

Travel Bursary Report: Society for the Study of Medieval Languages and Literatures

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I have just returned from a dissertation research trip to Cambridge and Salisbury, generously funded by a Travel Bursary from the Society for the Study of Medieval Languages and Literatures. I spent a week in May 2012 looking at manuscripts for my dissertation held at the Fitzwilliam Museum and Cambridge University Library in Cambridge, and the Salisbury Cathedral Library in Salisbury.

My dissertation works to reevaluate medieval affective piety through an examination of the devotional culture of the Norman monastery of Fécamp during the time of John of Fécamp's abbacy, ca. 1028-1078 C.E. In my project, I use John's devotional writings (the *Confessio Theologica*) to define a possible genre of piety at Fécamp in this early period. I then move beyond John's writings to examine the religious atmosphere around him, searching the liturgy, manuscript illuminations, intellectual culture, and religious writings in Fécamp's library for evidence of a devotional culture that might be stemming from John's ideas. By the end of my dissertation, I hope to be able to make some informed observations about the early days and purposes of "affective piety" in medieval devotion, revising the received historical narrative about its place in medieval history.

For the last few months, I have been in France on a Fulbright, looking through unpublished manuscripts in Rouen, Paris, Fécamp, and elsewhere. The Society's Travel Bursary allowed me to look at five manuscripts in British repositories, each manuscript providing essential evidence for different aspects of my dissertation.

The Fitzwilliam Museum in Cambridge has one of the earliest copies of John of Fécamp's writings, in McClean Ms. no. 7, from the eleventh century. There are only four manuscripts of John's work from the eleventh century, and seeing them is essential to my project, as they help me to understand the textual transmission of John's work and the reception of John's ideas in his own time. Seeing this Cambridge manuscript helped me to clarify the extent to which John's writings might have been disseminated in England in his own time, and it helped me to understand how John's works were presented—for by looking at the other texts with which John's works were bound, and by looking at how his work was prefaced, I can better understand how his works were interpreted.

While in Cambridge, I also saw two manuscripts at the Cambridge University Library: Ms. li..2.19 and ms. Kk.4.13 are eleventh-century copies of sermons from Norwich Cathedral Priory. Norwich in the late eleventh-century was run by one of John of Fécamp's protégés, Herbert Losinga, whose sermons are among those collected in these two manuscripts. Herbert is famous for bringing the Fécamp customs to Norwich, and for writing reverently about the devotional culture of his old monastery, so I looked at these sermons in order to determine whether or not they demonstrated any embrace of the Fécamp devotional culture of the eleventh century. Looking at these manuscripts allowed me to think about the legacy of John among his students, a question which will serve as the basis of my final dissertation chapter.

I then traveled to Salisbury to see two medieval manuscripts. Salisbury ms. 89 is a copy of the orations of Gregory of Nazianus (in Rufinus' Latin translation). This book is annotated, and from the eleventh-century, the time of John's abbacy. Seeing the manuscript allowed me to record the annotations, which will be helpful in establishing the intellectual culture at Fécamp. Additionally, the manuscript begins with several hymns (notated in the style promoted by William of Volpiano, abbot of Fécamp until 1028 and John's mentor). Seeing the manuscript also therefore allowed for me to determine whether the hymns were contemporary with the Gregory text, and allowed me to

record yet another facet of Fécamp's elusive eleventh-century liturgy. While at the Cathedral Library, I was also able to see Salisbury ms. 6, an Anglo-Norman copy of Augustine's *Confessions*. I have been looking at Anglo-Norman copies of *Confessions* because John's influence is sometimes seen in these manuscripts as well—John models his own treatise on *Confessions*, and my dissertation claims that the copying of this text in the Anglo-Norman world is in part due to his influence. I now know that, unfortunately, there is no certain evidence of such influence in Salisbury ms. 6, but it will serve as an invaluable source to compare with other contemporary *Confessions* manuscripts.

The visit to England also provided some unexpected benefits. My visit to Cambridge allowed me to meet with Dr. Teresa Webber, with whom I discussed Anglo-Norman paleography and Anglo-Norman manuscripts of *Confessions* (two topics that are essential to my dissertation). She very generously offered to look at an English eleventh-century manuscript of *Confessions* held at Trinity College with me (Trinity B.3.25), an experience that was incredibly helpful for clarifying my ideas about annotations in *Confessions* manuscripts (and tons of fun, too!). In Salisbury, I was able to see some unpublished internal notes on each of the manuscripts I viewed. I also was able to visit the ruins of Old Sarum, whose first bishop, Osmund (fl. 1078-1099), was, like Herbert, a monk of Fécamp and a protégé of John.

All in all, my trip to England allowed me to cull evidence that will be essential to my dissertation's arguments. I have returned to France to continue to work through the remainder of Fécamp's manuscripts, but I now constantly refer to and cross reference French manuscripts with the ones I saw in Cambridge and Salisbury.

Thank you so much for this opportunity.

Financial Outline and Itinerary for May 2012 trip to Cambridge and Salisbury: £200 Grant

Eurostar from Paris to London: \$110.00 (£70.50)

Train from London to Cambridge: £31.80

Train from Cambridge to Salisbury: £56.90

Train from Salisbury back to London: £36.70

Total: £195.90 (*The remaining* £4.10 was put towards lodging in Cambridge, at £39/night)