Mirabile dictu!

The Newsletter of the Center for Medieval and Early Modern Studies (CMEEMS) at the University of Colorado

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According to the Metalogicon of John of Salisbury (c. 1159), Bernard of Chartres came up with the phrase “We are dwarves sitting on the shoulders of giants” (nanos gigantum humeris insidentes) to describe his indebtedness to the intellectual predecessors who made his work possible. Every premodern historian is likewise indebted to the towering achievements of those seventeenth-, eighteenth-, and nineteenth-century scholars whose labors laid the foundations for our own work. Many of institutions that they founded are still with us and this month we are wishing a Very Happy 150th Birthday to the Corpus Scriptorum Ecclesiasticorum Latinorum (CSEL). Please read on to learn more about the history and scope of this remarkable publishing enterprise!

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CMEMS Symposium: Christian Identity in Late Antiquity
Join us on Friday 18 April as experts break down the divide between pagans and Christians.

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CMEMS Alumna Profile
featuring Prof. Jamie Kreiner
What do Merovingian saints and pigs have in common? You can find out right here!

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The Second Annual CU Boulder Medieval Poetry Night is Nigh!
On Thursday 10 April at 7pm, join the fun at Innisfree Bookstore and Café!

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It has been fifty years since the publication of *The Conflict between Paganism and Christianity in the Fourth Century*, an influential collection of eight papers on many aspects of the relationships between pagans and Christians delivered by luminaries in late antique scholarship and edited by the great Arnaldo Momigliano. It is a testimony to the enduring appeal of this field of study that the same questions are occupying scholars today, but the terms of the conversation are remarkably different. Influenced by new trends in other disciplines like sociology and the discovery of new texts that illuminate the fourth century ever more clearly, historians of religious culture are breaking down monolithic categories like "Christian" and "pagan" in order to represent more accurately the complexity and, indeed, the opportunism of the religious identities of late ancient individuals. To explore and discuss these issues, CMEMS has invited three leading scholars on late antique religious culture to take part in a symposium on the theme of "Christian Identity in Late Antiquity."

The CMEMS Spring Symposium, *Christian Identity in Late Antiquity*, will take place on Friday 18 April from 9am to 12 noon in UMC 382-386. The symposium will feature two public lectures and a general discussion. The event will begin with a lecture by Eric Rebillard (Classics, Cornell University) called “Pour en finir with the Semi-Christians: Identity Salience in Late Antiquity.” Thereafter Jason BeDuhn (Comparative Cultural Studies, Northern Arizona University) will give a lecture entitled “Manichaeism versus Semi-Christianity in Augustine of Hippo’s *Contra Faustum*.” After a short break for refreshments, Professor Kevin Uhalde (Ohio University) will provide a formal comment on the papers, followed by a general discussion of the topic of Christian identity, both in late antiquity and throughout the past two millenia of human history.

This event is free and open to the public. Students are especially welcome to attend and we encourage faculty to publicize this event in their courses.
CMEMS Alumna Profile: Prof. Jamie Kreiner

For more than a decade, CMEMS faculty at the University of Colorado have been training some of the best and brightest students in the state of Colorado in medieval and early modern studies. Many of our students earn their B.A.s or M.A.s with us before departing to pursue their Ph.D.s at some of the most prestigious research universities in the United States. Every few months, Mirabile dictu! will profile one of our former students and introduce you to their current research.

This month’s CMEMS Alumna Profile features Jamie Kreiner. Jamie is currently Assistant Professor of History at the University of Georgia. She completed her B.A. summa cum laude at CU Boulder (2004) with a double major in History and Music. Jamie then undertook graduate training in the Department of History at Princeton University, where she wrote a dissertation entitled “The Social Function of Merovingian Hagiography, 600-750” under the direction of Professor Peter Brown (2011). After her graduation from Princeton, she spent a year at Stanford University as an Andrew W. Mellon Fellow in the Humanities (2011-2012) before taking up her current position at the University of Georgia.


We are excited for the arrival of Jamie's first monograph, The Social Life of Hagiography in the Merovingian Kingdom, which is forthcoming this summer from Cambridge University Press. This book charts the influence of Christian ideas about social responsibility on the legal, fiscal and operational policies of the Merovingian government, which consistently depended upon the collaboration of kings and elites to succeed and it shows how a set of stories transformed the political playing field in early medieval Gaul. Contemporary thinkers encouraged this development by writing political arguments in the form of hagiography, more to redefine the rules and resources of elite culture than to promote saints’ cults. Jamie explores how hagiographers were able to do this effectively, by layering their arguments with different rhetorical and cognitive strategies while keeping the surface narratives entertaining. The result was a subtle and captivating literature that gives us new ways of thinking about how ideas and institutions can change and how the vibrancy of Merovingian culture inspired subsequent Carolingian developments.

And there is more! Jamie’s intellectual interests range widely: her next book project is entitled “The Premodern Pig.” She has already worked with manuscripts related to this project in -- I kid you not -- the Sir Nicholas Bacon Collection of English Court and Manorial Documents at the University of Chicago. You can read her first thoughts on this project (“Pig Data”) here: http://lib.typepad.com/scrc/2013/10/pig-data.html
The CSEL is a research unit at the University of Salzburg, which focuses on the Latin Christian literature of Late Antiquity. Since 1866, they have been preparing critical editions of the works of Latin Christian authors from Tertullian to Bede (c. 200-750). Over the past 150 years, they have published almost 100 volumes! The CSEL also publishes studies on the manuscript tradition of the works of Augustine of Hippo as well as historical monographs.

The original goal of the CSEL was the replacement of Migne’s *Patrologia Latina* (PL) with much more accurate and up-to-date critical editions of late antique Latin texts. Migne’s PL volumes have the advantage of collecting the works of medieval authors in one convenient place, but its contents were based on old editions, are riddled with typos, and are now almost entirely out of date due to advances in manuscript studies in the twentieth century. Still, the pace of CSEL editions is very slow, especially when compared with the newer, competing *Corpus Christianorum* series (whose Series Latina and the Continuatio Mediaevalis overlap with the CSEL). That being said, the editions produced by the CSEL are excellent examples of modern textual criticism and are usually a fraction of the price of their CCSL and CCCM counterparts.

One of the most exciting aspects of this scholarly enterprise is the fact that CSEL scholars are always working with early Latin manuscripts and are thus on the forefront of new textual discoveries. For example, an anonymous early ninth-century commentary on the Gospels (MS Köln, Erzbischöfliche Diözesan- und Dombibliothek 17) has now been identified by Dr. Lukas Dorfbauer of the CSEL as the work of the fourth-century bishop Fortunatianus of Aquileia. Before this discovery, his commentary only existed in three fragments and was presumed lost before the Carolingian period. This finding is extremely important for early Christian history, because the fourth-century bishop’s commentary represents the oldest extant Gospel commentary written in the Latin West. A critical edition of this text is currently in preparation for the CSEL. In the meantime, you can read Dr. Dorfbauer’s report on his remarkable discovery here: “Der Evangelienkommentar des Bischöfs Fortunatian von Aquileia (Mitte 4. Jh.): Ein Neufund auf dem Gebiet der patristischen Literatur,” *Wiener Studien* 126 (2013): 177-198.

Continued…
Likewise, CSEL scholars have recently discovered four entirely new sermons and two up to now only partly known sermons of Augustine. The source may go down in history as the cutest medieval manuscript you have ever seen (see above): a tiny twelfth-century pocketbook of sermons originally written in England and now housed in the Bibliotheca Amploniana in Erfurt, Germany. The new Erfurt sermons (see the pics on pp. 1 and 4) deal with charity, almsgiving, martyrs (Perpetua, Felicitas and Cyprian) and the resurrection. All six of them have been edited in two parts in Wiener Studien 121 (2008) and 122 (2009).


Looking Ahead to May
The end of the semester is almost upon us: final exam grading, preparation for summer research trips, and (for many of us) the obligatory pilgrimage to the swan pond at Western Michigan University in Kalamazoo. The May issue of Mirabile dictu! will be our last one of the 2013/2014 academic year. Therein you will find all of the information about our Fall 2014 events. We look forward to sharing all of the news with you soon!

Servus,

SGB

PS: If you have an idea for a guest editorial for Mirabile dictu! please get in touch. We would love to hear from you (cmems@colorado.edu)

About the Director:
Professor Scott G. Bruce, Department of History

Scott G. Bruce earned his B.A. in History and Latin summa cum laude (1994) at York University in Toronto, Canada. He pursued his M.A. (1996) and Ph.D. (2000) in History at Princeton University, where he concentrated on topics in religion and culture in the early Middle Ages and wrote his dissertation under the supervision of Professor Giles Constable.

A specialist on the history of the abbey of Cluny, SGB has published widely on many aspects of medieval monastic culture and literature. He also serves as an editor of The Medieval Review (TMR) and plays an active role in the Medieval Academy of America (MAA). For more information, including a complete list of publications, please visit: www.colorado.academia.edu/ScottBruce
Join us for the Second Annual CU Boulder Medieval Poetry Night!

Hark! When that Aprille with his shoures soote,
The Droghte of March hath perced to the roote…
It’s time to hie thyself to Inisfree
To hear some kickass medieval poetry!

On **Thursday 10 April 2014 at 7pm**, CU medievalists will gather in unnatural abundance to take part in the Second Annual CU Boulder Medieval Poetry Night, organized by our outlandish Department of English and hosted by our good friends at Inisfree Bookstore and Café. This event will feature readings and recitations by faculty members as well as graduate and undergraduate students in several medieval languages, including Old English, Latin, Middle English, and *hwa* knows *hweat* others! Please note that Klingon is not a medieval language and that mimes will be asked to leave (politely at first, then not so politely). We look forward to seeing (and hearing!) you there! ENGLISH BESEECHES!

**Postscriptum:** The deadline for paper abstracts for the CMEMS-sponsored “Medieval Materialities” conference coming up in October is **1 May 2014**. The conference organizers are accepting abstracts of 300 words accompanied by a brief biographical paragraph. You can email yours to either Anne E. Lester (alester@colorado.edu) OR Katie Little (Katherine.C.Little@colorado.edu).

**IMAGE SOURCES:**

The images of the tiny manuscript containing the new sermons of Augustine on pp. 1, 4 and 5 can be found on the CSEL website under the heading “News: New Augustine Sermons.”

The exquisite gold glass depicting Peter and Paul on p. 2 was made in the late 300s in Rome and is owned by the Metropolitan Museum of Art in New York.

The early 3rd century sarcophagus on p. 2 depicts Dionysus discovering Ariadne. It was discovered in 1805 in a tomb in Saint-Médard-d’Eyrans near Bordeaux and is now in the Louvre in Paris.

The 14th century ostrich egg reliquary pictured to the right is from the Quedlinburg Treasure (Photo: Ann Münchow, Art Resource, NY).