

MEDIEVAL HISTORY SEMINAR

Seminar at the GHI, October 23–26, 2003. Conveners: Michael Borgolte (Humboldt-Universität zu Berlin), Caroline W. Bynum (Institute for Advanced Study, Princeton, NJ), Johannes Fried (Johann Wolfgang Goethe-Universität, Frankfurt), Patrick J. Geary (University of California, Los Angeles), Christoph Strupp (GHI). Made possible by a grant from the German Program for Transatlantic Contacts of the Bundesministerium für Wirtschaft und Arbeit, Bereich ERP-Sondervermögen.

The third meeting of the Medieval History Seminar took place in Washington on October 23–26, 2003. Following a public lecture by Professor Johannes Fried (“Remembered Facts: Bohr and Heisenberg in Copenhagen”), nine German and seven American Ph.D. candidates and recent Ph.D.s discussed predistributed papers together with mentors Michael Borgolte, Caroline Walker Bynum, Johannes Fried, and Patrick Geary.

Participants encountered some significant differences in how medieval history is pursued in Germany and America. In general, the American contributions tended to be more conceptually driven and rhetorically elaborated, while the German papers were more focused on the examination of specific sources and their possible meanings. Americans tended to draw more significantly on theories and models derived from post-modernism, gender studies, and feminism, while Germans were more influenced by communication theory, memory theory, and anthropology. Germans found the style of American participants more informal and indirect, while Americans noted the tendency of German participants to defer to mentors. Such differences were however less significant in many cases than the gender of the participants themselves and the differing stages of their research.

Moreover, participants from both countries found considerable convergence in the kinds of issues and topics under investigation. A number of papers focused on the formation and representation of social groups. These included Gesine Jordan’s investigation of self-donations to the monastery of St. Gallen as a middle ground between lay and monastic life in the ninth century; Milena Svec Goetschi’s analysis of appeals to the papacy from apostate monks and nuns as well as from religious wishing to change religious houses; and Katherine Clark’s study of widows and the religious discourse exhorting them to continuing obligations of prayer for their deceased husbands.

The construction of memory and transformation of the past were themes of John Romano’s statistical analysis of the ninth century martyrology of Ado of Vienne; Markus Späth’s examination of images, chronicles and archives in the elaboration of monastic memory in central

Italy; and Olaf Schneider's reconstruction of how Hincmar of Reims invented the myth of the pluralist bishop Milo of Reims and Trier in the ninth century.

The body as metaphor and as object was the subject of Kristin Marek's study of French and English royal effigies; Jacqueline E. Jung's analysis of the statues of the Wise and Foolish Virgins in the north porch of the Magdeburg Cathedral; and Thomas Kortmann's explication of the fifteenth century German translation of the *Spiritual Rosegarden*, the life of Catherine of Siena.

Issues of image and identity and norm and behavior combined in Andrew J. Romig's exploration of altruism and Christian ethics in the early Middle Ages; Gillian B. Elliott's analysis of the portrayal of the *Traditio Legis* in Alsatian monastic sculpture during the reign of Frederick Barbarossa; Kerr Houston's deconstruction of received ideas concerning artistic representations of sanctity and canonization; Rosalind J. Reynolds's survey of the portrayals of Mathilda of Tuscany in terms of biblical models of female authority; and Ines Hensler's investigation into the image of the Saracen in German and French epic and romance.

Finally, two papers explored the ways that local communities integrated external norms and authority within the continuity of local interests. Jörg Peltzer presented the gradual penetration of canon law in the election of bishops in the diocese of Sées in the later twelfth century; and Jörg Feuchter analyzed the extraordinary continuity in social and political structures with the community of Montauban across the period of the Albigensian Crusades.

Both during formal sessions and informal discussions, participants found that in spite of differing styles, German and American medievalists of the rising generation are moving in very similar directions and that even across the divide of language and university tradition, sharing and discussion were not only possible but natural. Younger scholars on both sides of the Atlantic are incorporating each others' scholarship into their work, and the differences between German and American scholarship show signs of disappearing. The convergences of interest only underlined the importance for American medievalists, regardless of research interests, of attaining fluency in German and for Germans to be proficient in English. The chance to participate in the Medieval History Seminar, which is conducted on a rigorously bilingual basis, should be an additional stimulus.

The next meeting of the Medieval History Seminar is being planned for October 2005 in Venice, Italy. For further information, please contact Dr. Christoph Strupp, e-mail: strupp@ghi-dc.org.

Patrick J. Geary

Participants and Their Topics

KATHERINE CLARK, Fort Lewis College, "Purgatory, Punishment, and the Discourse of Holy Widowhood in the High and Later Middle Ages"

GILLIAN B. ELLIOTT, University of Texas, Austin, "Frederick Barbarossa and the *Traditio Legis*"

JÖRG FEUCHTER, Humboldt-Universität zu Berlin, "Ketzer und Kommunen: Die Transformation von Religion und Gesellschaft in Okzitanien (1200–1350)"

INES HENSLER, Universität Konstanz, "Der Ritter und der Sarrazin: Die Beziehung von Fremdem und Eigenem in der höfischen Epik des Hochmittelalters"

KERR HOUSTON, Maryland Institute College of Art, "Late Medieval Canonization Dates as Art Historical Evidence"

JACQUELINE E. JUNG, University of California, Berkeley, "Movement, Emotion, and the Beholder's Share: The Wise and Foolish Virgins of Magdeburg Cathedral"

GESINE JORDAN, Universität des Saarlandes, "In ipso sacro loco: Untersuchungen zu den Schenkungen an geistliche und monastische Einrichtungen im frühen Mittelalter und zum Wohnen von Laien in den Klöstern St. Gallen und Redon"

THOMAS KORTMANN, Westfälische Wilhelms-Universität Münster, "Körpererfahrung und Heiligkeit im 'Geistlichen Rosengarten'"

KRISTIN MAREK, Staatliche Hochschule für Gestaltung, Karlsruhe, "Die Effigies als Bildphänomen"

JÖRG PELTZER, Otto-Friedrich-Universität Bamberg, "Die Bischofswahl im Spannungsfeld von Interessensgruppen und Rechtstraditionen: Der Fall Sées (1144/5–1228)"

ROSALIND J. REYNOLDS, University of California, Berkeley, "Praise for a New Deborah: Debating Female Rulership in the Investiture Controversy"

JOHN F. ROMANO, Harvard University, "How to Read a Martyrology: Ado of Vienne's *Venerabile et Perantiquum Martyrologium*"

ANDREW J. ROMIG, Brown University, "The Religious Experience of Kindness in the Early Middle Ages"

OLAF SCHNEIDER, Johann Wolfgang Goethe-Universität Frankfurt, "Auf der Suche nach Milo von Reims und Trier, oder: Die Konstruktion eines Bischofs"

MARKUS SPÄTH, Justus-Liebig-Universität Gießen, "Verflechtung von Erinnerung: Überlegungen zur Wechselwirkung von Bild-, Chronik- und Urkundenproduktion in den Klöstern Mittelitaliens während des 12. Jahrhunderts"

MILENA SVEC GOETSCHI, Universität Zürich, "Vagabundierende Mönche, flüchtige Nonnen! Apostasie und Transitus im Deutschen Reich des Spätmittelalters"