

Textometry as a method for analysing medieval emotions? The case of Peter Damian and his combat letters

*Feeling Medieval: The Inaugural Conference of the Society for the Study
of Medieval Emotions*

Peter Damian

- Peter Damian (1007 – 1072/1073)

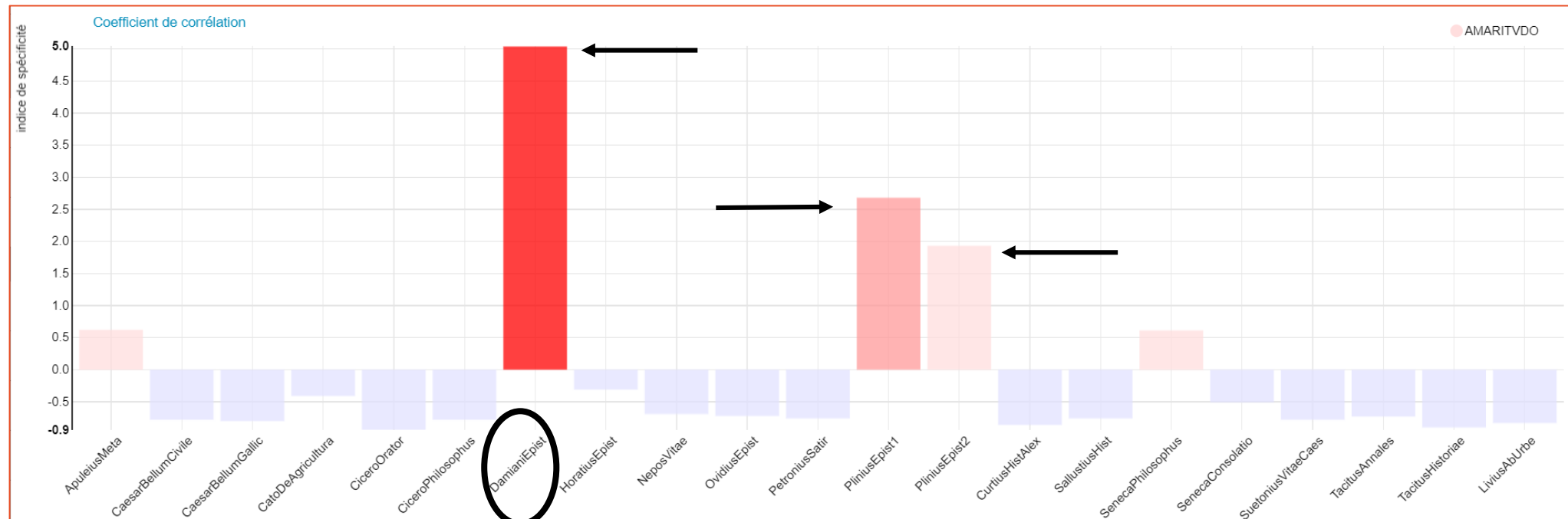
- ‘Gregorian Reform’
- lemmatization : 12 combat letters
(LASLA)
- possibilities?
 1. specificities
 2. co-occurents
 3. textual motifs



Peter Damian and ‘emotions’ ?

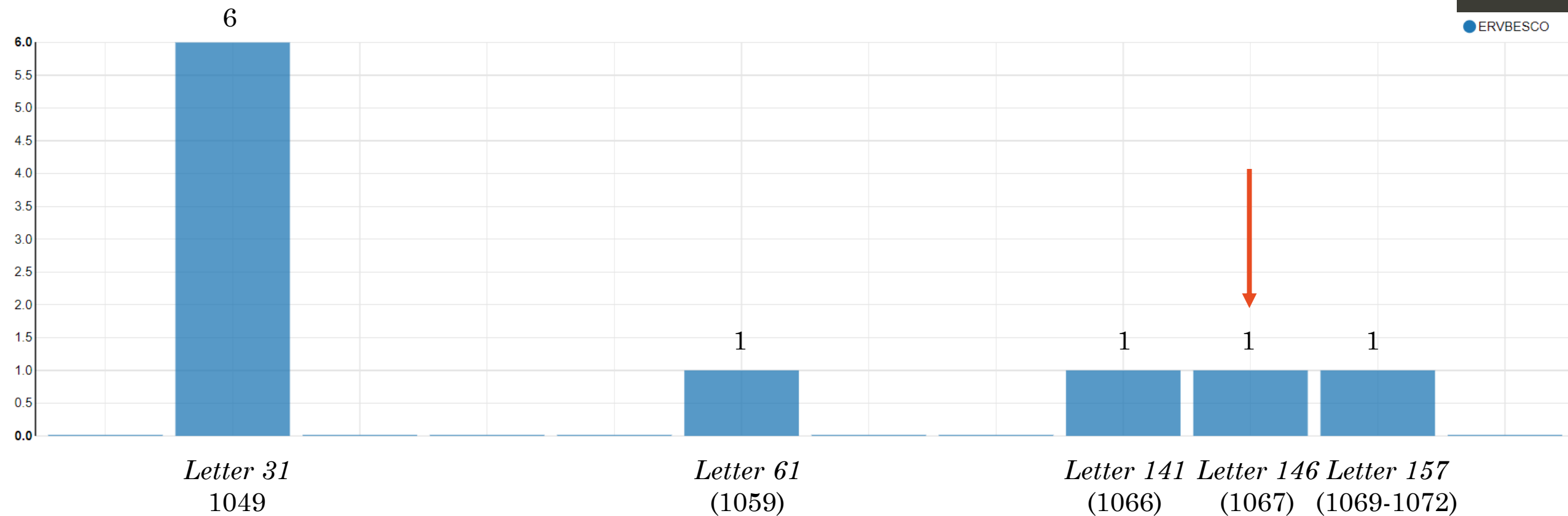
- Damian’s “specificities” (vs. Antiquity)

→ specificity score



Peter Damian and 'shame'

- The verb 'to feel ashamed' (*erubescere*) :



Peter Damian and 'shame'

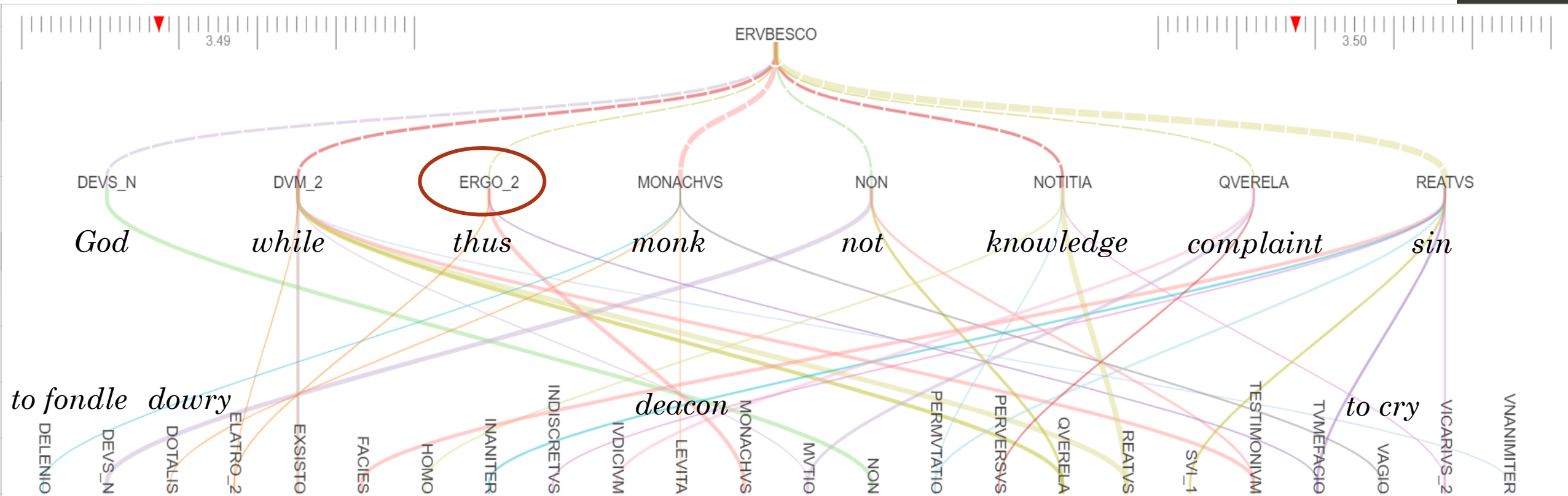
For example :

- *Letter 61* (1059 – to pope Nicholas II)

[deploring the situation in which bishops live in public concubinage] As you lay your hand on someone, the Holy Spirit descends upon him; and you use your hand to touch the private parts of harlots. God accommodates himself to your word, and you do not fear to obey the devil? Moreover, you who appear to be outstanding because of your ecclesiastical dignity, are you not ashamed (*non te erubescis*) to visit the brothels of panderers? And you, who are appointed to be the preacher of chastity, have you no shame (*non te pudet*) at being the slave of impurity? (tr.: Blum, 1992)

Peter Damian and ‘shame’

- The co-occurents of “*erubesco*” (lemma) – context : 20 words



Peter Damian and ‘shame’

The co-occurrent “*ergo* (thus)”:

→ textual motif ?

- *Letter 31* (1049 – to pope Leo IX)

[*on the practice of sodomy within the clergy*] Shame on your pretentious pride (*erubescat ergo tumefacta superbia*)! Let it not seek to vainly rise above itself for the burden of its own guilt weighs it down far below itself. It should learn to assess its ills with careful scrutiny and humbly discover how it might compel itself to live within the bounds of its own limitations, not arrogantly seizing what it is in no position to attain. (tr.: Blum, 1990)

- *Letter 146* (1067 – to the people of Florence)

[*addressing the people of Florence, who accuse him of tolerating simony*] And so, everyone guilty of lying should be ashamed (*erubescat ergo fabricator quisque mendatii*), who, as he sees me hesitant to judge in a case involving such shaky controversy, still impudently shouts that I am a defender of simonist heresy. (tr.: Blum, 2004)

Peter Damian and ‘shame’

erubescat (“should be ashamed”) + connector (“thus”) + negative concept/person

<i>Letter</i>	<i>Latin text</i>	<i>Own translation</i>
19 (1046)	<i>Erubescat ergo terrenae sapientiae vanitas [...].</i>	The vanity of worldly wisdom should therefore be ashamed [...].
24 (1047-1054)	<i>Erubescat ergo terrena superbia, confundatur [...].</i>	Worldly pride should therefore be ashamed, [...].
31 (1049)	<i>Erubescat ergo tumefacta superbia, [...].</i>	Swollen pride should therefore be ashamed [...].
38 + 45 (1051 + 1055)	<i>Erubescat ergo lingua frenetica [...].</i>	Your frantic tongue should therefore be ashamed, [...].
89 (1062)	<i>Erubescat ergo humani anathematis imputator, [...].</i>	Who thinks so highly of human curses should therefore be ashamed, [...].
104 (1063-1065)	<i>Erubescat ergo cordis elati superbia [...].</i>	The pride of an arrogant heart should therefore be ashamed [...].
146 (1067)	<i>Erubescat ergo fabricator quisque mendatii, [...].</i>	Everyone guilty of lying should therefore be ashamed, [...].

Peter Damian and ‘shame’

erubescat (“should be ashamed”) + connector (“thus”) + negative concept/person

<i>Letter</i>	<i>Latin text</i>	<i>Own translation</i>
119 (1065)	<i>Erubescat iam lingua frenetica [...].</i>	Your frantic tongue should now be ashamed [...].
165 (1069)	<i>Erubescat igitur humana superbia, confundatur [...].</i>	Human pride should thus be ashamed, [...].
172 (not datable)	<i>Erubescant ergo stulte sapientes et sapiendo vecordes [...].</i>	These wise fools with their senseless mouthings should therefore be ashamed, [...].

Peter Damian and ‘shame’

The co-occurrent “*ergo* (thus)”:

- *Letter 24* (1047-1054 – to abbot Mainard of Pomposa)

[*where he criticises the abbot for his interest in fine clothes*] **Worldly pride** should therefore **blush** (*erubescat ergo terrena superbia*), and the **arrogance** (*arrogantia*) of humanity that was granted redemption should be **confounded** (*confundatur*) and stand in wonder at the radiant **humility** (*humilitas*) of the newborn Redeemer whose light is about to break forth before men. [...] He is guilty of not wishing to bear the degradation of Christ who in his **arrogance** **disdains** (*arrogantia tumidus dedignatur*) to wear commonplace clothes. (tr.: Blum, 1990)

- *Letter 104* (1063-1065 – to the empress Agnes)

[*that everyone enters and leaves this life in the same way*] And who will not constantly be reminded of his rottenness, when he thinks of his vile origin, saying to himself, “What do you have to be **proud** (*superbis*) of, dust and ashes?” And that after his death he will first be the food of worms, and then dust? Therefore, a **proud man** should be **embarrassed** (*erubescat ergo cordis elati superbia*), and whoever observes that between birth and death he is bound by the laws of a nature common to us all, will stop **boasting** (*iactari*) of his uniquely glorious condition. (tr.: Blum, 1998)

Peter Damian and 'shame'

- Interpretation of the textual motif...

erubescat/erubescant (“should be ashamed”) + connector (“thus”) + negative concept/person

→ ending of paragraph / argument

→ change?

→ reformatory?

Peter Damian and ‘shame’

- Possible origins of the textual motif?

→	24 (1047-1054)	<i>Erubescat ergo terrena superbia, <u>confundatur</u> et obstupescat arrogantia redempti hominis, [...].</i>
→	165 (1069)	<i>Erubescat igitur humana superbia, <u>confundatur</u> mens misera vanae gloriae peste corrupta, [...].</i>

<i>Author</i>	<i>Latin text</i>	<i>Own translation</i>
Augustine (<i>Against Julian</i> , 3.32)	<i>Erubescat ergo dialectica tua, [...].</i>	Your logic should therefore be ashamed [...]
Augustine (<i>Sermons to the people</i> , 53.13)	<i>Erubescat ergo tale idolum in corde christiano.</i>	Such an idol in a Christian heart should therefore be ashamed.
Augustine (<i>Sermons to the people</i> , 375C)	<i>Erubescat ergo falsitas, quia uicit ueritas.</i>	Falseness should therefore be ashamed, for truth conquers.
Gregory the Great (<i>Homilies on the gospels</i> , 2.32.5)	<i>Erubescat ergo humana superbia, <u>confundatur</u> quisque si non satisfaciat prior proximo, [...].</i>	Human pride should therefore be ashamed, he who does not make the first reparation to his neighbor should be confounded, [...].

Conclusion

- “Textometry as a method for analysing medieval emotions?”

new perspectives...

- specificities
- co-occurents
- textual motifs

however...



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