Fabian Alfie, Professor of Italian, University of Arizona: Prof. Alfie has just published Rustico Filippi: The Art of Insult (Cambridge: MHRA, 2014). It is the first complete translation of Rustico Filippi in English. Rustico Filippi (ca. 1230 – ca. 1299) was probably the first Italian poet to explore the poetics of insult. During the Middle Ages, literature was categorized as a subset of ethics; through the descriptions of characters, all literature consisted of the praise of the worthy, or of the blame of the reprehensible. Literature enforced traditional morality by inspiring admiration or condemnation in its readers.

By writing a series of insulting caricatures, Filippi developed the poetry of blame in medieval Italy. His sonnets put the unseemly characteristics and actions of fellow Florentines on display for public ridicule. He derides men for their cowardice, women for their illicit sexuality, and members of both sexes for their filthiness and vice. Filippi inspired numerous imitators and initiated a centuries-long tradition of insulting verse. One of the people indebted to Rustico was Dante Alighieri, whose negative portraits in Inferno have roots in Filippi’s derisive sonnets. http://www.mhra.org.uk/Publications/Books/alfie.html

Albrecht Classen, Distinguished Professor of German, University of Arizona:


(Cont. on next page)


Pia Cuneo, Professor, History of Art, University of Arizona:
Prof. Cuneo lectured at both the University of Innsbruck and the University of Edinburgh and published: Pia F. Cuneo, ed. Animals and Early Modern Identity, Ashgate, 2014.

Juan Pablo Gil-Osle, Assistant Professor of Spanish, Arizona State University:


J. Richard Haefer, Professor of Music, Emeritus, Arizona State University:
Member of the Senior Editorial Board and contributed more than 500 entries to the 2nd edition of The Grove Dictionary of Musical Instruments, London: Oxford University Press, 2014.
Frederick Kiefer, Distinguished Professor of English, University of Arizona:
Prof. Kiefer was named University Distinguished Professor at the University of Arizona in 2014.

Cynthia Kosso, Professor of History, Northern Arizona University:
Prof. Kosso and Prof. Anne Scott have become the editors of Studies in Medieval and Renaissance History, a journal published annually by AMS Press (New York) under the auspices of the Arizona Center for Medieval and Renaissance Studies (ACMRS).

Jaime Lara, Research Professor, Arizona Center for Medieval and Renaissance Studies:
“Joaquín de Fiore y la escatología franciscana en la catedral de Ayaviri, Perú.” Allpanchis [Cuzco, Peru] 77 (November 2014).
“Syncretism in Aztec Christianity.” Mexicolore on-line resource, United Kingdom. View online here: http://www.mexicolore.co.uk/aztecs/spanish-conquest/syncretism-aztecchristians.

Deborah Losse, Professor of French, Emerita, Arizona State University:

Richard Newhauser, Professor of English, Arizona State University:
Barrett Faculty Support Grant (Honors College, ASU) (with Rodmanned Nikpour), ($1600).
CLAS Undergraduate Summer Enrichment Award (with Rodmanned Nikpour), ($2400).
Co-organizer (with Bob Sturges), Biennial ASU Chaucer Celebration, ASU: Tempe, April 18, 2014.
“Greed,” The Lincoln Center for Applied Ethics Speakeasy Series, Arizona State University, October 20, 2014 (invited presentation).
Catherine Saucier, Associate Professor of Musicology, Arizona State University:

Corine Schleif, Professor of Art History, Arizona State University:
Named Faculty Fellow, Institute for Humanities Research, Arizona State University, on the theme “Home,” to research the topic “Extraordinary Sensescapes: Virtual Explorations of the Sensual World of the Late-Medieval Birgittine Monastery.
Published:
Invited to give the introductory lecture for the conference on Birgittine Liturgy, “Birgittine Nuns Usurp Liturgical Spaces and Objects,” Vadstena, Sweden.
Conference Presentation: International Medieval Studies Congress, Kalamazoo, introduction to the session organized with Martha Easton, “Other Animals and Humans in Medieval Art,” sponsored by the International Center for Medieval Art.

Anne Scott, Professor of English, Northern Arizona University:
Prof. Scott and Prof. Cynthia Kosso have become the editors of Studies in Medieval and Renaissance History, a journal published annually by AMS Press (New York) under the auspices of the Arizona Center for Medieval and Renaissance Studies (ACMRS).

Stefan Stantchev, Assistant Professor of History, Arizona State University:
Spiritual Rationality: Papal Embargo as Cultural Practice (Oxford University Press, 2014).

Congratulations to all of our affiliated faculty on these notable accomplishments!

Congratulations to ACMRS Assistant Director, Sharonah Fredrick on successfully defending her dissertation and achieving her Ph.D. from SUNY Stonybrook in December!
Ambivalent Mayan attitudes towards the spiritual world, as expressed in their art, science, and literature, incited their rebellious attitude during the colonial era, which of course coincided with the Early Modern period. It was a conduct which, while inviting harsh reprisals from the Conquistadors and colonial administration, enabled the Maya to retain, adapt, and extend their identity. The so-called “conquest” of the Maya was no Spanish-Aztec duel of the gods, in which Nahua deities were exchanged for European ones. The distrust of the Maya towards the gods, despite the profoundly spiritual roots of their culture, did not make for easy acceptance of another peoples’ gods. Why accept someone else’s gods when the very concept of godliness is brought into question? The Aztecs of the early 16th century were fatalistic, believing that their world was in its fifth and final stage. For the Maya, there would always be another stage. After the fifth world imploded, another would begin again.

Maya civilization differed from Aztec and Western theology in that there was no linear end of divine justice in sight. This increasing circularity of time, the counting of days, was and is a cyclical rite for the Maya. It became entrenched during the post-Classic period (900-1524), which is the New World trajectory of the Middle Ages. Mayan circular time counts and continued during the entire period of Spanish colonial rule. For the Maya, no one had ordained the Conquistadors’ arrival, and there was no need to rationalize or accept it. Similarly, as Mayanist David Stuart makes clear in his *The Order of Days* (2011), there never was any pre-determined end of time.

Mayan calendars continue long after the equivalent Gregorian date of 2012; recent excavations in Xultun Ha, Guatemala, have proven conclusively that the Mayan people were calculating dates long after the “2012” equivalent date had come and gone. In the post-Conquest Maya literary masterpiece, the *Popul Vuh*, the principal strands of the Maya world view were synthesized. The archetypical Twins of the Mayan epic embodied the cultural dislike of the divine powers and their arbitrary dictates. The Conquistadors themselves, including Pedro de Alvarado and Francisco de Montejo, perceived the Maya as being less gullible to European theological manipulation than the Aztecs. Montejo had to desist from his plan of making the Mayan city of Chichen Itza his capital. This seat of temporal and spiritual power of the Itza warrior clans (known in the Mayan world since the 12th century as Water Witches) never fell to Montejo. The old Conquistador had to content himself with the far less significant Mayan city of T-ho, called later, Merida. By 1521, Cortes was able to transform the seat of Aztec temporal and spiritual power, Tenochtitlan, into Mexico City. Aztec gods bowed before Christian ones. But in Central America, as in Peru, the old seats of pilgrimage and power did not yield easily to the new colonial regime. However dominated the former Inca capital of Cuzco became, Pizarro never succeeded in making it the center of Spain’s might in Peru. So he placed Lima, the City of the Kings, on the site of the less significant Peruvian coastal city of Ychma. The Maya would ultimately share more in common with the rebellions of the Andes, which, like their own, continued all through the Early Modern period and beyond. These rebellions marked a sharp contrast with the facile subjugation of the Aztecs.
The Book Nook:
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The Italian Baroque Table: Cooking and Entertaining from the Golden Age of Naples
By Tommaso Astarita

The Italian Baroque Table offers lovers of food, cooking, history, culture, and Italy a rich introduction to Italian cuisine and hospitality in the 1600s. It translates portions of a cookbook and guidebook to entertaining written by an accomplished cook and steward, accompanied by context, relevant illustrations, and historical notes that allow readers to steep themselves in the culture and practices of the early modern elite Italian kitchen. The emphasis in the original text on local ingredients and customs and on the therapeutic qualities of food will appeal to readers interested in the context of cooking in our era of globalization. Click here to order: https://acmrs.org/publications/catalog/italian-baroque-table-cooking-and-entertaining-golden-age-naples

Tommaso Astarita was born and raised in Naples, Italy. He came to the U.S. for his graduate studies at Johns Hopkins University, and since 1989 he has taught European history at Georgetown University. He has published two monographs on early modern Naples, and a general survey of southern Italian history.

A Tapestry of Queens: A Story of Scotland’s Struggle for Independence
By Carol Milkuhn

A Tapestry of Queens gives us a view of three late 16th-century courts — England, Scotland, and by extension France — through the adventures of a heroine who is dressmaker/needlewoman to a succession of queens, from Kathryn Howard to Catherine Parr, plus Marie de Guise to the north.

As Queen’s Mercer, responsible for the wardrobes of royalty, Cordelia Shelton has had the good fortune to serve three of Henry VIII’s wives. The execution of Kathryn Howard, however, has proven disastrous for Cordelia and her merchant husband, leaving Cordelia without a position at court and the family close to financial ruin.

Then, without warning, Cordelia’s world is turned upside down. Although Scotland and England are on the brink of war, Marie de Guise, wife of James V of Scotland, has requested Cordelia’s services as dressmaker. Cordelia’s journey to Edinburgh leads her into a world of international intrigue and betrayal as she seeks to befriend both Marie de Guise and Catherine Parr — the woman she realizes King Henry has chosen for his sixth wife. As the novel unfolds, Cordelia’s intelligence, resolution, and skill with a needle prove essential for her survival.

http://bagwynbooks.com
UPCOMING PUBLIC EVENTS

JANUARY

Fearless Females Series
“Lady Macbeth and Ophelia: Beyond Drowning and Sleep-walking”
Cris Busato Smith, MIT Regional Editor, Global Shakespeares
Tuesday, January 27, 2015 at 7:00pm - Changing Hands Bookstore, Tempe, AZ
Click here to reserve a seat: https://ladymacbethandophelia.eventbrite.com

ACMRS Public Programs Series
“Celtic and Native American Legends: Shared Symmetries from Medieval Arizona to the High Court of Tara”
Sharonah Fredrick, Assistant Director, ACMRS
Saturday, January 31, 2015 at 7:00pm - Irish Cultural Center, Phoenix, AZ
(Tickets $5 at the door) Click here to RSVP: https://celticlegends.eventbrite.com

FEBRUARY

ACMRS Annual Interdisciplinary Conference
“Trades, Talents, Guilds, and Specialists: Getting Things Done in the Middle Ages and Renaissance”
February 5-7, 2015 - Embassy Suites Phoenix-Scottsdale Hotel
Click here to learn more: https://acmrs.org/conferences/annual-acmrs-conference

Fearless Females of the Global Renaissance
“Malinche: Aztec Voice of the Conquistador”
Presented by Sharonah Fredrick, Assistant Director, ACMRS
“Arcangela Tarabotti: A Venetian Nun Wages War”
Presented by Marsha Fazio, Lecturer, School of Humanities, Arts, and Cultural Studies, ASU
Tuesday, February 17, 2015 from 1:00-4:00pm - University Center Building
Click here to reserve a seat: https://ladymacbethandophelia.eventbrite.com

Shakespeare Reading Group, Led by Cris Smith
Wednesday, February 18, 2015 from 6:00-8:00pm in Coor Hall, Room 4403

ASU’s Night of the Open Door
Saturday, February 28, 2015 from 4:00-9:00pm
ACMRS will be located on the 1st floor patio of Coor Hall on the ASU Tempe Campus.
Click here to learn more: http://opendoor.asu.edu