

ACMRS NEWS

JANUARY 2015

SPOTLIGHT ON SCHOLARSHIP

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:

"A Global Epistolary Network: Eighteenth-Century Jesuit Missionaries Write Home. With an Emphasis on Philipp Segesser's Correspondence from Sonora/Mexico," *Studia Neophilologica* 86.1 (2014): 79-94.

"The Mirror Image in Neidhart's Poetry: Destabilization of the Social Structure by Means of Sexual Competition," *Studi medievali* 55.1 (2014): 165-88.

"Irony in Medieval and Early Modern German Literature (Nibelungenlied, Mauritius von Craûn, Johannes von Tepl's Ackermann): The Encounter of the Menschlich-Allzumenschlich in a Medieval Context," *Journal of English and Germanic Philology* 113.2 (2014): 184-205.

"The Scientific, Anthropological, Geological, and Geographic Exploration of Northern Mexico by Eighteenth-Century German Jesuit Missionaries: A Religious and Scientific Network of Multilingual Writers. With a Focus on Johann Nentwig and Marcus Antonius Kappus," *Mitteilungen des Instituts für Österreichische Geschichtsforschung* 122.1 (2014): 40-61.

"Wie übersetzt man *minne* ins Neuhochdeutsche und was heist das? Theorie des Uebersetzens, Sinnfrage und Identitätssuche auf philologischer Ebene: Walther von der Vogelweide (Lyrik) und Wolfram von Eschenbach (Titel)," *Германские языки и проблемы переводоведения в современном полилингвальном/Germanic Languages and Translation Issues in the Multilingual World*, 23-24 May 2014 (Astana: EHY, 2014), 14-23.

(Cont. on next page)

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"Vom Mære zum Prosa-Schwank des 16. und 17. Jahrhunderts: Tradition und Transformation einer literarischen Gattung vom frühen Mittelalter bis zur Frühneuzeit," *Kontinuitäten und Neuerungen in Textsorten- und Textallianztraditionen vom 13. bis zum 18. Jahrhundert*, ed. Jörg Meier and Peter Ernst. *Germanistische Arbeiten zur Sprachgeschichte*, 10 (Berlin: Weidler, 2014), 295-321.

"Anticlericalism and Criticism of Clerics in Medieval and Early-Modern German Literature," *Amsterdamer Beiträge zur älteren Germanistik* 72 (2014): 283-306.

"Storms, Shipwrecks, and Life-Changing Experiences in Late Medieval German Literature. From Oswald von Wolkenstein to Emperor Maximilian," *Oxford German Studies* 43.3 (2014): 212-28.

"Vergangen aber nicht vergessen: Mittelalterliche Literatur im heutigen Deutschunterricht: Fremde, zugleich aufregende Perspektiven für Studenten des 21. Jahrhunderts," *Literatur in Deutsch als Fremdsprache und internationaler Germanistik: Konzepte, Themen, Forschungsperspektiven*, ed. Claus Altmayer, Michael Dobstadt, Renate Riedner, and Carmen Schier (Tübingen: Stauffenburg, 2014), 107-18.

"Mental and Physical Health, Spirituality and Religion in the Middle Ages and Early Modern Age: Medieval Answers for Our Future? With Special Emphasis on Spiritual Healing Through Narratives of Mourning: Johannes of Tepl and Christine de Pizan," *Mental Health, Spirituality, and Religion in the Middle Ages and Early Modern Age*, ed. Albrecht Classen. *Fundamentals of Medieval and Early Modern Culture*, 15 (Berlin and Boston: Walter de Gruyter, 2014), 1-154.

"Sexuality or Pornography (?) in Oswald von Wolkenstein's Poetry," *Earthly and Spiritual Pleasures in Medieval Life, Literature, Art, and Music: In Memory of Ulrich Müller*, vol. I, ed. Sibylle Jefferis. *Göppinger Arbeiten zur Germanistik*, 779 (Göppingen: Kümmerle, 2014), 137-57.

"Wolfram von Eschenbach," *Oxford Bibliographies*, online: <http://www.oxfordbibliographies.com>.

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:

"La tradición de la amistad femenina en *La traición en la amistad* de María de Zayas." *Bulletin of Hispanic Studies*. In press (2014).

"Escipión, la amistad y la masculinidad cristiano-musulmana en 'El amante liberal' de Cervantes." In special issue: "Novelar en lengua castellana": estudios sobre la novela corta del Siglo de Oro." *Lejana: Revista Crítica de Narrativa Breve* 7 (2014): 1-11.

"Bernardo Atxaga: canon, plagio y euskera literario." *Bulletin of Spanish Studies: Hispanic Studies and Researches on Spain, Portugal and Latin America* 91 (2014): 869-87.

"La Edad de Hierro en *La traición en la amistad* de María de Zayas." *Neophilologus* 98.2 (2014): 275-86.

"Ensayo de la amicitia sobre *Amistades imperfectas: de la tradición a la modernidad con Cervantes*." *Maestros de la Filología-Revista del Grupo Las dos vidas de las palabras* (2014).

Ed. *Laberinto Journal*. Special issue on Nationalism. Volume 7, 2014.

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).

"The Artistic Posterity of Joachim of Fiore in Latin America," *Religion and the Arts* [Boston College] 18 (February 2014).

"The Church Interior in Latin America," in *Lexikon for the Hispanic Baroque: Transatlantic Exchange and Transformation*, edited by Evonne Levy and Kenneth Mills (Austin: University of Texas Press, 2014).

"Francis Alive and Aloft: Franciscan Apocalypticism in the Colonial Andes," *The Americas: A Quarterly Review of Latin American History* [Academy of American Franciscan History] 70:2 (October 2013).

"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:

Syphilis: Medicine, Metaphor, and Religious Conflict, published by The Ohio State University Press, will appear in February 2015. Read the review here: <https://ohiostatepress.org/index.htm?books/book%20pages/losse-syphilis.html>.

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.

Editor. *A Cultural History of the Senses in the Middle Ages*. Vol. 2 of *A Cultural History of the Senses*. London: Bloomsbury, 2014.

"Introduction: The Sensual Middle Ages," in: R. Newhauser, ed., *A Cultural History of the Senses in the Middle Ages* (London, 2014), 1-22.

"Unerring Faith in the Pulpit: William Peraldus' *Tractatus de fide in the Summa de uirtutibus*," in: M. Forlivesi, R. Quinto, and S. Vecchio, eds., *Fides Virtus. The Virtue of Faith from the Twelfth to the Early Sixteenth Century*, *Archa Verbi*. Yearbook for the Study of Medieval Theology. Subsidia 12 (Münster, 2014), 389-410.

"Mapping Virtual Pilgrimage in an Early Fifteenth-Century Arma Christi Roll," in: L. H. Cooper and A. Denny-Brown, eds., *The Arma Christi in Medieval and Early Modern Material Culture: Objects, Representation, and Devotional Practice* (Aldershot, UK and Burlington, VT, 2014), 83-112, plates 3.1-3.6 [co-author with Arthur J. Russell].

"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:

A Paradise of Priests: Singing the Civic and Episcopal Hagiography of Medieval Liège, The University of Rochester Press in partnership with Boydell & Brewer (2014).

"Reading Hagiographic Motets: Christi nutu sublimato, Lamberte vir inclite, and the Legend of St Lambert," *Journal of the Alamire Foundation* 6 (2014): 84-111

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 Senses: Virtual Explorations of the Sensual World of the Late-Medieval Birgittine Monastery.

Published:

"The Crucifixion with Virtues in Stained Glass: Wounds, Violent Sexualities, and Aesthetics of Engagement in the Wienhausen Cloister," *Journal of Glass Studies* 56 (2014), 316-43

"Who are the Animals in the Geese Book?" in *Animals and Early Modern Identity*, ed. Pia Cuneo, Farnham, 2014, 209-42.

Invited participant in the forum: "The Senses," *German History* 32 (2014), 256-73

Review: *Rosenkränze und Seelengärten: Bildung und Frömmigkeit in niedersächsischen Frauenklöstern*, exh. cat. Herzog-August-Bibliothek, Wolfenbüttel, 2013, ed. Britta-Juliane Kruse in: *Studies in Iconography* 35 (2014), 345-48.

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).

"Apply to Muslims What Was Said of the Jews: Popes and Canonists between a Taxonomy of Otherness and Infidelitas," *Law and History Review* 32 (2014, 1): 65-96.

CONGRATULATIONS TO ALL OF OUR AFFILIATED FACULTY ON THESE NOTABLE ACCOMPLISHMENTS!

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Congratulations to ACMRS Assistant Director, Sharonah Fredrick
on successfully defending her dissertation and
achieving her Ph.D. from SUNY Stonybrook in December!

NOTHING IS PREDETERMINED: SKEPTICISM AS A RENAISSANCE MAYAN TRAIT

Dr. Sharonah Fredrick

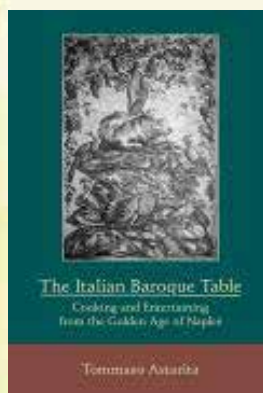
Ambivalent Mayan attitudes towards the spiritual world, as expressed in their art, science, and literature, incited their rebellious attitude during the colonial era, which of course coincided with the Early Modern period. It was a conduct which, while inviting harsh reprisals from the Conquistadors 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:

FEATURING ACMRS PUBLICATIONS AND BAGWYN BOOKS



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.

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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>