

# Mirabile dictu!

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



## *Limes Loebensium: The Ragged Edge of the Loeb*

by Professor Scott G. Bruce

### *Mirabile dictu!*

In 2012, the Loeb Classical Library (LCL) celebrated its 100th anniversary. With the publication of over 500 volumes of Greek and Latin texts with facing-page English translations, there is much to celebrate. It is fair to say that no premodern texts have the instant recognition that attends the green and red spines of the Loeb. What does this famous series mean to medievalists? And

what impact does it have on the chronological contours of its sister series, the new Dumbarton Oaks Medieval Library (DOML), which already has over 30 volumes to its credit? Read on to learn more about the history of the LCL, its aims and omissions, its relationship to the DOML, and its intrusions into the medieval world.

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### *Invited Speaker Profile: Professor Karl Shoemaker*

If hell is filled with lawyers, why does the Devil always fare so poorly in court? Find out!

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### *Introducing the CMEMS Front Range Speaker for Fall 2014*

Professor Brian Duvick speaks on classical Greek identity in the late Roman East.

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### *Infidel Kings and Unholy Warriors* by Brian Catlos

A new book on faith, power and violence in the era of crusade and jihad.

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### SPEAKER PROFILE: KARL SHOEMAKER

Karl Shoemaker is Associate Professor of History and Law at the University of Wisconsin at Madison. Shoemaker earned his J.D. at Samford University (1996) and his Ph.D. from the University of California at Berkeley (2001). He publishes and lectures widely on topics in medieval legal history and pays particular attention to criminal law and punishment. His first book, *Sanctuary and Crime in the Middle Ages, 400-1500*, was published by Fordham University Press in 2011. He has also co-edited (with Austin Sarat) a collection of essays entitled *Who Deserves to Die? Constructing the Executable Subject*, published by the University of Massachusetts Press in 2011. He has been a Member of the Institute for Advanced Study in Princeton (2006-2007), and currently holds a multi-year Romnes Faculty Research Fellowship from the University of Wisconsin.

## A specialist on medieval legal history, Karl Shoemaker is Associate Professor of History and Law at the University of Wisconsin at Madison

What can the devil teach us about medieval legal history? Professor Karl Shoemaker explains: “The devil enjoyed the most spectacularly unsuccessful legal career known to the medieval world. Whether litigating *pro se* or through one of his demonic procurators, the devil appears in a long but seriously neglected medieval manuscript tradition tirelessly asserting legal claims against humanity and against God. Yet, he always lost. From a strictly legal standpoint, the devil’s defeat was not a foregone conclusion. For one thing, we might suppose that hell housed considerable lawyerly talent. The manuscript tradition, at least, demonstrates that the devil and his counsel possessed intimate

knowledge of medieval Roman and canon law, as well as sacred scripture. Relying on a series of procedural motions and substantive arguments, the devil very nearly prevailed and took eternal possession of humankind. Yet, in the end the devil was so resoundingly defeated that his post-medieval legal career was only a sad decline into petty contractual disputes with the likes of Faust, Japheth Stone, and Homer Simpson. My lecture will describe the devil’s medieval legal career, the texts by which we know it, and its significance for our knowledge of the Middle Ages.” Please join us for Professor Shoemaker’s strikingly original talk. As always, students are especially welcome to attend!

### On Thursday September 18, CMEMS Invited Speaker Karl Shoemaker will give a public lecture entitled “When the Devil Retained a Lawyer: Law, Theology and Salvation in the Middle Ages”



On Thursday September 18 at 5pm CMEMS is proud to present Professor Karl Shoemaker, who will give a public lecture entitled “When the Devil Retained a Lawyer: Law, Theology, and Salvation in the Middle Ages.” The event will take place in Hellems 137. The talk is free and open to the public. Refreshments (coffee, tea and sweets) will be served. The talk will last 45 minutes, to be followed by a Q&A with Prof. Shoemaker, who is happy to answer any and all devil-related inquiries.

## CMEMS Welcomes the Fall Semester's Front Range Speaker: Professor Brian M. Duvick

Every semester, CMEMS invites a specialist in premodern studies from the Front Range of the Rockies to present their current research for CU Boulder faculty and students. This semester we are pleased to welcome Brian M. Duvick, who is Associate Professor of History at the University of Colorado at Colorado Springs. Professor Duvick earned his Ph.D. at the University of Chicago (1992). A specialist in the culture of the late Roman East, he is the translator and annotator of numerous works by late antique Greek authors, including the Trinitarian and Christological works of Gregory of Nyssa (forthcoming in two volumes from St. Vladimir Seminary Press) and Proclus' commentary on Plato's *Republic* (forthcoming in three volumes with the University of Notre Dame Press).



On Thursday September 25 at 5pm, Professor Duvick will present a public lecture entitled "Cultivating Classical Greek Identity in the Late Roman East: Proclus' Republic. This talk will take place in UMC 325. This paper draws on the insights of Duvick's three-volume annotated translation of Proclus' *Commentary on the Republic*. Although this is the last of Proclus' major works to be translated into English, it is the most relevant for understanding his philosophy of education, his interpretation of the role of classical Greek education in contemporary fifth-century "Roman" society, and his aspirations for the Academy in the hierarchy of the eastern imperial bureaucracy. Duvick will discuss how Proclus appropriates the entire Hellenic cultural tradition to address these issues for his various audiences.

Studies of the fifth-century Greek world offer an illuminating contrast to the story of political collapse that characterized the late Roman west (and have come to stand for the "fall of the Roman Empire" as a whole). This paper will appeal to a wide range of students and faculty in Classics, History, Philosophy, and Religion. Please spread the word and encourage your students to attend. As always, this event is catered with sweets, coffee, and tea. It is free and open to the public. We look forward to seeing there!

γεωμετρία δόξαν αὐτοῦ λαβόντος. ἐπὶ δὲ τούτοις 15  
 Πυθαγόρας τὴν περὶ αὐτὴν φιλοσοφίαν εἰς σχῆμα  
 παιδείας ἐλευθέρου μετέστησεν, ἄνωθεν τὰς ἀρχὰς  
 αὐτῆς ἐπισκοπούμενος καὶ αὐλῶς καὶ νοερῶς τὰ θεω-  
 ρήματα διερευνώμενος, ὃς δὴ καὶ τὴν τῶν ἀλόγων  
 πραγματείαν καὶ τὴν τῶν κοσμικῶν σχημάτων σύστα- 20  
 σιν ἀνεῦρεν. μετὰ δὲ τοῦτον Ἀναξαγόρας ὁ Κλαζο-

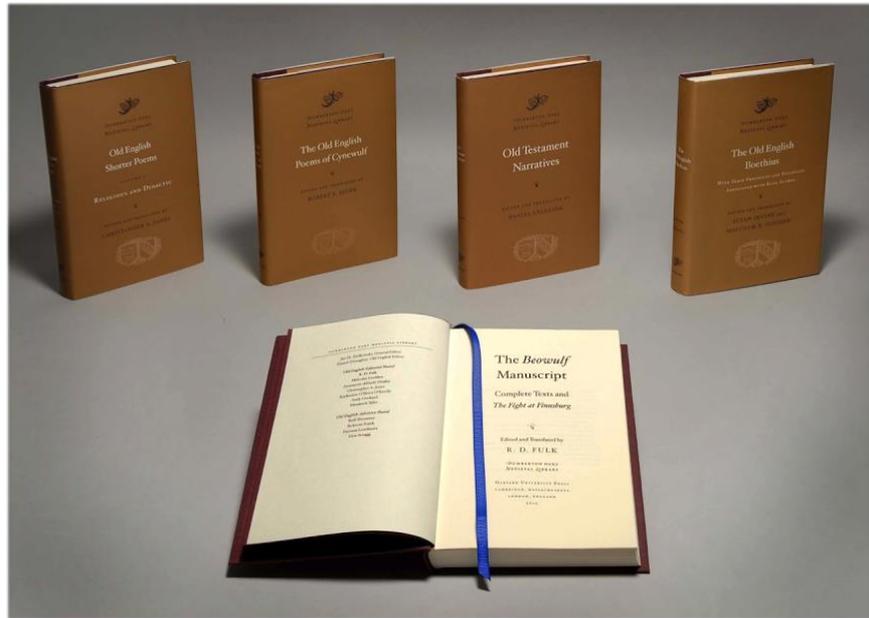
(continued from p. 1)

### The Aims of the LCL

The LCL was the brainchild of James Loeb (1867-1933), a banker and philanthropist. In 1912, he endowed the LCL with the aim of reviving “the lagging interest in ancient literature which has for more than a generation been a matter of so much concern to educators.” Lamenting that the humanities in general and the study of the classics in particular were being “neglected more perhaps than at any time since the Middle Ages” due in no small part to the turning of peoples’ minds to practical and material concerns, Loeb envisioned a series of books that would provide access to classical literature for general readers, who lacked the proficiency in Greek and Latin presumed among professional scholars. His model was French; in nineteenth-century France, publishers had made “(a)lmost all the Latin authors and many Greek authors” accessible in their original language with facing-page French translations. Loeb hoped to emulate the French achievement. His proposal met with universal approval and the first volume of LCL – the *Argonautica* of Apollonius of Rhodes – appeared in 1912.

### The Scope of the LCL

James Loeb had a broad vision for the contents of the LCL: “the Series is to include all that is of value and of interest in Greek and Latin literature, from the time of Homer to the Fall of Constantinople.” But a glance at the early volumes and the trajectory of the series as a



whole clearly shows that Loeb’s medieval aspirations for the LCL were abandoned early on. Moreover, the early Loeb’s are now notorious for their silent omissions and deliberate blurring of the meaning of ancient texts insinuating or describing same-sex encounters. There is an excellent summary of the extent of these editorial interventions in Philip Lawton’s article “For the Gentleman and the Scholar: Sexual and Scatalogical References in the Loeb Classical Library,” *Expurgating the Classics: Editing Out in Greek and Latin*, ed. Stephen Harrison and Christopher Stray (London, 2012), pp. 175-196.

The LCL’s relationship to medieval Greek and Latin texts remains ambiguous, however. Since 1989, Harvard University Press has published the LCL. According to their website, the scope of the series includes: “all that is important in Greek and Latin literature (including) poetry; tragedy and comedy;

history, travel, philosophy, and oratory; the great medical writers and mathematicians; those Church fathers who made particular use of pagan culture – in short, our entire classical heritage.” When does antiquity end, according to the LCL?

### LCL and the End of Antiquity

The LCL has a curious mix of patristic and early medieval authors in its corpus. There are volumes devoted to Latin church fathers like Tertullian, Jerome, and Augustine and to the so-called apostolic fathers in Greek as well as Eusebius’ *History of the Church* and the letters of Basil of Caesarea. But there are some striking *lacunae* as well, most notably the complete absence of Origen, whose surviving works would fill many a Loeb. Did the taint of heresy exclude him from inclusion in the series? After Basil and Augustine, the list of

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Christian authors becomes even more eclectic: Boethius and Bede in the west and the works of Procopius in the east. With the exception of these outliers, the fifth century seems to mark the unspoken end of the classical heritage.

### DOML's Middle Ages

The arrival of the first volumes of DOML in 2010 were a welcome sight to medievalists because they signal the fulfillment of James Loeb's original vision for the LCL. In fact, the earliest texts of DOML pick up right where the LCL leaves off: the sixth-century *Rule of Benedict* (Latin); and the treatise by Maximus the Confessor (580-662) entitled *On the Difficulties of the Church Fathers* (Greek). With the immanent publication of the *Histories* of Laonikos Chalkokondyles, who chronicled the fall of Constantinople in 1453, the DOML embraces the entire chronological spectrum originally envisioned by Loeb. Moreover, the DOML goes even further by publishing LCL-style volumes of Old English literature, in addition to medieval Latin and Byzantine Greek, with the promise of more vernaculars to come.

### LCL and the Premodern Scholar

The DOML by no means replaces the LCL on the shelves of premodern scholars. The LCL is still the fastest and easiest way for medievalists and early modernists to lay their hands on the ancient Greek and Roman authors read during their period of specialization. The commitment of the LCL to provide new translations of long-outdated volumes adds relevance to the series for current researchers and future generations of readers. And the DOML is a boon for professors and students alike. Much like the early years of the LCL, its offerings seem eclectic, but over the next decade it will be exciting to see the corpus of the DOML take shape, both as a research tool and as a resource for teaching.



### Looking Ahead to October

The next issue of *Mirabile dictu!* will appear during the first week in October. We will devote the lion's share of that issue to promoting the Medieval Materiality conference that will take place on the CU Boulder campus on 23-25 October. Organized by Professors Katie Little (English, CU Boulder) and Anne E. Lester (History, CU Boulder), this exciting interdisciplinary event will include a public talk by our second annual James Field Willard lecturer in Medieval History, Professor Caroline Walker Bynum, as well as three plenary speakers and over thirty papers on a wide range of topics relating to material culture in premodern Europe. We will profile some of the speakers and provide a link to the complete conference program and registration in the next newsletter.

In the meantime:

"Smithers, release the Loeb's!"

Servus,  
SGB

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



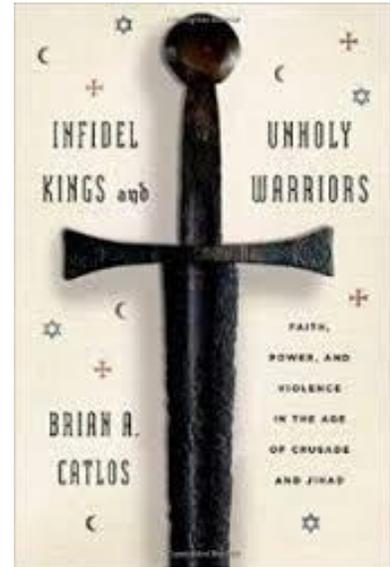
Scott G. Bruce earned his B.A. in History and Latin *summa cum laude* (1994) at York University in Toronto, Canada. He pursued his M.A. (1996) and Ph.D. (2000) in History at Princeton University, where he concentrated on topics in religion and culture in the early Middle Ages and wrote his dissertation 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](http://www.colorado.academia.edu/ScottBruce)

## *Infidel Kings and Unholy Warriors: A(nother) New Book* by Brian A. Catlos, Professor of Religious Studies

Hot on the heels of his major monograph, *Muslims of Medieval Latin Christendom, c. 1050-1614* (Cambridge University Press, 2014), Professor Brian Catlos (Religious Studies, CU Boulder) has published yet another book: *Infidel Kings and Unholy Warriors: Faith, Power, and Violence in the Age of Crusade and Jihad* (Farrar, Straus and Giroux, 2014). From the press: "In *Infidel Kings and Unholy Warriors*, the award-winning scholar Brian Catlos puts us on the ground in the Mediterranean world of 1050-1200. We experience the sights and sounds of the region just as enlightened Islamic empires and primitive Christendom began to contest it. We learn about the siege tactics, theological disputes, and poetry of this enthralling time. And we see that people of different faiths coexisted far more frequently than we are commonly told." On Saturday October 11, the Multicultural Mosaic Foundation is hosting a talk by Professor Catlos followed by a Q&A and book signing. The event starts with a reception at 5:30pm. The venue is located at 10855 E. Bethany Dr. STE 100, Aurora, CO 80014. Please email [rsvp@mosaicfoundation.org](mailto:rsvp@mosaicfoundation.org) to attend.

Congratulations to Brian Catlos on this accomplishment!



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### IMAGE SOURCES:

The image of the Loeb's on the title page is from the homepage of Blackwell Classics & History (25 May 2011), while the picture of the Old English volumes from the Dumbarton Oaks Library on p. 4 is a promotion photo found on [www.doaks.org](http://www.doaks.org)

The Devil chatting with a peasant on p. 2 (a scene reminiscent of William Steig's *Shrek!*) is from a thirteenth-century Bible (provenance unknown to me); the Greek text on p. 3 is from Gottfried Friedlein's edition of Proclus' *Commentary on the First Book of Euclid's Elements* (1873, p. 65).

The creature to the right is a crocodile from thirteenth-century Rochester Bestiary (London, BL, Royal MS 12 F.xiii, fol. 24r).

*Postscriptum:* Thinking about the LCL and the DOML fills me with immense gratitude for all of those scholars who have lent their energy and enthusiasm to translating premodern texts for the use of their fellow scholars and especially those countless students who do not yet have the language training to work through original texts on their own. I only wish that university administrators would recognize this work in such a way as to encourage more scholars to share their expertise in translating the texts that they know best, to the benefit of everyone involved.

