

The 2017 Annual Meeting of the Medieval Academy of America

April 6-8, 2017 · Toronto, Ontario, Canada



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Pæ̃s ofereode, þisses swa mæg

We wish to acknowledge this land on which the University of Toronto operates. For thousands of years it has been the traditional land of the Huron-Wendat, the Seneca, and most recently, the Mississaugas of the Credit River. Today, this meeting place is still the home to many Indigenous people from across Turtle Island and we are grateful to have the opportunity to work on this land.

WELCOME



Toronto is proud to have hosted the Medieval Academy of America eight times, beginning with the Pontifical Institute of Mediaeval Studies in 1949, 1954, and 1959, and then with the PIMS working in cooperation with the University of Toronto's fledgling Centre for Medieval Studies in 1967. Since then, the University of Toronto has been the site of the MAA's annual meeting every decade—1977, 1987, 1997, and 2007. We are delighted to welcome you back in 2017 and to share with you Toronto's riches, including the Art Gallery of Ontario and the Aga Khan Museum, which host events on Friday and Saturday.

What you hold in your hands in more than a program and less than a book: it is meant not only to provide the practical information you need to navigate the annual meeting, but also to give you a sense of who we are—the history of Medieval Studies at Toronto and in Canada; the physical landscape we inhabit, both architectural and fluvial; and the people who have made us what we are. It is our hope that this booklet will inspire many conversations, both here on the ground and in the future.

Topics include: Toronto (16); the Centre for Medieval Studies (20); Hrotsvit's *Dulcitius* (22); Fr. Leonard E. Boyle (36); open access publishing (42); John Munro (44); University College (46); medieval manuscripts at the University of Toronto (48); the Dictionary of Old English (50); the legend of Diabolos and Reznikoff (58); the Malcove Collection (60); Belle da Costa Greene (70); the Canadian Society of Medievalists (72); the Lillian Massey Building (76); *Poculi Ludique Societas* (80); scribal practice (84); Etienne Gilson (92); local tapestries (94); peregrinations (96); the Pontifical Institute of Mediaeval Studies (98); and George Rigg (104).

Suzanne Conklin Akbari
Centre for Medieval Studies, University of Toronto

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Cover images: Egyptianized Stained Glass from the Lillian Massey Building
(see page 76). Henry Holiday (1839–1927), 1915.
Photo credit: Chris Piuma.

Accessibility

An Accessibility Point Person will be stationed in the foyer of Victoria College to assist anyone who asks.

If the situation is urgent, call 416-978-4884 or 703-887-8817.

More accessibility information can be found at maa2017.com/access

Policies

It is the University of Toronto's goal to create a community that is inclusive of all persons and treats all members of the community in an equitable manner. In creating such a community, the University aims to foster a climate of understanding and mutual respect for the dignity and worth of all persons.

Building access

The map on pages 18–19 indicates accessible entrances for the buildings at the University of Toronto campus.

The main entrance of the Art Gallery of Ontario is accessible, and elevators to the conference spaces are located to the right of the entrance.

The main entrance to the Aga Khan Museum is accessible.

Quiet spaces

There is a dedicated quiet space at the Centre for Medieval Studies on the second floor of the Lillian Massey Building. If private quiet spaces are needed, ask at the registration desk, or at the info desk in the exhibition hall (Victoria College 115), or call 416-978-4884.

Food

Gluten-free, vegetarian, and vegan food options at the conference receptions will be labelled. Ingredient lists are available to conference participants and attendees at the info desk in the exhibition hall (Victoria College 115).

City resources

If you plan on using Toronto transit during your stay, we recommend checking out the TTC Handbook for Accessible Travel (www.ttc.ca/TTC_Accessibility/Easier_access_on_the_TTC/Handbook_for_Accessible_Travel.jsp) because not all stations are completely accessible. Museum Station is closest to the conference venue, but it has only two exits and neither of them are equipped with escalators or elevators, requiring patrons to take 24 steps into or out of it. There is an escalator moving upward from the track level to concourse level. Wellesley Station has one exit and escalators, but no elevator. Bay Station has 3 exits, each equipped with escalators but no elevators. Please note that the entrance at Cumberland Street is Presto/Metropass only. Visit the conference website for information about unexpected shutdowns or maintenance issues at stations close to the conference location.

If you plan on traveling via taxi, you may wish to use Beck Taxi (416-751-5555) or Dignity Transportation Inc. (416-398-2222; 1-866-398-2109). Please note that taxi companies are not permitted to charge extra for wheelchairs or service dogs.

There are several pharmacies near the conference venue. The closest 24-hour pharmacy is Shoppers Drug Mart at Yonge and Carlton (416-408-4000). Other pharmacies include Shoppers Drug Mart at Bloor and Spadina, and some Rexall PharmaPlus stores at Bay and College, Bay and Bloor, and Avenue and Elgin.

Code of conduct

The Medieval Academy of America outlines its Statement on Diversity and Academic Freedom on its website as follows:

“Membership in the Medieval Academy is open to all persons concerned with the study and teaching of the Middle Ages, including but not limited to, independent scholars, secondary teachers, graduate students, curators, librarians, and college and university professors of all ranks and at all types of institutions. We aim to foster an environment of diversity, inclusion, and academic freedom for all medievalists. Further, we affirm the right of students and junior faculty to receive supportive, professional mentoring that respects their intellectual freedom and personal integrity.”

The Medieval Academy’s statement on diversity is consistent with the University of Toronto’s own statements on the topic, as follows:

As articulated by the Provost, Cheryl Regehr: “The University of Toronto sees equity and diversity as inextricably interwoven with the pursuit and achievement of excellence. Our institution reaffirms its commitment to be a safe and welcoming place for the widest breadth of communities— along with their perspectives, ideas, and debates. We are proud to take responsive and proactive steps to enhance opportunity and equity.”

As articulated by the President, Meric Gertler: “Diversity, inclusion, respect, and civility are among the University of Toronto’s fundamental values. Outstanding scholarship, teaching, and learning can thrive only in an environment that embraces the broadest range of people and encourages the free expression of their diverse perspectives. Indeed, these values spark education, discovery, and understanding and so take their place among humanity’s greatest forces for good.”

To report a violation of the code of conduct, call 416-978-4884 and ask for Suzanne Conklin Akbari, chair of the organizing committee—and mention that it is a code of conduct violation.

Registration

The registration desk will be at the Centre for Medieval Studies, 125 Queen's Park, 3rd floor (see map on pages 18–19).

Registration will be open:

Thursday: noon–5:30pm

Friday: 8:00am–4:00pm

Saturday: 8:00am–4:00pm

On-site registration will be available at the registration desk. Registering at the conference will be subject to a late fee.

Registration prices

Members	\$275
Non-members	\$325
Student members	\$125
Student non-members	\$150
Spouses/Companions	\$ 75
K–12 teachers	No charge

The registration fee includes all receptions, continental breakfasts, and coffee breaks. The discounted spouse/companion fee is for those accompanying a participant who wish to attend social events, but not lectures and sessions.

Wi-Fi

Network: UofT. Username: maatoronto. Password: middleages.

Need help?

Visit the registration desk at the Centre for Medieval Studies, 3rd floor, or the info desk in the exhibition hall (Victoria College 115).

If the situation is urgent, call 416-978-4884 or 703-887-8817.

Travel

To get to Pearson International Airport (YYZ)

Taxi and Airport limos: \$65–\$75, 40 minutes.

Airport limos can be booked in advance at 416-304-1010.

Public transit: \$3.25, 60 minutes

From the Intercontinental, the Holiday Inn Bloor-Yorkville, or the Park Hyatt: Enter at St. George station.

From the Toronto Marriott Bloor Yorkville: Enter at Bloor-Yonge Station.

From the Holiday Inn Downtown or the Courtyard Marriott Downtown Toronto: Enter at College Station. Take a Yellow 1 train north to Bloor-Yonge Station, and transfer to a westbound Green 2 line.

From campus: Enter at Bay Station.

THEN: Take a westbound Green 2 line to Kipling (the last stop).

Transfer to the 192 Airport Rocket bus. The bus stop is inside the station. The bus makes stops at Pearson terminals 1 and 3.

Union Pearson Express: \$12 (+trip to Union Station), 45 minutes

First, go to Union Station: Enter the nearest subway station as listed above (except, if leaving from campus, enter Museum Station).

Take a Yellow 1 train south to Union Station. (Or take a cab.)

Then, transfer to the UP Express. It leaves every 15 minutes and terminates at Pearson terminal 1.

To get to Billy Bishop Airport (YTZ)

Taxi: \$20, 20 minutes.

Public transit: \$3.25, 30 minutes.

First, go to Union Station: Enter the nearest subway station as listed above (except, if leaving from campus, enter Museum Station).

Take a Yellow 1 train south to Union Station.

Then exit the station, cross the street, and go to the left side of the Royal York Hotel. There, on York Street just off Front Street, you will find a free shuttle to the airport.

Hotels

Intercontinental Hotel

220 Bloor Street West
(Bloor and Avenue; Museum or Bay Stations)
416-960-5200

Holiday Inn Bloor-Yorkville

280 Bloor Street West
(Bloor and St. George; St. George Station)
416-968-0010

Holiday Inn Downtown

30 Carlton Street
(Carlton and Yonge; College Station)
416-977-6655

Toronto Marriott Bloor Yorkville

90 Bloor Street East
(Bloor and Yonge; Bloor-Yonge Station)
416-961-8000

Courtyard Marriott Downtown Toronto

475 Yonge Street
(Yonge and Carlton; College Station)
416-924-0611

Travel to and from the Art Gallery of Ontario and the Aga Khan Museum

Buses will be provided to transport people between campus and the two museums.

The buses can be boarded at the driveway of Annesley Hall, south of the Centre for Medieval Studies.

The Art Gallery of Ontario

Buses travel between the Art Gallery of Ontario and campus on Friday between 2:00 and 8:00.

To return to your hotel after the banquet, either walk (about 20–30 minutes to any of the five hotels), take a cab, or take the subway. The AGO is at St. Patrick Station; go north for St. George and Museum Stations, or south past Union Station for College or Bloor-Yonge Stations. (\$3.25; see page 9 for which station is nearest your hotel.)

The Aga Khan Museum

Buses leave for the Aga Khan Museum beginning promptly at 3:30 on Saturday.

The museum is about 10 km away. If you miss the bus, take a cab.

Buses will return you to campus after the closing reception.

Exhibition hall

A variety of publishers and book vendors have some exciting books to show you! You might even be able to talk them into selling you a few.

Visit them in Victoria College 115.

Hours

Thursday: noon–8:00pm

Friday: 8:00am–6:30pm

Saturday: 8:00am–4:30pm

List of publishers

Brill

Centre for Reformation and Renaissance Studies Publications

Cornell University Press

De Gruyter

Dictionary of Old English

Facsimile Finder SRL

Illuminations.ca

Penn Press

PIMS Publications

punctum books

The Scholar's Choice/ISD

University of Chicago Press

University of Toronto Press

CARA and student awards

Kindrick-CARA Award for Service to Medieval Studies

John Van Engen
UNIVERSITY OF NOTRE DAME

CARA Awards for Excellence in Teaching

Roberta Frank
YALE UNIVERSITY
Amy Livingstone
WITTENBERG UNIVERSITY

Best Graduate Student Paper

Brett W. Smith
CATHOLIC UNIVERSITY OF AMERICA

MAA Annual Meeting Bursary Prizes

Hannah Weaver
HARVARD UNIVERSITY
Neil Weijer
JOHNS HOPKINS UNIVERSITY
Matt King
UNIVERSITY OF MINNESOTA
Rachel McNellis
CASE WESTERN RESERVE UNIVERSITY
Samuel B. Johnson
UNIVERSITY OF NOTRE DAME
Erin E. Sweany
INDIANA UNIVERSITY
Leann Wheless Martin
UNIVERSITY OF WASHINGTON

Publication prizes

Digital Humanities Prize

DigiPal
WWW.DIGIPAL.EU

Van Courtlandt Elliott Prize

Rosemary O'Neill
KENYON COLLEGE

John Nicholas Brown Prize

Jacqueline E. Jung
YALE UNIVERSITY
Jonathan R. Lyon
UNIVERSITY OF CHICAGO

Haskins Medal

Joel Kaye
BARNARD COLLEGE

Organizing committee

Suzanne Conklin Akbari (Toronto); Richard Alway (PIMS); Alexander Andrée (Toronto); Elisa Brilli (Toronto); Jill Caskey (Toronto); Isabelle Cochelin (Toronto); Adam S. Cohen (Toronto); Nicholas Everett (Toronto); Kara Gaston (Toronto); Alexandra Gillespie (Toronto); James Ginther (University of St. Michael's College, University of Toronto); Ann Hutchison (PIMS); Dorothea Kullmann (Toronto); Jeannie Miller (Toronto); M. Michèle Mulchahey (PIMS); Stephen Pelle (Toronto); William Robins (Victoria University in the University of Toronto); Jill Ross (Toronto); Matthew M. Sergi (Toronto); Markus Stock (Toronto); Audrey Walton (Toronto).

Staff

Sara Akbari (command centre); Jonathan Brent (publishers' liaison); Christopher Cole (MAA communications and membership coordinator); Sheryl Mullane-Corvi (assistant to the MAA executive director); Chris Piuma (programme design); Sarah Star (website and volunteer coordinator).

Volunteers

Simon Beaulieu; Alessia Berardi; Deanna Brook's; Lochin Brouillard; Amy Conwell; Una Creedon-Carey; Brianna Daigneault; Jeff Espie; Aidan Flynn; David Foley; Bert Fuller; Sasha Gorjeltchan; Cai Henderson; Lara Howerton; Sarah Keeshan; Christine Kralik; Katie Menendez; Laura Moncion; Patrick Naeve; Kari North; Natalie Oeltjen; Sarah Reeser; Noah Ross; Kirsty Schut; Courtney Selvage; Bogdan Smarandache; Julia Tomlinson; Cameron Wachowich; Julia Warnes; Sarah Wilk; Dylan Wilkerson.

Co-sponsors

Toronto's Centre for Medieval Studies and the Pontifical Institute of Mediaeval Studies acknowledge the generous support of the following co-sponsors:

The Art Gallery of Ontario
The Aga Khan Museum
Karwansaray Publishing

And, at the University of Toronto:

The Office of the Provost
The Faculty of Arts and Science
and
The Anne Tanenbaum Centre for Jewish Studies
The Centre for Comparative Literature
The Centre for Reformation and Renaissance Studies
The Department for the Study of Religion
The Department of Art
The Department of Classics
The Department of English
The Department of French
The Department of Germanic Languages and Literatures
The Department of History
The Department of Philosophy
The Department of Slavic Languages and Literatures
The Department of Spanish and Portuguese
The Emilio Goggio Chair in Italian Studies
The Institute for the History and Philosophy of Science and
Technology
Victoria College

TORONTO



The University of Toronto stands on what was once the bed of a lake: the prehistoric Lake Iroquois, which covered the area of the present day Lake Ontario, and a larger rim around it. The two glacier-fed rivers on either side of the modern city, the Don to the east and the Humber to the west, were once enormous, as the size of their valleys suggests. When the ice sheet retreated and freed the St Lawrence River, the ancient lake shrank and left a swampy plain, stretching up to the escarpment that runs in part along the north side of Davenport Road and continues eastwards to the Don valley.

The first European settlers who founded Toronto, then called York (ca 1790, known tellingly as ‘muddy York’), made active use of the numerous small rivers and creeks that ran through the swampy ground. Fort York was built beside Garrison Creek. The streams were used for sawmills and power, and could be fished. But over the next two centuries the land was drained; the smaller rivers were diverted into a sewer system, culverted, or buried; and the Don was cruelly confined to a concrete straitjacket for its lower reaches. The harbour was reinforced with landfill, the shoreline pushed outwards into the lake, and the sandbars at the mouth of the Don were built up into artificial islands.

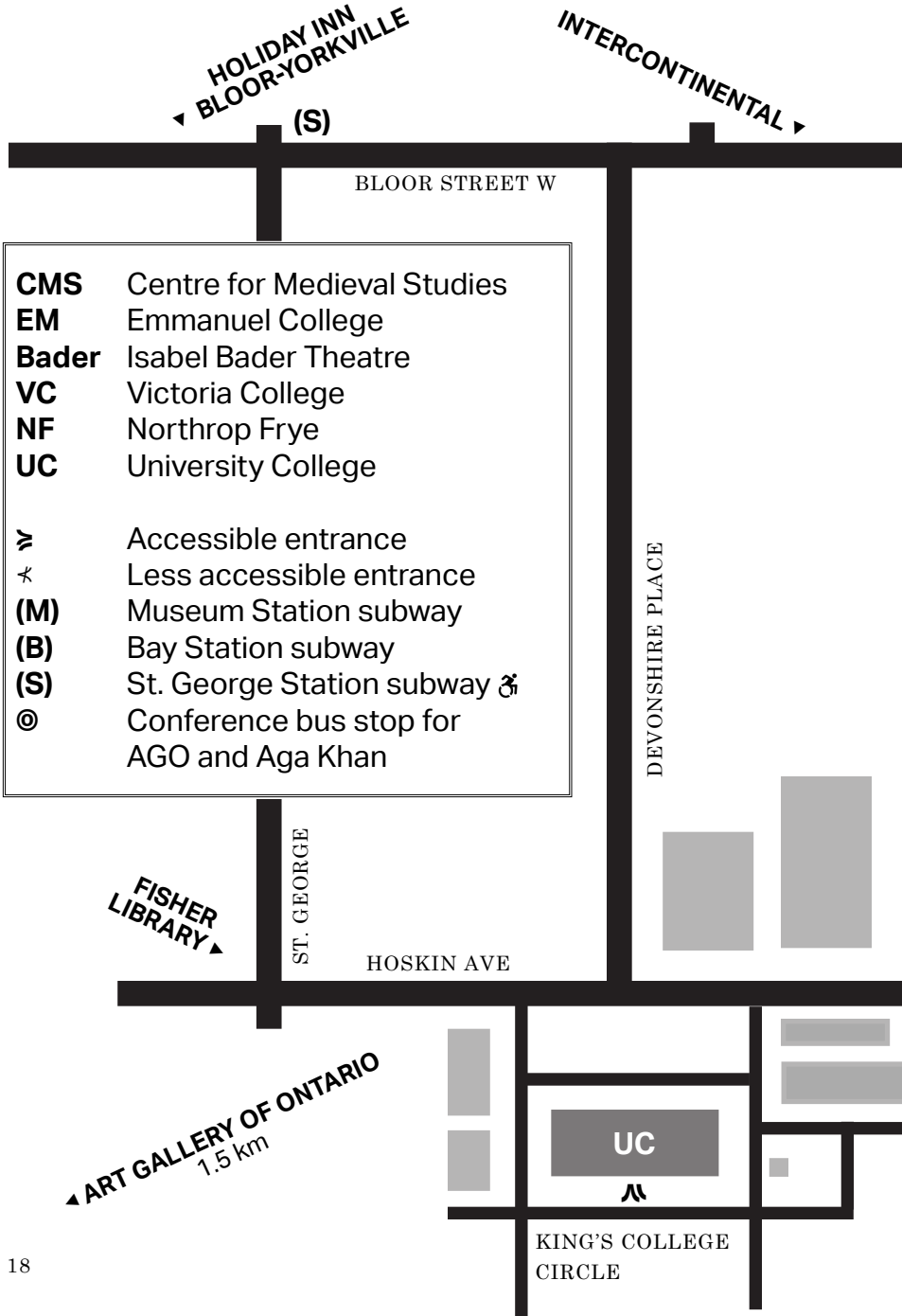
Underneath today’s city the main features of the ancient landscape have left an unusual legacy: the old water-courses have left large ravines in the surface of the land. The levelling of the ground, and the modern city-grid conceals this to some extent, but every so often a major road will go over a bridge, revealing a deep cleft below, full of trees. These are often used as public parks or trails. Many of the city’s trees grow entirely below street-level, and you can descend and walk for miles on winding trails where the old streams ran. In places there are still brooks at the bottom of the ravines, tiny remnants of what were once considerable rivers. The enclave of Wychwood still has a pool, from which

runs the Taddle Creek, now almost instantly buried. It makes its subterranean way to Philosopher's Walk at the University, where it once flowed through the middle of the campus. Early photographs of the University show a charming stream and pool beside University College. Its remnants run under Wycliffe College and the Science and Medicine Library. Other 'lost rivers' are Burke's Brook, now mostly strictly culverted, in the Blythewood Ravine, and Yellow Creek and Mud Creek, which once flowed through Mount Pleasant Cemetery and are now buried there; they emerge at the southern edge as tiny streams to wind through their own ravines down to the Don. The sad little Castle Frank Brook is almost entirely buried, but a small trickle has recently been allowed to surface in Roycroft Park.

The ravines make for a surprising view of the city, and, once your eyes are attuned to the variations in the landscape, it is possible to trace where their rivers must once have cut their way through the marsh on their way to the lake.

E. Ruth Harvey
University of Toronto

Campus map



AGA KHAN MUSEUM ▶
10.5 km

AVENUE ROAD

BLOOR STREET W

(B)

TORONTO MARRIOTT
BLOOR YORKVILLE ▶
a few blocks



CMS

QUEEN'S PARK



CHARLES STREET W

(M)

(M)



EM



Bader



VC



NF

COURTYARD MARRIOTT
& THE PARK HYATT ▶
1.1 km



he foundation of the Centre for Medieval Studies was announced in *Speculum* 38 (1963), 678–81:

“The intention of the Center is to make available to students various approaches to the Middle Ages in programs of studies not available in existing departments. The purpose of the Center is the training of scholars who know the Middle Ages in depth as well as in breadth. The courses of study will freely cross limits of traditional disciplines and departments, but they will be limited to the Middle Ages. By concentrating on a single period, the student will be able to acquire in some depth the basic linguistic and technical skills necessary for teaching and research in mediaeval studies; these include palaeography, diplomatics, and vernacular languages, in which the Center is strong. He will also be able to read widely in the period. His research will follow the material of his subject in order to gain a better understanding of the cross currents and variations in the cultures, interests, and beliefs of the Middle Ages.”

The germ of the Centre seems to have been a Medieval Club founded by the eminent constitutional historian Bertie Wilkinson, which held its meetings in Hart House. In 1964, Wilkinson became the first Director of the Centre, which in that year began to admit its first students. The Centre drew inspiration and encouragement from the Pontifical Institute of Mediaeval Studies (PIMS); support was given especially by Fr. Laurence Shook, Anglo-Saxonist (President of PIMS, 1961–73).

In 1966, Bertie Wilkinson retired and was succeeded by John Leyerle, an Anglo-Saxonist and Chaucerian (Director, 1966–76). At the time, Toronto was well stocked with theologians and philosophers, thanks to PIMS, and with historians; John Leyerle therefore rapidly recruited faculty in other key areas, such as Middle Welsh (David Klausner), Old English (Angus Cameron), Old Norse (Roberta Frank), Medieval Latin

(Colin Chase and George Rigg), Irish and Germanic languages (Harry Roe), Music (Andrew Hughes), and Middle High German (Bill Leckie)

In 1969 the Latin programs of the Centre and PIMS were combined, thus giving rise to the system still in use at the Centre. As a result of a decanal committee chaired by Geoffrey Stagg (Italian and Spanish), the PIMS Licentiate in Mediæval Studies and Centre's MA and PhD programs were run as parallel streams. This move dramatically increased enrolment in the Centre and also provided PIMS with access to university funding and fellowship support for students; this arrangement lasted until 1998.

From its inception in 1964 the Centre had been under the administration of the School of Graduate Studies but in 2000 it became a full member of the Faculty of Arts and Science.

Lawrin Armstrong
University of Toronto

DULCITIUS



Dulcitus is one of six plays composed in Latin by Europe's first female dramatist, the tenth-century Saxon canoness Hrotsvit of Gandersheim. The text is preserved in two manuscripts, Codex Bayerische Staatsbibliothek Clm 14485 and Cologne Stadtarchiv, cod. W 101, dating to the eleventh and twelfth centuries, respectively; the play also survives in an early sixteenth-century Old Hungarian translation (Codex Hungaricus Universitatis Budapestiensis 6). Based on a *passio* preserved in the *Acta Sanctorum*, the play follows the persecution and eventual martyrdom of three virgin sisters, Agape, Chionia, and Irene, at the hands of the emperor Diocletian in the early fourth century. Both the play and its source are notable for their sexual and farcical elements, culminating in a scene in which the Roman governor Dulcitus, befuddled by divine intervention, sexually assaults kitchenware instead of raping the young Christian virgins.

The Terentianism of the plays, declared explicitly by Hrotsvit in her prefatory letters, has been the subject of protracted analysis and dispute, most recently by Colleen Butler—who translated the play for the present production, which will travel to Kalamazoo next month. Like *Dulcitus*, the five others trade on themes of sexual transgression and ironic presentations of male sexual dominance and patriarchal authority. The play was staged informally in Toronto in the early 1980s, with Professor Colin Chase in the chytraphilic title role. Poculi Ludique Societas produced *The Conversion of the Harlot Thais* (more often titled *Paphnutius*) in 2001. Toronto has held several iterations of graduate seminars dedicated in their entirety to Hrotsvit's works; the working text of the 2001 production of *Thais* was prepared by its director in connection with one such seminar.

Colleen Butler & David Townsend
University of Toronto

Thursday, April 6

1:30–3:00 **Acknowledgment of Indigenous Lands
& Opening addresses**
Bader Theatre

Welcome from the Provost

Cheryl Regehr
VICE-PRESIDENT & PROVOST,
UNIVERSITY OF TORONTO

Welcome from the President

Carmela Vircillo Franklin
PRESIDENT, MEDIEVAL ACADEMY OF AMERICA

Introduction

Mark Meyerson
UNIVERSITY OF TORONTO

**The Cairo Geniza and
the Middle East's Archive Problem**

Marina Rustow
PRINCETON UNIVERSITY

3:00–3:30 **Coffee service**
Victoria College foyer

3:30–5:15 **SESSION 1**
See page 30 for details.

5:30–7:00 **Performance and discussion**
Victoria College Chapel

**Marie de France's *Bisclavret*
Hrotsvit of Gandersheim's *Dulcitus***

7:00–8:00 **Reception**
Victoria College foyer

Friday, April 7

8:00–8:30 **Coffee service**
Bader Theatre foyer

8:30–10:00 **CARA-sponsored plenary:
Mediterranean Sexualities**
Bader Theatre

Sarah Davis-Secord, *organizer & chair*
UNIVERSITY OF NEW MEXICO, ALBUQUERQUE

**Let's Not Talk About Sex:
Prostitutes as Knowledge Brokers
in the Medieval Mediterranean**

Susan McDonough
UNIVERSITY OF MARYLAND,
BALTIMORE COUNTY

**Reading the Sins of Sodom
in Late Medieval Jewish Biblical Exegesis**

Jonathan Decter
BRANDEIS UNIVERSITY

**Strange Bedfellows:
Two Christians and the Moro
who Slept on the Edge of the Bed**

Debra Blumenthal
UNIVERSITY OF CALIFORNIA, SANTA BARBARA

10:00–10:15 **Coffee service**
Victoria College foyer

10:15–noon **SESSION 2**
See page 31 for details.

noon–1:00 **Lunch break**
on your own

- 1:00–2:00 **Business meeting &
Award ceremony**
Victoria College Alumni Hall
Dessert and coffee will be served in the foyer
from 12:30. All are welcome!
See page 12 for details about awards.
- 2:00–2:45 **Travel to the Art Gallery of Ontario**
See page 10 for details.
- 2:45–4:30 **SESSION 3**
See page 32 for details.
- 4:30–4:45 **Coffee service**
AGO & Victoria College foyer
- 4:45–6:30 **SESSION 4**
See page 33 for details.
- 6:30–7:30 **Art Gallery of Ontario reception**
Galleria Italia at the Art Gallery of Ontario,
2nd floor
- Dictionary of Old English reception**
Thomas Fisher Rare Book Library,
120 St. George at Harbord/Hoskin.
- 7:30–10:00 **Banquet**
Baillie Court at the Art Gallery of Ontario,
3rd floor

Saturday, April 8

8:00–8:30 **Coffee service**
Victoria College foyer

8:30–10:15 **SESSION 5**
See page 34 for details.

10:15–10:45 **Coffee service**
Victoria College foyer

10:45–12:15 **Presidential address &
Publication prizes**
Bader Theatre
See page 13 for details about the prizes.

Introduction

Margot Fassler
FIRST VICE-PRESIDENT OF THE
MEDIEVAL ACADEMY OF AMERICA

**Reading the Popes:
The *Liber pontificalis* and its Editors**
Carmela Vircillo Franklin
COLUMBIA UNIVERSITY

12:15–1:30 **Lunch break**
on your own

1:30–3:15 **SESSION 6**
See page 35 for details.

3:30–3:45 **Buses depart for the Aga Khan Museum**
Be prompt!
See page 10 for details.

4:30–6:30

Fellows' inductions & plenary

Aga Khan Museum

Mary Carruthers, *presider*
NEW YORK UNIVERSITY;
CHAIR, PRESIDENT OF THE FELLOWS

Danuta Shanzer, *orator*
UNIVERSITY OF VIENNA

Grover Zinn, *scribe*
OBERLIN COLLEGE

Fellows

Susan Einbinder
UNIVERSITY OF CONNECTICUT

Douglas Kelly
UNIVERSITY OF WISCONSIN

Corresponding Fellows

Charles Burnett
WARBURG INSTITUTE, SCHOOL OF
ADVANCED STUDY, UNIVERSITY OF LONDON

Nicole Bériou
INSTITUT DE RECHERCHE ET D'HISTOIRE
DES TEXTES, PARIS

David d'Avray
UNIVERSITY COLLEGE LONDON

Introduction

Nicholas Everett
UNIVERSITY OF TORONTO

History in a Hemispheric Mode: Redrawing the Medieval Map

Monica H. Green
ARIZONA STATE UNIVERSITY

6:30–7:45

Closing reception

Hosted by the Aga Khan Museum

Sunday, April 9

8:30–1:00

CARA meeting

Centre for Medieval Studies,
Lillian Massey Building, room 310

Note: separate registration

DNA and the MAA: Genetics, Scientific Collaboration and the Future of Medieval Studies Programs

Anne E. Lester, *chair*

Genetics and the Medievalist

Monica H. Green
ARIZONA STATE UNIVERSITY

Lessons Learned from Crossing Disciplinary Boundaries: Genomic Research and Medieval History

Patrick Geary
SCHOOL OF HISTORICAL STUDIES,
INSTITUTE FOR ADVANCED STUDY,
PRINCETON, NJ

Medieval Literature in the Lab

Alexandra Gillespie
UNIVERSITY OF TORONTO

Business meeting and lunch to follow.
For more information on the CARA meeting,
please contact Anne E. Lester
(anne.lester@colorado.edu).

Graduate Student Workshop on Medieval Manuscripts

Arising out of the “Digital Editing the Medieval Manuscript Roll/ Fragment” workshops held at Yale and University College London (digitalrollsandfragments.com/workshops/), the MAA Graduate Workshop is a three-day, intensive introduction to the fundamentals of creating a digital edition of manuscript material.

The workshop showcases the rich manuscript collections held at the Pontifical Institute of Mediaeval Studies Library, the Robertson Davies Library at Massey College, and the Thomas Fisher Rare Book Library. It is centred around a group of five highly decorated parchment folios which were originally bound together in the same fifteenth-century codex, but which now form part of the PIMS Library fragment collection.

In a collaborative learning environment, participants will discuss the challenges fragmentary primary material poses to the potential editor, describe and transcribe these previously uncatalogued manuscript fragments, and create digital editions using TEI protocol for XML.

The workshop takes place on Wednesday, April 5, Thursday April 6, and Sunday, April 9, by invitation only.

For further information on the workshop, please contact Jessica Henderson (jess.henderson@mail.utoronto.ca).

Organizer and lead instructor: Jessica Henderson.

Instructors: Cai Henderson, Gina Marie Hurley, Julia King,

Julia Mattison, Lane Springer, Anna Wilson.

Admin: Jonathan Brent, Shirley Kinney, Courtney Selvage, Sarah Star.

Breakout sessions overview

Session 1

- 1.1 VC 101 In Memory of Fr. Leonard E. Boyle, OP
MANUSCRIPT STUDIES I
- 1.2 NF 004 Language and Literature
THE NORTH I
- 1.3 VC 206 Texts, History, and Legends
MEDIEVAL CHRONICLES I
- 1.4 VC 212 Norman Sicily
THE MEDIEVAL MEDITERRANEAN I
- 1.5 VC 323 Theology
GLOSSING AND COMMENTARY I
- 1.6 VC 215 Publication and Open Access:
The Changing Landscape
ROUNDTABLE
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In Memory of John Munro
- 1.8 NF 119 The Social, Political and Economic
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Session 2

- 2.1 VC 101 Diagrams and Schematics
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- 2.2 EM 308 Papers on Old English Literature
and Anglo-Saxon Studies in Honour of
Antonette diPaolo Healey
OLD ENGLISH STUDIES I
- 2.3 VC 215 Forms Across Languages
VERNACULAR LANGUAGES I
- 2.4 VC 206 Texts, History, and Legends
MEDIEVAL CHRONICLES II
- 2.5 VC 212 Language and Literature: Writing ‘Outremer’
THE MEDIEVAL MEDITERRANEAN II
- 2.6 VC 323 Law
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- 2.7 EM 119 Words and Deeds: A Roundtable
on Medieval Studies in K-12 Classrooms
ROUNDTABLE
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VC Victoria College
NF Northrop Frye
EM Emmanuel College

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- 3.2 AGO S1 Art and Architecture
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- 3.3 AGO S2 Bodies, Relics, and Burials in Rome
SESSION I
- 3.4 AGO JH The Medieval in the Museum
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- 3.5 VC 101 Multilingual Anglo-Saxon England
OLD ENGLISH STUDIES II
- 3.6 VC 215 Vernacular Translation and Manuscript
Conversation in French Religious Poetry
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- 3.7 VC 323 Biblical Text
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- 3.8 EM 302 Interactions in the Levant:
Cultural Intersections and Identity
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- 4.2 AGO S1 Mediterranean Vernaculars
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- 4.3 AGO S2 Bodies, Relics, and Burials in Rome
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New Voices in Early Drama Studies
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RENAISSANCE DRAMA SOCIETY
- 4.8 VC 101 Tearing Down Walls, Building Bridges:
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VC Victoria College
EM Emmanuel College
AGO Art Gallery of Ontario
JH Jackman Hall
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- 5.3 VC 215 Theological Tools of Interpretation
in Literary or Visual Contexts
ECCENTRIC EXEGESIS I
- 5.4 EM 302 Territory and Boundaries
THE NORTH II
- 5.5 EM 119 Song and Narrative
SOUNDSCAPES I
- 5.6 VC 212 Transregional Histories
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- 5.7 VC 323 In Memory of Étienne Gilson
- 5.8 EM 108 Expulsion and Forced Migration
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ROUNDTABLE

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Session 6

- 6.1 VC 206 Donations and Negotiations
MONASTICISM II
- 6.2 VC 215 Theological Tools of Interpretation
in Literary or Visual Contexts
ECCENTRIC EXEGESIS II
- 6.3 EM 108 Visual and Material Cultures
THE NORTH III
- 6.4 EM 119 Interdisciplinary Approaches
to Sound and Space
SOUNDSCAPES II
- 6.5 VC 101 Transforming Diversity in Medieval Studies
ROUNDTABLE
- 6.6 VC 323 In Honour of A.G. Rigg: Anglo-Latin Studies
- 6.7 EM 302 Teaching the Medieval Mediterranean
THE MEDIEVAL MEDITERRANEAN VI
- 6.8 VC 212 Vernacular Languages in Contact
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VC Victoria College
EM Emmanuel College



When I arrived in Toronto in the summer of 1995, it wasn't long before I heard about Leonard Boyle. People spoke about him with awe and love, recalling a beloved teacher who treated manuscripts as sturdy objects of study, who was both playful and warm. He had been called to Rome a decade before, and was deep into his mission to open up the riches of the Vatican Library, both physically and digitally. During Father Boyle's decades at Toronto, where he taught at the Pontifical Institute of Mediaeval Studies and the Centre for Medieval Studies, the study of paleography flourished in North America.

He died on 25 October 1999, and was mourned around the world; of the many obituaries, that by Nicolas Barker in the *Independent* (2 November 1999) captures the quality that many who knew him still speak of. Writing of the Vatican Library, Barker says: "Boyle changed all that. The doors were flung open from morn to night." That quality of radical openness led, some would say, to his undoing; others would say that this was the singular gift of a remarkable man.

At Toronto, Father Boyle was mourned at St. Basil's Church, on 3 December 1999. Although I never met the man, I went to that memorial, and I wept; the program is still tucked into one of my most-used cookbooks in a corner of the kitchen, dog-eared and stained. When you are at Toronto, or when you are in any gathering of medievalists, ask if any of them knew Leonard Boyle. I promise you that you will hear stories.

Leonard Eugene Boyle: born in County Donegal, Ireland, 13 November 1923. Entered the Dominican order 1943, ordained priest 1949. D.Phil., University of Oxford, 1956; Fellow, Pontifical Institute of Mediaeval Studies, 1961. Fellow, Medieval Academy of America, 1980. Prefect, Vatican Library, 1984. Died 25 October 1999, buried at San Clemente al Laterano.

Suzanne Conklin Akbari

Centre for Medieval Studies, University of Toronto

In Memory of Fr. Leonard E. Boyle, OP

MANUSCRIPT STUDIES I

M. Michèle Mulchahey, *organizer*
PONTIFICAL INSTITUTE OF MEDIAEVAL STUDIES
Joseph W. Goering, *chair*
UNIVERSITY OF TORONTO

The Canonization of Thomas Aquinas: Cult, *Magisterium*, Image

M. Michèle Mulchahey
PONTIFICAL INSTITUTE OF MEDIAEVAL STUDIES

Visual Commentary: Gratian's *Causa 28*

David d'Avray
UNIVERSITY COLLEGE LONDON
Julia Walworth
MERTON COLLEGE, OXFORD

The Pastoral Uses and Limits of Mimesis: The Case of the *Vita Lutgardis* of Thomas of Cantimpré

Robert Sweetman
INSTITUTE FOR CHRISTIAN STUDIES

Language and Literature

THE NORTH I

Kara Gaston, *organizer*
UNIVERSITY OF TORONTO

Richard Firth Green, *chair*
OHIO STATE UNIVERSITY

'Wher rydestow, under this grene-wode shawe?' **Traces of the Greenwood in *The Canterbury Tales***

Maj-Britt Frenze
UNIVERSITY OF NOTRE DAME

Lively Ekphrasis and Animal Automata **in *Clári saga* and *The Squire's Tale***

Heidi Støa
INDIANA UNIVERSITY

Falling Awake: **Patterns of Half-Sleeping in Late Medieval Literature**

Boyda Johnstone
FORDHAM UNIVERSITY

Texts, History, and Legends

MEDIEVAL CHRONICLES I

Elisa Brillì, *organizer*
UNIVERSITY OF TORONTO

Eduardo Fabbro, *chair*
TRENT UNIVERSITY

Battle Narratives and the Concept of *Historia* in England and Francia, ca. 600–ca. 800

Evan Wilson
UNIVERSITY OF CALIFORNIA, BERKELEY

'Signs of Christ': Reading the Crucifixion in the Narrative Accounts of the First Crusade

Susanna A. Throop
URSINUS COLLEGE

The Historical Uses of Science in Peter Comestor's *Historia scholastica*

Kaitlin Heller
SYRACUSE UNIVERSITY

Norman Sicily

THE MEDIEVAL MEDITERRANEAN I

Jill Caskey, *organizer & chair*
UNIVERSITY OF TORONTO

Shaping the Land: Cartography and Royal Parklands in Twelfth-century Sicily

Dana Katz
UNIVERSITY OF TORONTO

The Intersecting Mediterranean: The Case of Norman Sicily and Zirid Ifrīqiya

Matt King
UNIVERSITY OF MINNESOTA

Rewriting History: Receptions and Rejections of Norman Sicily in Late Medieval Nuremberg

Elizabeth Mattison
UNIVERSITY OF TORONTO

Theology

GLOSSING AND COMMENTARY I

Alexander Andrée, *organizer & chair*
UNIVERSITY OF TORONTO

Glossing the Bible before the Parisian Book-Trade

Alice Hutton Sharp
MCGILL UNIVERSITY

'A Good Soldier of Christ Jesus': Pastoral Guidance in Ralph of Laon's Commentaries on Timothy and Titus

Suzanne LaVere
INDIANA UNIVERSITY-PURDUE UNIVERSITY, FORT WAYNE

***Theologia* as a Work in Progress: Three Twelfth-century *Notulae* on the Gospel of Mark**

Alessia Miriam Berardi
UNIVERSITY OF TORONTO

GUERRILLA OPEN ACCESS MANIFESTO



Information is power. But like all power, there are those who want to keep it for themselves. The world's entire scientific and cultural heritage, published over centuries in books and journals, is increasingly being digitized and locked up by a handful of private corporations. Want to read the papers featuring the most famous results of the sciences? You'll need to send enormous amounts to publishers like Reed Elsevier.

There are those struggling to change this. The Open Access Movement has fought valiantly to ensure that scientists do not sign their copyrights away but instead ensure their work is published on the Internet, under terms that allow anyone to access it. But even under the best scenarios, their work will only apply to things published in the future. Everything up until now will have been lost.

That is too high a price to pay. Forcing academics to pay money to read the work of their colleagues? Scanning entire libraries but only allowing the folks at Google to read them? Providing scientific articles to those at elite universities in the First World, but not to children in the Global South? It's outrageous and unacceptable.

"I agree," many say, "but what can we do? The companies hold the copyrights, they make enormous amounts of money by charging for access, and it's perfectly legal — there's nothing we can do to stop them." But there is something we can, something that's already being done: we can fight back.

[The rest of the manifesto is at <https://archive.org/details/GuerillaOpenAccessManifesto>]

Aaron Swartz
July 2008

Publication and Open Access

The Changing Landscape

ROUNDTABLE

Suzanne Conklin Akbari, *organizer & chair*
UNIVERSITY OF TORONTO

Roundtable participants:

Jerome Singerman
UNIVERSITY OF PENNSYLVANIA PRESS

Suzanne Rancourt
UNIVERSITY OF TORONTO PRESS

William Harnum
PIMS PUBLICATIONS

Eileen A. Joy
PUNCTUM BOOKS

Bobby Glushko
WESTERN LIBRARIES, WESTERN UNIVERSITY

Peter Konieczny
MEDIEVALISTS.NET AND MEDIEVAL WARFARE MAGAZINE

JOHN H.A. MUNRO



John H.A. Munro (1938–2013) was among the world's leading authorities on late medieval and early modern monetary, financial, and industrial history.

Munro took an honours BA in Economics and History in 1960 at the University of British Columbia before proceeding to Yale, where he completed a PhD in medieval economic history in 1964. He was invited in 1968 to join the Department of Political Economy (from 1982, Economics) at the University of Toronto, where he was tenured in 1970 and promoted to Full Professor in 1973. From the moment of his appointment Munro took a leading role at the Centre for Medieval Studies, supervising or co-supervising over twenty doctoral dissertations, serving as Associate Director from 1976 to 1979, and influencing several generations of students through his graduate seminar on 'The Dynamics of the European Economy, 1300–1750.'

Munro's research interests focused on the Low Countries and England, though his publications extend to topics as diverse as the usury prohibition, medieval demographics, and international merchant law. Munro was the recipient of many research grants and honours, among which he was proudest of his election in 1999 to the *Comitato Scientifico* of the Istituto Internazionale di Storia Economica 'Francesco Datini' and his appointment in 2003 to the institute's executive committee; of the recognition of his research as a Foreign Member of the Royal Flemish Academy of Belgium for Science and the Arts in 2000; and of his election in 2011 as a Fellow of the Medieval Academy of America.

The fellowship in John's memory has supported the research of three CMS students in economic history since 2013.

Lawrin Armstrong
University of Toronto

Studies in Economic History

In Memory of John Munro

Lawrin Armstrong, *organizer & chair*
UNIVERSITY OF TORONTO

St Antoninus on Greed and Trade: A Scholastic *Summa economica*?

Jason Brown
UNIVERSITY OF WINNIPEG

A Tribute to John's Dearest Subject: The Crisis of English Wool Production and Trade Revisited (c. 1280–1330)

Philip Slavin
UNIVERSITY OF KENT

Money, Wages, and Public Finance: The Black Death, the Foundations of Freedom and the Origins of the Modern World (according to John Munro)

Richard Unger
UNIVERSITY OF BRITISH COLUMBIA

UNIVERSITY COLLEGE



niversity College is the centrepiece and cornerstone of the St. George Campus of the University of Toronto. Established in 1853 as a nondenominational institution of higher learning, University College was the founding college of the University of Toronto. In February 1856, University College obtained funding for its main building, and Frederick Cumberland (1820–81) and William George Storm (1826–92) were appointed to serve as the project’s architects. Cumberland had recently completed work on the Anglican Cathedral Church of St. James (1849–53) in downtown Toronto when he undertook the commission. Construction began on 4 October 1856, and the building opened on 4 October 1859.

Medievalists take note of the building’s High Victorian style, which has its roots in eleventh- and twelfth-century medieval architecture. It is best described as a medley of Norman, Romanesque, Anglo-French, and Venetian forms. Cumberland & Storm looked to Oxford and Cambridge for inspiration. In particular, the pair took many visual cues from University Museum, Oxford, a much-celebrated example of Victorian neo-Gothic architecture built between 1855 and 1859. Cumberland & Storm, however, preferred Romanesque style for University College because they found that its rugged quality suited Toronto’s northern climate well.

University College merits a visit for its beautiful stained-glass windows, its polychrome tile floors, and, most of all, its gargoyles that adorn both the interior and exterior of the structure. The gargoyles have become the college’s emblem, and the *Gargoyle* is the name of University College’s biweekly student-run newspaper (est. 1954).

Christopher Berard
University of Toronto

The Social, Political and Economic Underpinnings of Anti-Jewish Violence

Comparative Perspectives on 1391 in Spain

Natalie Oeltjen, *organizer*
UNIVERSITY OF TORONTO

Mark Meyerson, *chair*
UNIVERSITY OF TORONTO

Power, Salvation, and Anti-Judaism in Seville, 1369–1391

Maya Soifer Irish
RICE UNIVERSITY

'These Jews should not have better circumstances than those of Mallorca or Barcelona': The 1391 Pogroms in Tortosa

Thomas W. Barton
UNIVERSITY OF SAN DIEGO

Royal Finances and the Fate of the Majorcan Jewish Community after 1391

Natalie Oeltjen
UNIVERSITY OF TORONTO

MEDIEVAL MANUSCRIPTS AT THE UNIVERSITY OF TORONTO



The first two medieval manuscripts to enter the collections of the University of Toronto central library were part of a bequest of some two thousand books from the estate of the Reverend Canon Henry Scadding upon his death in 1901. The older was a Greek copy of the four Gospels, known since Scadding's day as the "Codex Torontonensis", transcribed and illuminated at Constantinople in the mid-eleventh century; the other was Vulgate Gospel book, likely copied at Avignon in the thirteenth century. With the exception of a set of 190 vellum leaves purchased in 1952 from Charles F. Worel of London to support palaeographical instruction on campus, the serious development of a medieval manuscript collection would not occur until after the establishment of the Centre for Medieval Studies in 1963. Shortly thereafter, a small group of manuscripts was transferred from the Royal Ontario Museum to the Department of Special Collections both for better safe-keeping and to support the teaching and research mandate of the growing School of Graduate Studies. The large donation of medieval Hebrew manuscripts by Albert D. Friedberg, beginning in 1996, deepened the library's commitment to acquiring vernacular manuscripts. The library continues to acquire, both through purchase and donation, manuscripts in all areas of interest to medievalists.

*Pearce J. Carefoote
Thomas Fisher Rare Book Library*

Diagrams and Schematics

MANUSCRIPTS II

Adam S. Cohen, *organizer*
UNIVERSITY OF TORONTO

John Haines, *chair*
UNIVERSITY OF TORONTO

***Sicut in figura*: Didactic Images in a Thirteenth-Century French Music Theory Treatise**

Joseph Dyer
UNIVERSITY OF MASSACHUSETTS, BOSTON

***Reliquam dicit pictura*: Text and Image in Medieval Anatomical Manuscripts**

Taylor McCall
UNIVERSITY OF CAMBRIDGE

'Mane, Thecel, Phares': A Diagram of the Hand as a Locus of Memory, Penitence, and Biblical Commentary in Johannes Sintram's Miscellany (Leeds Brotherton 102)

Kimberly Rivers
UNIVERSITY OF WISCONSIN, OSHKOSH

DICTIONARY OF OLD ENGLISH



ased at the University of Toronto, the Dictionary of Old English (DOE) is an international effort to identify and define the vocabulary of the beginnings of the English language (CE 600–1150). A pioneer in the application of technology to lexicography, it has made its scholarship accessible on the Internet and revolutionized how humanities research is done. From the start, the DOE has harnessed technology to create a complete collection of electronic texts, comprising at least one copy of every surviving text from the Anglo-Saxon period, whether written on parchment, carved in stone, or inscribed on metal. The total size of this electronic corpus is four million words, about five times as large as the collected works of Shakespeare. These texts encompass a wide variety of documents, including *Beowulf*, elegies, legends, poetic riddles, saints' lives, homilies, travel narratives, biblical translations, chronicles and other historical writings, legal documents, medical texts, prognostics, charms (such as those for an easy labour or against such ailments as elf-shot), and even cryptograms. Through the research tools it has created and through its publications, the DOE is presenting the oldest form of English in the newest possible formats — formats which open up new areas for exploration, culturally as well as linguistically, in the earliest period of English.

Stephen Pelle & Robert Getz
Dictionary of Old English

Papers on Old English Literature and Anglo-Saxon Studies in Honour of **Antonette diPaolo Healey**

OLD ENGLISH STUDIES I

Audrey Walton, *chair*
UNIVERSITY OF TORONTO

The First Female Anglo-Saxon Professors

Mary Dockray-Miller
LESLEY UNIVERSITY

The Martyr's Body and *Imago Dei* in Three Old English Saints' Lives

Heather Maring
ARIZONA STATE UNIVERSITY, TEMPE

The Genealogical Imagination in the Old English *Genesis A*

Andrew Scheil
UNIVERSITY OF MINNESOTA

Forms Across Languages

VERNACULAR LANGUAGES I

Jane Gilbert, *organizer & chair*
UNIVERSITY COLLEGE LONDON

Grammatical Songs: Poetic Form, Linguistic Difference, and the Vernacular Verse Grammar

Christopher Davis
NORTHWESTERN UNIVERSITY

Touched by Philosophy: Form and Language in the So-called 'bilingual alba of Fleury-sur-Loire'

Sarah Kay
NEW YORK UNIVERSITY

Translating Lyric Form and Frame, between Dante and Petrarch

Catherine Keen
UNIVERSITY COLLEGE LONDON

Texts, History, and Legends

MEDIEVAL CHRONICLES II

Elisa Brilli, *organizer*
UNIVERSITY OF TORONTO

Christian Knudsen, *chair*
SHERIDAN COLLEGE

Mares, Monks, and Marginalia: Political Paganism in the *Liber Eliensis'* Ælfthryth Narrative

Morgan Bozick
PENNSYLVANIA STATE UNIVERSITY

The Germanic Invasion of Britain as Imagined in the Prose *Brut*

Paul Gaffney
HIRAM COLLEGE

Hybrid or Hodgepodge? The Latin *Brut* and the Middle English Chronicle Tradition

Neil Weijer
JOHNS HOPKINS UNIVERSITY

Language and Literature

Writing 'Outremer'

THE MEDIEVAL MEDITERRANEAN II

Dorothea Kullmann, *chair*
UNIVERSITY OF TORONTO

Trajectories of Multilingualism in Outremer Chivalric Literature

Uri Shachar
BEN-GURION UNIVERSITY

Guillaume de Machaut Writes History: The *Prise d'Alexandre*

Sara Sturm-Maddox
UNIVERSITY OF MASSACHUSETTS, AMHERST

Aesthetics of Translation: Burgundy and the Mediterranean (1445–1480)

Zrinka Stahuljak
UNIVERSITY OF CALIFORNIA, LOS ANGELES

Law

GLOSSING AND COMMENTARY II

Alexander Andrée, *organizer*
UNIVERSITY OF TORONTO

Jason Brown, *chair*
UNIVERSITY OF WINNIPEG

Pictures Worth a Thousand Words: Diagramming Justinian's Law

Susan L'Engle
VATICAN FILM LIBRARY, SAINT LOUIS UNIVERSITY

The *Ministerium Naturae*: Natural Law in the Exegetical and Theological Discourse at Paris between 1160 and 1215

Riccardo Saccenti
FONDAZIONE PER LE SCIENZE RELIGIOSE GIOVANNI XXIII,
BOLOGNA, ITALY

Words and Deeds

A Roundtable on Medieval Studies in K-12 Classrooms

ROUNDTABLE

Thomas E. Burman, *organizer*
UNIVERSITY OF NOTRE DAME

Thomas Goodmann, *chair*
UNIVERSITY OF MIAMI

***Ars et scientia:* Foundations of Today's Professions in Latin**

Elza Tiner
LYNCHBURG COLLEGE

Materiality, Museums, and the Middle Ages in K-12 Teaching

Elizabeth Morrison
THE GETTY MUSEUM

Looking for Medieval Studies in the Advanced Placement Curriculum

Emily Sohmer Tai
QUEENSBOROUGH
COMMUNITY COLLEGE,
CUNY

Medieval History and the 12-Year-Old: The Sites of Encounter in the Medieval World Unit

Shennan Hutton
UNIVERSITY OF
CALIFORNIA, DAVIS

Virtual Realities Then and Now: Online Medieval Studies Resources for the K-12 Learner

Anne McClanan
PORTLAND STATE
UNIVERSITY

Cross-Curricular Connections from a Canadian Museum Perspective

Carrie Swartz
ART GALLERY OF ONTARIO

Religion and the Sea

Maryanne Kowaleski, *co-organizer*
FORDHAM UNIVERSITY

Amy Remensnyder, *co-organizer*
BROWN UNIVERSITY

Dyan Elliott, *chair*
NORTHWESTERN UNIVERSITY

Ship Names as Religious Expression

Maryanne Kowaleski
FORDHAM UNIVERSITY

Islands and Sailors' Religion in the Mediterranean, ca. 1100–ca. 1600

Amy Remensnyder
BROWN UNIVERSITY

Multi-faith Interaction and the Sea in Early Medieval Western Europe: An Interdisciplinary Perspective

Christopher Loveluck
UNIVERSITY OF NOTTINGHAM

DIABOLOS AND REZNIKOFF



he gargoyles of University College fittingly play a role in one of Toronto's best-known urban legends.

According to the legend, a wily young sculptor from Corinth named Paul Diabolos and a burly Russian stonemason named Ivan Reznikoff were working together on the construction of University College in the 1850s and became rivals for the affection of the same woman. Diabolos went to great lengths to woo this unnamed lady, who had already agreed to marry Reznikoff. As a display of his virtuosity, Diabolos carved one hideous gargoyle, modeled after Reznikoff, and another one, modeled after himself, looking on and laughing. To this day, the two gargoyles are perched in the southwest side of the building by the chimney between Croft Chapter House and the small cloister.

Diabolos eventually coaxed Reznikoff's fiancée to run off with him. Reznikoff got wind of their plans, and one evening, when the two men were alone on the building site, Reznikoff attacked Diabolos with an axe, the marks of which can still be seen in the oak door by the small cloister. Diabolos dodged the blow and killed Reznikoff in the ensuing fight. He hid Reznikoff's body underneath the staircase leading to the roof of the tower.

The ghost of Reznikoff is said to have haunted the halls of University College until his remains were discovered in the aftermath of a fire which occurred on Valentine's Day 1890.

Today, two on-campus cafés pay tribute to this legend. You can enjoy a cup of joe at Diabolos's Coffee Bar, a student-run purveyor of free trade coffee located in the Junior Common Room of University College, and you can grab a quick snack at Café Reznikoff, which is located on 75 St. George Street (Morrison Hall).

Christopher Berard
University of Toronto

More Diagrams and Schematics

MANUSCRIPT STUDIES III

Adam S. Cohen, *organizer & chair*
UNIVERSITY OF TORONTO

Schematics and Imagination in Byzantine Siege Warfare Manuscripts

Roland Betancourt
UNIVERSITY OF CALIFORNIA, IRVINE

Scientific Diagrams in Isaac Israeli's *Yesod Olam* (The Foundation of the World), a Treatise on the Jewish Calendar from Medieval Toledo

Ilana Wartenberg
UNIVERSITY COLLEGE LONDON

Diagramming Byzantine Orthodoxy

Linda Safran
PONTIFICAL INSTITUTE OF MEDIAEVAL STUDIES

THE MALCOVE COLLECTION



The University of Toronto Art Centre, part of the Art Museum at the University of Toronto, is a must-see for visiting medievalists, especially for its exhibition: “The Art of Devotion: Byzantine and Post-Byzantine Icons,” which is curated by Dawn Cain.

As the Art Museum’s website describes it:

“This exhibition, drawn from the University of Toronto’s Malcove Collection, is organized around two central themes: icons dedicated to Mary and the Christ Child, and icons representing Christ and important saints in the Christian tradition.

“According to legend, St. Luke the Apostle painted three images of the Virgin and Child, perhaps the earliest representations of their kind. These venerable icon prototypes, faithfully copied over the ages, are highlighted in this exhibition.

“A range of icon types is featured, including small portable icons used for private devotion at home or while traveling, and larger icons that would have been displayed on the iconostasis – the great screen or partition that divides the altar or sanctuary from the congregation in Greek Catholic and Orthodox churches. The Last Supper, a larger 18th-century icon that is characterized by a contrast of vivid reds and somber greys, may have been displayed on an iconostasis.”

The University of Toronto Art Centre is free, and is open from noon until 5:00pm Thursday through Saturday, and closed Sunday. It is located in the northwest corner of University College.

Christopher Berard
University of Toronto

Art and Architecture

THE MEDIEVAL MEDITERRANEAN III

Natalia Zajac, *chair*
UNIVERSITY OF TORONTO

The Art of Justifying Rule on Lusignan Cyprus

Lisa Mahoney
DEPAUL UNIVERSITY

Knights and Angels with Oliphants: Spirituality and Material Culture at Neuilly-en-Donjon

Magdalena Elizabeth Carrasco
NEW COLLEGE OF FLORIDA

Magnetic Vision and Voluntary Blindness: Picturing Islam in MS Bodley 968

Heather Coffey
ONTARIO COLLEGE OF ART & DESIGN UNIVERSITY

Bodies, Relics, and Burials in Rome

SESSION I

Kirstin Noreen, *organizer & chair*
LOYOLA MARYMOUNT UNIVERSITY

Intramural Burial in Late Antique and Early Medieval Rome: A Reassessment in the Light of Recent Archaeology

John Osborne
CARLETON UNIVERSITY

Burials and the Repair of Buildings in Sixth-Century Rome: Evidence from the Epitaphs of S. Maria Antiqua

Gregor Kalas
UNIVERSITY OF TENNESSEE

Representing the Body of Christ in Early Medieval Rome

Ann van Dijk
NORTHERN ILLINOIS UNIVERSITY

The Medieval in the Museum

ROUNDTABLE

Alexandra Suda, *organizer & chair*
ART GALLERY OF ONTARIO

Roundtable participants:

Barbara Boehm
METROPOLITAN MUSEUM OF ART

Ruba Kana'an
INDEPENDENT SCHOLAR

Julia King
MASSEY COLLEGE

Heather Darling Pigat
ART MUSEUM AT THE UNIVERSITY OF TORONTO

Multilingual Anglo-Saxon England

OLD ENGLISH STUDIES II

Stephen Pelle, *chair*
UNIVERSITY OF TORONTO

The Oldest Hebrew in Anglo-Saxon England

Damian Fleming
INDIANA UNIVERSITY-PURDUE UNIVERSITY,
FORT WAYNE

The *Tres linguae sacrae* (and its Absence) in Anglo-Saxon Literature

Tristan Major
QATAR UNIVERSITY

Negotiating Meaning in Anglo-Danish England

Emily Butler
JOHN CARROLL UNIVERSITY

Vernacular Translation and Manuscript Conversation in French Religious Poetry

VERNACULAR LANGUAGES II

Amy Ogden, *co-organizer*
UNIVERSITY OF VIRGINIA

Claire Waters, *co-organizer*
UNIVERSITY OF CALIFORNIA, DAVIS

Lori Walters, *chair*
FLORIDA STATE UNIVERSITY

The Para-Liturgical, Para-Epic Lives of Bodleian Library, Canonici Misc. 74

Amy Ogden
UNIVERSITY OF VIRGINIA

Narrative Truth in the *Bible historiale*

Jeanette Patterson
BINGHAMTON UNIVERSITY

Translation, Exchange, and Affinity in Philippe de Thaon's *Comput*

Geoff Rector
UNIVERSITY OF OTTAWA

Conversations On and Off the Page in Robert of Gretham's *Évangiles des domnées*

Claire Waters
UNIVERSITY OF CALIFORNIA, DAVIS

Biblical Text

GLOSSING AND COMMENTARY III

Alexander Andrée, *organizer*
UNIVERSITY OF TORONTO

Robert Sweetman, *chair*
INSTITUTE FOR CHRISTIAN STUDY

Lecturing on Paul with his Medieval Commentators: Thomas Aquinas' Interaction with Thirteenth-century Interpreters of Galatians

Erik Estrada
WAKE FOREST UNIVERSITY, SCHOOL OF DIVINITY

St. John's Gospel in the Twelfth-century Classroom: Eton College 48's *Allegoriae in Iohannem* and the Parisian Tradition of Lecturing on the Last Gospel

David M. Foley
UNIVERSITY OF TORONTO

Robert Grosseteste's *Aspectus/Affectus* Distinction in his Pauline Commentaries

Brett W. Smith
CATHOLIC UNIVERSITY OF AMERICA

GLOSSING AND COMMENTARY: 1.5, 2.6, 3.7

Interactions in the Levant

Cultural Intersections and Identity during the Crusading Period

Heather E. Crowley, *co-organizer & chair*
CARDIFF UNIVERSITY

Michael S. Fulton, *co-organizer*
STRONGHOLD ARCHAEOLOGY

Middle Eastern Muslim Representations of Frankish Identity: The Evolution from 1095 to 1291 and Beyond

Betty Binysh
CARDIFF UNIVERSITY

Fact vs. Fiction, Theory vs. Practice: Muslim Attitudes towards Fighting Women in the Crusading Period

Niall Christie
LANGARA COLLEGE

Trademark Defences: The Fortifications of Saladin's Ayyubid Successors

Michael S. Fulton
STRONGHOLD ARCHAEOLOGY

Holy Fire: Interconfessional Polemics and Identity through a Medieval Mediterranean Miracle

Adnan Husain
QUEEN'S UNIVERSITY

Education in Europe, Byzantium and the Middle East (1000–1250)

Erik Hermans, *organizer*
NEW YORK UNIVERSITY

Charles Burnett, *chair*
WARBURG INSTITUTE

Poetry in the Classroom: Functions of Verse Texts in Educational and Social Practices at Constantinopolitan Schools (11th-12th centuries)

Floris Bernard
CENTRAL EUROPEAN UNIVERSITY

Making Aristotle Fun: Versifications of Aristotelian Logic in Latin, Greek and Arabic

Erik Hermans
NEW YORK UNIVERSITY

The Riddle of Pedagogy: The Affective States of Islamic Education (1111–1231)

Matthew L. Keegan
NEW YORK UNIVERSITY

Compatible Careers and Medievalist Voices from off the Tenure Track

ROUNDTABLE

Sarah Davis-Secord, *co-organizer & chair*
UNIVERSITY OF NEW MEXICO

Anne E. Lester, *co-organizer*
UNIVERSITY OF COLORADO, BOULDER

Laura Morreale, *co-organizer*
FORDHAM UNIVERSITY

CARA, *sponsor*

Roundtable participants:

Simon Forde
DIRECTOR AND MANAGING EDITOR,
MEDIÉVAL INSTITUTE PUBLICATIONS,
WESTERN MICHIGAN UNIVERSITY

Sean Gilsdorf
ADMINISTRATIVE DIRECTOR, STANDING COMMITTEE
ON MEDIÉVAL STUDIES, HARVARD UNIVERSITY

Laura Morreale
ASSOCIATE DIRECTOR OF MEDIÉVAL STUDIES,
FORDHAM UNIVERSITY

Dorothy Porter
CURATOR OF DIGITAL RESEARCH SERVICES, RARE BOOK
AND MANUSCRIPT LIBRARY, UNIVERSITY OF PENNSYLVANIA

Lynn Ransom
CURATOR OF PROGRAMS, SCHOENBERG INSTITUTE
FOR MANUSCRIPT STUDIES, UNIVERSITY OF PENNSYLVANIA

Alan Stahl
CURATOR OF NUMISMATICS, PRINCETON UNIVERSITY

BELLE DA COSTA GREENE,
FELLOW OF THE MEDIEVAL
ACADEMY OF AMERICA, 1939



It is difficult to overstate the impact of Belle da Costa Greene on collecting manuscripts in North America. From the time she was hired by J. Pierpont Morgan in 1905, through the establishment of the Morgan Library as a public institution in 1924 and until her retirement in 1948, Greene's keen eye and shrewd leadership laid the groundwork for a world-class institution. Acquiring such highlights as the Morgan Crusader Bible and unmasking the 'Spanish Forger' would be enough to establish the lasting reputation of any scholar. This makes it bittersweet, and more than a touch ironic, that she is remembered today as much for her personal identity as for her achievements. The daughter of Richard Theodore Greener, the first African-American graduate of Harvard College and a dean at Howard University, Greene faced deep structural inequalities despite being born to a well-educated family. She altered her name, invented a Portuguese lineage, hid ties to her father, and passed as white. Today we celebrate Greene's courage as a woman of color in a field still sorely lacking in diversity, but nevertheless her story cannot and must not be reduced to her race, nor overshadowed by the evocative rumors that still haunt her personal life. She was above all a singularly talented curator and director, and her dedication ensured that the Morgan would thrive after the death of its patron and namesake. Though it is painful to think this project required the sublimation of her heritage, the triumph of her legacy offers ample consolation.

Shirin Fozi
University of Pittsburgh

Manuscripts in a Digital Age

MANUSCRIPT STUDIES IV

Alexandra Gillespie, *chair*
UNIVERSITY OF TORONTO

Wonders Hidden, Wonders Revealed: Topic Modelling the Poetics of Wonder in *The Vercelli Book*

Alexandra Bolintineanu
UNIVERSITY OF TORONTO

The Digital *Huon d’Auvergne* in its Franco-Italian Universe: More Than Stemma and Structure

Leslie Zarker Morgan
LOYOLA UNIVERSITY MARYLAND

Manuscript Description in a Digital, Crowd-Sourcing, Open-Access World: Problems and Perspectives from the New Schoenberg Database of Manuscripts Project

Lynn Ransom
SCHOENBERG INSTITUTE FOR MANUSCRIPT STUDIES

THE CANADIAN SOCIETY OF
MEDIEVALISTS



The Canadian Society of Medievalists is dedicated to promoting excellence in research in all areas of medieval studies. We meet annually during the Congress of the Humanities and Social Sciences. This year, the congress is meeting at Ryerson University in Toronto. Next year, it will be held in Regina.

Like other societies that gather together medieval scholars, we take our scholarship as seriously as we take our commitment to collegiality and conviviality. Our meetings are friendly and provide an opportunity for scholars from across the country and at various stages of their careers to present and discuss a broad range of topics. We also aim to support the work of regional associations as well as partnerships between researchers across the country.

Our journal, *Florilegium*, is an annual devoted to the study of late Antiquity and the Middle Ages. Special issues have focused on translation and a reflection on the impact of New Philology across medieval disciplines. CSM members also receive a discount on the PIMS publication *Mediaeval Studies* when it is purchased as part of membership dues. The CSM can be found online at canadianmedievalists.ca and our Twitter handle is @canMedievalists.

David Watt
Canadian Society of Medievalists

Mediterranean Vernaculars

THE MEDIEVAL MEDITERRANEAN IV

Jill Ross, *chair*

UNIVERSITY OF TORONTO

Lashon and La'az: Jewish Multilingualism in the Medieval Mediterranean

Noam Sienna

UNIVERSITY OF MINNESOTA

The NeverNeverLand of *Blandin de Cornoalha*

Wendy Pfeffer

UNIVERSITY OF LOUISVILLE

Knowledge Through Poetry: Falaquera's *Seeker* and the Ethical Role of Figurative Language

Dianna Roberts-Zauderer

UNIVERSITY OF TORONTO

Bodies, Relics, and Burials in Rome

SESSION II

Kirstin Noreen, *organizer*
LOYOLA MARYMOUNT UNIVERSITY

John Osborne, *chair*
CARLETON UNIVERSITY

The Tomb of St. Paul from the Fourth to the Thirteenth Century

Nicola Camerlenghi
DARTMOUTH COLLEGE

Between Transformation and Conservation: Honorius III at San Lorenzo fuori le mura

Simonetta Serra
ROMA CAPITALE-SOVRINTENDENZA CAPITOLINA
AI BENI CULTURALI

Framing the Saints: Hagiographic Images in the Sancta Sanctorum

Kirstin Noreen
LOYOLA MARYMOUNT UNIVERSITY

Medicine and Health

M. Teresa Tavormina, *chair*
MICHIGAN STATE UNIVERSITY

Sermone doctoris: A Remedy for Mortality in the Northumberland Bestiary

Cynthia White
UNIVERSITY OF ARIZONA

Intellectual Transmission in the Diagrammatic Arts of the Paris *Kitāb al-diryāq*

Siri Benn
TUFTS UNIVERSITY

Drug Research and Development in Early Medieval Manuscripts

Nicholas Everett
UNIVERSITY OF TORONTO

THE LILLIAN MASSEY BUILDING



Lillian Massey Treble (1854–1915), the daughter and joint heir of Hart Massey, contributed half a million dollars towards the construction of this impressive neo-classical structure.

In 1905, Lillian Massey had persuaded the University of Toronto to institute a four-year degree program in household science, and the Lillian Massey Building was built to house the new department's teaching staff, classrooms, and laboratories. It also had recreational facilities for university women, including common rooms, a gymnasium, and a swimming pool.

Toronto architect George M. Miller received the commission for this grand project, and building was begun in 1908. His selection of Ionic columns for the building's facade was fitting given that Ionic forms are said to symbolize both learning and femininity.

Upon entering the building, viewers are struck by a sequence of Pre-Raphaelite stained-glass windows on the foyer staircase depicting the household arts. The windows are dedicated to Massey's mother, Eliza Phelps.

Considered the finest facility of its kind at the time in North America, the building housed the Department of Household Science until the 1970s, when it was absorbed by the Department of Nutritional Sciences in the Faculty of Medicine. Household Science was the first University of Toronto unit to appoint female professors, including the founding principal Annie Laird and the organic chemist Clara Benson. Benson was one of the first two women to receive a doctorate from the University of Toronto in 1903.

Lawrin Armstrong
University of Toronto

A Feminist Renaissance in Anglo-Saxon Studies

OLD ENGLISH STUDIES III

Renée R. Trilling, *co-organizer & chair*
UNIVERSITY OF ILLINOIS, URBANA-CHAMPAIGN

Robin Norris, *co-organizer*
CARLETON UNIVERSITY

Rebecca Stephenson, *co-organizer*
UNIVERSITY COLLEGE DUBLIN

Texts and Textiles

Christina Lee
UNIVERSITY OF NOTTINGHAM

'Historical Accuracy' and Women's Authorship: The Case of the Case for *Beowulf*

Stephen Yeager
CONCORDIA UNIVERSITY

Women's Voices in the Old English Medical Corpus: Reassessing *wifgemadlan*

Erin E. Sweany
INDIANA UNIVERSITY, BLOOMINGTON

Periodization

Suzanne Conklin Akbari, *chair*
UNIVERSITY OF TORONTO

The Strongwoman of Puteoli: Deviant Histories in Petrarch's Travel Letters

Anna Wilson
UNIVERSITY OF TORONTO

The Lyric Renaissance: Jacob Burckhardt and the *Carmina Burana*

Mary Franklin-Brown
UNIVERSITY OF MINNESOTA

Gothic in the Renaissance: Problems of Period; Problems of Form

Ethan Matt Kavaler
UNIVERSITY OF TORONTO

Drama, Performativity, Performance Studies

New Voices in Early Drama Studies

CO-PRESENTED WITH

THE MEDIEVAL AND RENAISSANCE DRAMA SOCIETY

Matthew M. Sergi, *organizer & chair*
UNIVERSITY OF TORONTO

Mind Games: Performing Virtue and Vice in the Old English *Psychomachia*

Kaylin O'Dell
CORNELL UNIVERSITY

Performing the Performer: Women as *jongleurs* in Twelfth- and Thirteenth-century French Romance

Jacqueline Victor
UNIVERSITY OF CHICAGO

The Embodied Anima: Performing the Soul in the Allegorical Play *Wisdom*

Justin Brock
UNIVERSITY OF OREGON

POCULI LUDIQUE SOCIETAS



Performance-based research is a relative newcomer in the study of early drama. Although pioneers like Gustav Cohen and Noah Greenberg staged medieval plays in the first half of the twentieth century, their work was the exception, not the rule, and so it was well outside the pedagogical norm when John Leyerle included the production of a play as a part of his University of Toronto graduate course in medieval drama in the mid-1960s. The students in that course found the experience both exhilarating and academically productive, so when the course was no longer offered, the production of early plays continued outside of the classroom context. The result, of course, was PLS (first *Professor Leyerle's Seminar*, then *Poculi Ludique Societas*).

Since that time, PLS has been at the forefront of performance-based research. The group cut its research teeth on the argument in the 1970s over whether full processional staging for a lengthy sequence of Creation-to-Doomsday plays (as implied by the documentary evidence from a city like York) was in fact possible. Would a stretch of shorter plays not pile up behind a longer play with the whole enterprise coming to a grinding halt? PLS's 1977 production of the complete York Cycle confirmed that full processional staging was possible; a second full production of the Cycle in 1998 demonstrated that it could be done in a single day. In 1979 a complete outdoor staging of *The Castle of Perseverance* led to a much fuller understanding of the ambiguities of the manuscript's stage plan, while the Queen's Men Project of the mid-2000s significantly expanded our understanding of the repertoire of a single well known playing company.

In 2015, PLS celebrated fifty years of early drama at the University of Toronto, with more than 200 productions, most recently a double-bill of *Mankynde* and *Pride of Life*, which played last summer at the Leeds International Medieval Congress, the Société internationale

pour l'étude du théâtre médiéval (Durham) and the New Chaucer Society (London). Research? You bet! A new possibility for completion of the fragmentary *Pride of Life*.

David Klausner
Chair, Board of Directors,
Poculi Ludique Societas

ON MEDIEVAL PLAYWRITING*



ne finds many catholics—and we cannot entirely excuse ourselves from this—who because of the facility of more polished speech prefer the vanity of the pagans' books to the usefulness of Holy Scripture....Others, though they spurn most pagan writings, still pour over the fictions of Terence, and amidst their delight at the sweetness of his speech are sullied by a knowledge of unspeakable matters. And so I—the Strong Shout of Gandersheim—have not refused to imitate Terence in my compositions, so that the same genre in which are recited the shameful transgressions of bawds might also celebrate the chastity of holy virgins....Yet often I had cause for shame and was flooded with deep embarrassment that, compelled by the genre's mode of expression, I mentally entertained (in the course of writing) and described (according to obligations of style) the detestable madness of illicit lovers and their wickedly sweet assignations, subjects which should not even enter into our hearing. But if I were to neglect these things out of embarrassment, I could not fulfill my intention, nor could I relate the praise of the innocent to the best of my ability.

Hrotsvit
Gandersheim Abbey

* Adapted from the Preface to the Comedies of Hrotsvit
and translated by Coleen Butler & David Townsend.

Tearing Down Walls, Building Bridges

Medieval Diversity and Cross-Cultural Encounters in Syllabus Design and Teaching

ROUNDTABLE

Anya Adair, *organizer*

MAA GRADUATE STUDENT COMMITTEE

Jessica Henderson, *chair*

UNIVERSITY OF TORONTO

Roundtable participants:

Katherine Sedovic

TRINITY COLLEGE, DUBLIN

Jonathan Hsy

GEORGE WASHINGTON UNIVERSITY;

BABEL WORKING GROUP

Sharon Kinoshita

UNIVERSITY OF CALIFORNIA, SANTA CRUZ

Michelle R. Warren

DARTMOUTH COLLEGE

Hélène Sirantoine

UNIVERSITY OF SYDNEY

Play, Performance, Deception

Jeannie Miller, *chair*
UNIVERSITY OF TORONTO

Ludic Encounters: Games, Play, and Contact in the Middle Ages

Vanina Kopp
GERMAN HISTORICAL INSTITUTE, PARIS

Illuminating Performative Objects: Puppets, Manuscripts, and Reading in the Later Middle Ages

Alexa Sand
UTAH STATE UNIVERSITY

Magical Fraud and Deceit in Late Medieval Venice

Michael A. Ryan
UNIVERSITY OF NEW MEXICO

Gepitēd þonne mid þy puldne . on petrodop . forðmāne
 tungol . þarjan on heape . oþþæt on æfenne . ut garfseges .
 gnundas þāþēd . glom oþer cigō . niht æfter cymēd . healdeð
 nyðbibō . halgan dnyhtnes . **H**eopontorht spegl . seip ze
 seyndeð . in zeseart zodes . under foldan þāþim . þarinde
 tungol . **F**orþon nānig þīra . þāf þrōd leofad . þæt his māge
 æþþinge . þurh his ægne spēo witan . hu zeoro gnuno
 þarēd . zolotorht sunne . in þæt þonne zenip . under wātra
 zehning . oþþe hpa þāf leotēf . londbuende . bnycan mote .
 siþþan heo oþer þum hreowpēd . **F**orþon swa teopeneðe . se þe
 teala cuþe . dāz piþ nihte . deop wið hean . lyft wið lagustream .
 lond piþ wāge . flōd wið flode . fise wið yþum . **N**e þaciad þāf
 zereope . ac he hi þel healdeð . stonōad stādlice . bestwyrðe
 wāste . melum meahelocum . in þam māzenþrymme . mid
 þam sy ahefeō . heoron oro eorþe . **B**eōð þonne eadze . þa
 þāþi in puniād . hyltelic is þæt heoridþeruo . **Þ**æt is hezga
 māst . eadizga unþum . engla þneacaf . **H**y zeseōð sūmle .
 hūpa sūlþra cuning . eazum on witað . habbað æghwāf
 zenoh . **N**is him wite þon . þam þe puldnes cuning . ze
 seop in spegle . him is sūmbel oro dream . ece unhwilen .
 eazum to þroþne . **F**orþon seyle mon zehyegan . þæt
 he meotude hūne . æghyle ālda beapna . þonlāte iole lustaf .
 lāne lufes þynne . fundize him to lissa bliss . þonlāte hetenþa .
 zehpone sizan . mid sūnna þynnum . zere him to þam
 fellan wice .

EX LIBRO
EXONIENSI

Robert DiNapoli
 Calligraphic scribing of lines 68–102,
 The Order of the World, Exeter Book
 (c. 1989)

Scribal Culture

MANUSCRIPT STUDIES V

Kara Gaston, *organizer*
UNIVERSITY OF TORONTO

Christine M. Rose, *chair*
PORTLAND STATE UNIVERSITY

'Trewly I, that made this book': The Problematic Textual and Editorial History of Chaucer's *Book of the Duchess*

Amy C. Nelson
SAINT LOUIS UNIVERSITY

The Roundel: Icon of a Behold-able Concept

Martha D. Rust
NEW YORK UNIVERSITY

The Self-Promoting Scribe of *The Book of Margery Kempe*

Jacqueline Jenkins
UNIVERSITY OF CALGARY

Lives on the Borders of the Enclosure

MONASTICISM I

Isabelle Cochelin, *organizer & chair*
UNIVERSITY OF TORONTO

Walling Off the World: Building Monastic Community in a Fourteenth-century Balkan Borderland

Natalie Sherwan
UNIVERSITY OF CALIFORNIA, LOS ANGELES

Abbots Looking Like Bishops: Benedictine Monasticism and Episcopal Insignia in the Thirteenth through Fifteenth Centuries

Anne Heath
HOPE COLLEGE

Spaces for Monks and Spaces for Laymen in Early Medieval Monasteries

Eleonora Destefanis
UNIVERSITÀ DEL PIEMONTE ORIENTALE

Theological Tools of Interpretation in Literary or Visual Contexts

ECCENTRIC EXEGESIS I

Elisa Brilli, *organizer & chair*
UNIVERSITY OF TORONTO

Purgatorial Themes in the Thirteenth-century French Arthurian Vulgate Cycle

Donald Maddox
UNIVERSITY OF MASSACHUSETTS, AMHERST

Allegory from Exegesis: The Hermeneutical Procedures that Create New Allegorical Narratives

Dinah Wouters
UNIVERSITY OF GHENT

Tropology and the New Imagery of the Virtues and Vices at Notre-Dame, Paris and Amiens

Jennifer M. Feltman
UNIVERSITY OF ALABAMA

Territory and Boundaries

THE NORTH II

Steven Bednarski, *chair*
UNIVERSITY OF WATERLOO

The Significance of Place upon the Development of St Guthlac's Cult

Meredith A. Bacola
UNIVERSITY OF MANITOBA

Remembering and Forgetting the 'Anglo-Norman Realm' after 1204

Daniel Power
SWANSEA UNIVERSITY

Penitence, Reconciliation and Remission: The King's Pardon in Thirteenth-Century Scotland

Cynthia J. Neville
DALHOUSIE UNIVERSITY

Digitally Reconstructing Deserted Villages: GIS Correlations of Surveys and Court Rolls

Andrew Moore
UNIVERSITY OF WATERLOO

Song and Narrative

SOUNDSCAPES I

David Klausner, *chair*
UNIVERSITY OF TORONTO

Angel Tongues: The Soundscapes of Cistercian Exegesis

Christopher M. Roman
KENT STATE UNIVERSITY

Defeating Antichrist, Defending the Church: Music in the *Ludus de Antichristo*

Leann Wheless Martin
UNIVERSITY OF WASHINGTON

The Liturgical Soundtrack of Middle English Poetry

Ellen K. Rentz
CLAREMONT MCKENNA COLLEGE

Translating Chant in William Herebert's 'Conditor alme siderum'

Peter Loewen
RICE UNIVERSITY
Robin Waugh
WILFRID LAURIER UNIVERSITY

Transregional Histories

THE MEDIEVAL MEDITERRANEAN V

Brian A. Catlos, *chair*

UNIVERSITY OF COLORADO, BOULDER

The Politics of Islam and al-Andalus through Iberian Christian Eyes (8th to early 13th c.)

Hélène Sirantoine

UNIVERSITY OF SYDNEY

The Hand of Blessing: A Relic Precious to Christians and Muslims in the Tenth Century

Meredith L.D. Riedel

DUKE DIVINITY SCHOOL, DUKE UNIVERSITY

Mercenaries, States, and Organized Violence: North Africa and Europe, c. 1100–1500

Michael Lower

UNIVERSITY OF MINNESOTA

In Memory of Étienne Gilson

Ann Hutchison, *organizer & chair*

PONTIFICAL INSTITUTE OF MEDIAEVAL STUDIES

Richard Fafara, *respondent*

FELLOW, ADLER-AQUINAS INSTITUTE

Nature and *Esse*: The Theological Legacy of Étienne Gilson

Daniel W. Houck

SOUTHERN METHODIST UNIVERSITY

Transcendentals in Medieval Philosophy: Worthless or Crucial?

Joshua Lee Harris

INSTITUTE FOR CHRISTIAN STUDIES, TORONTO;
VRIJE UNIVERSITEIT AMSTERDAM

The Status of the Phenomenal Appearance of the Sensory in Fourteenth-century Franciscan Thought after Duns Scotus (Peter Aureoli to Adam of Wodeham)

Oleg V. Bychkov

ST. BONAVENTURE UNIVERSITY, NY



Etienne Henry Gilson (1884–1978) was born in Paris and took his degrees at the Sorbonne, where he had courses from Henri Bergson, Emile Durkheim, Lucien Levy-Bruhl, and Victor Delbos, under whom he developed his thesis on the medieval sources in Descartes. After stints in several lycées, he taught at the Université catholique de Lille, where he first began to study and write about the philosophy of Thomas Aquinas. During the First World War he reached the rank of first-lieutenant and was awarded the Croix de Guerre. Taken prisoner at Verdun, he spent two years in German officers' prison camps, using the time to learn English, German, and Russian and teaching courses to fellow officers. After the war he taught first at the Université de Strasbourg, and then at the Sorbonne.

In 1925 he was lecturing at Harvard and in Montréal, where Father Henry Carr of St. Michael's College, Toronto, heard him and invited him to help develop a program in Medieval Studies in Toronto. Together they founded the Institute of Mediaeval Studies in 1929, the first interdisciplinary centre in North America that offered degrees in Medieval Studies. For forty years Gilson divided his time between PIMS in Toronto and the Ecole supérieure des hautes études and the Collège de France in Paris.

One of the most prolific historians of medieval philosophy in the twentieth century, he published thirty-six monographs. Most of them were translated into different languages and many were reprinted several times. They include studies on the thought of almost every major medieval thinker from Augustine, Bonaventure, and Aquinas to Dante. Others of his monographs — *L'esprit de la philosophie médiévale* (1932), *The Unity of Philosophical Experience* (1937), *Reason and Revelation in the Middle Ages* (1938), *Being and Some Philosophers* (1949), *Painting and Reality* (1955), and six different editions of *Le thomisme* — are among his most import-

ant works. He published about 300 learned articles and over a hundred articles in newspapers. For many years he was editor of the journal *Archives d'histoire doctrinale et littéraire du moyen-âge*.

In the early 1920s Gilson took part in a League of Nations investigation of drastic poverty conditions in parts of Russia. In 1945 he represented France at the organizing convention for the United Nations and in 1946 for the founding of UNESCO. He was elected in 1947 as one of the 40 “immortals” of the Académie française.

James K. Farge, C.S.B.

*Fellow of the Pontifical Institute of Mediaeval Studies,
Curator of Special Collections*

ETIENNE GILSON:
A COMMEMORATIVE EXHIBITION



The Library of the Pontifical Institute of Mediaeval Studies, which houses a room dedicated to the preservation of the publications and memorabilia of Etienne Gilson, will mount a small display of some interesting, and some perhaps less well known, items from the collection. Among these is a “Cubist” portrait of Gilson by his daughter, Jacqueline. The exhibition will also include a selection of Gilson’s work, the translations it generated, and writings about a productive and celebrated scholar who did so much to promote medieval studies in Canada and, indeed, in North America.

Library of the Pontifical Institute of Mediaeval Studies
Kelly Library, 113 St Joseph St., 4th floor
(two blocks south of Victoria University)

TAPESTRIES



The Heritage Wing of the Gerstein Science Information Centre is home to two hidden gems of early twentieth-century medievalism. The first is a beautifully embroidered banner depicting a scene from the Battle of Crécy (26 August 1346). Albert Henry George, then the governor-general of Canada, presented the banner in 1908 to the university on behalf of Mary, Princess of Wales [later Queen-Consort to George V]. Grey then described the banner and its significance:

“On one side of the Banner is the original flag of England, the time-honoured emblem of St. George.... On the other side is a beautifully embroidered picture suggesting the duty and dignity of reverence and service. King Edward III is here represented on the battlefield of Crécy, pointing to his son, the Black Prince, the flag of the dead King of Bohemia. The King authorizes his victorious son to adopt as his own, the motto and device of the fallen monarch, and exhorts him to pledge his life to the service of mankind...Her Royal Highness hopes that her Banner may inspire successive generations of Undergraduates to adopt for the guidance of their lives the motto ‘I serve’ [*Ich dien*] which from the days of the Black Prince has been the stimulating motto of every Prince of Wales.”

The second tapestry is a St. George’s banner that Earl Grey himself bestowed on the University in 1911. He explained: “I am sending you a St. George’s banner....As you know, it is my hope that these banners may stimulate some of those who see them, to emulate the example of St. George, and to devote their lives to the work of redressing human wrong.”

Grey was a stalwart British imperialist, and the Crécy and St. George banners are consistent with Grey’s political and ideological agenda.

Christopher Berard
University of Toronto

Expulsion and Forced Migration in Medieval and Early Modern Europe

ROUNDTABLE

Rowan Dorin, *organizer*
STANFORD UNIVERSITY

Natalie Zemon Davis, *chair & moderator*
UNIVERSITY OF TORONTO

Roundtable participants:

Robert Chazan
NEW YORK UNIVERSITY

Rowan Dorin
STANFORD UNIVERSITY

Mark Meyerson
UNIVERSITY OF TORONTO

Nicholas Terpstra
UNIVERSITY OF TORONTO

PEREGRINATIONS



riginally, the Centre for Medieval Studies was housed in University College.

In 1967 the Centre moved to 39 Queen's Park Crescent East, where it occupied the second and third floors of the 1903 house built for Sir William Thomas White, Finance Minister in the government of Sir Robert Borden (1911–20) and the founder of federal income tax in Canada, as well as some offices in 43 Queen's Park Crescent East, a late-Victorian mansion commissioned by Lt. Colonel James Mason, who participated in the Fenian Raids and the North West Rebellion and later became the manager of the Home Savings & Loan Corporation.

In 1983–84 the Centre gave up its space in 43 Queen's Park and took over the rest of 39 Queen's Park, formerly occupied by the Department of French's Phonetics Laboratory. As far as possible, the décor and layout of the house (which had been extensively partitioned and soundproofed) were restored.

In 2006, a renovation of 39 Queen's Park Crescent East was proposed to bring the building into conformity with the University's norms for accessibility. Instead, CMS and Classics were offered new facilities in the Lillian Massey Building, which had recently been slated for renovation. The Centre moved to its new premises in October 2007. The move represented a vast improvement in the Centre's facilities. For the first time, CMS was able to offer full or shared office space for many of its cross-appointed faculty. Students, faculty, and staff share the common room (the "Great Hall") and the two seminar-classrooms have been dedicated to the memory of CMS founders Bertie Wilkinson and John Leyerle. The calligraphy on page 84, which had been displayed in the lounge of the old building since 1989, now hangs in the Leyerle seminar room.

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he most formidable and venerable of our institutions have their source in an idea, often fragile but possessed of a single visionary gleam. Founded in 1929, the Institute of Mediaeval Studies was the work of Etienne Gilson from the Sorbonne and the Collège de France, of Henry Carr, CSB, and Edmund J. McCorkell, CSB, from St Michael's College, and of Gerald B. Phelan, a graduate of the University of Louvain. Their vision was philosophical and philological: an institution devoted to the foundations of western culture could only be founded on a profound care for its primary sources, material and textual. Over the years, these forces would animate the creation of its academic programmes, which proved as rigorous in discipline as they were imaginative in their interdisciplinarity, a library equal in authority and range, and, in time, an independent scholarly press. This tripartite structure would come to lay the groundwork for the study of the Middle Ages in North America, and the Institute, honored with pontifical status in 1939, would become a model for centres in medieval studies worldwide. In its ninth decade, the Institute continues to flourish. Its programme of postdoctoral fellowships and its Diploma in Manuscript Studies, which receive support from the Andrew W. Mellon Foundation of New York, have proven critical to the training of young scholars; the library's extensive collections in paleography and diplomatics, liturgy and law, philosophy and theology have served students and scholars around the globe; and its vigorous publishing programme, rich in critical texts and studies, has grown to encompass innovative scholarship across several fields.

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Arthur George Rigg received his doctorate in Latin and English Literature from the University of Oxford in 1966. At once, he left Merton College for North America, and between 1966 and 1968 was Visiting Assistant Professor of English at Stanford University. In 1969 George came to the Centre for Medieval Studies at the University of Toronto and here, in this city, he has carried out his life's work in Medieval Latin.

It is impossible to mention all of George Rigg's achievements in a few lines only. The list of his publications is impressive, including groundbreaking works such as *The Poems of Walter of Wimborne* (PIMS, 1978); the seminal *History of Anglo-Latin Literature* (CUP, 1992); and "Henry of Huntingdon's Herbal," *Mediaeval Studies* (2003). It is no exaggeration to say that George Rigg's over 100 scholarly publications during the past 30 years have shaped the field of medieval Anglo-Latin literature and have opened up its treasures to a much wider audience.

George's brilliant scholarly activity was combined with an equally successful career as a teacher. When George arrived in Toronto, there were two parallel medieval Latin programmes. In collaboration between the academic staff at the Pontifical Institute of Medieval Studies and the Centre for Medieval Studies, a new Latin programme, comprising two different levels (MA and PhD), was created for the benefit of the students at both institutions. George Rigg taught in this programme and was the chair of the Latin committee until he retired in 2002. The Toronto Latin programme has provided a great service to the field of Medieval Studies on this continent and has confirmed Toronto's fame as one of the best academic environments for learning and studying Medieval Latin.

George's merits in keeping a high standard of Latinity among the medievalists in North America, as well as his scholarly achievements, were appropriately

recognized by the Medieval Academy of America and the Royal Society of Canada, which elected him a Fellow in 1997 and 1998 respectively, while in 2005 he was awarded an honorary doctorate at the Pontifical Institute of Mediaeval Studies.

A final comment is in order here. While I was George's student, he never missed a class, and he never was late for a meeting—one of those many meetings which he always generously agreed to—and, as far as I know, George has never been absent from a doctoral defense of one of his students. But he is famous for not attending events organized in his honour, so he probably won't be present at the sessions planned to celebrate his life and career at the 2017 MAA in Toronto. George is this kind of man, for whom worldly glory is nothing, while the feeling that one has given one's very best is everything: *memoria nostri durabit, si vita meruimus*, in the words of Pliny the Younger.

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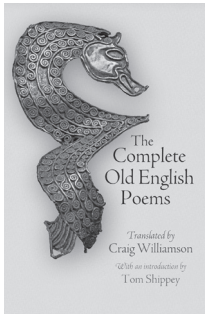
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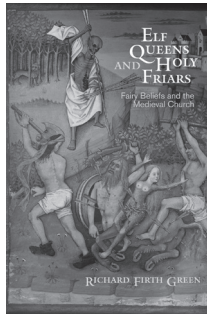
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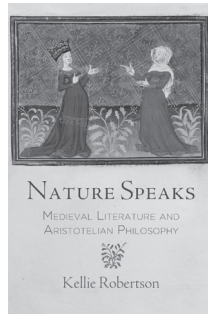
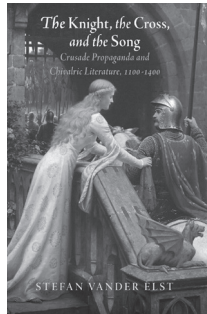
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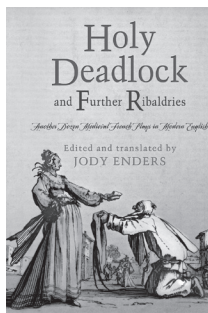
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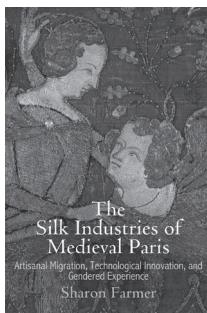
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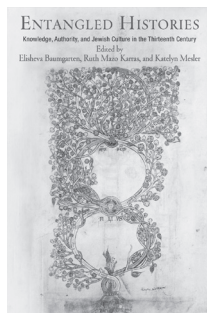
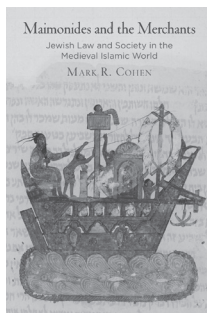
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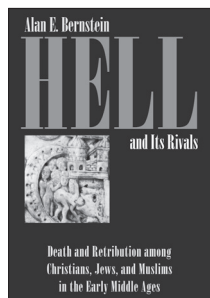
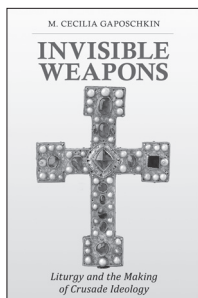
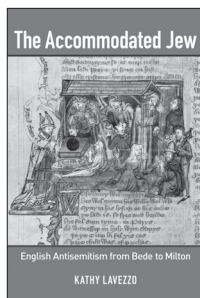
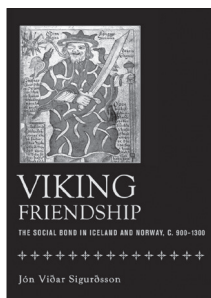
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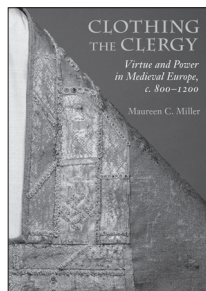
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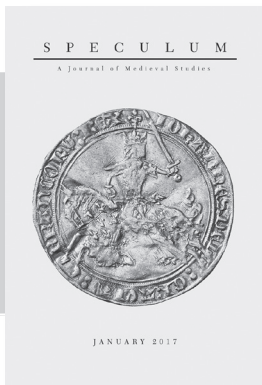
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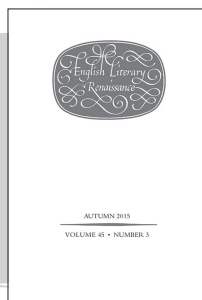
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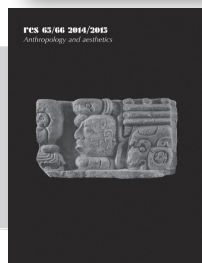
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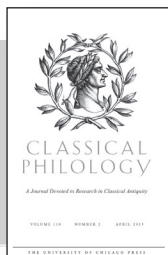
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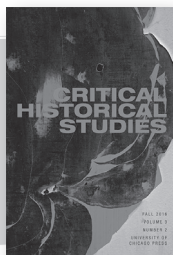
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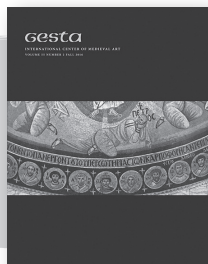
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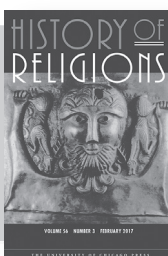
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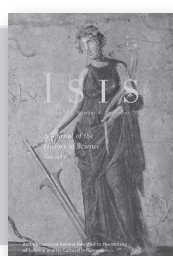
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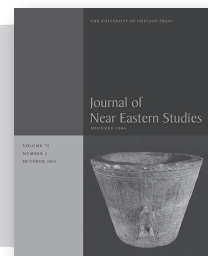
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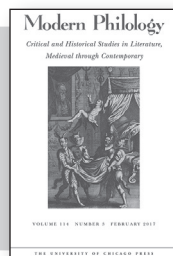
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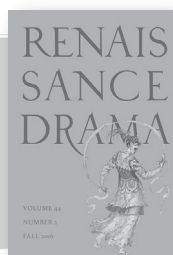
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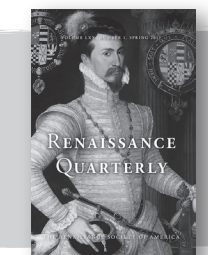
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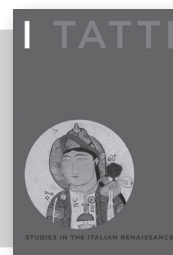
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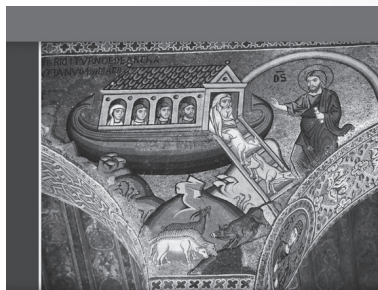
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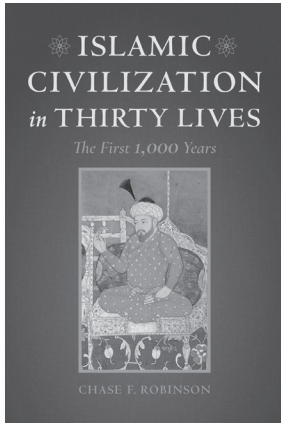


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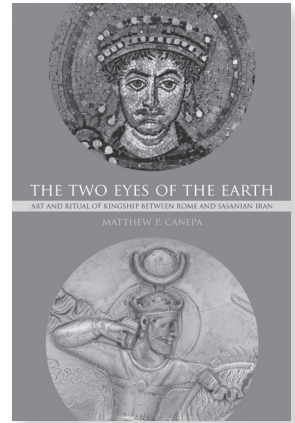
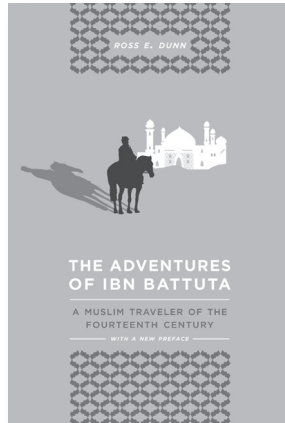
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