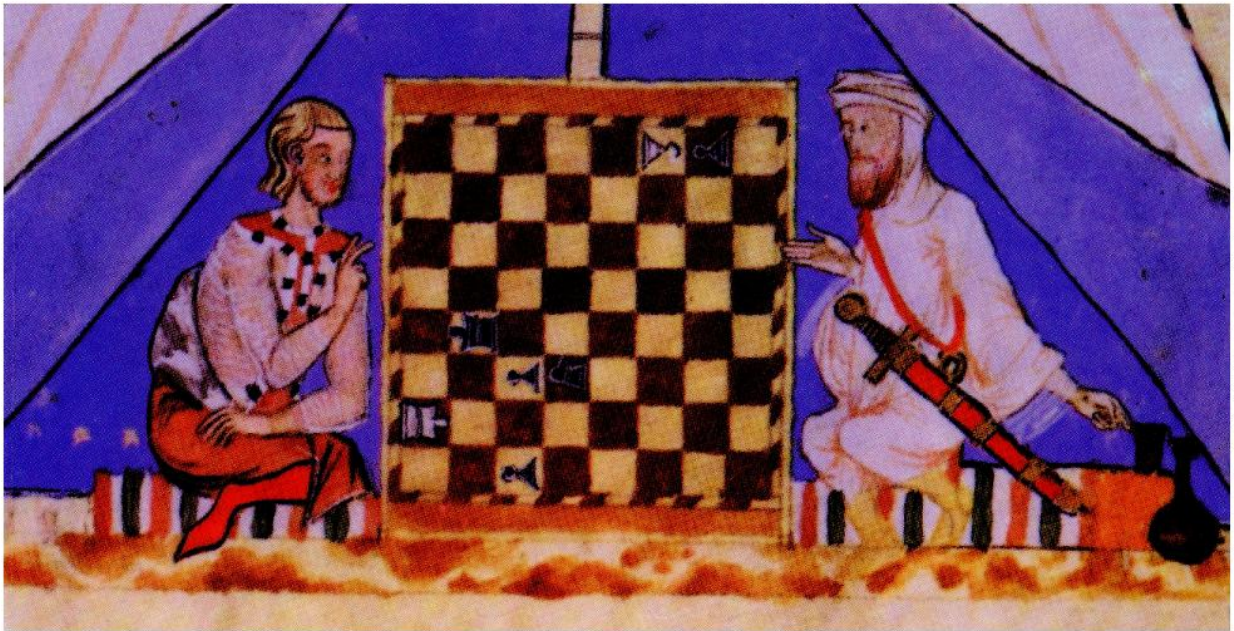


School of Historical Studies, Monash University

COMMUNITIES OF LEARNING, RELIGIOUS DIVERSITY,  
AND THE WRITTEN RECORD 1085-1453

Monash University, 2-4 August, 2006

Program and Abstracts



**Wed 2 August 6.00-7.30 pm**

**Public lecture**

Village Roadshow Theatre, State Library of Victoria, 328 Swanston St (cnr La Trobe St), Melbourne

Prof. Earl Jeffrey Richards (Universität Wuppertal) and  
Assoc. Prof. Constant J. Mews (Monash University)

*Communities of Learning 1085-1453: Cultural Exchange and Religious  
Diversity from the capture of Toledo to the fall of Constantinople*

Dinner in Chinatown (TBA)

**Thurs 3 August**

Burchill Rooms, Performing Arts Building (Bldg 68), Clayton Campus, Monash  
University Maps available <http://www.monash.edu.au/campuses/clayton.html>

**Science and communities of Learning**

9.00-9.15 Registration

9.15-9.30 Welcome to participants

9.30-10.20

Prof. Charles S. F. Burnett (Warburg Institute, London, UK)  
*Translators in Toledo*

10.20-11.10

Dr Alexander Fidora (ICREA - Universitat Autònoma de Barcelona, Spain University  
of Frankfurt, Germany)  
*Religious Diversity and Philosophical Translations in 12th-Century Toledo*

11.10-11.30 Coffee break

11.30-12.00 Dr Jason Taliadoros (Monash University)

*Communities of Legal-Theological Learning in the Twelfth Century: The Example of  
Peter of Blois*

12.00-12.50 Prof. Willemien Otten (University of Utrecht, Netherlands)  
*Twelfth-century Nature and the representation of divine creation*

12.50-2.00 Lunch

**Scholarly communities inside and outside the Parisian schools**

2.00-2.50

Prof. Cary J. Nederman (Texas A&M University, USA)  
*Textual Communities of Learning and Friendship Circles in the Twelfth  
Century: An Examination of John of Salisbury's Correspondence*

2.50-3.30

Dr Margareta Fredborg (Copenhagen)  
*Wandering Danish Scholars in Twelfth-Century Paris*

3.30-3.50 Tea break

3.50-4.30

Mary Elizabeth Sullivan (Texas A&M University)  
*The Bond of Aristotelian Language Among Medieval Political Thinkers*

4.30-5.30

Panel discussion with all presenters of the day's papers: *Cultural exchange and Communities of Learning*

Chair: Prof. John Crossley (Monash University)

5.30-7.00 Reception and drinks

7.00 Dinner at Cinque Lire, Monash University, Bldg 75

### **Fri 4 August**

#### **Music, the university and religious communities in the 13th century**

9.30-10.20

Prof. Nancy van Deusen (Claremont Graduate University, USA)  
*Trivial Pursuits within Communities of Learning: the Place of Music in Medieval University Curricula*

10.20-10.50

Dr Carol Williams (Monash University)  
*Monks, music and the two Guidos: Harley 281, Gui of St Denis and Guido of Arezzo*

10.50-11.10

Coffee break

11.10-11.40

Dr Catherine Jeffreys (Monash University)  
*Monks, music and Aristotle's politics: Gui of St Denis and Peter of Auvergne*

11.40-12.30

Prof. Earl Jeffrey Richards (University of Wuppertal, Germany)  
*The Return of the Angelic Doctor to Paris: France and the Papacy on the Eve of the Great Schism*

12.30-2.00 Lunch

#### **Communities of Learning in the 14th and 15th centuries**

2.00-2.30 Dr Karen Green (Monash University)

*Isolated individual or member of a courtly community? Christine de Pizan's milieu*

2.30-3.00

Julie Hotchin (ANU)

***Learning and Female Monastic Identity in late medieval Germany***

3.00-3.20 Tea break

3.20-3.50

Dr Peter Howard (Monash University)

*Doctrine, when preached, is entirely civic': the role of the studia of Florence in the generation of 'public theology'*

3.50-4.20

Frankie Nowicki (Monash University)

*Creating a Union: Ritual and the Council of Florence*

4.30-5.30 Move to Religious Centre

Musical presentation by Acord (Director Carol Williams):

*Music for monastery, schools and the court 1100-1400*

5.30-6.30 Closing refreshments in the Narthex, Religious Centre

7.00 Dinner, 'The Vatican Pizza', 304 Huntingdale Rd Huntingdale 3166 (close to Huntingdale Station)

For further information, contact [Constant.Mews@arts.monash.edu.au](mailto:Constant.Mews@arts.monash.edu.au)

Thurs 3 August

**9.30-10.20 Prof. Charles S. F. Burnett** (Warburg Institute, London)

[Charles.Burnett@sas.ac.uk](mailto:Charles.Burnett@sas.ac.uk)

***Translators in Toledo***

From the time of its reconquest (1085) and establishment as the metropolitan of the Iberian peninsula Toledo attracted scholars from all over Europe who were interested in Arabic science and philosophy. A series of enlightened archbishops and archdeacons ensured that the cathedral was a hospitable centre for the pursuit of these studies. We can identify several translators from Arabic and authors of original works who held offices in the cathedral, from Gerard of Cremona and Dominicus Gundissalinus, through Mark of Toledo, Michael Scot and Hermann the German, to Gonzalez Garcia Gudiel (who died in 1299). We can also identify manuscripts that were copied in the precincts of the cathedral, and get some idea from the glosses included in such manuscripts of the kind of discussions that arose among scholars and their pupils. This paper will try to recreate the intellectual atmosphere of the cathedral during its most fertile period.

**10.20-11.10 Dr Alexander Fidora** (ICREA - Universitat Autònoma de Barcelona, Spain/ University of Frankfurt, Germany)

[a.fidora@em.uni-frankfurt.de](mailto:a.fidora@em.uni-frankfurt.de)

***Religious Diversity and Philosophical Translations in 12th-Century Toledo***

Toledo, re-conquered in 1085 by Alphonse VI from Muslim domination, has become an icon of peaceful coexistence of the three monotheistic religions during the Middle Ages. Historians have shown that, albeit with some restrictions, during the reign of Alphonse VI as well as his successors the Toledan milieu was characterized by a comparatively peaceful coexistence of Jews, Christians and Muslims. My own concern in this paper, however, will not be with this political form of tolerance or toleration, but rather with its intellectual counterpart within the Toledan community of learning: The question is, what role religious diversity played within the intellectual milieu of Toledo. Even though we have no evidence of an explicit dialogue between the religions in 12th-Century Toledo, I will show that such a dialogue existed, namely as a dialogue which was mediated by philosophy or better: by the philosophical translations produced in Toledo by Abraham Ibn Daūd and Dominicus Gundissalinus who are both associated with the so-called Toledan School of Translators. I shall first discuss what could be called the premises of a dialogue between the religions in Abraham Ibn Daūd's and Dominicus Gundissalinus' own works (II). Then I will show how such a dialogue actually developed through their joint translation of Avicenna's philosophical works, especially his treatise *De anima* (III). Finally, I shall point to the continuity of this very same dialogue a hundred years later within French and Italian Jewish communities of learning (IV).

**11.30-12.00** Dr **Jason Taliadoros** (Monash University)

[Jason.Taliadoros@adm.monash.edu.au](mailto:Jason.Taliadoros@adm.monash.edu.au)

*Lawyers and Theology in the late twelfth and early thirteenth centuries*

This paper will discuss the interaction of the disciplines of law and theology in the twelfth-century centres of learning, focussing on England from the mid- to late-twelfth century and the works of Peter of Blois (1125x30-1212). It is significant that Peter, like many men of his time who had spent time in the schools and the university at Paris, applied his expertise in law and theology in a trans-national context (in his case England). Further, the applications of his learning to practical matters in the court and administration contrasted with the perception of schoolmen such as Peter as perpetually occupied in abstract theorising. His correspondence and works reveal great learning and intellectual acumen indeed, but also a concern for resolving the conflicts in everyday society that faced him as ecclesiastical bureaucrat and correspondent.

**12.00-12.50 Prof. Willemien Otten** (University of Utrecht, Netherlands)  
[wotten@theo.uu.nl](mailto:wotten@theo.uu.nl)

*Twelfth-century Nature and the representation of divine creation*

The twelfth century seems to have manifested a particular interest in the status of creation. This is clear in natural philosophy, as is demonstrated in the works of William of Conches, but also in poetry, with Bernard Silvestris and Alan of Lille portraying Nature as a goddess.

This paper concentrates on the polyvalent representation of Nature in the twelfth century. By concentrating on the various models of natural representation available in the twelfth century, the paper will try to explore the ambiguous status of divine creation as a way to uncover possible deeper tensions underlying this period's cultural self-identity.

The first problem that is brought up by the developments sketched above is how to interpret Nature's role as an allegorical *persona* in the twelfth century context? Is the emphasis on her representation as a goddess purely a rhetorical move on the part of exceptionally gifted literary authors or are there deeper reasons for travelling down this path? In Alan of Lille's *De planctu naturae* God himself seems responsible for some of the problems of creation, as he stationed Nature to watch over creation. She then employed the help of Venus, apparently wanting to travel in higher spheres herself. It is as if more and more distance "is created" between the creating God and the object of creation, thus obfuscating the issue of responsibility. The growing distance between God and creation is creatively filled by nature herself, who in the guise of the Platonic *natura operans* can move about with a certain measure of freedom.

As the paper develops, analysis of the ambiguous status of divine creation will shift from specific examples of natural representation to the larger encounter between literature, philosophy and theology or religious language in light of the twelfth century's cultural ideal. Instead of viewing twelfth century culture as the successful meeting of nature and grace, as Marie-Dominique Chenu did, with the deified cosmos seen as the epitome of a civilization rooted in religion, this paper regards the ambiguity of divine creation as an embarrassment of riches that could not endure. Inevitably, the 'integumental' role of nature, positioned as she was on the crossroads of literature and philosophy, compromised scholastic laws of clarity. With the ongoing development of curricular standards putting an end to the former fluidity and flexibility of language, the twelfth century eventually becomes witness to a separation of literature and philosophy, with each henceforth relegated to her own sphere. The provocative twelfth century ideal of Nature as a model combining the two is rarely encountered again.

**2.00-2.50 Prof. Cary J. Nederman** (Texas A&M University, USA)  
[nederman@politics.tamu.edu](mailto:nederman@politics.tamu.edu)

***Textual Communities of Learning and Friendship Circles in the Twelfth Century: An Examination of John of Salisbury's Correspondence***

In a recent paper, I demonstrated how John of Salisbury in Book 3 of his *Policraticus* developed a Ciceronian theory of friendship that has hitherto not been noticed. In the present essay, I extend this discovery by examining the extent to which John applied this theory of friendship in his two major letter collections. I shall argue that John's emphasis on the moral foundations of friendship in the *Policraticus* shapes the practice of friendship in his correspondence, such that his classical erudition comes to form a textual community of learning that unites him with many of his correspondents. In sum, I intend to defend the thesis that in the twelfth century, well before the creation of the educational institution of the university, correspondence between friends constituted a community of learning that possessed a set of formalized characteristics determined by a shared understanding of the Ciceronian doctrine of virtuous friendship.

**2.50-3.30 Dr Margareta Fredborg** (Copenhagen)  
[jens.fredborg@wanadoo.dk](mailto:jens.fredborg@wanadoo.dk)

***Wandering Danish Scholars in Twelfth-Century Paris***

The schools of the twelfth century Northern France are known to us from the success and fame of their teachers and students - a very international mixture-, and from the quick dissemination of new textbooks to the monastic and cathedral libraries of Europe. It is not known from local, matriculation registers or curriculum evidence. Of the thirteen scholars John of Salisbury studied with in the late thirties and forties of the 12<sup>th</sup> century, only one (Alberic) was from Paris, the others were of unknown origin (William of Soissons, Simon of Poissy), while two were from Normandy (William of Conches, Richard Episcopus), two from Brittany (Thierry of Chartres and Abelard), two from Poitiers (Gilbert de la Porrée and Petrus Helias), three from England (Adam of Balsham, Robert Pullen and Robert of Melun), and one from Germany (Hartewinus Teutonicus).

In the next generation, two Danish young noblemen were sent to Paris according to the custom of the Danes, "not only to elevate the clergy, but also to have them taught secular knowledge, getting acquainted with the books and language of the liberal arts and theology, sharpening their wits at disputation, and gaining skills in canon and Roman law as *decretistae* and *legistae*". When in Paris, their studies were monitored by both Parisian officials and from home by nobles and Cistercian abbots. The ecclesiastical careers of German noblemen owed their success to similar studies in France and Bologna, not to mention English scholars' particularly strong familiarity with Paris. The financial support of rich families, church prebends, as well as students' fees, supported this enterprising rise of learning and ecclesiastical careers—though some had a hard time in Paris and might end up like Eberhard the German, returning to modest teaching jobs at home.

**3.50-4.30 Mary Elizabeth Sullivan** (Texas A&M University)  
[mesullivan@polisci.tamu.edu](mailto:mesullivan@polisci.tamu.edu)

*The Bond of Aristotelian Language Among Medieval Political Thinkers*

As other scholars have pointed out, an intellectual community need not consist simply of writers or thinkers sharing the same physical space and interacting personally on a regular basis. The written word could serve to unite men and women in different cities and carry ideas to audiences far from the author in time or space. For example, many political writers of the late thirteenth/early fourteenth centuries engaged with similar concepts, despite rarely, if ever, meeting face to face. This paper will focus on two of these thinkers, namely, Ptolemy of Lucca and Dante, and how Aristotelian political language united their work. I wish to explore the fact that, despite endorsing radically different systems of government, both of these men were able to fit their arguments into an 'Aristotelian' framework in such a way that they would be familiar and accessible to any educated medieval reader of political theory. Furthermore, although both authors deviate from key tenets of Aristotelian moral and political philosophy, the shared use of Aristotelian political language and common aim of trying to find the best regime bond these two otherwise opposing political treatises and place them within a wider community of learning. I will trace the ways in which these authors employ Aristotelian political language for their own purposes and then explain how this shared language signals a deeper commitment to an Aristotelian project. Though I would consider neither of the political theories promoted by these men to be fundamentally Aristotelian in content, they both addressed the same political question, namely what is the best sort of regime, and therefore are part of a medieval Aristotelian intellectual community.

**Fri 4 August****9.30-10.20 Prof. Nancy van Deusen** (Claremont Graduate University, USA)[Nancy.Vandeusen@cgu.edu](mailto:Nancy.Vandeusen@cgu.edu)***Trivial Pursuits within Communities of Learning: the Place of Music in Medieval University Curricula***

10.20-10.50

Dr Carol Williams (Monash University)

[Carol.Williams@arts.monash.edu.au](mailto:Carol.Williams@arts.monash.edu.au)***Monks, music and the two Guidos: Harley 281, Gui of St Denis and Guido of Arezzo***

The manuscript Harley 281, with its carefully ordered and presented contents, preserves a community of learning over time. This community of music theorists comprises Guido of Arezzo (991/2-c. 1033), Bernard of Clairvaux (1090-1153), Johannes de Grocheio (*fl* c.1260-80?), Petrus de Cruce (*fl* c1290) and Guy of St Denis (*fl* c. 1300) and chronicles a revolution in the transmission of music learning from the monastery schools to the university. This is no flat line chronicle however in that Guido's work is reframed with 13<sup>th</sup> century thought by a consistent editorial hand which not only corrects where necessary but also provides new prologues and explicits to each of Guido's four works. This framing serves to adjust the philosophical cast of Guido's principally pedagogic works and allows them to be seen as the rational precursor to Guy's later work. This paper examines the two Guidos whose works bookend Harley 281 and proposes the hypothesis that Guy of St Denis was the scholar editor who demonstrated particular creativity in his editorial handling of the works of Guido of Arezzo.

**11.10-11.40 Dr Catherine Jeffreys** (Monash University)[Catherine.Jeffreys@arts.monash.edu.au](mailto:Catherine.Jeffreys@arts.monash.edu.au)***Monks, music and Aristotle's politics: Gui of St Denis and Peter of Auvergne***

Peter of Auvergne (†1304) authored numerous commentaries on works by Aristotle, including two on the *Politics*: the *Questiones supra libros Politicorum* and the *Continuatio* to the unfinished commentary of Thomas Aquinas. In around 1300, the monk Gui of Saint-Denis wrote a *Tractatus de Tonis*, which includes lengthy discussion "Concerning the quality and effect or virtue of the tones" [*De proprietate et effectu seu virtute tonorum*] that draws heavily on book 8 of Aristotle's *Politics*, itself first translated into Latin c.1260 by William Moerbeke. That Peter was the source of Gui's knowledge of the *Politics* has been established by Klundert, Gui's first modern editor, and is perhaps not surprising in light of Peter's role in untangling Moerbeke's translation. The precise points of contact between Peter, rector of the University of Paris in 1275 and Master of Theology from 1296, and Gui, humble monk of Saint-Denis, have yet to be elucidated, however. This paper examines the circumstances in which Peter's interpretation of book 8 of Aristotle's *Politics* came to be transmitted to the monk Gui and considers the significance of this exchange between the University of Paris and the Abbey of Saint-Denis.

11.40-12.30

**Prof. Earl Jeffrey Richards** (University of Wuppertal, Germany)

[richards@muenster.de](mailto:richards@muenster.de)

***The Return of the Angelic Doctor to Paris: France and the Papacy on the Eve of the Great Schism***

This paper will examine three contemporary texts from the late 1360s and 1370s describing the transfer of the relics of St. Thomas Aquinas to Toulouse (January 1369) and Paris (July 1369) and the office of the translation as found in its earliest and most complete form in the Poissy Antiphonal (mid-1370s, a manuscript now held at the State Library of Victoria). Each of these texts focuses on aspects of French royal policy toward the Papacy immediately prior to the Great Schism: documents dealing with the Toulouse celebration show the involvement of the French monarchy with the Dominican order in using St. Thomas as an instrumental of French policy, documents describing the Parisian reception of the relic are invaluable in naming key players in France (including Jean de Dormans, bishop and cardinal of Beauvais and member of Charles V's council and Jean de la Grange, abbot of the Benedictine abbey of Fécamp, later cardinal and diplomat for Charles V to the Avignon court of Gregory IX in the mid-1370s, and later disgraced by Charles VI). The office of the translation itself is remarkable as a piece of liturgical writing because its lectionary portions instead of following the usual practice of citing scripture recount instead the pre-history of the translation itself, recounting in particular the actions of Elias Raimundus, Master General of the Dominican Order and the Count of Fondi, Onorato Primo Gaetano. In 1380 Urban VI removed Elias as Master of the Dominican Order, replacing him with Raymond of Capua, who had opposed the transfer of the relics of Thomas to France in the first place, and excommunicated Onorato for having sponsored the election of the anti-pope Clement VII in Fondi in September, 1378. In effect, the fortune of the relics of the Angelic Doctor speak volumes about the causes underlying the Great Schism. In conclusion, the paper will discuss excerpts from the *Somnium Veridarii / Songe du Vergier*, a crucial text relating debates held on theological and political issues at the Court of Charles V in the years 1375-78. These excerpts shed further light on French royal policy toward the Papacy immediately prior to the Great Schism.

**2.00-2.30 Dr Karen Green** (Monash University)

[Karen.Green@arts.monash.edu.au](mailto:Karen.Green@arts.monash.edu.au)

***Isolated individual or member of a courtly community? Christine de Pizan's milieu***

Christine de Pizan, both early and late, often represents herself as alone, an isolated figure removed by tragedy from society. This paper suggests that we should not take this literary construction too literally. There is plenty of evidence, from within Christine's texts, that she was connected to a loose group of aristocratic women whose female relations had, during the previous century, been excluded from inheriting the crown of France. The first part of the paper sketches these personal connections, thus locating *The Book of the City of Ladies* within the context of the history of that exclusion. The second part begins an examination of some of the manuscripts which were owned by this loose knit group, in order to give some sense of the learning available to the them and to enable a better grounded assessment of the extent of Christine's innovations in the *Book of the City of Ladies* and *Book of Three Virtues*.

**2.30-3.00 Julie Hotchin** (ANU)

[julie.hotchin@anu.edu.au](mailto:julie.hotchin@anu.edu.au)

***Learning and Female Monastic Identity in late medieval Germany***

This paper examines women's role in transmitting and exchanging ideas about learning and religious life in northern Germany in the later fifteenth-century. Women participated actively in the debates about the nature of religious life which accompanied contemporary movements for monastic reform. One means of participating in this intellectual climate is witnessed through their visible role in acquiring the instructional and devotional literature deemed necessary for the spiritual development of their community. My interest in this paper is in the social aspects of how these collections were acquired. I draw on evidence of how nuns, from several convents in Lower Saxony, procured books for their community or exchanged them with others to illustrate some of the ways in which monastic women participated in wider regional networks of intellectual and book exchange, regardless of cloister walls.

**3.20-3.50 Dr Peter Howard** (Monash University)

[Peter.Howard@arts.monash.edu.au](mailto:Peter.Howard@arts.monash.edu.au)

*Communities of Learning and studia of religious orders in Florence*

The argument presented in this paper focuses on the studia of Florence as sites for lay and clerical interaction and the generation of new religious ideas. The paper aims to link the oral, sermon aspect of Florentine culture to the development of new 'public theologies' by moving the focus away from the piazza to the studia of the various convents of the city and exploring the relationship between the disputations and issues confronting the city socially, politically and commercially. An analysis of a sampling of documents relating to the studia of the Carmelites, Dominicans and Augustinians, in particular, sheds light on the complex interplay between traditional doctrine and lay concerns and reveals a gradual redefinition of what it meant to be Christian in an urban setting. The negotiation of religious culture by clergy and laity in the studia, it will be argued, tackles in a fresh way the idea of renaissance individualism that has pervaded Renaissance studies since Jacob Burckhardt. It does this by emphasizing the essentially cooperative nature of many aspects of Florentine culture, by arguing that the preacher was the spokesperson for issues being debated and developed in the various studia of the city. Thus, the study tackles from a new point of view creativity and the creation of key ideas in Renaissance Florence.

**3.50-4.20 Frankie Nowicki** (Monash University)

[Frankie.Nowicki@arts.monash.edu.au](mailto:Frankie.Nowicki@arts.monash.edu.au)

*Creating a Union: Ritual and the Council of Florence*

This paper will examine the ritual features of the Council of Florence with emphasis on the diversity of understanding and practice. It will focus on how the Union between the Eastern and Western Churches was achieved in an official sense, however its validity will be examined through the rituals that accompanied the Union and beyond. The occurrence of cultural transmission through investment in intellectual, musical and artistic works will also be examined within the context of union.

## COMMUNITIES OF LEARNING: PRACTICAL MATTERS

### Wed 2 Aug

4pm. Meet up in front entrance to State Library of Victoria (train access 'Central' or any tram up Swanston St. (There is a locker system in the foyer, needing coin to put away any bags). Introduction to the manuscript collection of the State Library of Victoria by Des Cowley (Curator of Rare Books), followed by tour of the exhibitions *Mirror of the World: Books & Ideas* and *Changing Face of Victoria*.

5.15pm Private reception for conference participants & partners at the State Library. (If you are not on the exhibition tour, take entry 3 to SLV La Trobe St entrance, near cnr with Swanston St).

6pm Public lecture in SLV Theatrette (La Trobe St entrance).

8 pm dinner in Chinatown, near State Library of Victoria (TBA).

### Thurs 3 Aug

The conference is located in the Burchill Rooms, Performing Arts Building, Monash University (Clayton Campus), located in the SE suburbs of Melbourne. By car/taxi, it is about 30 minutes drive from South Yarra or the city, but there is also connection by train from Flinders St (or South Yarra station) to **Huntingdale** (via Dandenong, Pakenham or Cranbourne lines, 1 zone), and then connect to the 630 Bus, which terminates at Monash University. At Monash, the Performing Arts building (68) is behind the Robert Blackwood hall. From the 11 floor Menzies building, walk in an easterly direction, underneath the Main Library, and the entrance to a largely windowless building is on your right.

University Maps available <http://www.monash.edu.au/campuses/clayton.html>

Dinner on Thurs evening will be at Cinque Lire, a restaurant on the other side of the Clayton Campus.

### Fri 4 August

Dinner on Fri evening will be at 'The Vatican Pizza', 304 Huntingdale Rd Huntingdale 3166 (close to Huntingdale Station).

Speakers at the conference do not have to pay registration (\$100 for two days, \$50 concession for two days). Lunch is included within registration fee.

For emergencies, Contact Constant Mews (home 03 9898 2283),  
[Constant.Mews@arts.monash.edu.au](mailto:Constant.Mews@arts.monash.edu.au)