

MARCO POLO AND CITRUS FRUITS. THE VARIETAL WEALTH AND THE THERAPEUTIC USES OF THE 'CHEN-PI,' FROM GIOVANNI DE' MARIGNOLLI TO COSIMO III DE' MEDICI

马可·波罗与柑橘类水果：丰富的品种及“陈皮”的药用——
从乔瓦尼·德·马里尼奥利到科西莫三世·德·美第奇

GABRIELE CAPECCHI 加布里埃尔·卡佩基*



Abstract

Le Devisement dou monde—Marco Polo's travel narrative— yields lively naturalistic descriptions, together with curiosities about Chinese flora. In relations with Europe, the role of citrus fruits stands out, (as these were) sent to Tuscany by the Franciscans friars in Quanzhou for medical purposes.

摘要

《世界记述》——马可·波罗的旅行叙事(译者注：即《马可·波罗游记》)——呈现出生动的自然主义描述，同时包含对中国植物的好奇。在与欧洲的交流中，柑橘类水果的作用尤为突出，这些水果由泉州方济会修士为药用目的送往托斯卡纳。

* 加布里埃尔·卡佩基
GABRIELE CAPECCHI

Le Devisement dou monde—Marco Polo's travel narrative—yields lively naturalistic descriptions, together with curiosities about Chinese flora. In relations with Europe, the role of citrus fruits stands out, (as these were) sent to Tuscany by the Franciscans friars in Quanzhou for medical purposes.

《世界记述》——马可·波罗的旅行叙事——提供了生动的自然主义描述，以及对中国植物群的好奇。在与欧洲的关系中，柑橘类水果的作用尤为突出，它们被在泉州的方济会修士为医疗目的运往托斯卡纳。

Opposite to Aristotelian cosmogony (Grant, 1993), far beyond the extreme boundary of the Ganges River (Cornish, 1993), *Le Devisement dou monde* features a southern hemisphere rich in vegetation, to be ordered according to Theophrastus (Repici, 2009, pp. 77-94). In 1303 Pietro d'Abano meets Marco Polo ratifying his naturalistic proposition (Bottin, 2008) – the *Conciliator Differentiarum* takes up the description of 'unicorn', a rhinoceros indeed (*Dicerorhinus sumatrensis*) – through Giovanni da Montecorvino (Jensen, 1997). The scholar thus anticipates the modern supporters of the Venetian traveller (Huang, 1986; De Rachewiltz, 1997; Tucci, 1997; Haw, 2006, pp. 1-7; Vogel, 2013, pp. 1-11), refuting the revisionist arguments (Wood, 1995, *passim*), where the text is attributed to previous family dealings with Byzantium and the Mongolian East (Jacoby, 2006), or to *fārsī* diaries (Haeger, 1978), at that time 'lingua franca' for the terrestrial Silk Road (Huang, 1986; Haw, 2014). About the Polian flora (Bretschneider, 1898, I, pp. 1-5), the text applies indeed a sequencing fee: whether those botanical varieties grew up in the coeval Venetian dominion, or comparable to known specimens, or wholly dissimilar.

与亚里士多德的宇宙论相反 (Grant, 1993), 《世界记述》(《马可·波罗游记》)描绘了一个远在恒河极端边界之外 (Cornish, 1993)、植被丰富的南半球,丰富到要用泰奥弗拉斯托斯(Theophrastus)¹的植物学知识来分类 (Repici, 2009, pp. 77-94)。1303年,彼得罗·达巴诺(Pietro d'Abano)²通过乔凡尼·达·孟高维诺(Giovanni da Montecorvino)³遇见马可·波罗 (Jensen, 1997),确认了他的自然学著作 (Bottin, 2008)——《差异调停者》(*Conciliator Differentiarum*)⁴中描述的“独角兽”实为犀牛。因此,他预见现代支持威尼斯旅行家(马可·波罗)的论点 (Huang, 1986; De Rachewiltz, 1997; Tucci, 1997; Haw, 2006, pp. 1-7; Vogel, 2013, pp. 1-11),同时驳斥了修正派的观点 (Wood, 1995)——后者将《世界记述》文本看作是波罗家族先前与拜占庭及蒙古东方的往来渊源 (Jacoby, 2006),或者是波斯语(当时陆上丝绸之路的“通用语”)日记体文献 (Haeger, 1978; Huang, 1986;

1 译者注: 古希腊生物学家、逻辑学家。

2 译者注: 意大利哲学家、医学家。

3 译者注: 方济会修士, 罗马教廷首任驻元朝大主教。

4 译者注: 中世纪医学与哲学文献, 旨在调和不同学派在医学和哲学上的分歧。

At the beginning (Corna Pellegrini, 2005), the trail leads to ‘Cama[n]di’ (Polo, 1903, I, p. 97), the Persian Qamādīn near Jiroft (Le Strange, 1905, p. 314; Barthold, 1984, p. 141), where Polo recalls an ‘Adam’s apple’ (*Citrus aurata*) – in *Outremer* around 1223 (De Vitry, 1527, pp. 170-171), so featured for the distinctive furrow on the *pericarpium* (Capecchi, 2017, pp. 576-578) – and redirects to richer citrus farming in the current province of Fujian.

In the Han era, sea trade with the Austronesian peoples favored the building of large harbors in southern China, but mainly the introduction of fruit trees and spices – black pepper (*Piper nigrum*), nutmeg (*Miristica officinalis*), ginger (*Zingiber officinale*) – spotted by the Traveler (Blench, 2005), together with endemic crops (Laufer, 1919): rhubarb (*Rheum palmatum*), cassia (*Cinnamomum aromaticum*), camphor (*Laurus camphora*). Polo some-times lapses into extravagant topics: the use of ‘canes’ (*Bambusa arundinacea*) for the Qubilai summer pavilion in Shangdū (Shatzman Steinhardt, 2024, pp. 104-115), the Mongolian abuse of rice wine, or the value of sorghum in the Yuan civilization (Polo, 1903, II, p. 24). The tea ceremony is between the alleged omissions (due perhaps to Rustichello), but the Polian text testifies to agronomic excellences as mulberry (*Morus alba*), in the production cycle of silk (leaves), also for paper (bark).

Polo reserves a particular role for Zayton (Quanzhou), a seaport already in the Neolithic age and active for centuries – see the routes to Tai-Ch’in, the Roman Empire (Jenkins, 2008, pp. 64-68), or the return of the Polo family to the West – until the Song period, when shipyards were built: here the great *k’un-lun-po* and the

Haw, 2014)。关于波罗记述的植物 (Bretschneider, 1898, I, pp. 1-5), 游记文本确实应用了分类标准: 这些植物品种是否生长于同时代的威尼斯领地, 是否与已知样本相似, 或完全不同。

相关记载 (Corna Pellegrini, 2005) 始于波斯吉罗夫特附近的卡曼迪 (the Persian Qamādīn near Jiroft) (Polo, 1903, I, p. 97; Le Strange, 1905, p. 314; Barthold, 1984, p. 141)。马可·波罗记载此地有一种‘香橼果’ (*Citrus aurata*) ——约1223年十字军东征时期 (De Vitry, 1527, pp. 170-171), 因外果皮带独特纹路而闻名 (Capecchi, 2017, pp. 576-578) ——进而转向如今柑橘栽培更兴盛的福建地区。

在汉代, 与南岛民族的海上贸易促进了中国南部大型港口的建设, 更重要的是引入了果树和香料——黑胡椒、肉豆蔻、姜——以及本地作物大黄、肉桂、樟脑。波罗偶尔不自觉地偏离了正题: 忽必烈在上都夏季亭阁中使用“竹竿” (Shatzman Steinhardt, 2024, pp. 104-115)、蒙古人对米酒的滥用, 或高粱在元代文明中的价值 (Polo, 1903, II, p. 24)。对中国茶道的描述被遗漏, 可能是由于茹斯提切罗 (Rusticello) 的忽略, 但波罗游记文本也证明了农业上的卓越, 如桑树在丝绸生产周期中的应用, 以及树皮用于造纸。

波罗特别关注刺桐 (即泉州), 一个新石器时代就已存在的海港, 活跃数个世纪——通往大秦的路线 (Jenkins, 2008, pp. 64 - 68) 或波罗家族返回西方的旅程——直至宋代修建船厂, 这里制造了巨大的昆仑船和远洋帆船 (Manguin, 1993)。巨大的码头——1345年伊本·白图泰 (Ibn Baṭṭūṭa)⁵提及有150万艘船只——以及多民族背景吸引了乔凡尼·达·孟

5 译者注: 摩洛哥著名穆斯林学者和旅行家

Several diseases were treated through *Chenpi* 陳皮, the active substance in TCM and taken from the 'orange mandarin' (*Citrus reticulata*), or similar local varieties – *Citrus tangerina* 'Fujian' 海红柑, *Citrus erythroa* 朱橘, *Citrus ponki* 甜橘 – and above all the *Citrus sinensis* 'Liucheng' 柳橙.

多种疾病通过陈皮（中药活性物质，取自‘柑橘’或其类似地方品种——如‘海红柑’、‘朱橘’、‘甜橘’，尤其是‘柳橙’）进行治疗。

oceanic junks are set (Manguin, 1993). The huge docks – in 1345 Ibn Baṭṭūṭa contained 1.500.000 vessels (Dunn, 2012, pp. 249-250) – and the multi-ethnic context attracted Giovanni da Montecorvino who in 1308 erected there a diocese (Huc, 1857-1858, I, pp. 391-397), enlarged ten years later by a convent and probably with a hospital for the poor, funded with imperial aid (Polo, 1903, I, p. 444). Several diseases were treated through *Chenpi* 陳皮 (Xu et al., 2002, pp. 272-273), active substance in TCM and taken from the 'orange mandarin' (*Citrus reticulata*), or similar local varieties (Hagerty, 1923, pp. 74-79) – *Citrus tangerina* 'Fujian' 海红柑, *Citrus erythroa* 朱橘, *Citrus ponki* 甜橘 – and above all the *Citrus sinensis* 'Liucheng' 柳橙. Traces of this fruit can be found in Pisa at the Franciscan monastery of Santa Croce in Fossabanda – coming from Zayton in the mid-fourteenth century for medical purposes – there it was rediscovered in 1674 by Paolo Boccone, botanist of Cosimo III de' Medici, and merged into the grand-ducal collections, thence depicted by Bartolomeo Bimbi before 1715 (Capecchi, 2022).

高维诺，他于1308年在此建立教区 (Huc, 1857-1858, I, pp. 391-397)，十年后扩建为修道院，并可能设有贫民医院，由帝国资助 (Polo, 1903, I, p. 444)。多种疾病通过陈皮治疗 (Xu et al., 2002, pp. 272 - 273)，其中包含活性物质，取自“柑橘”或类似本的地品种 (Hagerty, 1923, pp. 74-79)——包括海红柑、朱橘（朱沙橘）、甜橘——尤其是“柳橙”。这种水果的踪迹可在比萨圣克罗切修道院 (Santa Croce in Fossabanda) 找到——14世纪中期从刺桐为药用目的传入——该标本于1674年被科西莫三世·德·美第奇 (Cosimo III de' Medici) 的御用植物学家保罗·博科内 (Paolo Boccone) 重新发现，归入托斯卡纳大公宫廷珍藏，继而由巴托洛梅奥·比姆比 (Bartolomeo Bimbi) 在1715年前绘制成图。

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