently, examining parallel accounts in the narratives of other emissaries may provide valuable comparative insights.

**Dr. Borbala Obrusanszky** (Karoli Gaspar University, Hungary) – *“State Protocol of the Mongols in Plano Carpini’s report”*

### Abstract

Giovanni da Pian del Carpine, commonly known as Plano Carpini, was a Franciscan friar who undertook a journey to the Mongolian Empire around 1247. Commissioned by Pope Innocent IV, he was tasked with gathering information about the Mongols and their political and military capabilities. Carpini’s expedition marked one of the earliest European diplomatic missions to the Mongols. He described the Mongol court and the diplomatic protocols in place, emphasizing the importance of respect and submission to the khan. He also noted the treatment of envoys and the significance of gift-giving within diplomatic relations. His observations provide insight into the diplomatic protocols and cultural interactions of the Mongolian Empire, enriching our understanding of how these practices reinforced the authority of the khan and shaped interactions within the expansive Mongolian realm.

This study further explores the state protocol of the Great Mongolian Empire during the 13th century, illuminating the ceremonial practices, diplomatic interactions, and hierarchical structures that defined its governance. Central to Mongolian state protocol was the requirement for envoys to undergo purification rituals and demonstrate submission to the authority of Genghis Khan, which exemplified the empire’s emphasis on hierarchy and respect. Vassal states were compelled to adopt Mongolian customs, illustrating the imposition of cultural norms on subordinate populations.

The protocol dictated strict seating arrangements, requiring leaders of vassal states to sit behind Mongolian commanders, thereby reinforcing their subordinate status. Envoys from foreign lands were provided with necessary accommodations, such as horses and meals at relay stations, albeit in much smaller quantities compared to those offered to Mongolian dignitaries. Their placement in separate tents away from the khan’s palace further emphasized their outsider status.

Gift-giving was an integral aspect of the protocol, expected not only from the great khan but also from lesser military leaders, reflecting the importance of reciprocity in diplomatic relations. Rather than

engaging in treaties, the Mongols sought submissions from conquered leaders, who were obliged to appear before the khan as a demonstration of loyalty.

Additionally, envoys were trained in the specific protocols governing their behavior in the khan's yurt, where strict etiquette was enforced, including prohibitions against stepping on thresholds and the requirement to kneel while presenting messages. Envoys entered from the left side and were seated accordingly, illustrating the complexity and significance of the diplomatic customs that facilitated communication and power dynamics within the empire.

**Dr.P.Lorenzo Turchi** (The Pontifical University Antonianum, Italy) – *“Between Religious Mission and Diplomacy: The Journey of Friar John of Plano Carpini among the Mongols”*

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#### Abstract

The paper analyzes the mission of Giovanni da Pian del Carpine within the broader context of relations between the Latin West and the Mongol Empire in the thirteenth century, highlighting its decisive diplomatic significance. Following the devastating Mongol invasions of Europe (1236–1242), the papacy, under Innocent IV, gradually shifted from a military response to a diplomatic and missionary strategy. Within this framework, the Franciscan's expedition took shape: he was sent as a papal legate with the task of reaching the court of the Great Khan and establishing direct dialogue.

The papal bulls represent the ideological and operational foundation of this strategy. In particular, *Cum non solum homines* (1245), entrusted to Giovanni, stands as a key document: it combines a moral exhortation to peace with a condemnation of Mongol violence, while also proposing the possibility of an agreement. By contrast, *Dei Patris immensa* adopts a more catechetical tone, whereas *Cum simus super* addresses the Eastern Christian world, revealing the plurality of papal objectives. These letters reflect a multifaceted diplomacy that intertwines evangelization, negotiation, and the assertion of papal authority. Giovanni's role emerges as central: he was not merely a messenger, but a cultural mediator capable of adapting to Mongol customs, a condition essential for the success of the mission. His attention to rituals, gifts, and local diplomatic practices enabled him to reach Karakorum and gain an audience with the Khan. Although the diplomatic outcome was unsuccessful – given the Mongol demand for submission – the mission achieved a fundamental cognitive success.

The *Historia Mongalorum* provides a detailed account of political, military, and ethnographic information, offering the West its first systematic understanding of the Mongol world. In this sense, Giovanni contributed to inaugurating a new phase in relations between Europe and the East, grounded not only in confrontation but also in mutual knowledge.

**Dr.Enrico Menesto** (CISAM Foundation in “Accademia Nazionale dei Lincei”, Italy) – *“Giovanni di Pian de Carpine: a Franciscan Papal Legate in Mongolia”*

#### Abstract in Italian

Alla fine del 1236 un esercito mongolo, ingrossato da contingenti turchi, per ordine di Ögödei successore del grande Gengis Khan diede inizio all'invasione dell'Europa, spingendosi fino in Polonia, in Ungheria, in Slesia, nei Carpazi seminando ovunque terrore e devastazione. La sorpresa fu totale, le resistenze ben presto infrante e, senza la morte di Ögödei nell'inverno del 1241, che fece rifluire l'armata mongola, non si può dire quel che sarebbe stato dell'Europa, che visse da allora nel terrore di un ritorno degli uomini delle steppe. Ecco perché una delle questioni principali che figurarono nell'ordine del giorno del Grande Concilio, indetto a Lione dal papa nel 1245, invitava a cercare il «rimedio contro i Tartari». Per questo si decise di inviare degli emissari presso il capo dei Mongoli, onde persuaderlo a convertirsi al cristianesimo, invitandolo, se non altro, a porre fine agli attacchi.

I tre legati ad Tartaros furono i domenicani Andrea di Longjumeau e Ascelino da Cremona, e il francescano Giovanni di Pian di Carpine. Sulla missione di Ascelino, legato intransigente che rifiuta di genuflettersi di fronte al generale Baiju sfuggendo per miracolo alla condanna a morte, siamo informati dalla relazione del suo compagno Simone da St. Quentin.

Giovanni di Pian di Carpine era nato sulle rive del lago Trasimeno ed era stato tra i primi discepoli di Francesco d'Assisi, diventando poi il responsabile in Germania dei conventi dell'Ordine, allora in grande espansione. Partì da Lione la domenica di Pasqua, il 16 aprile 1245, latore di una lettera del papa al Gran Khan e accompagnato da un confratello di lingua slava che poteva fungergli da interprete, almeno fino ai confini dell'Asia. Il 22 luglio del 1246 Giovanni, quasi sessantenne (era nato intorno al 1190), corpulento, costretto a muoversi a dorso d'asino, raggiungeva le terre di una parte del mondo del tutto sconosciuta, oscura, dunque immaginaria, avendo sperimentato i più realistici e quotidiani disagi, la sofferenza ossessiva della fame. Infatti mangiavano poco e bevevano neve sciolta; il freddo li trafiggeva, il vento li piegava.

Dopo aver attraversato la Boemia, la Polonia e la Russia (è il primo autore occidentale a nominare il Don e il Volga con il loro nome), si inoltra infatti nelle terre ignote dei Tartari, per raggiungere infine, con un viaggio di circa 10.000 chilometri, la residenza imperiale di Güyük, nei pressi di Caracorum, a nord del deserto del Gobi, al confine della Manciuria. Vi giunsero mentre era in corso il grande raduno dei nobili giunti a incoronare Güyük, il nuovo Khan. Furono persino ammessi alla sua presenza. La loro presentazione fu tradotta in «lingua russa, saracena e poi tartara» e in lingua latina la risposta di Güyük. Ripartirono. Entro l'estate del 1247 erano nuovamente di ritorno tra i cristiani stupiti del loro racconto. Giovanni di Pian di Carpine redasse in latino il suo rapporto noto con il nome di *Historia Mongalorum* che oltre ad essere un racconto di viaggio è anche una relazione di un ambasciatore e un'acuta analisi antropologica.

**Dr. Patrizia Stoppacci** (The University of Perugia, Italy) - *“Travelling with John of Plano Carpini: Benedict of Poland and His “Gesta Tartarorum”*

## Abstract

The journey undertaken by John of Plano Carpini to the court of the Great Khan (1245–1247) is primarily known through his “*Historia Mongalorum*”, while far less attention has been paid to the figure of friar Benedict of Poland, his travel companion and translator. John mentions him only briefly as a friar encountered in Silesia who remained at his side throughout the entire mission, both on the outward and return journeys. Yet Benedict is the author of his own travel account, extremely concise in form, which constitutes an autonomous and complementary testimony alongside John’s more extensive narrative.

Benedict’s relation, dictated in Cologne, is characterized by its essential style and by the absence of anthropological, ethnographic, or historical digressions. It is most likely an orally delivered account later fixed in writing, whose succinct structure has been divided into twelve paragraphs in modern editions. The text survives in only two manuscripts, now preserved in Paris and Wien; the title “*Gesta Tartarorum*” is attested exclusively in the Paris codex, raising significant questions regarding the transmission, titling, and reception of the work. Of particular interest is the final section of the account, which includes the letter of Güyük Khan addressed to Pope Innocent IV. A comparison between Benedict’s relation and that of friar John offers valuable insights into processes of textual transmission, strategies of translation and diplomatic mediation, and Benedict’s role as both a direct witness and a potential intermediary within the mission.

This paper aims to reassess the figure of Benedict of Poland by proposing a rereading of his relation as an independent source. Such an approach contributes not only to a fuller understanding of the journey itself, but also to the study of narrative, documentary, and diplomatic practices that shaped the first Franciscan mission to the Mongol world

**Dr.Roberta Menegazzi** (CRAST-Centro Ricerche Archeologiche e Scavi di Torino per il Medio Oriente e l'Asia) – “*Activities and research of the Mongolian-Italian Archaeological Expedition in Bayangolyn Am*”

Abstract

Activities and research of the Mongolian-Italian Archaeological Expedition in Bayangolyn Am  
Since 2018, the Centro Ricerche Archeologiche e Scavi di Torino per il Medio Oriente e l'Asia has collaborated with the National University of Mongolia and the Kharakhorum Museum on projects aimed at increasing public awareness on the historical and archaeological heritage of the Kharkhorin area. In 2023, the three institutions broadened the scope of their collaboration by launching investigations in Bayangolyn Am, a valley of significant archaeological interest located around 14 kilometers northwest of the former capital of the Mongol Empire. This paper presents the preliminary results of the ongoing field research, including both the topographic survey and the first campaign of excavation.

**Ing.Nyamaa Lkhagvajav** (University for Foreigners of Perugia, Italy) – “*From Italian to Mongolian Translation of the Plano De Carpini's Notes in 2006*”

Abstract

This presentation examines The History of the Mongols by Giovanni da Pian del Carpine as a significant historical source on 13th-century Europe–Mongol relations. The work was written following Carpine's journey to the Mongol Empire between 1245 and 1247 and is considered the account of the first official European envoy to reach the Mongols.

The presentation analyzes the information recorded by Carpine regarding the political organization, military structure, diplomatic practices, and nomadic culture of the Mongol Empire during the reign of Guyug Khan, highlighting its historical significance.

It also addresses the challenges encountered in translating the work into Mongolian, with particular attention to issues of semantic transfer from early Italian, interpretative commentary, and the rendering of historical realities. Special focus is given to how medieval European concepts have been conveyed into the Mongolian language.

Furthermore, the presentation emphasizes that this work not only provided the first systematic account of the Mongols to medieval Europe, but also remains an essential source for the study of 13th-century Mongol history.

**Dr.Mirco Sardelic** (The Croatian Academy of Sciences and Arts/ The University of Western Australia) – “*Cross-cultural Emotions and Beliefs and the Constructions of the other in Carpini's Historia Mongalorum*”

Abstract

Scholarship on the medieval Mongol Empire has expanded significantly over the past three decades, accompanied by a growing interest in Giovanni da Plano Carpini's *Historia Mongalorum*, which has been translated in several languages. In 2023, I published a Croatian translation of the text with an introduction and annotations. More recently, my colleagues and I initiated an international project „Becoming Axolotl: Empathy, Simulation, and Embodiment in Medieval Narratives“ (2025-2029), which investigates how medieval European texts invite audiences to simulate the cognitive, emotional, and sensorial experiences of 'strange' or unfamiliar selves, with particular attention to cross-cultural encounters across the wider Eurasian zone. Methodologically, the paper draws on interdisciplinary approaches to medieval texts developed for and within the „Becoming Axolotl“ project.

In 2017, Lorenzo Publici offered an important analysis of Carpini's representation of Otherness, which can serve as an introduction to Franciscan approaches to alterity and the application of a Christian imaginary to a hitherto unknown geography and its peoples. This paper focuses on two interrelated aspects of Carpini's report. First, it examines the representation of intangible elements of the Mongol world, such as emotional landscapes, values, beliefs, attitudes towards nature, and other experiential dimensions that occasionally resist Carpini's descriptive and conceptual frameworks. Second, it analyses how these elements are filtered, organized, and integrated into a written report that reshapes cross-cultural experience into a Christian narrative that primarily has a prophylactic function, aimed at understanding and managing the challenges posed by a potential future enemy.

Dr Mirko Sardelić is a historian of late medieval cross-cultural exchange, especially between the Mediterranean world and Eurasian steppe. He is a Senior Research Associate at the Department of Historical Research of the Croatian Academy of Sciences and Arts and also an Honorary Research Fellow at the University of Western Australia (since 2016). Very much interested in the history of emotions, he is Co-Director of the Centre for the Study of Emotions in Cross-Cultural Exchange, based in Croatia. He is also an Associate of the CMRS Center for Early Global Studies at UCLA and the Fellow of the Getty Research Institute in Los Angeles.

**Dr. Battsoj Batsuuri** (The Mongolian Academy of Sciences) – *“On the Arms and Armor of the Mongolian Military in the Accounts of Plano Carpini and Marco Polo”*

#### Abstract

In this paper, I examine the names and types of arms and armor of the Mongol military mentioned in the accounts of two key contemporary observers: Plano Carpini, the envoy of Pope Innocent IV who traveled through the Mongol Empire in 1245-1247, and Marco Polo, son of the Venetian merchant Niccolò Polo, who served at the court of Khubilai Great Khan of the Yuan dynasty, for seventeen years. I focus on how these sources describe Mongol military equipment—its terminology and categories—as well as several passages that contain information of technological relevance, such as the materials used and the methods by which weapons and armor were produced. To clarify these issues, I pursue a comparative approach based on three main bodies of evidence.

First, I draw on weapons and armor associated with the Mongols that have been recovered through archaeological excavations across the territories of the Mongol Empire and the successor polities formed as a result of the Mongols' thirteenth-century conquests. Second, I consider representative specimens of thirteenth–fourteenth-century Mongol military artifacts preserved in museums in Mongolia and abroad. Third, I compare the information found in the above accounts with other contemporary sources in order to identify and corroborate the characteristics of Mongol arms and armor during the period.

**Dr. Francesco Girolmoni** (Library of Magione, Italy) – *“Giovanni in the “Poema Tartaro (1796)” Fra’ Giovanni da Pian di Carpine nell’opera di Giambattista Casti “IL POEMA TARTARO” (1796)*

#### Abstract in Italian

Labate Giambattista Casti (1724-1803) fu un letterato e poeta. Dopo i primi anni passati a Roma, nel 1765 si trasferì a Firenze presso il Granduca Pietro Leopoldo, dove venne nominato poeta di corte. Nel 1772 si trasferì a Vienna alla corte dell'imperatore Giuseppe II. Dopo un primo viaggio effettuato nel 1776 in Russia, dal 1777 al 1779 soggiornò a San Pietroburgo, dove frequentò gli ambienti di corte.

Le esperienze maturate alla corte di Caterina II di Russia offrirono al Casti l'ispirazione per scrivere il Poema tartaro. Diviso in dodici canti, costituiti da 1500 ottave, era in realtà una sferzante satira contro la Zarina, personalità ritenuta molto ambigua. Formalmente il Poema è ambientato alla corte del Khan dei Tartari, ma si tratta di una trasparente allegoria della Russia del Settecento.

Casti mette alla berlina la corte di Caterina II di Russia, chiamata con il nome di Cattuna, descrivendola come un luogo di intrighi e corruzione.

Peculiarità del Poema Tartaro è la permeabilità tra XVIII e XIII secolo, tra Russia cateriniana e Impero mongolo: la vicenda è trasportata allegoricamente ai tempi di dei successori di Gengis Khan, per mostrare lo stato di perenne barbarie della Russia e le sue mire espansionistiche verso l'Occidente.

Fra' Giovanni da Pian di Carpine, uno dei primi ad abbracciare l'ordine francescano e a diffondere il francescanesimo in Europa, è uno dei protagonisti del Poema Tartaro. I versi del Casti ripercorrono le tappe del lungo viaggio del francescano verso la Mongolia in qualità di ambasciatore di Papa Innocenzo IV.

**M.A.Bulgamaa Ganzorig, M.A.Batnyam Galbaatar** (The Mongolian University of Science and Technology) – *“Development of a Historical Tourism Product Based on Giovanni da Pian del Carpine’s Journey”*

#### Abstract

This paper explores the development of a historical tourism product based on the 13th-century journey of Giovanni da Pian del Carpine (c.1180–1252), the Franciscan friar and papal emissary who became the first notable European to reach the Mongol Empire. Dispatched by Pope Innocent IV in 1245, Carpine traveled from Lyon through Eastern Europe and Central Asia to Karakorum, witnessing the enthronement of Great Khan Güyük in July 1246 before returning west in 1247. His account, *Historia Mongalorum*, remains the earliest Western record of Mongol society.

Drawing on tourism product development theory — including heritage-based attraction, multi-component product design, and sustainable development frameworks — the paper proposes a guided cultural tour titled the "Plano Carpini Historical Route." The tour centers on UNESCO World Heritage sites in Mongolia's Orkhon Valley, particularly Kharkhorum and Erdene Zuu Monastery, and incorporates immersive nomadic cultural experiences such as ger-camp stays, horse riding, and traditional crafts.

The paper maps Carpine's route onto existing heritage resources, outlines a sample four-day itinerary, and presents a marketing and implementation plan targeting history enthusiasts, academic groups, and cultural travelers. A SWOT analysis identifies the product's key strengths — a unique historic theme and UNESCO-listed assets — alongside logistical challenges such as remote terrain and seasonal limitations. Sustainability considerations emphasize community involvement, environmental protection, and local economic benefit. The paper concludes that Carpine's journey offers a compelling narrative framework for a flagship cultural-tourism product that connects Mongolia's nomadic heritage with its place in the broader story of East-West civilizational contact.

**Dr.Altanzaya Laikhansuren** (The Mongolian National University of Education) – *“The Knowledge Transformation in Historia Mongolarum: Mongol Imperial Structures and Cross-System Re-Coding”*

#### Abstract

Mongol Imperial Structures and Cross-System Re-Coding Altanzaya Laikhansuren (Mongolian National University of Education) Abstract This paper re-examines *Historia Mongalorum* as a product of knowledge formation shaped by the interaction between the Mongol Empire and Latin Christian intellectual traditions in the thirteenth century. Rather than treating the text as a simple travel account based on direct observation and missionary reports, it argues that knowledge about the Mongols was constructed through processes of

selection, mediation, and reinterpretation across different cultural and institutional contexts. The central argument is that the Mongol Empire should not be understood solely as an external object of European description, but also as a political order that already structured communication, hierarchy, and diplomatic relations prior to Latin contact. Within this framework, the rule of Genghis Khan, Batu Khan, and Güyük Khan is interpreted as a form of political organization that shaped how information and meaning became structured and understandable. John of Plano Carpini is therefore approached not merely as an observer, but as an intermediary figure operating between two intellectual traditions. His narrative translates Mongol political and diplomatic categories into Latin theological, moral, and historiographical language. As a result, the text is not a direct representation of reality, but a reconstructed account shaped through this process of mediation. The paper proposes a three-stage model of knowledge formation: (1) structuring within the Mongol political system, (2) mediation through diplomatic and interpretive channels, and (3) textual formation within Latin historiography. Particular attention is given to Mongol diplomatic correspondence, especially the letter of Güyük Khan to the papacy, as an example of meaning already reshaped in the process of transmission into European sources. In conclusion, *Historia Mongalorum* is best understood not as a transparent description of the Mongol world, but as a complex product of interaction between two distinct systems of knowledge production.

**Dr. Nicholas Al-Jeloo** (The Sydney University, Australia) – *“Requesting a ‘Christian’ Khan to Embrace Christianity: John of Plano Carpini and Pope Innocent IV’s Mission to Guyuk Khan”*

#### Abstract

In 1246, after sojourning for over a year across Europe and Asia, John of Plano Carpini reached the Mongol court near Karakorum with two official letters from Pope Innocent IV to the Great Khan. Mongol forces had recently overrun the Christians of Hungary and slaughtered all those who resisted the invasion. Interpreting this as an affront against Christendom, the pope had taken the opportunity to plead with the Mongol ruler to desist from further acts of violence against Christians, and even invited him to convert to Christianity. Little did he know, however, but the newly enthroned Güyük Khan – a grandson of Genghis Khan – was already quite familiar with the Christian religion, which possessed an active church in the imperial capital. Moreover, not only were his mother (who ruled the empire as regent for 5 years before his ascent to the throne) and wife Christians, but he had also been raised by a Christian tutor, and rumours abounded of him even having converted to Christianity. John of Plano Carpini further noted the existence of a Christian chapel near the Khan’s own tent where worship was conducted “publicly and openly.” It was thus obvious that the Mongols had not specifically targeted the Christians of Hungary on the basis of their religion, and were only looking to expand their realm. This paper will thus briefly explore the context of Pope Innocent IV’s mission to Güyük Khan and the correspondence which transpired through John of Plano Carpini’s intermediation, as well as the results of this. Especially, the role of the Church of East’s Christianity in Güyük Khan’s personal life and rule will be explored in more detail.

**Dr. Norberto Cacciaglia** (University for Foreigners of Perugia, Italy) – *“Giovanni da Pian del Carpine, his time and the Far East”*

Eastern Europe in the thirteenth century was, as is well known, subject to massive migrations. In those same years, Christian Europe was engaged in a mortal struggle between its two supreme institutions, the Empire and the Papacy. The Church, beyond its spiritual authority, advanced claims to temporal supremacy; Frederick II of Swabia, Emperor of the Holy Roman Empire and King of Sicily, maintained conflicting relations with the Papacy and directed his interests above all towards the Mediterranean world. Both Frederick II and Pope Gregory IX paid scant attention to the gathering storm of the Mongol invasion; the Church was more concerned with the recovery of Jerusalem, while the Emperor showed

little interest in the Slavic countries and devoted his greatest support to the Teutonic Order, to the conquest and colonisation of the Baltic lands. Pope Gregory IX, for his part, gave little heed to the warnings sent by the King of Hungary, who was keenly aware of the imminent tempest gathering at the borders of his kingdom.

The Kingdom of Bohemia, Poland, and Bulgaria were nations with little political cohesion, being as they were divided into small internal potentates. The Kingdom of Hungary was the strongest among the realms of central-eastern Europe and, while pursuing a policy of expansion northward towards Galicia and eastward towards the territories beyond the Carpathians, paid close attention to what was unfolding on the neighbouring Russian plain. The knowledge of the age concerning the territories of the eastern extremity of Europe was fantastical and legendary in the extreme. Tales were told of the people of the Monopods, of the Cynocephali, and also of the so-called Prester John, a Christian monarch ruling over mysterious eastern lands, distant and undefined. The West was entirely in the dark as to what was truly happening in the East. Moreover, Pope Gregory IX had excommunicated Emperor Frederick II in 1239, compelling him to marshal his forces in preparation for the sixth crusade. As a consequence, Christian Europe found itself more than weakened by the conflict raging between its two supreme institutions.

As early as 1236, the Mongol army had begun its invasion of Eastern Europe: first to fall were the territories of Greater Hungary and Greater Bulgaria, then came the turn of the Russian principalities and Ukraine, whose capital Kiev was sacked and half-destroyed in 1240. The Mongol horde then divided in two directions: one army corps advanced on Poland, burned Kraków, and pressed on through Silesia where the Mongols were halted, in the course of a most bloody battle at Wahlstadt (6 April 1241), thanks to the sacrifice and heroism of the Polish soldiers, the German crusaders, and the Teutonic Knights; the other expeditionary force advanced into Hungary, by way of Moravia and Transylvania. The Hungarian army was routed, the city of Pest was set ablaze, and Buda subsequently fell as well. Thereafter, the Mongols penetrated into Austria, reached the borders of Friuli, then conquered and burned Split and Kotor. At length, in June 1245, on the occasion of the Council of Lyon convened by Pope Innocent IV, among the matters brought up for discussion there appeared also the *remedium contra Tartaros*. The Pope had resolved to dispatch his ambassadors to the Mongols to sound out their intentions and to urge them to desist from their invasions and massacres of Christians. As legates ad Tartaros were chosen representatives of the Order of Saint Dominic and the Order of Saint Francis. Of particular importance for the knowledge of the Tartar world was the legation of the Franciscan friar Giovanni da Pian di Carpine, from Magione. The friar departed from Lyon on 16 April 1245, not to return until two and a half years later.

**Dr. Enkhsetseg Dugarsuren** (The National University of Mongolia) –  
*“Mongolian Women in the Notes of Plano Carpini (Comparative Study)”*

It would be a mistake to say that any social or historical change has taken place without the participation of women. Throughout human history, the issue of women, the silent creators of history, has attracted attention.

During the Mongol Empire, sources in many languages, including Mongolian, Chinese, Turkic, Persian, Arabic, and Latin, were used, including the records of Western and Eastern envoys, tourists, and officials, and there is a lot of information about the Mongols, the mothers and women behind the Mongol men who conquered half of the world.

In this paper, we compare the information about Mongolian women in Plano Carpini's notes with the notes of Guillaume de Rubruck, Marco Polo, Zhao Xun, Peng Daya, and Xu Ting, as well as historical sources such as photographs and illustrations, and pay attention to the issues surrounding them, such as the position and role of Mongolian women in society at that time, the value of women, and so on.

