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DIANE FRUCHTMAN RECEIVES THE 2013 ANDREA S. McROBBIE FELLOWSHIP IN MEDIEVAL HISTORY



From left to right, Mrs. Laurie McRobbie, President Michael McRobbie, Josephine McRobbie, Lucien McRobbie, and Diane Fruchtmann.

Diane Fruchtmann, PhD candidate in Religious Studies, is the 2013-2014 winner of the Andrea S. McRobbie Fellowship, which supports an advanced graduate student engaged in “scholarship in medieval history, specifically some aspect of its social history or some theme in medieval social history

related to its art, philosophy or literature.”

Diane attended Haverford College, where she majored in Religion before coming to Indiana for her Master’s and her PhD. For the latter, she has completed a doctoral minor in History and an area certificate in Medieval Studies.

Her interest in Religious Studies came through medieval art, during an internship at the Cloisters Museum in New York City. There, she says, “I learned about Christianity’s long, rich, and complicated history and saw, with a clarity I’d never experienced before, just how influential the religious realm is for

(continued from page 1)

understanding society and human experience—both in history and in the present. That kind of became a mission for me, to share that awareness of complexity, which is why I decided to go on to graduate school in Religious Studies.”

Diane’s dissertation is titled “Living in a Martyrial World: Living Martyrs and the Creation of Martyrial Consciousness in the Late Antique Latin West,” a topic she came to while at the Cloisters, where she gave a public gallery talk titled “Riches to Rags: Images of Self-Sacrifice in Medieval Art.” She examined images of saints famous for renouncing wealth—St. Roch, St. Francis, St. Clare, and St. Hubert among others—and while researching those figures and the art that represented them, she became enthralled both by their stories and by the way those stories were fought over, interpreted, re-interpreted, and repurposed. “Holy people are magnets of emulation and interpretation—everybody wants to claim them for themselves. And martyrs in particular: there is something about martyrdom, about the performative selflessness, the display of conviction, the clear and decisive certainty of faith, that draws people into communities and motivates ideological (and sometimes physical) militancy. The discourse of martyrdom is remarkably powerful.”



Fabulous New Faces at MEST

Natalie Levin is our 2013-2014 Medieval Studies Graduate Fellowship recipient. The award provides the first year of a multi-year fellowship in partnership with the student’s home department. Natalie pursued a BA in Mediaeval History at St. Andrews, having intended to major in modern history, but found medieval texts to be a lot more interesting and diverse. Her daily walk through the grounds of the ruined twelfth-century cathedral might have had some effect on her, too. She completed her MA in Medieval History at the University of Toronto. “Lots of Latin classes, Latin exams, Latin study sessions, and lame Latin jokes among my friends there.” Now a PhD student in the History Department, Natalie is particularly interested in early medieval Spain because it was part of two larger international spheres, but modern scholars of both European and Middle Eastern history tend to treat it as a peripheral afterthought, and so there are a lot of issues still to be explored in the field. She is interested in texts that present stories or allegories meant to assert royal or episcopal authority in a subversive way. She has been interested in the writings of Julian of Toledo, more recently exploring the ninth-century works of Paulus Alvarus of Córdoba.

Welcome, Natalie!



Natalie Levin

The Medieval Studies Institute is pleased to welcome Professor **Guadalupe Gonzalez Dieguez** to the Indiana Community! Professor Gonzalez Dieguez became Assistant Professor in Near Eastern Languages and Cultures and Jewish Studies this fall.

She hails from Spain and says that “from very early on I have been intrigued by the period of Muslim rule in the Iberian Peninsula, a period often forgotten, suppressed, or seen through an idyllic, orientalist lens. It constitutes a truly interesting moment in history: an unprecedented cultural explosion took place in medieval Europe under the rule of Islam. In this period, despite the existence of conflicts on social, political, or religious grounds, Muslims and Jews partook to a considerable extent in a shared culture. The Hebrew poetry written in medieval Iberia following Arabic models is often referred to as the Golden Age of Hebrew verse. Not only outstanding poetry came out of this shared cultural matrix, but also works of grammar, biblical commentaries, and philosophical and mystical treatises.”

Her current research project concerns notions of spatiality in the three religious cultures of medieval Iberia, focusing on the “development of a simultaneous awareness of the distance and the closeness between East and West in texts composed in medieval Iberia. The closeness between East and West is expressed in a transposition of the East into the West, an overlapping of the two extreme ends of the Mediterranean, that makes of al-Andalus a surrogate ‘East in the West.’” Examples of this include the emulation of the East, as seen in the building of Cordoba as a new Baghdad, or the conceptualization of the Christian Reconquista as a crusade. In her research, Profes-

sor Gonzalez Dieguez is interested in questions of cultural hybridity, of complex cultural identities, such as that of the Arabic-speaking Jews of medieval Iberia. She is particularly interested in textual sources in which “we can discern a multiplicity of cultures at play, such as translations, or works in which we can trace the adoption of paradigms and literary genres and motives from other cultures.” She is trained and has experience as a translator and interpreter, a skill set that has “informed my thoughts on language as a vehicle for cultural intermediation from a very practical perspective.”

Gonzalez Dieguez finds Bloomington surprisingly diverse, enjoying the very friendly and laid back atmosphere, as well as how very environmentally conscious the city is. She’s felt a really warm welcome from IU, and is impressed by the sheer size of the university, still discovering our many libraries, institutes, museums, and research resources.

For any students interested in studying with Professor Gonzalez Dieguez, she will be offering two courses in Spring 2014, both listed as NELC-N 303/695, “Muslim Spain: An Introduction” and “Jewish Philosophy in the Medieval World.” Full course descriptions are available on the MEST Course Description page on our website. (<http://www.indiana.edu/~medieval/>)



Prof. Guadalupe Gonzalez Dieguez

When Professor **Ryan Giles** read a selection from the *Libro de buen amor* at last Spring’s Symposium on Lamentations, he was not only lightening the mood with his tale of clerics lamenting their newly-mandated celibacy (from the *Cantiga de los clérigos de Talavera*, or “Song of the clerics of Talavera”), he was introducing the Medieval Studies community to the text that had inspired his study of medieval Spanish literature. As an undergraduate at the University of North Carolina at Asheville, Professor Giles was already fascinated by literature from the medieval period, and explored a wide range of sources from Chaucer to Boccaccio. But nothing drew him in quite like the *Libro de buen amor*. The 14th century book of poetry, with its variety, complexity, and humor, proved ultimately compelling, and Giles went to graduate school to study medieval Spanish literature at the University of North Carolina at Chapel Hill, where he received his Master’s and Doctorate. He then took an appointment at the University of Chicago, where he taught in the Department of Romance Languages and wrote his first book, *The Laughter of the Saints: Parodies of Holiness in Late Medieval and Renaissance Spain* (University of Toronto Press), which explores the use of religious lives of saints in comedic literature. Now, Professor Giles’ scholarly trajectory has brought him to Bloomington, where, last fall, he joined the faculty of Spanish and Portuguese.

He is pleased to be in such a “great and collegial” department with so many Hispanists, in a university with such a vibrant medieval studies community, in a town as lovely and family-friendly as Bloomington. “It’s a great place to raise kids,” says Giles, who has two children. “It’s like a mix between Asheville and Chapel Hill, and we don’t have to suffer through the Chicago cold!” Professor Giles has also been impressed with the stu-

dents here at Indiana. “The graduate students here are excellent,” he says, “and the undergraduates are very well-rounded: sincere and diligent students.”

Professor Giles’ current research centers on “literary amulets,” amulets with writing on them which were seen to have miraculous healing and apotropaic powers. These amulets varied in both form and content: they take the form of tiny books and pieces of parchment meant to be hung around your neck, or other metal and ceramic objects that could be carried. These sometimes had poetry inscribed on them, and could contain a variety of verse to prose inscriptions, biblical passages, prayers and pious legends. Such amulets gained popularity in the Middle Ages, and the text they contained was also employed in imaginative literary works. The power the textual objects held was justified by stories of visions, revelations, and miraculous healings and conversions. The amulets’ story grows in complexity as time wore on, garnering accusations in Spain of superstition and deceit as the Inquisition and Counter Reformation took hold.

Professor Giles will be teaching graduate courses on medieval Spanish literature in the next academic year.



Professor Ryan Giles

FACULTY, STUDENT & ALUMNI NEWS

Asma Afsaruddin, Chair and Professor of Islamic Studies in the Department of Near Eastern Languages and Cultures, published the book *Striving in the Path of God: Jihad and Martyrdom in Islamic Thought* (Oxford: Oxford University Press, 2013) and the book chapters “The Siyar Laws of Aggression: Juridical Re-interpretations of Qur’anic Jihad and Their Contemporary Implications for International Law,” in *Islam and International Law: Engaging Self-Centrism from a Plurality of Perspectives*, ed. Marie-Luisa Frick and Andreas Th. Müller (Leiden: Brill/Martinus Nijhoff, 2013), pp. 45-63; and “Maslaha as a Political Concept,” in *Mirror for the Muslim Prince: Islam and the Theory of Statecraft*, ed. Mehrzad Boroujerdi (Syracuse: New York: Syracuse University Press, 2013), pp. 16-44.

Professor Afsaruddin was an invited panelist at the World Public Forum held in Rhodes, Greece, October 3, 2013 and at a roundtable discussion on “Islamic Authority and the State, Medieval and Modern,” held at the annual conference of the Middle East Studies Association, New Orleans, October 12, 2013. She was also a speaker and discussant on the panel “Election and Supersessionism in Judaism, Christianity, and Islam,” as well as on the panel, “Venture of Islam - 40 Years On: Do We Need New Paradigms for the Study of Islamicate Civilizations?” at the annual meeting of the American Academy of Religion, Baltimore, Md., November 23 - 25, 2013. More recently, she gave an invited keynote lecture on Qur’anic Ethics at the *Common Word* conference held at the Mater Dei University in Dublin, Ireland, on December 5, 2013.

Cynthia Bannon (Classical Studies) gave two papers this fall, “Rivers, Rights, and ‘Romanization’” at the conference *Ancient Law, Ancient Society* at the University of Michigan on October 26, and “Knowing Names: Fish and Finance in Varro’s *De re rustica*” at Vanderbilt University on November 11. Last spring, her chapter “Pipes and Property in the Sale of Real Estate (D. 19.1.38.2)” was published in *New Frontiers: Law and Society in the*

Roman World, edited by P. J. du Plessis (Edinburgh, 2013).

Christopher I. Beckwith (Central Eurasian Studies) published a review-article, “Science Spun on the Silk Road,” in *Nature*, Vol. 502, 24 October 2013, pp. 445-446. He has also just had an article on the earliest known monasteries accepted by *Journal Asiatique*, entitled: “The Aramaic source of the East Asian word for ‘Buddhist monastery’: On the spread of Central Asian monasticism in the Kushan period.”

In November, **William Christopher Brown** successfully defended his dissertation, entitled “Promoting Shared Governance in Middle English Chronicles, 1199-1338.” In January, he will be at the 2014 MLA Convention, participating in a roundtable sponsored by the MLA Graduate Student Caucus on graduate student issues. He is currently in his second year at the University of Minnesota-Crookston as a Lecturer of Composition.

Diane Fruchtman, doctoral candidate in Religious Studies, was awarded an American Fellowship from the American Association of University Women (AAUW) for 2013-2014. The American Fellowships, AAUW’s oldest and largest funding program, date back to 1888 and support women scholars who are completing doctoral dissertations, conducting postdoctoral research, or finishing research for publication. Diane is using her American Fellowship to fund her final year of work on her dissertation, “Living in a Martyrial World: Living Martyrs and the Creation of Martyrial Consciousness in the Late Antique Latin West.”

She also presented a paper, “Paulinus and Actual Poverty” at the Society of Biblical Literature’s annual meeting in Baltimore on November 24. The paper demonstrates that Paulinus of Nola’s ‘salvation economics,’ in which the poor pray for their rich benefactors, actually resulted in material harm to poor people who did not behave as Paulinus imagined they should.

In addition, she has an article forthcoming in the *Journal of Late An-*

tiquity in 2014: “Modeling a Martyrial Worldview: Prudentius’ Pedagogical *ekphrasis* and Christianization.”

Rosemarie McGerr, Professor of Comparative Literature and the Director of the Medieval Studies Institute, will present in April “Imagining the Invisible in Chrétien de Troyes’ *Yvain*” at the annual meeting of the Association of Literary Scholars, Critics, and Writers here in Bloomington.

In May, she will present “Walther von der Vogelweide and the Voice of the Nightingale: Performance, Intertextuality, and Gender” at the International Medieval Studies Congress at Kalamazoo. Later in May, she will present “‘Englising’ the Bible in Defense of Orthodoxy in *The Pilgrimage of the Soul*” at a conference on “Transforming Scripture: Biblical translations and adaptations in Old and Middle English” at Oxford University.

In July, she will present “Reading, Judgment, and Government in the *Confessio amantis*” at the International John Gower Society Congress at the University of Rochester.

Her essay, “The Judge as Reader, the Reader as Judge: Literary and Legal Judgment in Dante, Machaut, and Gower” has been accepted for publication in a collection called *Machaut’s Legacy: The Judgment Poetry Tradition in Late Medieval Literature*, edited by Burt Kimmelman and R. Barton Palmer, to be published by University Press of Florida.

Cynthia Rogers presented papers this summer at the International Medieval Conference in Leeds, England [“Sweet Words of Love and Tart Replies: The Signs of Playful Literate Practices in the Findern MS (CUL Ff.1.6).”] and at the Early Book Society Conference at St. Andrews Scotland [“Touching Hands in the Dance: The formal linkages governing text selection and production in CUL MS Ff.1.6.”]. Directly after these conferences, she spent three weeks researching information for her dissertation at archives in Cambridge, London, and Derbyshire. Her summer research was supported by a Schallek Award from the Medieval Academy of

America, a Western European Studies Research Grant from Indiana University, and a GPSO Research Award from Indiana University.

Fredericka Schmadel would like to organize a panel on medieval cosmography for the American Folklore Society annual meeting in Santa Fe, New Mexico, in early November. If you have questions or wish to present a 15-minute to 20-minute paper, please respond to schmadel.fredericka@gmail.com.

In the spring semester, if enrollment justifies it, she will be teaching two 1.5 credit hour classes in international studies, over two long and intensive weekends. The first has to do with the culture of American embassies and the second is an international crisis management/disaster response simulation. The first class has one graduate student enrolled. They are INTL I300 topics courses. The embassies course is available for graduate credit as independent study in international studies, as INTL I702.

Wolodymyr ("Vlad") Smishkewych (DM Voice, Jacobs School), who sings with *Sequentia Ensemble* for Medieval Music (Paris) recently defended his doctoral capstone project at the Jacobs School this past November 4th. The project, titled "An Online Digital Facsimile of the Lugo Codex," involved the creation of a digital facsimile of the Lugo Breviary (E-LUC, no shelfmark), a manuscript in the Catedral de Santa Maria, Lugo (Galicia, Spain). The facsimile is presented and catalogued on a website, www.lugocodex.org, and he plans to make the contents accessible through the Cantus Project (cantusdatabase.org, cantusindex.org). This past August, Smishkewych and members of *Sequentia* taught and performed at the Vancouver Early Music Festival's prestigious Mediaeval Performance Programme. That same week, he also presented the opening paper at the Gregorian Institute of Canada's 8th Colloquium, held at the University of British Columbia. The paper, titled "A 'Fach' system for Singing Chant and Medieval Song?" dealt with range, tessitura, voice classification, and other practical considerations in singing

chant for schola and choir conductors. Vlad is currently Course Director of the MA in Ritual Chant & Song at the University of Limerick, Ireland (one of the only 1-year MA degrees in the world which specializes in chant and medieval song performance).

Heidi Støa presented two papers this year. The first, "The Psychology of Love and the Hall of Statues-episode in *Tristrams saga ok Ísöndar*," was for *Arthur of the North*, the conference of the Nordic Branch of the International Arthurian Society, held at the University of Oslo from May 23 to 25. The second, "The Enclosed Imagination: Idolatry in *Dacre's Zofloya*," was for the *Middle Ages in the Mordern World* Conference held at the University of St. Andrews in the United Kingdom from June 25 to 28.

Erin E. Sweany, PhD candidate in the Department of English, received a College of Arts and Sciences Graduate Student Travel Award and a Graduate and Professional Student Organization Travel Award in support of her conference paper "Pathologizing Demonic Affliction in Old English Medical Texts" presented at the International Medieval Congress hosted by the University of Leeds in July, 2013.

In December, **Wayne Storey**, Professor of Italian, published "Mobile Texts and Local Options: Geography and Editing" in *Textual Cultures* 8.1 (2013). After his presentation on Boccaccio in October in Warsaw, Poland, he completed additional research for the PetrArchive project at the Queriniana Library in Brescia, Italy.

Usha Vishnuvajjala won the "Fair Unknown" graduate paper award of the International Arthurian Society's North American Branch for her Kalamazoo paper, "The Cosmopolitanism of Peripheral Figures in *Cligés*."

Amy Waggoner writes that "I graduated from IU this past May with a minor in Medieval Studies, and I am happy to report that as of this Fall semester, 2013, I am now a graduate student within IU's European Studies department earning an MA. My future goal

is to earn a PhD in Medieval Studies, either through a school that supports this degree, or through IU's history program with a focus on Medieval Studies."

John Walbridge was a keynote speaker at the International Symposium on Philosophy in the 13th Century sponsored by Yildirim Bayezit University in Ankara, Turkey, delivering a paper entitled "Illuminationist Manuscripts, the 13th Century Rediscovery of Suhrawardi, and its Reception."

Earlier in 2013 **Giuliano Di Bacco**, director of the Center for the History of Music Theory and Literature (CHMTL) of the Jacobs School of Music, received a share of a major grant from the Andrew W. Mellon Foundation as part of the multi-university initiative "Tradamus" led by the Center for Digital Humanities of Saint Louis University. The aim is to create a complete set of web-based tools for the production of scholarly digital editions of pre-modern texts: from the transcription of digital facsimiles, to the controlled collation of witnesses and the creation of apparatus, commentary and translations, to the production of e-editions either static or hypertextual. The "Tradamus" project wishes to contribute to make technology more accessible to scholars (more "human" the Digital Humanities) but also make the scholarship built with digital tools more rigorous. Since this November the CHMTL team started their own sub-project, which involves not only collaboration in the general development, but also creation of specific functionalities for editing texts containing music notations. It is also hoped that the "Tradamus" tools will boost the current redevelopment of the *Thesaurus Musicarum Latinarum* (TML), the online archive of Latin music theory hosted by CHMTL. In this project Giuliano Di Bacco, project director of TML, will also produce modern editions (in traditional and digital format) of several 14-15th-century unpublished treatises.

Fall Lecture Series

Anthony Musson, Professor of Legal History at Exeter University in the United Kingdom, lectured on “Seeing Justice: The Visual Culture of the Law.” He explored how the visual culture of the law is one that is frequently ignored in preference for its texts: legislation, reports of cases, legal treatises and other legal literature providing an essentially internalisation of the law. Image, however, is the medium by which the law’s authority (its majesty, rituals and power) is manifested to the public and it is equally the way the dignity and prestige of its judges and practitioners are conveyed (through legal costume and etiquette) during court proceedings. Legitimation of the law’s processes (whether court sessions, judicial punishment or land conveyance) by public participation and sight of them is an important part of acceptance of its rules, practices, personnel and institutions. Taken a step further, there has always been a need to encapsulate in imagery a sense of what law and justice are (mean or represent) which has led to attempts at personification of the law/justice itself. His lecture addressed these aspects by examining the portrayal of the law and lawyers in the artistic genres of medieval illuminated manuscripts, woodcarving, sculpture and brasswork. In so doing it evaluated the extent to which the visual culture promotes, but can also undermine, the authority of the law.



Prof. Anthony Musson

Professor Musson focuses his research upon the history of criminal justice, visual representations of law and justice, the legal profession, and law and governance in medieval Europe.



Jan Herlinger, Distinguished Professor Emeritus at Louisiana State University, renowned medievalist and musicologist, gave the inaugural talks of the *Musica est ars sive scientia* annual lectures presented by the Center for the History of Music Theory and Literature (CHMTL) of the Jacobs School of Music, presented this year in collaboration with the Medieval Studies Institute.

The first lecture, held at the Lilly Library, focused on two influential authors. Marchetto, a choirmaster in Padua in the early 14th century, and Prosdocimo de’ Beldemandis, an astronomer, physician, and professor of arts and medicine at the university in that city in the early 15th century. Both wrote extensively on music, covering many of the same topics (Prosdocimo wrote on arithmetic, geometry, and astronomy as well). Their music treatises are well known among students of medieval music and deemed essential for its understanding; but their experiences of music, their views of it, and their attitudes toward it were very different. Herlinger’s first talk traced their differences—even conflicts—of opinion, and included a series

of images of medieval manuscripts supplemented by audio clips of pieces that each writer would have known.

The second talk, held in the Ford Hall of the Jacobs School of Music, traced the recovery of Marchetto of Padua’s theory from 1740 to the present, with particular focus on the roles of 18th- and 19th-century writers, including Charles Burney and Hugo Riemann. Marchetto’s two major music treatises were pioneering in their treatment of rhythmic notation and highly innovative in their treatments of chromaticism, tuning, and mode. They were widely copied into late-medieval manuscripts, and ideas traceable to Marchetto pepper 15th-century Italian writings on music. His influence faded after 1500, when print replaced manuscript as the primary medium of dissemination.

Both lectures were attended by a diverse audience, signaling the success of an initiative that aims to foster the study of music in its interdisciplinary context and encourage collaboration among scholars from multiple schools and departments interested in exploring the relationship of music to the liberal arts and sciences.



Prof. Jan Herlinger

Magic | Religion | Science

The 26th Annual Indiana University Medieval Studies Symposium
Indiana University, Bloomington
March 7 & 8, 2014

In his famous work, *The Golden Bough*, James Frazer proposed that human societies evolved from cultures dependent on magic to ones subject to religion and finally to ones guided by science. Scholarship since Frazer has worked to destabilize and expand upon this tidy theory, pointing out that the distinctions between these three categories of belief are not always clear and that, in fact, all three tend to exist simultaneously within the same societies, schools, and even individuals. Nonetheless, Frazer's division of belief into magical, religious, and scientific modes of thought provides a useful lens for examining the ways that truth can be legitimated, and offers us a clear heuristic paradigm for exploration into human thought and behavior throughout history. Asking questions about magic, religion, and science offers us avenues into different epistemes and windows into the habitus of a group or society.

It is particularly useful for exploring the Middle Ages, which presents a wealth of examples in which the boundaries between magic, religion, and science are blurred, re-drawn, or entirely confounded. Indeed, the designation "medieval" across cultures often signifies a perceived interim period, between classical and modern thinking, in which multiple paradigms—magic and superstition, the hegemony of religion, and scientific exploration—coexist and compete for dominance. Investigating magic, religion, and science further within the context of the Middle Ages helps us not only to understand medieval thinking and culture more accurately and to see how the boundaries of magic, religion, and science were policed at the time, but to disturb modern assumptions about the operation of knowledge in these time periods.

Please submit 300-word abstracts to Diane Fruchtman (dsfrucht@indiana.edu) by **January 10, 2013**.

Questions may include (but are not limited to):

- What role did "magical" items/practices (such as amulets, oaths, and curses) play in medieval life, and on what principles were they thought to operate? How, if at all, were they distinguished from religious or scientific practices?
- How does the examination of epistemology help undermine or reinforce distinctions between elite and popular culture?
- How (and how effectively) did medieval religious authorities police the boundaries of religious thought?
- What pursuits were seen as "science" and what distinguished them from other forms of inquiry?
- How did knowledge, obtained through magic, religion, science, or any combination of the three, affect life in the Middle Ages?
- How is scientia used and defined in the Middle Ages, considering that the modern word "science" in modern parlance often denotes an exit from the medieval world and into the Renaissance?
- How do epistemologies vary between genres? For example, how do the views of a culture's technical texts vary from its literary texts?



MEST CONTACT INFORMATION

The members of the administrative staff of MEST are: **Rosemarie McGerr**, Director, **Bridget Balint**, Associate Director, **Erin Sweany**, Assistant to the Director, and **Maks Szostalo**, Special Projects Assistant. If you have communications you would like to have distributed as a general announcement in Medieval Studies, please contact Maks at mest@indiana.edu.

mest@indiana.edu: for general correspondence with the Institute, or for administrative matters with Erin, or newsletter and publicity issues with Maks.

mestdir@indiana.edu: for direct and confidential communications with the Director; this is an administrative account we have established that will transfer from director to director. Please note that dirmest@indiana.edu is a personal account of another faculty member.

In addition to these two e-mail accounts, we also maintain four distribution lists: one for students, one for faculty, one for core faculty, and one for community members. If you would like to be added to any of those lists, please contact Maks at mest@indiana.edu.

-Rosemarie McGerr
mestdir@indiana.edu

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Director's Note



by Professor
Rosemarie
McGerr,
Director,
Medieval
Studies
Institute

Many thanks to all who sent information for our fall newsletter. We are pleased to report on the many different kinds of projects that students and faculty have undertaken since last spring, as well as the honors that students and faculty have received.

I want to add a special note of thanks to Prof. **Bridget Balint**, our new Associate Director of MEST, who has worked extensively on several aspects of the Institute's mission. In addition to her membership on the Executive Committee, she is serving as the faculty liaison with the Graduate Student Advisory Committee. She has also served as academ-

ic advisor for students pursuing the minor and certificate in MEST, and she has hosted the undergraduate open house, as well as the MEST film series. She is a very important addition to the MEST administration.

After the wonderful guest lectures by Anthony Musson and Jan Herlinger this semester, we now look forward to an exciting series of events during the spring semester. We begin with the January lecture by Prof. Ann Marie Rasmussen from Duke University on medieval badges. We will also have lectures by Prof. Claire Sponsler of the University of Iowa and our own Dr. Giuliano Di Bacco in February; Dr. Erik Kwakkel of the University of Leiden, as well as our annual Symposium, in March; and both Prof. Anna Shields of the University of Maryland (co-sponsored with EALC) and Prof. Sebastian Günther of the University of Göttingen (cosponsored with NELC) in April. Look for details in our emails and on our website soon!

Coming this January!

On January 23, 2013, Prof. **Ann Marie Rasmussen** of the Department of Germanic Languages and Literature at Duke University, will present "Why Do Medieval Badges Matter?"

Medieval badges are small, cheap, mass-produced, lead-alloy objects meant to be worn, most commonly to be pinned or sewn onto clothing. Sacred and profane badges were manufactured and sold throughout the high and late Middle Ages, especially north of the Alps and in Great Britain. Thousands of badges survive; millions were probably produced between the late twelfth century and the Reformation. Whether made with religious or secular purposes in mind, badges employ a large arsenal of motifs and symbols to create memorable images. Closer study reveals that medieval badges

are not merely souvenirs, visual representations, or signs. Rather, they imagine the relationships between self and world in ways that differ from our own. Are medieval badges a form of media? In this talk, Prof. Rasmussen will make the case that badges are an early form of mass media, arguably the first in the western world, and she will offer some thoughts on what medieval studies stands to gain from embracing this new form of evidence.



14th-century badge manufactured and sold in Marburg, Germany showing Saint Elizabeth of Hungary (Thuringia) and Saint Francis of Assisi, found in Lund, Sweden. (Image from the Kunera database, object number 03906.)