

Luminosus Limes:

Geographical, Ethnic, Social and Cultural Frontiers in Late Antiquity

Duration of the course: One week

Period of the course: 30 June-5 July 2014

Course director: Marianne SÁghy, Central European University, Budapest, Hungary

Course coordinator: Andrea-Bianka Znorovszky

Department: Medieval Studies Department

Resource persons and their affiliation:

Core faculty

Marianne SÁghy, CEU

Noel Lenski, University of Colorado Boulder

Rita Lizzi Testa, University of Perugia

Faculty

Zsolt Visy, University of Pécs

Maijastina Kahlos, University of Helsinki

Levente Nagy, University of Pécs

Claudia-Maria Behling, University of Vienna

Anna Tóth, Károli Gáspár University

Local experts

Ádám Szabó, Hungarian National Museum

Paula Zsidi, Aquincum Museum

Szilvia Palágyi, Nemesvámos-Balácsa Roman Villa Complex

Level of the course

The course offers high-level research training to professors and MA, PhD students under the leadership of distinguished researchers in the field. The field trip will allow participants to have an on-the-spot,

hands-on experience of the impact of Empires, cultural interaction on the peripheries of Empires, and the transformation of frontiers.

Credits:

The course awards 1 ECTS credit. Upon submission of a graded essay 2 ECTS credits are awarded.

Field trips

The course includes two museum visits in Budapest: in collaboration with the local archaeologists, we will discover the rich material culture found at the borders and now housed in the Hungarian National Museum and the Aquincum Museum. It also includes a field trip to a Roman villa at Lake Balaton, continuing along the Danube limes (now a candidate for the UNESCO World Heritage Site title) to Pécs, with a visit of the early Christian monuments in Pécs (UNESCO World Heritage Site).

Tentative Syllabus

“Luminosus Limes: Geographical, Ethnic, Social and Cultural Frontiers in Late Antiquity” explores the dynamic transformation of classical frontiers between the second and the sixth century from a multidisciplinary perspective: archaeology, social and cultural history, art, theology, and literature. Frontiers have become increasingly significant in the study of Late Antiquity, the fastest growing historical discipline, as scholars recognized the fundamental importance of shifting barriers in the process of transformation that led from the classical to the post-classical world. Frontiers once firmly separating empires, ethnic groups, religions, friends and even the sexes have been intensely crossed in late antiquity – a phenomenon comparable only to the recent transition from modernity to post-modernity (a comparison that we intend to exploit in our methodology). People living in the Roman world between the second and the sixth century tore down many walls demarcating cultures, religions, ethnicities. Offering a groundbreaking approach to the field of border studies including social, gender, ethnic and religious categories with the participation of outstanding scholars in the field, this course will provide students with a solid knowledge of up-to-date international scholarship on frontiers: a strong theoretical background as well as hands-on acquaintance with physical borders and material artifacts excavated along the limes.

The course addresses the following major issues:

- Geography and the problem of the military frontier: Imperial policy and diplomacy on border zones
- Human movement, migration, integration: ethnic differences
- Religious expansion and changing cultural boundaries
- Social and gender barriers in Roman and barbarian societies: race, sex, friendship
- Crossing the threshold of the supernatural

- The body as a frontier

Bibliography

The bibliography included in the tentative syllabus only contains references for a general view on the topics of discussion. Further readings, mandatory and optional, will be offered later on the Summer University website: <http://summer.ceu.hu/limes-2014>.

Schedule

Monday (30/06) CEU Budapest

Geography and the problem of the military frontier: Imperial policy and diplomacy on border zones

Session 1. Introduction

The frontier: reality and theory

Late Antiquity is a period characterized by a specific dynamic of transformation. Indeed, the metamorphosis of classical heritage has been proposed as the essence of Late Antiquity: the taking on of a heritage, the variety of changes induced within it, and the handing on of that legacy to new generations that meant a creative transgression of traditional frontiers. To what extent does the study of frontiers do justice to the study of Late Antiquity as a period? How did the concept of Late Antiquity change in the past century? What do frontiers mean in imperial policy, in religious and cultural matters and in social issues? Why is it useful to focus on physical and symbolic frontiers in Late Antiquity? The introductory lecture will focus on problems raised by recent scholarship in the field of frontier and borderline studies.

All faculty

Bibliography:

Shifting Cultural Frontiers in Late Antiquity. D. Brakke – D. M. Deliyannis – E. Watts eds., 2012.

Transformations of Late Antiquity: Essays for Peter Brown. Ph. Rousseau – E. Papoutsakis eds., 2009.

Florin Curta, *Borders, Barriers, and Ethnogenesis. Frontiers in Late Antiquity and the Middle Ages*, 2005.

The Transformation of Frontiers from Late Antiquity to the Carolingians. Walter Pohl- Ian Wood- Helmut Reimitz, eds., 2001.

The Limits of Ancient Christianity: Essays on Late Antique Thought and Culture in Honor of R. A. Markus. Eds. W. Klingshirn- M. Vessey, 1999

Session 2. Lecture

Barbarians and Romans – Crisis Management and the Settlement of Trans-Frontier Peoples

Noel Lenski

In this lecture and seminar, I hope to present a full list of the sources available for the resettlement of barbarian peoples from beyond the Roman frontiers into the Roman empire from the late first century BCE through the sixth century CE. Using this data set, I hope to draw conclusions about the nature of barbarian resettlements as accommodations that resembled much more closely refugee crises than peaceful and orderly relocations of subdued and submissive peoples. The contingency, variability, and dangerousness of the situation will be emphasized. I then hope to explain how the methodologies employed in these resettlements came to backfire in the later empire as the Romans failed to adapt their resettlement strategies to suit a changing political and socio-cultural stage.

Bibliography:

Mandatory:

Batty, R. *Rome and the Nomads: The Pontic and Danubian Realms in Antiquity* (Oxford, 2007) chapter 7.

Optional:

Barkoczi, L. "Transplantations of Sarmatians and Roxolani in the Danube Basin," *Acta archaeologica Academiae Scientiarum Hungaricae* 7 (1959) 443-53.

Mirkovic, M. "ŃUpÆkooi und sÊmmaxoi. Ansiedlung und Rekrutierung von Barbaren (bis zum Jahr 382)," in K. Dietz et al. *Klassisches Altertum, Spätantike und frühes Christentum*. Adolf Lippold zum 65. Geburtstag gewidmet (Würzburg, 1993) 425-34

Session 3. Lecture

The Danube Frontier as a Zone of Expansion, Exclusion and Exchange

Zsolt Visy

The Danube limes of the Roman Empire was a river frontier like those along the Rhine and the Euphrates. The main difference between built frontier sectors (such as Hadrian's Wall or the Upper German and Raetian limes) is that the rivers provided excellent traffic routes as well. The Danube limes is good example to demonstrate that the Roman frontier policy was, on the one hand, hard and exclusive, but, on the other hand, open for commercial and political connections. The limits of the Roman Empire are an oft-discussed problem with regard to the provinces in the Carpathian basin, especially Dacia, where not only Roman power but also that of the Barbarian peoples played a decisive role.

Bibliography:

B. Isaac, *The limits of Empire. The Roman Army in the East*, 1990.

Zs. Visy, *The ripa Pannonica in Hungary*, 2003.

Zs. Visy, The Mapping of the South Western Limes of Dacia. In: Hanson, W.S. (ed.), *The Army and Frontiers of Rome*, *Journal of Roman Archaeology*, 2009, 115-126.

CR. Whittaker, *Frontiers of the Roman Empire: A Social and Economic Study*, 1994.

Session 4. Seminar discussion

Session 5. Visit of the Museum and archaeological site of Aquincum (Budapest)

Paula Zsidi, Levente Nagy, Claudia-Maria Behling

Zsidi, P. (Hrsg.): *Forschungen in Aquincum 1969-2002*. Aquincum nostrum II.2, 2003

Tuesday (1/07) CEU Budapest

Ethnic and Social Frontiers: Enmity, Integration, Exchange

Session 6. Lecture

The Use of the 'Barbarians' in Late Antiquity:

Maijastina Kahlos

I will discuss the use of ethnic groups (mainly Goths) in internal political, religious and social struggles. The manifold use of Goths will be analysed on different levels – not only on the conceptual and rhetorical level of ethnic stereotypes and images (the 'barbarian' figure), but also on the concrete socio-political level (slaves, settlers, mercenary forces). From time to time, e.g., Gothic groups functioned as a buffer against Huns and Alans. In their mutual game of thrones, Roman military leaders and governing circles both in Eastern and Western courts played Gothic groups against each other.

Bibliography:

Cultural Identity in the Roman Empire, eds. R. Laurence and J. Berry, 2001.

Yitzhak Hen, *Roman Barbarians*, 2007.

Guy Halsall, *Barbarian Migrations and the Roman West 376-568*, 2007.

Amory, Patrick, *People and Identity in Ostrogothic Italy, 489-554*, 1997.

Neglected Barbarians, ed. Florin Curta,, 2010

Session 7. Seminar discussion

Session 8. Lecture

Exchange of knowledge, technology, and ideology across the frontier

Zsolt Visy, Levente Nagy

The lecture introduces students into the study of technological transfer, exchange of knowledge and ideas examining late Roman golden and silver hoards from the Danube Limes area and beyond the Empire. The Seuso and Vinkovci treasures, just like the Szilágysomlyó (Șimleul Silvaniei) and Pietroasa (Pietroasele) hoards with their many unsolved chronological and historical problems and questions of interpretation are a useful addition to our knowledge about late Roman economy and social relations. The largest silver quadripus of the Seuso treasure and part of the Șimleul Silvaniei treasure will be shown to the SUN students in the Hungarian National Museum.

Bibliography:

Visy, Zs.: "Contributions to the Seuso treasure." *SpecNova* 2013

<http://www.sal.org.uk/newsandevents/Lecture%20Archive/>

Hobbs, R.: „Late Roman Precious Metal Deposits c. AD 200-700. Changes over time and space”, 2006.

Guggisberg, M. A. (Hrsg.): Der spätrömische Silberschatz von Kaiseraugst. Die neuen Funde., 2003.

H. Vulić, *Silver of the Antique City of Vinkovci. Archaeological Treasure*

Trove. Museum of Arts and Crafts, Zagreb May 18th – June 10th 2012. Zagreb 2012.

M. Schmauder: „The Gold Hoards of the Early Migration Period”. In:

R. Corradini – M. Diesenberger – H. Reimitz (eds.): *The Construction of Communities in the Early Middle Ages: Texts, Resources and Artifacts*, 2003. 81-94.

Session 9. Lecture

Painting and Roman social and cultural history

Claudia-Maria Behling

Wall paintings offer precious information about the owner's social status, his mentality and – in context with the whole building – about the function of the space that they decorate. The comparison of wall paintings enables us to explore the circulation of Roman pattern books,

craftsman and materials (such as pigments) as well as trade routes. Marks on the fresco fragments' surfaces and backsides testify working methods and the tools used to compose the different painting levels.

Bibliography:

Frühchristliche Denkmäler in Aquincum. Ed. P. Zsidi, 2000.

L. Borhy, "Horae, Andromeda und Pegasos. Die Kosmologie des Deckengemäldes aus Brigetio (FO:Komárom/Szőny-Vásártér)", in: L. Borhy (Hrsg.), *Plafonds et voûtes à l'époque antique*, 2004, 233–244.

J. Valeva, "La peinture funéraire dans les provinces orientales de l' Empire romain dans l' Antiquité Tardive." *Hortus Artium Mediaevalium* 7 (2001) 167-208.

Session 10. Seminar discussion

Session 11. Lecture

Barbarian Settlements in the Later Roman Empire: The Case for Land Expropriation

Noel Lenski

In this lecture and seminar, I plan to revisit the question of how the Visigothic resettlement of 418 was conducted and what sorts of consequences it had for later settlements of groups like the Ostrogoths, Burgundians, Franks and Vandals. Much of the current debate has been conditioned by the work of Walter Goffart, who has attempted to explain these resettlements as fundamentally peaceful transfers of power from Romans to non-Romans focused primarily around the collection of taxes without any expropriation of land from native Romans. By reexamining the sources, I hope to draw this notion into question and to show that abundant evidence that land was indeed expropriated in transfers that were anything but peaceful accommodations of new political leadership.

Bibliography:

Mandatory:

Goffart W. 2006. *Barbarian Tides: The Migration Age and the Later Roman Empire*. Philadelphia. Chapter 6.

Optional:

Barnish, S.J.B. 1986. "Taxation, Land and Barbarian Settlement in the Western Empire," *PBSR* 54: 170-86.

Wednesday (2/07) CEU Budapest

Religious expansion and changing cultural boundaries

Session 12. Lecture

«Inter christianos etiam gentilitatis cultores sed et veteris legis studiosi audientiae sint adhibendi»: The impact of theological controversies on intellectual life of Late Antiquity

Rita Lizzi Testa

After the Council of Aquileia in 381, the bishop Palladius of Ratiaria, condemned as Arian by the Synodal bishops, asked Ambrose to organize a sort of larger arbitration on doctrinal issues discussed in that council, since he believed that he would get a more equitable judgment of that emitted by the superb intolerance of Ambrose, in collusion with the 'arrogance of Damasus'. He was sure that the Holy Scriptures were well known to all and that *gentilitatis cultores* (= *gentiles antiquarii*) and *veteris legis studiosi* (= *Iudei*) were able to judge with enough authority his doctrinal arguments. He therefore proposed that their treaties *de fide* should be sent to the Senate of Rome and the same treaties should be published by imperial order both in the Urbs by *publica recitatio*, as in the churches of all other cities by *auditorum relatione* (Pall. *Apol.* 139). This lecture intends to verify whether intellectual life of Late Antiquity was really so dominated by theological disputes, as Palladius of Ratiaria imagined.

Bibliography:

M. Kaser- K. Hackl, *Handbuch der Altertumswissenschaft, Rechtsgeschichte des Altertums*, X, 3, 4 (*Das römische Zivilprozessrecht*), München 1997, 613.

R. Lizzi Testa, *Augures et Pontifices. Public Sacral Law in Late Antique Rome (fourth –fifth Centuries AD)*, in *The Power of Religion in late Antiquity*, ed. A. Cain - N. Lenski, London 2009, 251-278.

R. Lim, *Public disputation, Power, and Social Order in Late Antiquity*, Berkeley, Los Angeles, London 1995.

R. Lizzi Testa, *When the Romans became pagani. The Christianisation of Urbs Roma between Constantius II and Theodosius I*, in *The Strange Death of Pagan Rome. Reflections on a Historiographical Controversy*, ed. R. Lizzi Testa, Turnhout 2013.

Av. Cameron, *The Cost of Orthodoxy* (Dutch Lectures in patristics, 2), Amsterdam 2012, 1-24

Session 13. Lecture

Christianity meets local religions

Maijastina Kahlos

In Late Antiquity, the ecclesiastical leaders often defined as pagan, superstitious and even magical those rituals and beliefs that they disliked. Augustine of Hippo, for instance, depicted a number of practices as pagan elements that recent converts could not abandon and therefore carried with them into the church after Constantine's conversion. Augustine and other church leaders have been influential in setting out the course of interpreting the local popular forms of religiosity as magic ('magical survivals') or leftovers of paganism ('pagan survivals'). I will illustrate the local and/or popular forms of late antique religiosity with a few examples taken from the writings of Augustine of Hippo, Paulinus of Nola and Maximus of Turin as well as some later writers such as Martin of Braga. I use the local religion model (enhanced by, e.g., Jörg Rüpke; Hubert Cancik; David Frankfurter) for observing the late antique and early medieval religious world. Instead of interpreting local popular forms of religiosity simply as 'magical survivals' or 'pagan survivals', we should analyse local religious worlds in their different socio-political contexts.

Bibliography:

Die Religion des Imperium Romanum, eds. Hubert Cancik & Jörg Rüpke, 2008.

Rüpke, Jörg, *Religion of the Romans*, 2007 (orig. 2001).

Magical Practice in the Latin West, eds. Richard L. Gordon & Francisco Marco Simón, 2010.

Frankfurter, David, 'Beyond Magic and Superstition', *A People's History of Christianity vol. 2: Late Ancient Christianity*, ed. by Virginia Burrus, 2005, 255-284.

The Archaeology of Late Antique 'Paganism', eds. Luke Lavan and Michael Mulryan,, 2011.

Session 14. Seminar discussion

Shifting religious frontiers

All faculty

Bibliography:

P. Kovács, "Christianity and the Greek Language in Pannonia." *Acta Antiqua Hungarica* 43 (2003) 113-124.

N. B. McLynn, *Ambrose of Milan. Church and Court in a Christian Capital*. Berkeley – Los Angeles – London 1994.

P. Brown, „The Rise and Function of the Holy Man in Late Antiquity." *JRS* 61 (1971) 80-101.

R. Beck: The Mysteries of Mithras: A New Account of their Genesis. *Journal of Roman Studies* 88 (1998) 115-128.

L. Berger, Der Menora-Ring von Kaiseraugst. Jüdische Zeugnisse römischer Zeit zwischen Britannien und Pannonien. The Kaiseraugst Menorah Ring. Jewish Evidence from the Roman Period in the Northern Provinces. Forschungen in Augst 36. Augst 2005.

Session 15. Visit to the *Romans and Barbarians* exhibition in the Hungarian National Museum

Ádám Szabó

Thursday (3/07) CEU Budapest

Session 16. Lecture

The Body as Frontier

Marianne Sághy

This lecture deals with the transformation of the body in late antiquity. In classical antiquity, the body stood as a demarcation line between mortal humans and immortal gods. Philosophers mused on the problem of the union of the soul with the body, but commonly, the body was seen not only as an instrument of pleasure, but as an invaluable social token assuring the survival of the city. Christians turned the unredeemable classical body into a place of transformation, an active instrument of salvation. Christian ascetics understood the body as a fortified frontier against spiritual and physical temptations. It is where the last great metamorphosis was to take place after the crossing of the ultimate frontier, the transformation of the lump flesh into the radiant resurrection body.

Bibliography:

Gillian Clark, "The Bright Frontier of Friendship: Augustine and the Christian Body as Frontier", in *Shifting Frontiers in Late Antiquity*. Ralph W. Mathisen – Hagith S. Sivan eds, 1996, pp. 217-229.

Gillian Clark, *Body and Gender, Soul and Reason in Late Antiquity*, 2011.

D. Hunter, "Clerical Celibacy and the Veiling of Virgins: New Boundaries in Late Ancient Christianity." *The Limits of Ancient Christianity: Essays on Late Antique Thought and Culture in Honor of R. A. Markus*. Eds. W. Klingshirn- M. Vessey., 1999, 139-152.

P. Brown, *The Body and Society. Men, Women and Sexual Renunciation in Early Christianity*. New York, 1988.

Mark S. M. Scott, *Journey Back to God: Origen and the Problem of Evil*. Oxford: Oxford University Press, 2012.

Session 17.

Children in Late Antiquity

Claudia-Maria Behling

Children were part of nearly each Roman family, but their legal position and social rights were strongly limited. The barriers separating adults and children were hard to cross. In the course of Late Antiquity, however, children's social standing significantly changed and they started to play an important role within the family. Abortion and child exposure were prohibited by the law and the rejection of divorce by Christians provided a stable family environment. The lecture will focus on these changes and the impact they had on children by presenting written sources and archaeological monuments.

Bibliography:

S. Dixon, *The Roman Family, Ancient Society and History*, 1992.

B. Rawson (Hrsg.), *Marriage, Divorce, and Children in Ancient Rome*, 1996.

A. Backe-Dahmen, *Innocentissima aetas. Römische Kindheit im Spiegel literarischer, rechtlicher und archäologischer Quellen des 1. bis 4. Jahrhunderts n. Chr.*, 2006.

C.-M. Behling, "Kinder des Ostens. Spätantike und frühchristliche Kinderdarstellungen im heutigen Ost- und Südosteuropa." *ActaArchHung* 62, 2011, 163–173.

D. L. Balch – C. Osiek (Hrsg.), *Early Christian Families in Context. An Interdisciplinary Dialogue*, 2003.

Session 18. Lecture

The festive body: is there a frontier separating pagan and Christian holidays?

Anna Tóth

This lecture focuses on the changing character of the traditional pagan calendar during the first centuries of the Christian empire. I will examine the following questions: which festivals survived the prohibition of the pagan cults? What were the causes that made it possible? What do we know about the communal bodies that celebrated them? What actual physical activities did they involve? I will highlight a few festivals of late antiquity which can be regarded as replacements for specific traditional holidays.

Bibliography:

Dorothea Baudy, *Über Geschenke und Glückwünsche zum römischen Neujahrsfest*. Rheinisches Museum für Philologie, Neue Folge, 130. Bd., H. 1 (1987) 1-28.

Eugenia Bolognesi Recchi-Franceschini, *Winter in the Great Palace: The Persistence of Pagan Festivals in Christian Byzantium*. *Byzantinische Forschungen* 21 (1995) 117-133.

J.R. Crawford, *De Bruma et Brumalibus Festis*. *Byzantinische Zeitschrift* 23 (1914-19) 365-396.

Elisabeth S. Dulabahn: *Studies on the Laterculus of Polemius Silvius* 1987.

Y.-M. Duval, *Des Lupercales de Constantinople aux Lupercales de Rome*. *Revue des Études Latines*. 55 (1977) 222-270.

Session 19. Seminar discussion

Bibliography:

The Faces of the Other: Religious Rivalry and Ethnic Encounters in the Later Roman World. Kahlos, Maijastina, ed., 2011.

D. M. Gwynn – S. Bangert (ed.), *Religious diversity in Late Antiquity. An introduction*, 2010.

One God: Pagan Monotheism in the Roman Empire. Eds. S. Mitchell – P. Van Nuffelen, 2010.

Session 20

Shifting Frontiers between the Living and the Dead 1.

Stories of Ghosts, Spirits and Demons in the Historiography of the Roman Empire

Levente Nagy

Recent research on ghost stories and the cult of the spirits of the dead by G. Weber, J. Bremmer, D. Ogden, L. Nagy opened up new vistas on ghost stories appearing in dreams and visions both as literary products and possible historical sources. This lecture presents problematic examples of the rich source material, exploring motivations, structure and function of these stories. I take these texts as sources for religious history that demonstrate the widespread cult of the spirits of the dead. I shall also take a look at the mysterious world of late antique magic.

Bibliography:

J. N. Bremmer: *The Rise and Fall of the Afterlife*, 2002.

D. Felton: *Haunted Greece and Rome. Ghost Stories from Classical Antiquity*, 1999.

L. Nagy: Totengeister in der frühkaiserzeitlichen Geschichtsschreibung. *Acta Antiqua Academiae Scientiarum Hungariae* 43 (2003) 87-105.

L. Nagy: Ancient Greek and Roman Ghost Stories. Some New Approaches. In: Moga, I. ed. *Angels, Demons and the Representations of Afterlife within the Jewish, Pagan and Christian Imagery*, 2013. 225-245.

D. Ogden: *Magic, Witchcraft and Ghosts in the Greek and Roman Worlds. A sourcebook*, 2002.

Friday (4/07) Field Trip

Session 21

A Roman Villa at Lake Balaton

Blurring the Frontiers between Private and Public: the Villa in Late Antiquity

Levente Nagy, Marianne Sággy, Sylvia Palágyi

Bibliography:

T. Gedeon – A. Nemcsics, “A balácai római villa freskóinak technikai vizsgálata. Technische Untersuchung der Fresken der römischen Villa von Baláca. L’analyse du crépi et de la couleur des fresques de la villa romaine de Baláca.” *A Veszprém Megyei Múzeumok Közleményei* 2, 1964, 459–471.

A. Kirchhof, “Ab ovo ad mala: The Decorative System and Reconstruction of the Dining Room at Baláca.” *Balácai közlemények* 10, 2008, 42–111.

Travel along the Danube limes

Session 22 Lecture in the Cella Septichora Visitor Center, Pécs (UNESCO World Heritage Site)

The frontiers between pagans and Christians in the Late Antique world

Rita Lizzi Testa

Bibliography:

Pagans and Christians in the Roman Empire: The Breaking of a Dialogue (IV-VIth century), Peter Brown – Rita Lizzi Testa eds., 2011.

Closing Dinner

Saturday (5/07)

Session 23

Visit of the Late Antique Cemetery of Pécs (World Heritage Site)

Levente Nagy

Bibliography:

K. Hudák-L. Nagy, *A Fine and Private Place. Discovering the Early Christian Cemetery of Sopianae/Pécs*, 2008.

K. Hudák, "The Iconographical Program of the Wall paintings in the Saint Peter and Paul Burial Chamber of Sopianae" *MiChA* 15 (2009) 47-76.

J. Valeva, "La peinture funéraire dans les provinces orientales de l' Empire romain dans l' Antiquité Tardive." *Hortus Artium Mediaevalium* 7 (2001) 167-208. –

Session 24 Lecture

Shifting frontiers between the living and the dead 2.

Marianne Sághy

This lecture deals with two parallel issues: the moving of the dead into the cities and the crossing of the supernatural frontier. If there was a changing frontier in Late Antiquity, it was the demolition of the wall separating the living and the dead within the city. The dead came to be installed in the city where their relics became prized spectacles attracting religious tourism, cemeteries moved into the city and actually became cities, and ascetics sought out on purpose the company of the dead. At the same time, another conceptual change took place that saw the tomb of the martyrs and the saints as the meeting point of heaven and earth, an energy bomb radiating supernatural power. We will explore how these changes, a preview of the Middle Ages, happened.

Bibliography:

Fontaine, J. "Images virgiliennes de l'ascension céleste dans la poésie latine chrétienne." In : *Gedenkschrift für A. Stuibler*, 1992, 55-67.

Brown, P. „Gloriosus obitus. The End of the Ancient Other World." In: *The Limits of Ancient Christianity. Essays on Late Antique Thought and Culture in Honor of R. A. Markus*, 1999, 289-314.

Sághy, M. „*Renovatio memoriae*: Pope Damasus and the Martyrs of Rome." In: *Rom in der Spätantike: Historische Erinnerung im städtischen Raum* "Behrwald, R. – Witschel, Ch. eds, 2012.

Trout, D. *Paulinus of Nola*, 1999.

Treasure in Heaven. Catalog, British Museum, 2011.

Session 25 Lecture

Martyrs of the Danube Limes Area and Beyond the Frontier

Levente Nagy

Pannonia saw Christian missionary activity since the middle of the third century, when the most prominent Christian writer of Pannonia, Victorinus of Poetovio composed his works. The Pannonian provinces produced a number of martyrs during the Great Persecution (303-305 A. D.), the most debated texts are the passions of Irenaeus, Synerotas, Pollio, Quirinus and the IV coronati, all dated recently to the 2nd half of the 4th century. The passions of Florian from Noricum and Dasius from Durostorum produced many problems of interpretation in the international scholarship. During the Great Persecution in Gothia (369 -372 A.D.) many pro-Nicaean and anti-Nicaean Gothic martyrs were recorded. Among the various hagiographical sources published by H. Delehaye, the passion of Sabas the Goth raised many questions even for recent research. The re-evaluation of the dossiers hagiographiques and some new archaeological surveys both in connection with the texts and with the cult of the martyrs produced fresh evidence that I shall discuss in this lecture.

Bibliography:

H. Delehaye: Martyrs de l'église de Gothie. *Analecta Bollandiana* 31 (1912) 274-291.

M. Dulaey: *Victorin de Poetovio. Premier exégète latin I-II. Collection des Études Augustiniennes. Série Antiquité 140*. Paris, 1993.

P. Gemeinhardt – J. Leemans (eds.): *Christian Martyrdom in Late Antiquity. History and Discourse, Tradition and Religious Identity. Arbeiten zur Kirchengeschichte*. Berlin-Boston, 2012.

L. Grig: *Making Martyrs in Late Antiquity*. London, 2004.

M. Jarak: "Martyres Pannoniae – The Chronological Position of the Pannonian Martyrs in the Course of Diocletian's Persecution." In: R. Bratož, R. (Hrsg.): *Westillyricum und Nordostitalien in der spätrömischen Zeit (Zahodni Ilirik in Severovzhodna Italija v Poznorimski Dobi)*. *Situla* 34 (1996) 263-289.

Conclusions: The Bright Frontier

The roundtable will summarize our findings and the results deriving from multidisciplinary approaches to frontier studies. We will discuss the most important questions that remain to be explored.

All faculty