

RARE AND WIDELY DISSEMINATED TEXTS AS TOOLS OF SHAPING

INDIVIDUAL
AND
COLLECTIVE
IDENTITIES
OF RELIGIOUS
COMMUNITIES

WORKSHOP (hybrid)

Organised by
FWF (ÖAW, Wien)
FOVOG (TU Dresden)

CONTACT:
PATRICK MARSCHNER
(Institut für Mittelalterforschung)
patrick.marschner@oeaw.ac.at

EKATERINA NOVOKHATKO
(Technische Universität Dresden)
ekaterina.novokhatko@mailbox.tu-dresden.de



Stibille generalit̄ of
Sime dicunt̄ pphantes̄ que obdiutnā uolun
tate hominib̄ Inceptari & uentura p̄nū
ciare solebant̄ Tradit̄ nāq̄ due toros̄ doc
tissimi. deō fuisse sibilas̄. Quarū p̄ma. de
p̄it̄ Seda. libica. Tereta dolhica. que ante
bella troiana uaticinata & Quarta. cymora
initalia. Quina heretra. inbablonia orta
D̄icta aut̄ heretra. abinsula inq̄et. die taf
carmina. Sexta samia. alamo insula uoca
ta. Septima. almafreta ul cymora. De lau
ellesponcia. Nona. friga. Decima. tibur tina
grece. latine abulnēa uocata. ex cui. car
minib̄ multa de deo & xpo scripta ē tenent̄.
¶ Vix̄ itaq̄ hęc sibilla.
¶ p̄p̄am̄id̄ regis̄ filia. ex matre n̄ne hęc
cuba. peractā. Vocata ē aut̄ Ingreco. ti
burina. latino ū nōe abulnēa. hęc circuni
ens̄ diuis̄ part̄ orb̄is. p̄dicat̄ asia. mace
donia. erolactia. aquagulea. elietā. pam
philia. galacia. Cuiq̄ hanc̄ mundi parte
uaticit̄is̄ suis̄ replet̄. inde uonē cept̄
ethiopia. bagada. & bablonia. affricam
libia. pontapolum. mauritania. palar mi
ni. as̄ p̄nicias̄ p̄dicat̄. & spu p̄phetie re
pleta. p̄p̄au bonis̄ bona. & malis̄ mala.
S̄im̄. nāq̄. q̄ imp̄onit̄ suis̄ uera annuncia
ur. & que imp̄ouit̄is̄is̄ et̄ap̄ uentura p̄p̄t̄.
¶ Audient̄ itaq̄ summa p̄ncipes̄ romani. Ita
tam nunciauer̄. Inspec̄ lu. tyalari imp̄ri
Mit̄ ten̄. & imp̄r. legatos̄ abea fec̄ ea. tu mag
no honore deducere roma. Cont̄u. itaq̄. uij?

Stibille generalit̄ of
Sime dicunt̄ pphantes̄ que obdiutnā uolun
tate hominib̄ Inceptari & uentura p̄nū
ciare solebant̄ Tradit̄ nāq̄ due toros̄ doc
tissimi. deō fuisse sibilas̄. Quarū p̄ma. de
p̄it̄ Seda. libica. Tereta dolhica. que ante
bella troiana uaticinata & Quarta. cymora
initalia. Quina heretra. inbablonia orta
D̄icta aut̄ heretra. abinsula inq̄et. die taf
carmina. Sexta samia. alamo insula uoca
ta. Septima. almafreta ul cymora. De lau
ellesponcia. Nona. friga. Decima. tibur tina
grece. latine abulnēa uocata. ex cui. car
minib̄ multa de deo & xpo scripta ē tenent̄.
¶ Vix̄ itaq̄ hęc sibilla.
¶ p̄p̄am̄id̄ regis̄ filia. ex matre n̄ne hęc
cuba. peractā. Vocata ē aut̄ Ingreco. ti
burina. latino ū nōe abulnēa. hęc circuni
ens̄ diuis̄ part̄ orb̄is. p̄dicat̄ asia. mace
donia. erolactia. aquagulea. elietā. pam
philia. galacia. Cuiq̄ hanc̄ mundi parte
uaticit̄is̄ suis̄ replet̄. inde uonē cept̄
ethiopia. bagada. & bablonia. affricam
libia. pontapolum. mauritania. palar mi
ni. as̄ p̄nicias̄ p̄dicat̄. & spu p̄phetie re
pleta. p̄p̄au bonis̄ bona. & malis̄ mala.
S̄im̄. nāq̄. q̄ imp̄onit̄ suis̄ uera annuncia
ur. & que imp̄ouit̄is̄is̄ et̄ap̄ uentura p̄p̄t̄.
¶ Audient̄ itaq̄ summa p̄ncipes̄ romani. Ita
tam nunciauer̄. Inspec̄ lu. tyalari imp̄ri
Mit̄ ten̄. & imp̄r. legatos̄ abea fec̄ ea. tu mag
no honore deducere roma. Cont̄u. itaq̄. uij?

Stibille generalit̄ of
Sime dicunt̄ pphantes̄ que obdiutnā uolun
tate hominib̄ Inceptari & uentura p̄nū
ciare solebant̄ Tradit̄ nāq̄ due toros̄ doc
tissimi. deō fuisse sibilas̄. Quarū p̄ma. de
p̄it̄ Seda. libica. Tereta dolhica. que ante
bella troiana uaticinata & Quarta. cymora
initalia. Quina heretra. inbablonia orta
D̄icta aut̄ heretra. abinsula inq̄et. die taf
carmina. Sexta samia. alamo insula uoca
ta. Septima. almafreta ul cymora. De lau
ellesponcia. Nona. friga. Decima. tibur tina
grece. latine abulnēa uocata. ex cui. car
minib̄ multa de deo & xpo scripta ē tenent̄.
¶ Vix̄ itaq̄ hęc sibilla.
¶ p̄p̄am̄id̄ regis̄ filia. ex matre n̄ne hęc
cuba. peractā. Vocata ē aut̄ Ingreco. ti
burina. latino ū nōe abulnēa. hęc circuni
ens̄ diuis̄ part̄ orb̄is. p̄dicat̄ asia. mace
donia. erolactia. aquagulea. elietā. pam
philia. galacia. Cuiq̄ hanc̄ mundi parte
uaticit̄is̄ suis̄ replet̄. inde uonē cept̄
ethiopia. bagada. & bablonia. affricam
libia. pontapolum. mauritania. palar mi
ni. as̄ p̄nicias̄ p̄dicat̄. & spu p̄phetie re
pleta. p̄p̄au bonis̄ bona. & malis̄ mala.
S̄im̄. nāq̄. q̄ imp̄onit̄ suis̄ uera annuncia
ur. & que imp̄ouit̄is̄is̄ et̄ap̄ uentura p̄p̄t̄.
¶ Audient̄ itaq̄ summa p̄ncipes̄ romani. Ita
tam nunciauer̄. Inspec̄ lu. tyalari imp̄ri
Mit̄ ten̄. & imp̄r. legatos̄ abea fec̄ ea. tu mag
no honore deducere roma. Cont̄u. itaq̄. uij?

Stibille generalit̄ of
Sime dicunt̄ pphantes̄ que obdiutnā uolun
tate hominib̄ Inceptari & uentura p̄nū
ciare solebant̄ Tradit̄ nāq̄ due toros̄ doc
tissimi. deō fuisse sibilas̄. Quarū p̄ma. de
p̄it̄ Seda. libica. Tereta dolhica. que ante
bella troiana uaticinata & Quarta. cymora
initalia. Quina heretra. inbablonia orta
D̄icta aut̄ heretra. abinsula inq̄et. die taf
carmina. Sexta samia. alamo insula uoca
ta. Septima. almafreta ul cymora. De lau
ellesponcia. Nona. friga. Decima. tibur tina
grece. latine abulnēa uocata. ex cui. car
minib̄ multa de deo & xpo scripta ē tenent̄.
¶ Vix̄ itaq̄ hęc sibilla.
¶ p̄p̄am̄id̄ regis̄ filia. ex matre n̄ne hęc
cuba. peractā. Vocata ē aut̄ Ingreco. ti
burina. latino ū nōe abulnēa. hęc circuni
ens̄ diuis̄ part̄ orb̄is. p̄dicat̄ asia. mace
donia. erolactia. aquagulea. elietā. pam
philia. galacia. Cuiq̄ hanc̄ mundi parte
uaticit̄is̄ suis̄ replet̄. inde uonē cept̄
ethiopia. bagada. & bablonia. affricam
libia. pontapolum. mauritania. palar mi
ni. as̄ p̄nicias̄ p̄dicat̄. & spu p̄phetie re
pleta. p̄p̄au bonis̄ bona. & malis̄ mala.
S̄im̄. nāq̄. q̄ imp̄onit̄ suis̄ uera annuncia
ur. & que imp̄ouit̄is̄is̄ et̄ap̄ uentura p̄p̄t̄.
¶ Audient̄ itaq̄ summa p̄ncipes̄ romani. Ita
tam nunciauer̄. Inspec̄ lu. tyalari imp̄ri
Mit̄ ten̄. & imp̄r. legatos̄ abea fec̄ ea. tu mag
no honore deducere roma. Cont̄u. itaq̄. uij?

Burmann, Peter. 1616. In: Carmina (Fingh). 166. Bsp. 151. fol. 13r.

Programme

9 ⁰⁰ – 9 ¹⁵	INTRODUCTION (Walter Pohl and Matthias M. Tischler)	
Session 1. SHAPING REGIONAL IDENTITIES: Crossing the Borders of Religious Institutions		
9 ¹⁵ – 9 ⁴⁵	Matthias M. Tischler (ICREA / Universitat Autònoma de Barcelona)	From Rome to Ripoll and Rioja? The Curious Way of the Earliest Transmission of the Latin <i>Tiburtine Sibyl</i> and Its Meaning for Iberian Religious Identities since the Eleventh Century
9 ⁴⁵ – 10 ¹⁵	Ekaterina Novokhatko (FOVOG – Technische Universität Dresden)	Breaking the Boundaries of Individual Religious Identities? An Overview of Catalan and Septimanian Inventories in the High Middle Ages
10 ¹⁵ – 10 ⁴⁵	Discussion	
Coffee break		
11 ¹⁵ – 11 ⁴⁵	Patrick S. Marschner (IMAFO – Österreichische Akademie der Wissenschaften)	In Search for Textual Correlations of Historiographical Codices
11 ⁴⁵ – 12 ¹⁵	Salvatore Liccardo (IMAFO – Österreichische Akademie der Wissenschaften)	Transmission and Adaptations of the Cosmographia of Julius Honorius in High Medieval Iberia
12 ¹⁵ – 12 ⁴⁵	Discussion	
Lunch break		
Session 2. PROMOTING INSTITUTIONAL IDENTITIES: Shaping Spiritual Heritage		
14 ⁰⁰ – 14 ³⁰	Isabel Kimpel (Heidelberger Akademie der Wissenschaften – Forschungsstelle “Klöster im Hochmittelalter”)	Caesarius of Heisterbach’s Libri miraculorum and the Monastic Network(s) of the Rhineland
14 ³⁰ – 15 ⁰⁰	Jonas Narchi (Heidelberger Akademie der Wissenschaften – Forschungsstelle “Klöster im Hochmittelalter”)	Defining the Norbertine Identity in the 12 th Century. The Early Reception of Anselm of Havelberg’s Epistola apologetica in Light of Paleographical Evidence
Coffee break		
15 ³⁰ – 16 ⁰⁰	Marcus Handke (Sächsische Akademie der Wissenschaften – Forschungsstelle “Klöster im Hochmittelalter”)	A Non-distinct Text Shapes Distinct Communities. Aspects of Identity-Building Based on the So-Called <i>Formula novitiorum</i> (David of Augsburg).
16 ⁰⁰ – 16 ³⁰	Discussion	
Conclusion		

Rare and Widely Disseminated Texts as Tools of Shaping Individual and Collective Identities of Religious Communities

Vienna, 24 February 2022

Organised by FWF (ÖAW, Wien) / FOVOG (TU Dresden)

Workshop Summary

For decades, medieval scholarship has approached the question of identity, be it ethnic, social, or political, religious or cultural, gendered, local or regional, etc., from various angles, work which has more recently helped to reveal the multiple ways in which identities were formed and expressed. In the case of religious communities, for example, various factors contributed to the process of their identity-building. These can be revealed by exploring the uses of the past that shaped communal identities expressed in “a shared body of memories” and through liturgical texts and ceremonies that created and reinforced a ritualised memory that was so crucial within Church communities. The choice of saints’ feasts and holy patrons, the compilation of chronicles and contextual style of historical writing all reinforced institutional identities. While sterling work has been done on broader factors concerning religious identity, the strategical dissemination of texts in shaping religious identities and their function within religious networks has not yet been studied in-depth. This workshop considers the nature of religious identity-building through the various extant texts as objects that contributed to, and are witnesses of, this process. Some of these texts were rare, if not extraordinary; some were regularly copied and became notably popular; others came in the form of *réécriture*, thus expressing new spiritual concerns in old, established frameworks. Regardless of their differences, they all were a part of the religious culture of medieval Church institutions and reveal much about the ways in which the various identities within and around these institutions were constructed.

This workshop seeks to explore the role of the various extant texts in the construction of religious identities, considering their impact not only in the framework of single communities but also in the larger scale of monastic congregations and religious orders. It asks whether these texts reinforced local religious identities, supported resurrecting institutional pasts, or emphasised unique experiences? Or whether they aimed to smooth over significant differences in order to shape a common spiritual culture through appealing to more general regional or congregational identities? What patterns emerge regarding the opposing dichotomies of old and new texts versus rare and widely disseminated texts? By bringing together colleagues working on spirituality, transcultural studies, manuscript studies, ethnicity and historiography of secular/regular religious institutions and religious orders, this workshop seeks to contribute to our understanding of a medieval religious consciousness that encouraged textual and intellectual mobility and saw these sources crossing borders and disseminating throughout various networks.

Practical information

The Workshop will take place in a hybrid form, both in presence and online. The venue will be Institut für Mittelalterforschung (IMAFO) at the Österreichische Akademie der Wissenschaften (ÖAW) in Vienna: Hollandstraße 11-13, 1020 Wien. Everyone who is interested in attending the Workshop is welcome: in order to register, please send an email to Patrick S. Marschner: Patrick.Marschner@oeaw.ac.at. All those who register will be provided in due course with the link and all the necessary technical information in order to participate in the Workshop online. For any further information or request, feel free to contact Patrick S. Marschner (Patrick.Marschner@oeaw.ac.at) and Ekaterina Novokhatko (ekaterina.novokhatko@mailbox.tu-dresden.de).

Partner Institutions and Sponsors

The Workshop is organized by the Institut für Mittelalterforschung (IMAFO) of the Austrian Academy of Sciences (ÖAW) in Vienna and by the Forschungsstelle für vergleichende Ordensgeschichte (FOVOG) of the TU Dresden. The Workshop is funded by the FWF-project P 33080-G “Carolingian Culture in Septimania and Catalonia”.