Nouvelles NOUVELLES

Center for Medieval and Renaissance Studies

The Ohio State University January 2009

Center for Medieval and Renaissance Studies

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Table of Contents



Greetings from the Director	4
In Memoriam of Joseph Lynch	6
Among Us	8
Just Around the Corner - Jubilee Museum	
8th Annual Midwinter Madrigal Feast	
Upcoming Lectures	16
Upcoming Colloquia	18
Reading Groups	
Upcoming Courses	19
Winter Movies Series	20
At the Library - New Med/Ren Books	
At the Library - New Med/Ren Fine Arts Books	
Nicholas G. Howe Fund End-of-Year-Report	28
Nicholas G. Howe Memorial Fund Donations	
Labors of Month of January	
CMRS Advisory Committee	





Greetings

We begin the new year on a sad note with the news of Joe Lynch's death. Professor Lynch was a former Director of CMRS and a longtime friend to this Center; he was also a deeply valued member of our wider scholarly community and his loss will be mourned by many both within and far beyond this university. Only a few months ago we were congratulating him on being inducted as a fellow of the Medieval Academy of America and it is a small consolation that he had some time, however brief, in which to enjoy this great distinction. The History Department has established a Joseph H. Lynch Memorial Scholarship in his memory. Anyone who wishes to contribute should make checks payable to Ohio State University with "Lynch Fund 312924" on the memo line, and mail them to Lynch Scholarship Fund, Department of History, Ohio State University, 106 Dulles Hall, 230 West 17th Avenue, Columbus OH 43210.

A lesser blow, but one with serious short-term consequences for CMRS, is the impending retirement of our Administrative Assistant, Pat Swinehart. Pat has served the Center faithfully for the past five years, but her service to the university goes back many years before that. We will all miss her cheerful presence and her intimate knowledge of the byways of the OSU bureaucracy. Inevitably it will take a while before our systems are running smoothly again under a new assistant and I trust you will bear with us if we do not always respond as promptly as of old. Meanwhile life goes on. Sarah-Grace Heller spent much of her break working on a proposal for a new Graduate Interdisciplinary Specialization in Medieval and Renaissance Studies and we are now in the final stages of preparing it for approval. Thanks to her diligence there is a real prospect of this Specialization being in place by next year, and as soon as it is approved we will publish details of its requirements in *Nouvelles Nouvelles*.

Our *Culture of* War series resumes this week with the second annual Francis Lee Utley lecture which is to be given by John D. Niles of the University of Wisconsin at Madison on "War and the Containment of Violence in Anglo-Saxon England: A Problem of Mentalities." Professor Niles will be speaking at 2:30 on Friday, February 6th in SEL 090. A week later we will have the opportunity to learn something of the recent work of Georges Tamer, holder of the M.S. Sophia Chair of Arabic Studies, when he conducts a colloquium on "Medieval Arabic Philosophy: A Paradigm of Intercultural Learning" at 3:30 p.m. in 306 Hagerty Hall. And a week after that Celeste Brusati will be here from the University of Michigan to speak on "Trophies and Tropes: Arming and Disarming the Pictorial Arts in the Dutch Republic." Lots for us to think about in the coming weeks.

Best Wishes,

Richard Firth Green Director, Center for Medieval and Renaissance Studies







Joseph H. Lynch (1943-2008)

Joe R. Engel Professor of History and Director of the CMRS (1978-83)

Joseph Lynch, holder of the Joe Engle Chair of the History of Christianity, joined the faculty at Ohio State in 1971, shortly after receiving his degree in Medieval History from Harvard University. His close connection to CMRS developed from the outset; he served as Assistant Director of the Center for six years, and then became its director in 1978 for a four-year term.

His research concentrated on aspects of religious life for clergy and laypersons in the Middle Ages. His first monograph, published in 1976, concerned the practice of simony. The next, which appeared in 1986, focused on the role of godparents in early medieval society. His last major book, *Christianizing Kinship: Ritual Sponsorship in Anglo-Saxon England*, came out in 1998. In between, he published more than a dozen articles, over fifty book reviews, and two textbooks: *The Medieval Church: A Brief History*, and *Early Christianity*, a book which Joe saw through the press in the last weeks of his life. Joe's publications all revealed a vast command of the sources and a sympathetic insight into the mental and social universe of medieval people. Among his many distinctions he served as President of the American Catholic Historical Association in 2000.

Joe's colleagues and students recognized him not only for his scholarly prowess, but also for his unstinting generosity to them and to the University. Joe not only performed essential administrative service for CMRS over a period of a dozen years, but also took a term as chair of the Department of History. Both units prospered under his sensible and selfless leadership. He guided numerous students through their M.A. and Ph.D. degrees, helping them to gain not only a rich knowledge of their chosen field, but also an understanding of the profession. He was always ready to share his knowledge, both of the medieval world and of the university milieu, with any who sought it.

In his last years Joe received two tributes which he found particularly gratifying. The first, attesting to the deep respect of his fellow medievalists, was his induction as a Fellow of the Medieval Academy of America at its 2008 meeting in Vancouver. The second was the invitation to give the Commencement Address at OSU in the Winter of 2007. The conclusion of that address in which he urged students "to defend reason against unreason, to defend evidence against closed minds or outright lies, to promote kindness against indifference and hostility, and to promote in our public life civility against noisy ranting and lies" may serve as a fitting peroration to a scholarly life dedicated to the common good.



Among Us

Maria Teresa Agozzino (Adjunct Assistant Professor, English) published "Evil Eye," "Folk Custom," "Folk Group." Encyclopedia of Women's Folklore and Folklife, edited by Liz Locke, Theresa A. Vaughan, and Pauline Greenhill. Westport, CT, Greenwood Press, 2009. She also wrote three book reviews and gave an invited lecture on "Divining King Arthur: The Calendric Significance of Twelfth Century Cathedral Depictions in Italy." The Maine Folklife Center, University of Maine, Orono, November 2008

Charles M. Atkinson (Professor, Music) published The Critical Nexus: Tone-System, Mode, and Notation in Early Medieval Music. American Musicological Society Studies in Music 6 (Oxford/ New York: Oxford University Press, 2009)

James Bennett (PhD Candidate, History) has been award-A ed a Presidential Fellowship for the upcoming year, January 2009-December 2009.

Richard Dutton (Professor, English) published "Divided by a Common Bard? Learning and Teaching Shakespeare in the UK and USA." Teaching Shakespeare: Passing It On. Ed. G. B. Shand. Oxford: Wiley-Blackwell, 2008. pp.196-214; "Volpone and Beast Fable: Early Modern Analogic Reading". Reprinted in Literature Criticism from 1400 to 1800, vol. 155. Ed. Tom Schoenberg. Boston: Ceneage Learning, 2008. pp.112-26; and "Not one clear item but an indefinite thing which is in parts of uncertain authenticity." Shakespeare Studies 26 (2008): 114-121. He was also the chair and a contributor to

"Literary appropriations of Holinshed: Spenser, Shakespeare, Daniel, and Drayton." Workshop on the Holinshed Project. Jesus College, Oxford, UK. 8 January 2009.

Barbara Hanawalt (Professor, History) has received a National Humanities Fellowship for 2009-2010 for her project on Civic Ritual and Dispute Resolution in medieval London. She has also been elected to the British honorary society: The Society of Antiquarians of London.

Tamar Rudovsky (Professor, Philosophy) published The Cambridge History of Jewish Philosophy: From Antiquity to the Seventeenth Century, S. Nadler and T.M. Rudavsky (eds), Cambridge University Press, January 2009, 920 pp; as well as "Time, Space and Cosmology in Medieval Jewish Philosophy," in The Cambridge History of Jewish Philosophy: From Antiquity to the Seventeenth Century.

David Sanson (Assistant Professor, Philosophy) published "The Early Arabic Liar: The Liar Paradox in the Islamic World from the Mid-Ninth to the Mid-Thirteenth Centuries CE," Vivarium, Volume 47, Number 1, 2009, pp.97-127 (31).

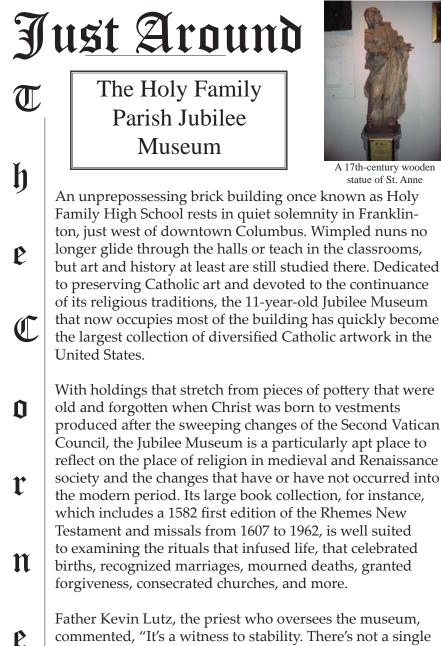
Georges Tamer (Professor, NELC) published Humor in der arabischen Kultur / Humor in Arabic Culture (Ed.), Berlin, New York: Walter De Gruyter 2009; as well as two book chapters: "Christliche Trinität und islamischer Monotheismus: Yah9yā Ibn Adīs Gottesbild", in: Martin Tamcke (Ed.), Christliche Gotteslehre im Orient seit dem Aufkommen des Islams bis zur Gegenwart, Beiruter Texte und Studien 126. Beirut: Orient-Institut Beitrut 2008: 83-99; and "The Qur'an and humor", in: Georges Tamer (Ed.), Humor in der arabischen Kultur / Humor in Arabic Culture, Berlin, New York: Walter De Gruyter (forthcoming in January 2009): 3-28.

Lisa Voigt (Associate Professor, Spanish and Portuguese) published Writing Captivity in the Early Modern Atlantic: Circulations of Knowledge and Authority in the Iberian and English Imperial Worlds. (University of North Carolina Press, 2009)

> Please submit any news you would like included in "Among Us" to judkins.7@osu.edu.







Father Kevin Lutz, the priest who oversees the museum, commented, "It's a witness to stability. There's not a single word changed in the oldest missal we have. Rituals have a very slow development process. Kneeling, bowing, customs like that evolved slowly and even additions had an organic quality. Even if you might look different at twenty or thirty

17th-century wooden statue of St. Anne

r

than fifty, you're still the same person."

The museum was originally planned as a way to celebrate local church history for the Jubilee Year of 2000, which gave the museum its name. "It started in reverse of what usually happens," Lutz said. "We just started collecting things." The idea expanded beyond its original boundaries as donations poured in after it was announced, and there are now two warehouses as well as large storage areas in the museum itself full of donated and acquired items. Father Lutz (or, if one prefers, Sir Kevin, since he is also a Knight of the Holy Sepulcher) was honored by the pope for his conservation work and spent seven years on the Pontifical Commission on Cultural Heritage. He seems to know every piece in the museum and its story's backstory, and a single question earns you twenty good-humored and entertaining minutes of information. "I'm interested in history as a personal penance for failing it in high school," he said.

The books are complemented by a great diversity of other objects, most of which are part of the smaller, themed collections that occupy each of the old classrooms. Passing through hallways decorated with paintings, sculptures (of which an 18th-century, life-size crucifix stands out), and reliquaries (notably a 350-year-old reliquary in the shape of St. Augustine's head and torso from Bavaria) one comes to the St. Peter's Room, which holds what remains of St. Peter's Roman Catholic Church, which formerly sat near 5th Ave and I-71 (a Wendy's



A 17th-century reliquary of St. Augustine

restaurant now sits in the same location, with the ironic address of 666 E. 5th Ave). Closed in 1970 by order of the bishop, the former church and cloister was demolished, with salvage rights sold for only \$500. A single one of the limestone pillars inside would today retail for over \$20,000. The church had boasted a set of twenty stained glass windows depicting major saints and religious figures, and the museum has managed to attain and restore seventeen of them through generous volunteer work, among other small bits and pieces of the old church. The St. Peter's Room witnesses the Jubilee Museum's dual function as a repository of Church art in general and of Columbus religious history in particular.



A fifth-century holy water bottle

Moving down the hallway, one passes through the Bible Room, which contains numerous examples of early to late print anchored by the display case for the first edition of the 1582 Rhemes New Testament (the landmark Catholic edition of the N.T. in English). On the wall outside is a 1607 document from the papal court laying down guidelines

for the religious fraternity of *Corpus Christi*. Further down the hall, one walks through the Holy Land Collection, donated by an order of Franciscans from that area, which has a number of very fine examples of monstrances and chalices, including one silver chalice with a large blue amethyst set in the base that once belonged to



Part of the museum's extensive collection of priestly vestments

Mary Queen of Scots. It also contains some ancient pottery pieces, such as a green, 5th-century holy water bottle. The Vestment Room, a bit further on, holds some beautiful examples of 17thcentury French damask vestments as well as some newer versions of clerical wear, including a display on Korean War chaplain's gear.

The museum also has a good-sized collection of papal mementos, including zucchettos (the little caps), a gallero (papal street hat), sashes, and sleeves variously from Pius IX, X, XI, and XII, as well as John Paul II. There is also a small case that holds fragments from the vestments of the first American bishop, John Caroll of Maryland (1735-1815), which were made from his mother's wedding dress. One other room, the Nun Room, remembers the school's former purpose with an exhibit that models one of the old classrooms, including mannequins of nuns in habit and wimple. *In toto*, there are around twenty or so rooms in the museum to explore, each with its own focus and points of interest. Even in those cases where the objects themselves might be later than the early modern period, one can still sympathize with the people who made and used them, who venerated and glorified them.

The museum's broader context is a unique one, with a soup kitchen in the basement that serves 3,000 meals a week and a working parish church across the street. With its holdings embraced by this active church environment, the museum becomes an immersive and immediate experience, especially if Father Lutz is giving the tour. The genial priest spoke with me up until near the time he had to prepare to celebrate the evening mass, and it was easy to imagine him donning a set of 17th-century French damask vest-

ments and using one of the old missals to do so, or to picture a nun walking out of the Nun Room on her way to serve dinner in the soup kitchen. The sound of ancient church bells could almost be heard outside, pealing out the hour as they permeated all levels of society and echoed off the city walls.

For those who want to hear those church bells a bit more clearly and want to see what a medieval or Catholic early modern mass was like, Holy Family Parish Church, which sponsors the Jubilee Museum, also holds a Tridentine Mass (the Latin version mostly curtailed after Vatican II) four times a week: Sundays, Mondays and Wednesdays at 9 a.m. and Thursdays at 7 p.m. "(The Tridentine mass) has much more mystery. By its nature it's attractive and it conceals so as to draw you in," Lutz said, "like wrapping paper on a gift, or a veil on a chalice."

As an academic walking into a Catholic religious museum, one can have the niggling suspicion that one is entering enemy terri-

tory, particularly if one is neither Catholic nor even religious. Do you have to convert before you can go inside? Will you come out with a date set for your next confession? Walking through the museum, however, one cannot help but notice the confluence of traditions and ideas it conserves – Byzantine art rests next to Roman, chalices from the Holy Land lie across the room from pieces from the vestments of the first American bishop. The "Black Catholic" Room is dedicated to St. Charles Lwanga, an African martyr, and to





Some monstrances from the museum's Eucharistic Collection

St. Katharine Drexel's efforts to educate African-American and Native American children. Just at other end of the hallway is the "Synagogue" Room, dedicated particularly to Morris Dach, a local Jewish survivor of Auschwitz.

Certainly, these differences of opinion are subsumed within a Roman Catholic context, but that context is neither demanding nor aggressive. Rather, it reminds one of the similar roots from which different faiths and cultures grow. An academic walking through the museum becomes one more expression of that unity. Scholars of the Middle Ages and Renaissance are the most likely of all academics to recognize that Academy and Church share a common past and a common tradition of inquiry, that Faith and Reason are not as antithetical as some make out. Walking through the museum reminds one that academics and ecclesiastics have been variously the firmest of friends and the fiercest of foes, and that it is because no one can love and hate as well as brother and sister.

~ By Ryan Judkins

The Jubilee Museum and Catholic Cultural Center

57 S. Grubb St Columbus, OH 43215 614.461.6204 www.jubileemuseum.org Tridentine Masses: Sunday, Monday, Wednesday at 9 a.m., Thursdays at 7 p.m.

Please contact the museum to arrange a tour



The Synagogue Room dedicated to Morris Dach



The gallero, or street hat, of Pius XII

If you know of a place or a topic that might be interesting for "Just Around The Corner," kindly send your ideas to Ryan Judkins, at judkins.7@osu.edu.

The Council for the Medieval and Renaissance Faire at the Ohio State University Presents THE STH ANNUAL MIDWINTER MADRIGAL FEAST



Enjoy a night of feasting and merriment!

Saturday, February 7th and February 14th, 2009**

Doors open at 7:00 PM; Show begins at 7:30 PM

Place: Northwest Christian Church 1340 Fishinger Rd. Columbus, OH 43221 Tickets Prices: \$25 for dinner and dessert \$15 for dessert only \$10 for wassail only

Visit our website for more details! http://cmrf.org.ohio-state.edu/madrigal

Please note that dinner and dessert tickets must be purchased at least <u>ten days</u> before selected performance date!!

"The Midwinter Madrigal Feast is the perfect romantic date for Valentine's Day!



The Ohio State University Department of English

Where Europe Begins and Ends: Problematics of Literary History, 1348-1418

> A lecture by David Wallace University of Pennsylvania



David Wallace, the Judith Rodin Professor of English at the University of Pennsylvania, is a medievalist who looks forward to the early modern period; he works on English and Italian matters with additional interests in French, German, eastern Europe, women's writing, romance, "discovery" of the Americas and the history of slavery. He is the author of *Chaucerian Polity: Absolutist Lineages and Associational Forms in England and Italy* (1997) and *Premodern Places: Calais to Surinam, Chaucer to Aphra Behn* (2004); and his book *Strong Women: Life, Text, and Territory* 1347-1645 is forthcoming with OUP. He is currently working on a literary history of Europe, 1348-1400. http:// www.english.upenn.edu/~dwallace/

Tuesday, 10 February 2009 Denney Hall Commons, Room 311 3:30 p.m.



college of the arts COLLEGE OF HUMANITIES

The OSU Center for Medieval and Renaissance Studies and the Center for Folklore Studies present:

The Second Francis L. Utley Lecture

John D. Niles

Anglo-Saxon England: A Problem of Mentalities" "War and the Containment of Violence in

Friday, February 6, 2009 2:30 pm, Sci & Eng Library 090

Initiated last year, the Utley Lecture is a collaboration between Center for Folklore Studies and the Center for Medieval and Renaissance Studies in honor of the scholar who established both fields of study at Ohio State. It features a scholar working in Utley's footsteps and combining, as Utley did, expertise in folklore and in medieval literature. This year CMRS takes its turn in organizing the lecture and brings us:

Professor John D. Niles received his PhD in Comparative Literature from UC Berkeley numerous articles and edited a number of volumes on literature and culture. He Literature, comparative medieval literature, comparative folklore and mythology says, "I like to test all truths, especially the ones that I used to find acceptable. in1972. His research interests include Old and Middle English Language and we know but in how we think we know it, and it the history of that enterprise. Anthropological approaches to literature are my specialty, but sometimes literature has to resist any 'approach'....I am interested not only in what and oral literature and the workings of oral tradition. He has published

<u>Upcoming Colloquia</u>

February 13th

Georges Tamer, M.S. Sofia Chair in Arabic Studies (NELC) will be presenting on "Medieval Arabic Philosophy: A Paradigm of Intercultural Learning" 2:30 p.m., 306 Hagerty Hall

February 27th

Scott Gwara, post-doctoral fellow at the Center for Epigraphy and Paleography, will be presenting on "An Ohio Bibliodyssey: 6000 Miles, 20 Collections, 300 Medieval Books" **3:30 p.m., 448 University Hall**

<u>Reading Groups</u>

The CMRS is sponsoring reading groups for Medieval Latin and Medieval Occitan this quarter. Reading groups continue throughout the year and usually read texts suggested by the participants. Members are welcome to join at any time.

Dates and Times:

Medieval Latin:

Wednesdays at 4:30 in 308 Dulles Hall (contact Prof. Richard Firth Green (green.693@osu.edu)

Medieval Occitan:

Next meeting is Thursday, Feb. 19th at 7 p.m. Other meetings as arranged. Contact Lisa Bevevino (bevevino.1@osu.edu) for more information

<u>Upcoming Courses</u>

CMRS Courses:

Medieval 226: Byzantine Civilization | 21301-3 | MW 1130-118 | UH 0038 - Christopher Brown

Medieval 610: Manuscript Studies | 13735-7 | MW 230-418 | HC 0246 and ARR - Richard Green and Eric Johnson



ENG 884/HIS 775: History of Literacy - Harvey Graff

In recent years our understanding of literacy and its relationships to ongoing societies and social change has been challenged and revised. The challenge came from many directions. The "new literacy studies," as they are often called, together attest to transformations of approaches and knowledge and a search for new understandings. Many traditional notions about literacy and its presumed importance no longer influence scholarly and critical conceptions. The gap that too often exists between scholarly and more popular and applied conceptions is one of the topics we will consider.

Among a number of important currents, historical scholarship and critical theories stand out, both by themselves and together. Historical research on literacy has been unusually important in encouraging a reconstruction of the fields that contribute to literacy studies, the design and conduct of research, the role of theory and generalization in efforts to comprehend literacy and, as we say increasingly, literacies (plural). It has insisted on new understandings of "literacy in context," including historical context, as a requirement for making general statements about literacy, and for testing them, and carries great implications for new critical theories relating to literacy.



For other course info, please check http:// cmrs.osu.edu/courses

January 20

The Sorceress (1987) directed by Suzanne Schiffman starring Tcheky Karyo & Christine Boisson (France)

CMRS Film Series, Winter 2009:

Witchcraft

February 3

The Hammer of Witches (1979)

directed by Otakar Yayra starring Elo Romancik, Sona Valencová, & Vladimir Smeral (Czech Republic)

February 17

March B

The Devils (1974)

directed by Ken Russell starring Oliver Reed, Vanessa Redgrave, & Gemma Jones

(UK)

The Conqueror Worm (1968) directed by Michael Reeves starring Vincent Price

All films at 7:30 in University Hall 051 Pizza and Pop provided

At the Library

Medieval and Renaissance Books New to the University Libraries Compiled by Eric Johnson Associate Curator, Rare Books and Manuscripts

Adamson, Peter. *In the Age of al-Fārābī: Arabic Philosophy in the Fourth-Tenth Century*. London: Warburg Institute, 2008. B753.F34 I5 2008

Arens, Andrea (ed.). Südsauerlandmuseum Attendorn Title Skulpturen des Mittelalters 1200 bis 1550: die Sammlungsbestände des Südsauerlandmuseums Attendorn. Munich: Deutscher Kunstverlag, 2008. NB563.S83 2008

Barrett, W. S. *Greek Lyric, Tragedy, and Textual Criticism: Collected Papers*. Assembled and Edited by M. L. West. [electronic resource]. URL: <u>http://library.ohio-state.edu:80/record=b6577276</u>

Blamires, Alcuin. *Chaucer, Ethics, and Gender*. [electronic resource]. URL: <u>http://library.ohio-state.edu:80/record=b6577221</u>



Burnett, Charles. *Ibn Baklarish's Book of Simples: Medical Remedies Between Three Faiths in Twelfth-Century Spain*. London: Arcadian Library; Oxford & New York: Oxford University Press, 2008. R143.I263 2008

Carozzi, Claude, Daniel Le Blévec and Huguette Taviani-Carozzi (eds.). *Vivre en société au Moyen Âge* : *Occident chrétien VIe - XVe siècles*. Aix-en-Provence: Publications de l'Université de Provence, 2008. CB353.

V58 2008

Colker, Marvin L. *Trinity College Library Dublin: Descriptive Catalogue of the Mediaeval and Renaisance Latin Manuscripts. Supplement One.* Dublin: published for Trinity College Library Dublin by Four Courts Press, c2008. Z6621.D84 L378 2008

Courtenay, William J. Ockham and Ockhamism: Studies in the Dissemination and Impact of His Thought. Leiden & Boston: Brill, 2008. B720.S8 v.99

D'Avray, D. L. Medieval Marriage: Symbolism and Society. [electronic re-

source]. URL: <u>http://library.ohio-state.edu:80/record=b6577305</u>

Di Martino, Carla. *Ratio particularis: la doctrine des sens internes d'Avicenne à Thomas d'Aquin*. Contribution à l'étude de la tradition arabo-latine de la psychologie d'Aristote. Paris: Librairie philosophique, J. Vrin, 2008. BD214.D5 2008

D'Onofrio, Giulio. *Vera philosophia : Studies in Late Antique, Early Medieval, and Renaissance Christian Thought*. English text by John Gavin. Turnhout: Brepols, 2008 BT20.D66 2008



Echard, Siân. *Printing the Middle Ages*. Philadelphia: University of Pennsylvania Press, 2008.Z4 .E25 2008

Exempla: la rinascita dell'antico nell'arte italiana: da Federico II ad Andrea Pisano. Pisa: Pacini, 2008. N6913. E94 2008

Forrest, Ian. *The Detection of Heresy in Late Medieval England*. [electronic resource] URL: <u>http://library.ohio-state.edu:80/record=b6581410</u>

Frank, Daniel and Matt Goldish (eds.). *Rabbinic Culture and its Critics: Jewish Authority, Dissent, and Heresy in Medieval and Early Modern Times.* Detroit: Wayne State University Press, 2008. BM496.6.R33 2008.

Fried, Johannes. *Das Mittelalter: Geschichte und Kultur*. Munich: Beck, 2008. D117.F754 2008

Gathercole, Patricia May. *The Depiction of Clothing in French Medieval Manuscripts*. With a preface by David Scaer. Lewiston: Edwin Mellen Press, 2008. ND3344.G38 2008

Gaunt, Simon. Love and Death in Medieval French and Occitan Courtly Literature: Martyrs to Love. [electronic resource] URL: http://library.ohio-state.edu:80/record=b6577300

Henry of Harclay. *Quaestiones ordinariae*. (*Ordinary questions*). Edited by Mark G. Henninger. Translated by Raymond Edwards & Mark G. Henninger. Oxford: Published for the British Academy by Oxford University Press, 2008. B765.H58 H46 2008 v.1-2

Holmes, Catherine. *Basil II and the Governance of Empire* (976-1025). [electronic resource].

URL: http://library.ohio-state.edu:80/record=b6577101

Holton, Amanda. *The sources of Chaucer's Poetics*. Aldershot, UK & Burlington, VT: Ashgate, 2008. PR1940 .H65 2008

Inglis, Erik. *Faces of Power & Piety*. Los Angeles: J. Paul Getty Museum; London: British Library, 2008. ND3337.I54 2008

Krüger, Kristina. *Monasteries and Monastic Orders:* 2000 Years of Christian Art and Culture. Edited by Rolf Toman, with a contribution from Rainer Warland. Photographs by Achim Bednorz. Königswinter: Hf Ullmann, 2008. N7850.K7813 2008



Lockhart, Paul Douglas. *Denmark, 1513-1660: The Rise and Decline of a Renaissance Monarchy*. [electronic resource]. URL: <u>http://library.ohio-state.edu:80/record=b6577121</u>

Martin, Hervé. *Pérégrin d'Opole (vers 1260-vers 1330): un prédicateur dominicain à l'apogée de la chrétienté médiévale*. Rennes: Presses Universitaires de Rennes, 2008. BV4208.P7 M37 2008

Meserve, Margaret. *Empires of Islam in Renaissance Historical Thought*. Cambridge, MA: Harvard University Press, 2008. D6.H33 v.158

Moon, F. C. *The Machines of Leonardo da Vinci and Franz Reuleaux: Kinematics of Machines from the Renaissance to the 20th Century*. [electronic resource].

URL: http://library.ohio-state.edu:80/record=b6578723

Morrison, Susan Signe. *Excrement in the Late Middle Ages: Sacred Filth and Chaucer's Fecopoetics*. New York: Palgrave Macmillan, 2008. PR1933.F43 M67 2008

Pinkard, Susan. A Revolution in Taste: The Rise of French Cuisine, 1650-1800. Cambridge & New York: Cambridge University Press, 2009. TX719.P56 2009

Rider, Catherine. *Magic and Impotence in the Middle Ages*. [electronic resource]. Call Number: URL: <u>http://library.ohio-state.edu:80/record=b6577301</u>

Rigby, S. H. (ed.). *A Companion to Britain in the Later Middle Ages*. Chichester, U.K. & Malden, MA: Wiley-Blackwell, 2009. DA175.C598 2009

Rosenblatt, Jason Philip. *Renaissance England's Chief Rabbi: John Selden*. [electronic resource]. URL: <u>http://library.ohio-state.edu:80/record=b6577455</u>



Schryver, Antoine de. *The Prayer Book of Charles the Bold: A tsudy of a Flemish Masterpiece from the Burgundian Court*. Translated by Jessica Berenbeim. Los Angeles: J. Paul Getty Museum, 2008. ND3380.4.C43 S3713 2008

Sconduto, Leslie A. *Metamorphoses of the Werewolf: A Literary Study from Antiquity Through the Renaissance.* Jefferson, NC: Mc-Farland & Co., 2008. PN56.W45 S36 2008

Slights, William W. E. *The Heart in the Age of Shakespeare*. Cambridge & New York: Cambridge University Press, 2008. PR428.H43 S55 2008

Spearing, A. C. *Textual Subjectivity: The Encoding of Subjectivity in Medieval Narratives and Lyrics.* [electronic resource] URL: <u>http://library.ohio-state.edu:80/record=b6577349</u>

Stephenson, David. *Visions of Heaven: The Dome in European Architecture*. With essays by Victoria Hammond and Keith F. Davis. [electronic resource].

URL: http://library.ohio-state.edu:80/record=b6579000

Stevenson, Jane. *Women Latin Poets: Language, Gender, and Authority, from Antiquity to the Eighteenth Century*. [electronic resource]. URL: <u>http://library.ohio-state.edu:80/record=b6577508</u>

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To all these, CMRS wishes to extend its sincere thanks.

12 November, 2008

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As we approach the \$31,000 mark, the Howe fund is just over halfway to reaching its endowment target of \$50,000. This sum may



look like a tall order for a small program like the Center for Medieval and Renaissance Studies, but I intend to make this particular fund our flagship appeal over the next few years, and with a display of the same kind of generosity and good will that typified Nick Howe himself, I'm very confident we can make it.

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With most sincere thanks,

Richard Green



January

When Christmas is ended bid feasting adue, go plaie the good husband, thy stocke to renue: Be mindful of rearing, in hope of a gaine, dame profit shall give thee, reward for thy paine.

Who both by his Calfe, and his Lambe wil be known, may wel kil a neat, and a sheepe of his own: And he that can reare up a pig in his house, hath cheaper his bakon, and sweeter his souse.

> From Thomas Tusser's F<u>ive Hundred Points of Husbandry</u>. First published 1557.



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