

2021

MEDIEVAL STUDIES

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Cornell University Press

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NEW

Trans Historical

Gender Plurality before the Modern

EDITED BY GRETA LAFLEUR, MASHA RASKOLNIKOV
AND ANNA KLOSOWSKA

Trans Historical explores the plurality of gender experiences that flourished before the modern era, from Late Antiquity to the eighteenth century, across a broad geographic range, from Spain to Poland and Byzantium to Boston. Refuting arguments that transgender people, experiences, and identities were non-existent or even impossible prior to the twentieth century, this volume focuses on archives—literary texts, trial transcripts, documents, and artifacts—that denaturalize *gender* as a category. The volume historicizes the many different social lives of sexual differentiation, exploring what gender might have been before modern medicine, the anatomical sciences, and the sedimentation of gender difference into its putatively binary form.

The volume's multidisciplinary group of contributors consider how individuals, communities, and states understood and enacted gender as a social experience distinct from the assignment of sex at birth. Alongside historical questions about the meaning of sexual differentiation, *Trans Historical* also offers a series of diverse meditations on how scholars of the medieval and early modern periods might approach gender nonconformity before the nineteenth-century emergence of the *norm* and the *normal*.

GRETA LAFLEUR is Associate Professor of American Studies at Yale University, and author of *The Natural History of Sexuality in Early America*.

MASHA RASKOLNIKOV is Associate Professor of English at Cornell University, and author of *Body Against Soul*.

ANNA KLOSOWSKA is Professor of French at Miami University, and coeditor of *Disturbing Times*.

Contributors: Abdulhamit Arvas, University of Pennsylvania; Roland Betancourt, University of California, Irvine; M. W. Bychowski, Case Western Reserve University; Emma Campbell, Warwick University; Igor H. de Souza, Yale University; Leah DeVun, Rutgers University; Micah James Goodrich, University of Connecticut; Alexa Alice Joubin, George Washington University; Anna Klosowska; Greta LaFleur; Scott Larson, University of Michigan, Ann Arbor; Kathleen Perry Long, Cornell University; Robert Mills, University College London; Masha Raskolnikov; Zrinka Stahuljak, UCLA.

"This volume helps break trans studies out of its presentist biases and demonstrates its broader relevance to understanding premodernity. Trans studies offers a powerful lens for interrogating the world, and *Trans Historical* raises important historicist and metahistorical questions about how sexuality and gender have been variable and contingent across cultures, revealing and denaturalizing cis-normative assumptions about the past."—Susan Stryker, author of *Transgender History*

"*Trans Historical* is an essential work for the study of trans people in history, showcasing meticulous scholarship from an impressive variety of disciplinary perspectives. Providing a powerful rejoinder to the common view that there were no trans people in premodern history, this volume will be indispensable for historians of gender and sexuality, as well as trans scholars who study the present moment."—Ruth Evans, Saint Louis University, editor of *A Cultural History of Sexuality in the Middle Ages*

\$32.95 paperback | \$21.99 ebook
402 pages, 6 x 9, 28 b&w halftones

GREAT FOR CLASSROOM USE

Standing on Holy Ground in the Middle Ages

LUCY DONKIN

Standing on Holy Ground in the Middle Ages illuminates how the floor surface shaped the ways in which people in medieval western Europe and beyond experienced sacred spaces.

The ground beneath our feet plays a crucial, yet often overlooked, role in our relationship with the environments we inhabit and the spaces with which we interact. By focusing on this surface as a point of encounter, Lucy Donkin positions it within a series of vertically stacked layers—the earth itself, permanent and temporary floor coverings, and the bodies of the living above ground and the dead beneath—providing new perspectives on how sacred space was defined and decorated, including the veneration of holy footprints, consecration ceremonies, and the demarcation of certain places for particular activities.

Using a wide array of visual and textual sources, *Standing on Holy Ground in the Middle Ages* also details ways in which interaction with this surface shaped people's identities, whether as individuals, office holders, or members of religious communities. Gestures such as trampling and prostration, the repeated employment of specific locations, and burial beneath particular people or actions used the surface to express likeness and difference. From pilgrimage sites in the Holy Land to cathedrals, abbeys, and local parish churches across the Latin West, Donkin frames the ground as a shared surface, both a feature of diverse, distant places and subject to a variety of uses over time—while also offering a model for understanding spatial relationships in other periods, regions, and contexts.

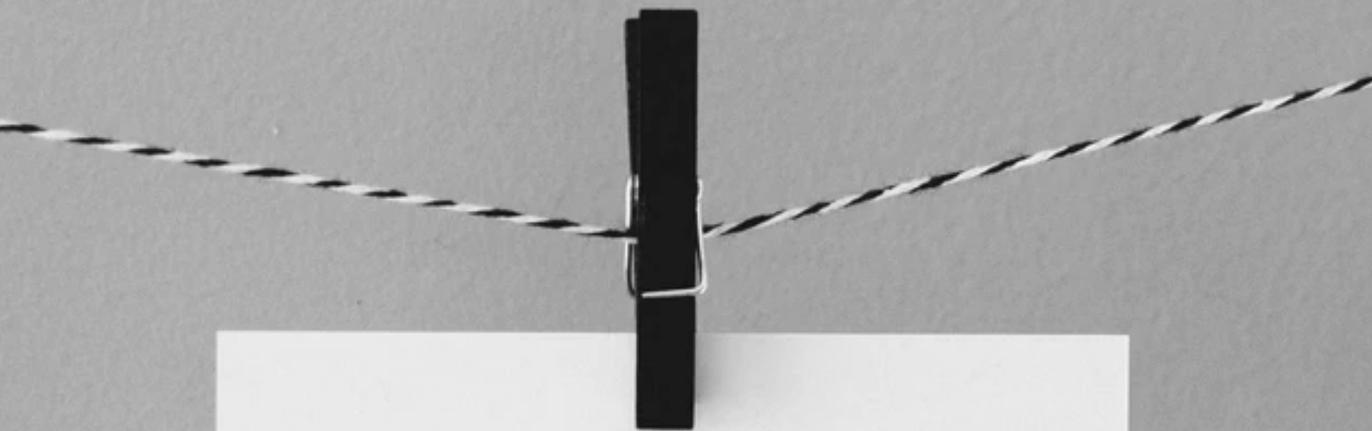
LUCY DONKIN is a Senior Lecturer in History and History of Art at the University of Bristol.

"Standing on Holy Ground in the Middle Ages is a superb book that opens up a wholly new way of thinking about church buildings. Ambitious in scope and impressively attentive to detail, it ranges from late antiquity to the late Middle Ages and from Ireland to the Middle East."—Helen Gittos, author of *Liturgy, Architecture and Sacred Places in Anglo-Saxon England*

"This truly original book will be welcomed as a significant contribution to scholarship on sacred space, the material culture of pilgrimage, and the bodily experience of religion in medieval culture. Its readers will range from historians and art historians to students of religion and the anthropology of place, the body, and death."—Gervase Rosser, author of *The Art of Solidarity in the Middle Ages*

\$69.95 hardcover | \$45.99 ebook

488 pages, 7 x 10, 5 b&w halftones, 75 color halftones, 4 b&w line drawings



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Bestseller**OPEN ACCESS**

Acts of Care

Recovering Women in Late Medieval Health

SARA RITCHEY

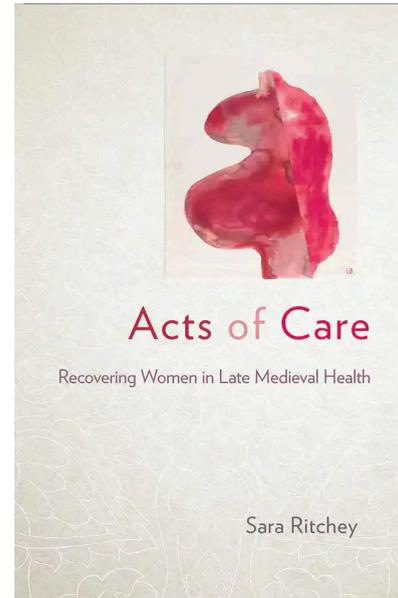
In *Acts of Care*, Sara Ritchey recovers women's healthcare work by identifying previously overlooked tools of care: healing prayers, birthing indulgences, medical blessings, liturgical images, and penitential practices. Ritchey demonstrates that women in premodern Europe were both deeply engaged with and highly knowledgeable about health, the body, and therapeutic practices, but their critical role in medieval healthcare has been obscured because scholars have erroneously regarded the evidence of their activities as religious rather than medical.

The sources for identifying the scope of medieval women's health knowledge and healthcare practice, Ritchey argues, are not found in academic medical treatises. Rather, she follows fragile traces detectable in liturgy, miracles, poetry, hagiographic narratives, meditations, sacred objects, and the daily behaviors that constituted the world, as well as in testaments and land transactions from hospitals and leprosaria established and staffed by beguines and Cistercian nuns.

Through its surprising use of alternate sources, *Acts of Care* reconstructs the vital caregiving practices of religious women in the southern Low Countries, reconnecting women's therapeutic authority into the everyday world of late medieval healthcare.

Thanks to generous funding from the University of Tennessee, Knoxville, the ebook editions of this book are available as Open Access (OA) volumes from Cornell Open (cornellopen.org) and other Open Access repositories.

SARA RITCHEY is an Associate Professor of History at the University of Tennessee, Knoxville and author of *Holy Matter*.



"Resting on a careful reading of the corpus of biographies of unofficial saints and numerous other sources besides, such as prayers, psalm-books, poetry, liturgy, images, objects, and regimens of health, *Acts of Care* is very well written and clearly argued."—Peregrine Horden, Royal Holloway, University of London, author of *Cultures of Healing*

"The quality of the work in *Acts of Care* is exceptional. By focusing on healing communities rather than on individual practitioners, Ritchey is able to examine the role of healers as well as their reception by the individuals that gravitated toward them in search of therapeutic care."—Erin Jordan, Ohio University, author of *Women, Power and Religious Patronage in the Middle Ages*

\$19.95 paperback | free ebook
330 pages, 6 x 9, 11 b&w halftones, 1 map

GREAT FOR CLASSROOM USE

Souls under Siege

Stories of War, Plague, and Confession in
Fourteenth-Century Provence

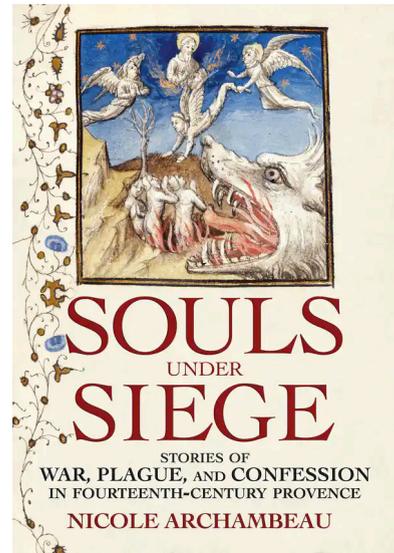
NICOLE ARCHAMBEAU

In *Souls under Siege*, Nicole Archambeau explores how the inhabitants of southern France made sense of the ravages of successive waves of plague, the depredations of mercenary warfare, and the violence of royal succession during the fourteenth century. Many people, she finds, understood both plague and war as the symptoms of spiritual sicknesses caused by excessive sin, and they sought cures in confession.

Archambeau draws on a rich evidentiary base of sixty-eight narrative testimonials from the canonization inquest for Countess Delphine de Puimichel, which was held in the market town of Apt in 1363. Each witness in the proceedings had lived through the outbreaks of plague in 1348 and 1361, as well as the violence inflicted by mercenaries unemployed during truces in the Hundred Years' War. Consequently, their testimonies unexpectedly reveal the importance of faith and the role of affect in the healing of body and soul alike.

Faced with an unprecedented cascade of crises, the inhabitants of Provence relied on saints and healers, their worldview connecting earthly disease and disaster to the struggle for their eternal souls. *Souls under Siege* illustrates how medieval people approached sickness and uncertainty by using a variety of remedies, making clear that "healing" had multiple overlapping meanings in this historical moment.

NICOLE ARCHAMBEAU is Assistant Professor of History at Colorado State University.



"Souls under Siege is a sparkling book, that considerably enriches our understanding of the period and will undoubtedly be important for academics working on social/cultural history in the middle ages."—John H. Arnold, King's College, University of Cambridge, author of *What is Medieval History?*

\$49.95 hardcover | \$24.99 ebook

282 pages, 6 x 9, 4 b&w halftones, 2 maps

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The Erotics of Grief

Emotions and the Construction of Privilege in the Medieval Mediterranean

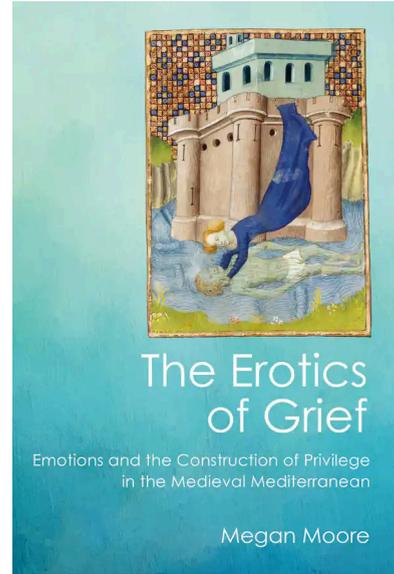
MEGAN MOORE

The Erotics of Grief considers how emotions propagate power by exploring whose lives are grieved and what kinds of grief are valuable within and eroticized by medieval narratives. Megan Moore argues that grief is not only routinely eroticized in medieval literature but that it is a foundational emotion of medieval elite culture.

Focusing on the concept of grief as desire, Moore builds on the history of the emotions and Georges Bataille's theory of the erotic as the conflict between desire and death, one that perversely builds a sense of community organized around a desire for death. The link between desire and death serves as an affirmation of living communities. Moore incorporates literary, visual, and codicological evidence in sources from across the Mediterranean—from Old French *chansons de geste*, such as the *Song of Roland* and *La mort le roi Artu* and romances such as *Erec et Enide*, *Philomena*, and *Floire et Blancheflor*; to Byzantine and ancient Greek novels; to Middle English travel narratives such as Mandeville's *Travels*.

In her reading of the performance of grief as one of community and remembrance, Moore assesses why some lives are imagined as mattering more than others and explores how a language of grief becomes a common language of status among the medieval Mediterranean elite.

MEGAN MOORE is Associate Professor of French at the University of Missouri. She is author of *Exchanges in Exoticism*. Follow her on Twitter @lagourmande.



"In *The Erotics of Grief*, Megan Moore effectively brings together discourse on gender, community, narrative, eroticism, and mourning to theorize medieval grief in a broad context. Readable, well-researched, and in dialogue with a large body of criticism and theory, it will be valuable to anyone interested in medieval death—and those it left behind."—Angela Jane Weisl, Seton Hall University, author of *The Persistence of Medievalism*

"Megan Moore's book on the uses of grief in medieval literature is a welcome addition to conversations about the complexity of medieval representations of intense feeling. Thoroughly researched and sensitive to the nuances of its objects, *The Erotics of Grief* demonstrates how important scenes of mourning are to the construction of communities, especially noble communities, in the Middle Ages."—Cary Howie, Cornell University, author of *Transfiguring Medievalism*

\$49.95 hardcover | \$32.99 ebook
204 pages, 6 x 9, 5 b&w halftones, 2 charts

Trafficking with Demons

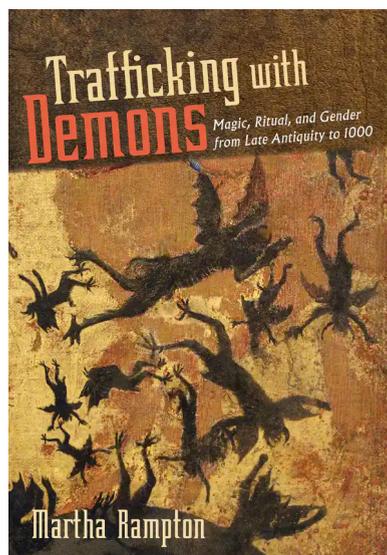
Magic, Ritual, and Gender from Late Antiquity to 1000

MARTHA RAMPTON

Trafficking with Demons explores how magic was perceived, practiced, and prohibited in western Europe during the first millennium CE. Through the overlapping frameworks of religion, ritual, and gender, Martha Rampton connects early Christian reckonings with pagan magic to later doctrines and dogmas. Challenging established views on the role of women in ritual magic during this period, Rampton provides a new narrative of the ways in which magic was embedded within the foundational assumptions of western European society, informing how people understood the cosmos, divinity, and their own Christian faith.

As Rampton shows, throughout the first Christian millennium, magic was thought to play a natural role within the functioning of the universe and existed within a rational cosmos hierarchically arranged according to a "great chain of being." Trafficking with the "demons of the lower air" was the essence of magic. Interactions with those demons occurred both in highly formalistic, ritual settings and on a routine and casual basis. Rampton tracks the competition between pagan magic and Christian belief from the first century CE, when it was fiercest, through the early Middle Ages, as atavistic forms of magic mutated and found sanctuary in the daily habits of the converted peoples and new paganisms entered Europe with their own forms of magic. By the year 1000, she concludes, many forms of magic had been tamed and were, by the reckoning of the elite, essentially ineffective, as were the women who practiced it and the rituals that attended it.

MARTHA RAMPTON is Professor of History at Pacific University. She is editor of *European Magic and Witchcraft*.



"Martha Rampton argues that the greatest change to magic in a thousand years occurred when Carolingian elites discounted the effectiveness of many magical rites, especially those practiced by women. This sweeping book is an important contribution to the history of magic and of women in the first millennium."—Michael Bailey, Professor and Director of Graduate Education, Iowa State University, and associate editor of *Magic, Ritual, and Witchcraft*

"*Trafficking with Demons* offers a comprehensive overview of how early medieval magic was perceived. By offering an alternative interpretation of the period, Rampton has filled a gap in recent scholarship on the gendering of early medieval magic practices."—Catherine Rider, Senior Lecturer in the Department of History, University of Exeter, and author of *Magic and Religion in Medieval England*

\$65.00 hardcover | \$42.99 ebook
414 pages, 6 x 9

Scandinavia in the Age of Vikings

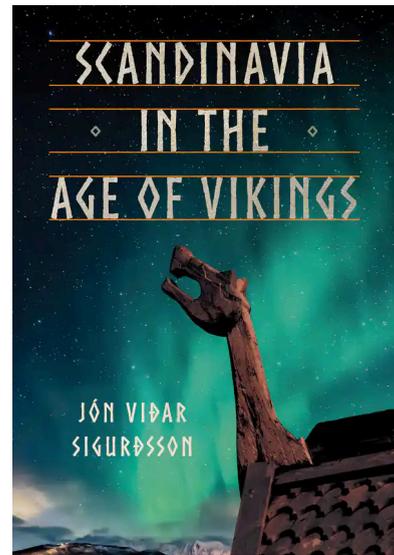
JON VIDAR SIGURDSSON, TRANSLATED BY THEA
KVEILAND

In *Scandinavia in the Age of Vikings*, Jón Vioar Sigurosson returns to the Viking homeland, Scandinavia, highlighting such key aspects of Viking life as power and politics, social and kinship networks, gifts and feasting, religious beliefs, women's roles, social classes, and the Viking economy, which included farming, iron mining and metalworking, and trade.

Drawing of the latest archeological research and on literary sources, namely the sagas, Sigurosson depicts a complex and surprisingly peaceful society that belies the popular image of Norsemen as bloodthirsty barbarians. Instead, Vikings often acted out power struggles symbolically, with local chieftains competing with each other through displays of wealth in the form of great feasts and gifts, rather than arms. At home, conspicuous consumption was a Viking leader's most important virtue; the brutality associated with them was largely wreaked abroad.

Sigurosson's engaging history of the Vikings at home begins by highlighting political developments in the region, detailing how Danish kings assumed ascendancy over the region and the ways in which Viking friendship reinforced regional peace. *Scandinavia in the Age of Vikings* then discusses the importance of religion, first pagan and (beginning around 1000 A.D.) Christianity; the central role that women played in politics and war; and how the enormous wealth brought back to Scandinavia affected the social fabric—shedding new light on Viking society.

JÓN VIOAR SIGUROSSON is Professor in the Department of Archaeology, Conservation, and History at the University of Oslo. He is author of many books, including *Viking Friendship*.



"This book is a concise and lucid introduction to the politics and culture of Scandinavia in the Viking Age. Jón Viðar Sigurðsson chooses illuminating examples, which he deftly draws from a broad spectrum of source, to highlight the principal themes of the place and period."—Haki Antonsson, author of *Damnation and Salvation in Old Norse Literature*

"In this impressively well-written book, Jón Viðar Sigurðsson synthesizes a large body of scholarship to present a fascinating social history of Scandinavia during the Viking Age. Brilliantly addressing such subjects as networks, conflicts and their resolution, the role of honor, class and gender divisions, and the role of women, this book is a significant contribution."—Anders Winroth, author of *The Age of the Vikings*

\$32.95 hardcover | \$15.99 ebook
224 pages, 6 x 9, 18 b&w halftones, 8 maps

Bestseller

Bernard of Clairvaux

An Inner Life

BRIAN PATRICK MCGUIRE

In this intimate portrait of one of the Middle Ages' most consequential men, Brian Patrick McGuire delves into the life of Saint Bernard of Clairvaux to offer a refreshing interpretation that finds within this grand historical figure a deeply spiritual human being who longed for the reflective quietude of the monastery even as he helped shape the destiny of a church and a continent. Heresy and crusade, politics and papacies, theology and disputation shaped this astonishing man's life, and McGuire presents it all in a deeply informed and clear-eyed biography.

Following Bernard from his birth in 1090 to his death in 1153 at the abbey he had founded four decades earlier, *Bernard of Clairvaux* reveals a life teeming with momentous events and spiritual contemplation, from Bernard's central roles in the first great medieval reformation of the Church and the Second Crusade, which he came to regret, to the crafting of his books, sermons, and letters. We see what brought Bernard to monastic life and how he founded Clairvaux Abbey, established a network of Cistercian monasteries across Europe, and helped his brethren monks and abbots in heresy trials, affairs of state, and the papal schism of the 1130s.

By reevaluating Bernard's life and legacy through his own words and those of the people closest to him, McGuire reveals how this often-challenging saint saw himself and conveyed his convictions to others. Above all, this fascinating biography depicts Saint Bernard of Clairvaux as a man guided by Christian revelation and open to the achievements of the human spirit.

BRIAN PATRICK MCGUIRE is Professor Emeritus at Roskilde University. He is author or editor of twenty-five books, including *Friendship and Community*.

\$34.95 hardcover | \$16.99 ebook
376 pages, 6 x 9, 2 maps, 1 frontispiece



Bernard of Clairvaux

An Inner Life

BRIAN PATRICK MCGUIRE

"Brian Patrick McGuire has drawn a verbal portrait of a well-rounded, self-aware man often lionized and not infrequently loathed during and after his own lifetime. Bernard of Clairvaux was a man who dropped out of society to listen to the still, small voice of God but let himself be repeatedly drawn back into it in support of causes—monastic and theological, ecclesiastical and secular—he championed. By examining all the written works by Bernard and by those who knew him or knew of him, McGuire posits answers to questions not asked in his own day or in previous studies of his words and actions, helping readers be attentive to and reconcile the 'many voices in which Bernard spoke.'"—E. Rozanne Elder, Western Michigan University, editor of *The Great Beginning of Cîteaux*

"*Bernard of Clairvaux* is an excellent work, constituting the first comprehensive and historically-rigorous biography of Bernard of Clairvaux in more than a century. Brian McGuire's perspective reveals new things about Bernard and his role in the twelfth century."—Bernard McGinn, University of Chicago, Divinity School, author of *The Presence of God*

BERNARD OF CLAIRVAUX: A DIFFICULT SAINT FOR OUR TIME

Brian Patrick McGuire

In 1975, when I was first asked to write a biography of Bernard of Clairvaux, my immediate response was: "I can't do so, for I hate the man." I was not alone in my view, but this has changed over the years. The abbot of Clairvaux from 1115 to his death in 1153, Bernard was in his own time a controversial figure. He remains so today. My biography is not about a plaster saint. It tells the story of a real human being. As a saint, he is a difficult one.

A Dark Figure?

In standard treatments, Bernard of Clairvaux is looked upon as a representative of the dark Middle Ages, who opposed the insights of progressive theologians like Peter Abelard. Bernard is remembered for preaching the Second Crusade, which turned into a terrible fiasco with great human loss. Bernard is also thought to have been a vicious opponent of anyone he considered to be a heretic.

A New Biography

A lifetime of reading Bernard's writings and thinking about his world convinced me that Bernard deserved a new biography, especially because the last good one was published more than a century ago. I set out not to tell "one thing after another", as the writing of history often becomes in chronological order. My purpose and method are to seek Bernard's "inner life". He loved learning and searched for God, in the words of the greatest Bernard scholar of the twentieth century, Jean Leclercq. I found that Leclercq to some extent idealized Bernard. I set out to find a believable and human Bernard, but with attention to his pursuit of the divine.

My Cistercian Friends

I have been helped by visiting almost yearly since 1986 contemporary Trappist-Cistercian monasteries on three continents and speaking and praying with men and women who follow the way of life that Bernard outlined. Some of them do not like Bernard and admit it, but all of them are influenced by Bernard the monk who sought God.

A Defender of Jewish People

The result is a portrait of a man who loved his monks and his monastery and did everything possible to look after them. He set limitations in his pursuit of heretics and even made up with Abelard before his rival's death. As for his relations with Jewish people at a time when Christian fanatics were killing them, Bernard insisted that they had a right to exist and should be protected.

A Unifying Figure in World History

At a time in history when anger, polarization, and divisive politics have taken over the public scene, I think it useful to look back and consider Bernard's twelfth century, when Christian Europe was growing. Wherever Bernard went, he left behind new monasteries. His letters and treatises tell of a man with multiple health issues but who continued almost to his dying day to preach and write. He remains for me a "difficult saint", quite unlike the more popular Francis of Assisi. Bernard is a foundation of modern culture, for better and worse, and my biography seeks to make him believable and relevant for the twenty-first century.

World of Echo

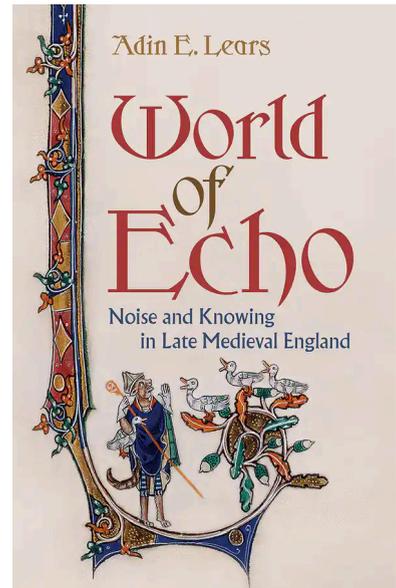
Noise and Knowing in Late Medieval England

ADIN E. LEARS

Between late antiquity and the fifteenth century, theologians, philosophers, and poets struggled to articulate the correct relationship between sound and sense, creating taxonomies of sounds based on their capacity to carry meaning. In *World of Echo*, Adin E. Lears traces how medieval thinkers adopted the concept of noise as a mode of lay understanding grounded in the body and the senses.

With a broadly interdisciplinary approach, Lears examines a range of literary genres to highlight the poetic and social effects of this vibrant discourse, offering close readings of works by Geoffrey Chaucer and William Langland, as well as the mystics Richard Rolle and Margery Kempe. Each of these writers embraced an embodied experience of language resistant to clear articulation, even as their work reflects inherited anxieties about the appeal of such sensations. A preoccupation with the sound of language emerged in the form of poetic soundplay at the same time that mysticism and other forms of lay piety began to flower in England. As Lears shows, the presence of such emphatic aural texture amplified the cognitive importance of feeling in conjunction with reason and was a means for the laity—including lay women—to cultivate embodied forms of knowledge on their own terms, in precarious relation to existing clerical models of instruction. *World of Echo* offers a deep history of the cultural and social hierarchies that coalesce around aesthetic experience and gives voice to alternate ways of knowing.

ADIN E. LEARS is Assistant Professor of English at Virginia Commonwealth University.



"World of Echo is smart, savvy, innovative, and provocative; it's well-positioned to affect the fields of both medieval literary studies and literary theory more broadly, both in new and exciting ways."—Eleanor Johnson, Columbia University, author of *Practicing Literary Theory in the Late Middle Ages*

"Lears shines as an attentive reader and scholar. Eloquent and original, she successfully calls forth past scholarship and provides new and exciting insights."—Fiona Somerset, University of Connecticut, author of *Feeling Like Saints*

\$48.95 hardcover | \$23.99 ebook
248 pages, 6 x 9, 6 b&w halftones

NOISE AND KNOWING IN LATE MEDIEVAL ENGLAND

Adin E. Lears

Late medieval England was an age of ferment and noise: popular revolts protesting labor laws and restrictions on wages exploded across the country; the theologian John Wyclif and his Wycliffite followers, also called lollards, were increasingly vocal in expressing their sense of the injustices and spiritual impoverishment of the institutional church; an efflorescence of lay piety and writing in the vernacular sought to distribute knowledge and the authority that came with it outside of church hierarchy. *World of Echo* examines this clamorous moment—not unlike our own today—attuning itself to noise and voice in order to probe how we have historically encountered ways being and knowing at the margins of our understanding.

World of Echo shows how medieval thinkers conceived of a range of sensoria and voice—including extrasemantic experience and expression—in terms of noise. In doing so, it attends not only to what we would call noise today but also amplifies how language and other signified sound could—and can—be experienced as noise, outside of precise signifying representation or meaning. While the Middle English word “noise” and related terms could have many of the negative connotations of pollution and disorder it has today, they also had positive associations. As a noun, “noise” denoted both unpleasant discordant sounds and also pleasant sound or music. The Middle English lexicon of noise was deployed in two directions. Those with institutional and educational power often used it to dismiss the voices of those without power: women, the poor, etc. In these formulations, those without the “correct” knowledge or understanding were like animals, attending to sounds rather than doctrine and expressing their knowledge with bawling, bellows, grunts, and more.

At the same time, as the medieval authors at the center of this book show, noise was also means of exploring other ways of knowing and being based not in rational understanding but in what we would now call an aesthetic experience of language: a mode of perception attuned to sounds and textures, and to the proliferation of significance that such experience creates. The mystics Richard Rolle and Margery Kempe both trace a kind of “echoic mysticism” through which each cultivates knowledge of divine and neighborly love through an immersive experience of heavenly sound echoed back in the mystic’s own voice. William Langland’s “poetics

of lolling” offers a means of attunement to the ways that sounds of language can multiply its sense, opening space for slow and recursive habits of thought that amplify interpretive significance. Chaucer’s early dream vision, *The House of Fame*, in which immersion in what medieval grammarians called the *vox confusa*—the “confused voice” they associated with objects, animals, and women—offer a key means of invigorating the poetic voice of the dreamer. In *The Canterbury Tales*, Chaucer’s half-deaf *Wife of Bath*, with her exuberant “jangling” voice, traces a form of experiential lay literacy alternative to the violence of clerical authority. Though these authors inherit long-standing anxieties about noise, all of them take seriously lay noisemaking and the knowledge it produces.

In 2020, the ways we talk about achieving social justice tend to focus on representation, insisting, for example, that we broaden the range of identities for the voices who get to speak, and so represent a fuller range of perspectives and experiences; or that we name the people who have suffered and died from the brutality of police, thus representing the people who have been tragically invisible. These impulses and actions speak vital truths that too often are silenced. Yet, as the world of echo of the Middle Ages reminds us, there are uses of language outside of or beneath direct representation that also matter: such an orientation may well help us to know and to feel others if we listen to their noise.

Stolen Song

How the Troubadours Became French

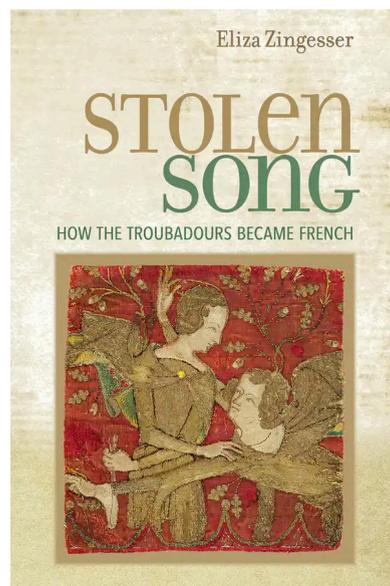
ELIZA ZINGESSER

Stolen Song documents the act of cultural appropriation that created a founding moment for French literary history: the rescripting and domestication of troubadour song, a prestige corpus in the European sphere, as French. This book also documents the simultaneous creation of an alternative point of origin for French literary history—a body of faux-archaic Occitanizing songs.

Most scholars would find the claim that troubadour poetry is the origin of French literature uncomplicated and uncontroversial. However, *Stolen Song* shows that the "Frenchness" of this tradition was invented, constructed, and confected by francophone medieval poets and compilers keen to devise their own literary history.

Stolen Song makes a major contribution to medieval studies both by exposing this act of cultural appropriation as the origin of the French canon and by elaborating a new approach to questions of political and cultural identity. Eliza Zingesser shows that these questions, usually addressed on the level of narrative and theme, can also be fruitfully approached through formal, linguistic, and manuscript-oriented tools.

ELIZA ZINGESSER is Assistant Professor in the Department of French and Romance Philology at Columbia University.



"Zingesser's arguments about sound are original, and the literary historical implications of her arguments are brought out clearly, significantly complicating the traditional account of influence and imitation, adding a much-needed socio-political seam to our understanding of the evolution of courtly lyric across languages."—Simon Gaunt, King's College London

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An Icelandic Literary Florilegium

A Festschrift in Honor of Úlfar Bragason

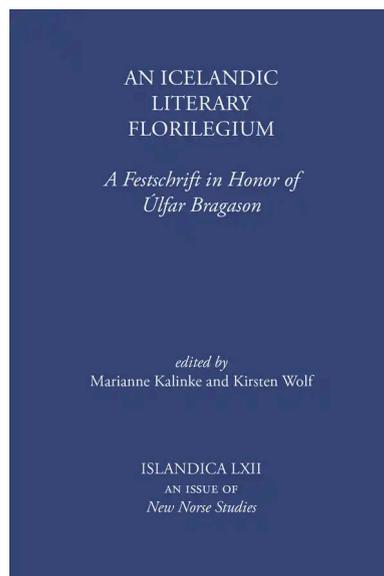
EDITED BY MARIANNE E. KALINKE AND KIRSTEN WOLF

An Icelandic Literary Florilegium, a special issue of *New Norse Studies*, is a smorgasbord of noteworthy studies and brings together twelve original articles. The various authors examine topics within the field of Old Norse-Icelandic and deal with a variety of literary genres, including the Sagas of Icelanders, kings' sagas, saints' lives, contemporary sagas, skaldic poetry, and post-Reformation compositions in verse and prose. There is no unifying theme, but all articles are written with Professor Úlfar Bragason in mind. Collectively, they present a heartfelt offering to him on the occasion of his seventieth birthday in gratitude for his friendship and scholarly support through many years. This book will be welcomed not only by specialists and scholars in adjacent fields, but also by avid general readers.

Contributors: T. M. Andersson, Margaret Clunies Ross, Kate Heslop, Shaun F. D. Hughes, Jón Atli Árnason, Jon Gunnar Jørgensen, Marianne Kalinke, Annette Lassen, John Lindow, Else Mundal, Natalie M. Van Deusen, Andrew Wawn, Kirsten Wolf, Sune Wolf Pulsiano.

MARIANNE KALINKE is Center for Advanced Study Professor Emerita of Germanic Languages and of Comparative Literature at the University of Illinois at Urbana-Champaign.

KIRSTEN WOLF is Birgit Baldwin Professor and Torger Thompson Chair in the Department of German, Nordic, and Slavic at the University of Wisconsin-Madison.



ISLANDICA

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WHY DO SWORDS MATTER?

Kristen Brooke Neuschel

“It’s not every day you step on a sword in a lake!” observed a museum curator in Sweden, after receiving a pre-Viking age sword that an eight-year-old girl had unwittingly discovered on her summer vacation. Medieval sword blades still turn up from time to time. Sword hilts turn up even more often, in hoards of coins, brooches, and rings, the “warrior bling” of the early Middle Ages. Not all of the swords found in lakes, rivers, or peat bogs are as rare as this pre-Viking sword, which dates from before about 700. But virtually every time a medieval or ancient sword appears, it earns a moment in the limelight.

Why? True, it’s not every day you step on a sword, but museums around the world are already bursting with sword collections. And really old swords are not much to look at; scaly strips of metal that look as if some creature has been nibbling on them. Sword hilts fare better, sometimes, but the elegant scabbards and sword belts that went with them have long since decayed.

Yet our fascination with swords is apparent every time a new find is reported, such as the BBC coverage of the Swedish girl’s discovery. Even modern swords headline museums’ displays. Just west of Appomattox Court House in central Virginia, a private museum squats next to the two-lane highway. Stretched across the side of the building, a banner proclaims: “Robert E. Lee’s Sword!” The owner clearly hopes to waylay tourists heading to the National Park up the road, the site of Lee’s surrender to Grant in 1865. This sword is presumed to be sufficient to attract their attention.

Swords are a particularly powerful instance of our impulse to anchor ourselves in the past through objects. We relish the experience of slipping great-grandmother’s thimble onto a finger, or hearing the creaking wood as we rock in great-grandfather’s chair. We are particularly vulnerable to objects as a way to connect with the past because we are surrounded, now, by disposable treasures – expensive cell phones that quickly become obsolete, for example.

Even worse, much of our “reality” is now virtual. Our attraction to things, like a thimble, is a nostalgic reflex. It invokes a past where the meaning of things was straightforward and endures from that time to the present. In fact, the past we encounter in that object exists only in the present. We do not think so readily about the long hours hunched over mending in inadequate light, wear-

ing that thimble.

Swords matter in the here and now—even brittle, rusting fragments from lake bottoms—because we think we know what they meant, then, so that they become a means of connection for us to that remote past. This nostalgic reflex has dangerous overtones. Our gesture of recognition obscures the long, complex history by which swords became the signature prop of warrior identity, and of the authority to commit violence that accompanies that identity.

Every ancient or medieval blade we recover should be scrutinized by experts to add to our understanding of technology or the importance of prestige objects in those days. But whenever an old sword appears both enchanting and familiar, then we should be on our guard. We should not want to live in a world where swords continue to have that kind of power.

Living by the Sword

Weapons and Material Culture in France and Britain, 600–1600

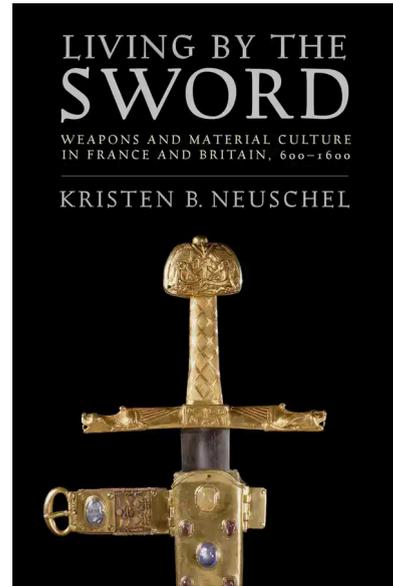
KRISTEN BROOKE NEUSCHEL

Sharpen your knowledge of swords with Kristen B. Neuschel as she takes you through a captivating 1,000 years of French and English history. *Living by the Sword* reveals that warrior culture, with the sword as its ultimate symbol, was deeply rooted in ritual long before the introduction of gunpowder weapons transformed the battlefield.

Neuschel argues that objects have agency and that decoding their meaning involves seeing them in motion: bought, sold, exchanged, refurbished, written about, displayed, and used in ceremony. Drawing on evidence about swords (from wills, inventories, records of armories, and treasuries) in the possession of nobles and royalty, she explores the meanings people attached to them from the contexts in which they appeared. These environments included other prestige goods such as tapestries, jewels, and tableware—all used to construct and display status.

Living by the Sword draws on an exciting diversity of sources from archaeology, military and social history, literature, and material culture studies to inspire students and educated lay readers (including collectors and reenactors) to stretch the boundaries of what they know as the "war and culture" genre.

KRISTEN B. NEUSCHEL is Associate Professor of History at Duke University. She is author of *Word of Honor* and coauthor of several editions of *Western Civilization*.



"Living by the Sword is a rich and elaborate book. Full of fascinating material that is gracefully presented, it is interesting, informative, and a genuinely good read."—Malcolm Smuts, University of Massachusetts Boston, author of *Court Culture and the Origins of a Royalist Tradition in Early Stuart England*

"Kristen B. Neuschel is an innovative historian. I am impressed by her book's high quality, which documents the sword's place in noble culture in a way that has not been attempted before."—David Potter, University of Kent, author of *Renaissance France at War*

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GREAT FOR CLASSROOM USE

Peter de Rivo on Chronology

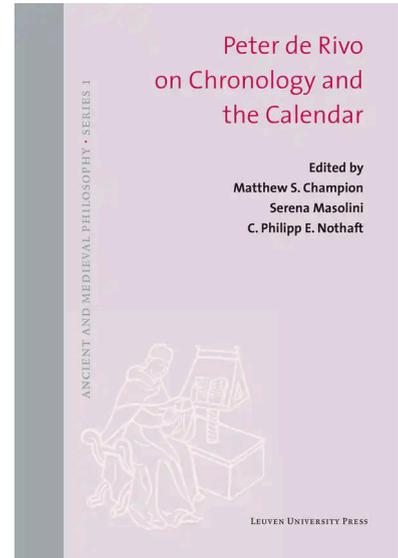
EDITED BY MATTHEW S. CHAMPION, SERENA MASOLINI AND C. PHILIPP E. NOTHAFT

Peter de Rivo (c.1420–1499), a renowned philosopher active at the University of Leuven, is today mostly remembered for his controversial role in the quarrel over future contingents (1465–1475). Much less known are his contributions to historical chronology, in particular his attempts to determine the dates of Christ's birth and death. In 1471, Peter made an original contribution to this long-standing discussion with his *Dyalogus de temporibus Christi*, which reconciles conflicting views by re-writing the history of the Jewish and Christian calendars. Later in his career, Peter tackled the issue of calendar reform in his *Reformacio kalendarii Romani* (1488) and engaged in a heated debate with Paul of Middelburg on the chronology of Christ. This book edits the *Dyalogus* and *Reformacio* and sets out their context and transmission in an extensive historical introduction.

MATTHEW S. CHAMPION is a senior research fellow at the Institute for Religion and Critical Inquiry, Australian Catholic University.

SERENA MASOLINI is postdoctoral researcher at the De Wulf-Mansion Centre for Ancient, Medieval and Renaissance Philosophy, KU Leuven.

C. PHILIPP E. NOTHAFT is postdoctoral research fellow at All Souls College, Oxford.



*“Resisting Independence is a truly original book. By considering a loyalism that connected New York City, Glasgow, Kingston, and Halifax, Brad A. Jones deftly shows the important parallels between loyalist politics in the thirteen colonies with the politics of British America and Scotland.”—Andrew O’Shaughnessy, University of Virginia, author of *The Men Who Lost America**

*“The indispensable contribution of *Resisting Independence* is its deft mapping of a Loyalist ideology in Glasgow, Halifax, Kingston, and New York City that sparked disagreements over the meaning of Loyalism itself. Brad A. Jones’s argument challenges readers to think more precisely about the act of proclaiming allegiance in the Revolutionary Atlantic.”—Rachel Herrmann, Cardiff University, author of *No Useless Mouth**

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Summa (Quaestiones ordinariae) art. LVI - LIX

BY HENRY OF GHENT, EDITED BY GORDON WILSON,
GIRARD J. ETZKORN AND BERND GOEHRING, ASSISTED
BY LINDA N. ETZKORN

Articles 56–59 of Henry of Ghent's *Summa* is devoted to the trinitarian properties. Henry was the most important Christian theological thinker in the last quarter of the 13th century and his works were influential not only in his lifetime, but also in the following century and into the Renaissance.

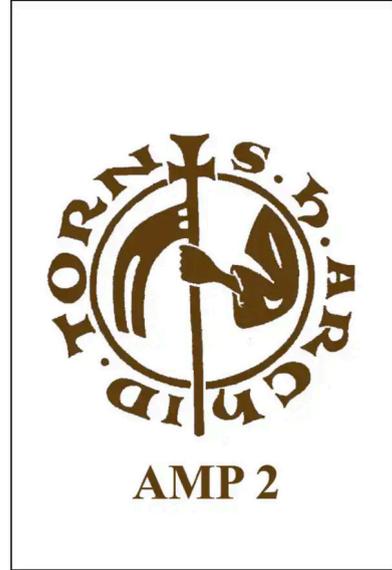
Henry's *Quaestiones ordinariae* (*Summa*), articles 56–59 deal with the trinitarian properties and relations, topics of Henry's lectures at the university in Paris. In these articles, dated around 1286, Henry treats generation, a property unique to the Father, and being generated, a property unique to the Son.

The university in Paris distributed articles 56–59 by means of two successive exemplars divided into *peciae*. Manuscripts copied from each have survived and the text of the critical edition has been established based upon the reconstructed texts of these two exemplars.

GORDON A. WILSON is professor emeritus at the University of North Carolina. He is also a visiting professor at the De Wulf-Mansion Centre of the Institute of Philosophy of KU Leuven.

GIRARD J. ETZKORN is professor emeritus at St. Bonaventure University

BERND GOEHRING is a member of the Scotistic Commission of America, centered at the Medieval Institute, University of Notre Dame.



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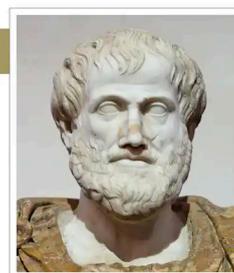
Pietro d'Abano, *Expositio problematum* (XIX)

Édition, introduction et notes critiques et explicatives

PIETRO D'ABANO, EDITED BY CHRISTIAN MEYER

Pietro d'Abano (c. 1257-1315) is one of the principal commentators on the Aristotelian *Problemata* (c. 250 BC), of which section XIX deals with various aspects of sound, and vocal and instrumental music. Written around 1300 and widely distributed in the 14th and 15th centuries, the commentary on the 50 problems in this section develops an innovative discourse on the perception of singing and instrumental music and their effects. Divided between reason and sensitivity, the commentary is dominated by a physical and psycho-physiological approach to the phenomenon of sound and its perception, which breaks with the philosophical-mathematical discourse inherited from Boethius. The basic text of the present edition is the Venice edition (1519). It has been revised in the light of a collection of manuscript sources, including the oldest.

CHRISTIAN MEYER is researcher at the Centre National de la Recherche Scientifique (Tours, Centre d'Études supérieures de la Renaissance) and a member of the Institut de Recherche et d'Histoire des Textes (IRHT, Paris).



Pietro d'Abano,
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Cultural Imprints

War and Memory in the Samurai Age

EDITED BY ELIZABETH OYLER AND KATHERINE
SALTZMAN-LI

Cultural Imprints draws on literary works, artifacts, performing arts, and documents that were created by or about the samurai to examine individual "imprints," traces holding specifically grounded historical meanings that persist through time. The contributors to this interdisciplinary volume assess those imprints for what they can suggest about how thinkers, writers, artists, performers, and samurai themselves viewed warfare and its lingering impact at various points during the "samurai age," the long period from the establishment of the first shogunate in the twelfth century through the fall of the Tokugawa in 1868.

The range of methodologies and materials discussed in *Cultural Imprints* challenges a uniform notion of warrior activity and sensibilities, breaking down an ahistorical, monolithic image of the samurai that developed late in the samurai age and that persists today. Highlighting the memory of warfare and its centrality in the cultural realm, *Cultural Imprints* demonstrates the warrior's far-reaching, enduring, and varied cultural influence across centuries of Japanese history.

ELIZABETH OYLER is Associate Professor of Japanese at the University of Pittsburgh. She is author of *Swords, Oaths, and Prophetic Visions*.

KATHERINE SALTZMAN-LI is Associate Professor of Japanese Literature and Theatre at the University of California, Santa Barbara. She is author of *Creating Kabuki Plays*.

Contributors: Monica Bethe, William Fleming, Andrew Goble, Thomas Hare, Luke Roberts, Marimi Tateno, Alison Tokita.

"*Cultural Imprints* provides an in-depth look at the cultural landscape of memory, war, and trauma as it evolved over the course of the medieval to Edo periods. The combination of historical breadth, disciplinary openness, and the variety of texts, performance traditions, and material artifacts examined make this a standout collection."—David Bialock, University of Southern California, author of *Eccentric Spaces, Hidden Histories*

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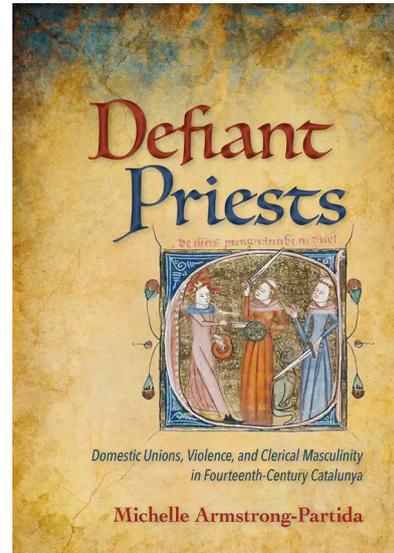
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Two hundred years after canon law prohibited clerical marriage, parish priests in the late medieval period continued to form unions with women that were marriage all but in name. In *Defiant Priests*, Michelle Armstrong-Partida uses evidence from extraordinary archives in four Catalan dioceses to show that maintaining a family with a domestic partner was not only a custom entrenched in Catalan clerical culture but also an essential component of priestly masculine identity.

From unpublished episcopal visitation records and internal diocesan documents (including notarial registers, bishops' letters, dispensations for illegitimate birth, and episcopal court records), Armstrong-Partida reconstructs the personal lives and careers of Catalan parish priests to better understand the professional identity and masculinity of churchmen who made up the proletariat of the largest institution across Europe. These untapped sources reveal the extent to which parish clergy were embedded in their communities, particularly their kinship ties to villagers and their often contentious interactions with male parishioners and clerical colleagues. *Defiant Priests* highlights a clerical culture that embraced violence to resolve disputes and seek revenge, to intimidate other men, and to maintain their status and authority in the community.

MICHELLE ARMSTRONG-PARTIDA is Assistant Professor of History at Emory University.



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GREAT FOR CLASSROOM USE

Cluny and the Muslims of La Garde-Freinet

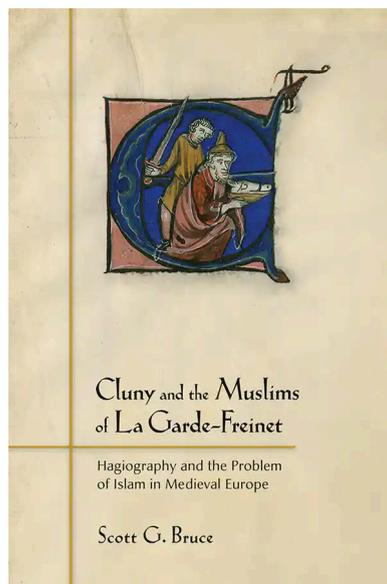
Hagiography and the Problem of Islam in Medieval Europe

SCOTT G. BRUCE

In the summer of 972 a group of Muslim brigands based in the south of France near La Garde-Freinet abducted the abbot of Cluny as he and his entourage crossed the Alps en route from Rome to Burgundy. Ultimately, the abbot was set free, but the audacity of this abduction outraged Christian leaders and galvanized the will of local lords. Shortly thereafter, Count William of Arles marshaled an army and succeeded in wiping out the Muslim stronghold.

The monks of Cluny kept this tale alive over the next century. Scott G. Bruce explores the telling and retelling of this story, focusing on the representation of Islam in each account and how that representation changed over time. The culminating figure in this study is Peter the Venerable, one of Europe's leading intellectuals and abbot of Cluny from 1122 to 1156, who commissioned Latin translations of Muslim texts such as the Qur'an. *Cluny and the Muslims of La Garde-Freinet* provides us with an unparalleled opportunity to examine Christian perceptions of Islam in the Crusading era.

SCOTT G. BRUCE is Professor of Medieval History at Fordham University in the Bronx, New York. He is the author of *Silence and Sign Language in Medieval Monasticism* and editor of *Ecologies and Economies in Medieval and Early Modern Europe*.



"Overall, this is an impressive book. It diligently unpacks the development of the hagiographical legend surrounding the kidnapping of Maiolus and assesses its impact upon later Cluniac authors—especially Peter the Venerable. It makes positive contributions to several major debates surrounding Peter and the broad character of the Cluniac engagement with non-Christians and places that discussion within a long-term context. Bruce expresses himself with some neat turns of phrase and the book as a whole is a very easy read. It is much to be recommended!"—*Islam and Christian-Muslim Relations*

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"A thoughtful and provocative book... Bruce has demonstrated the importance of the vita of Maiolus on the attitudes of the twelfth-century abbot and raised new ways to think about Peter's approach to Islam."—*Journal of Religion*

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The Medieval Economy of Salvation

Charity, Commerce, and the Rise of the Hospital

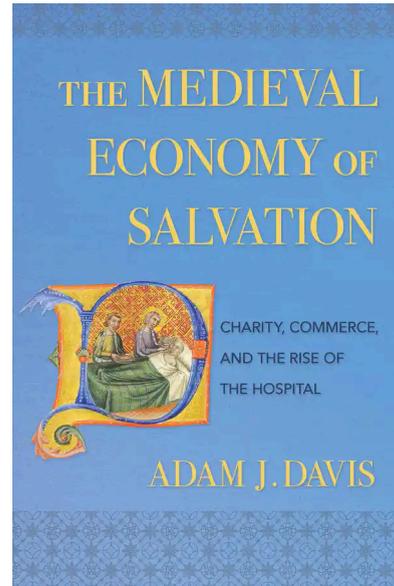
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In *The Medieval Economy of Salvation*, Adam J. Davis shows how the burgeoning commercial economy of western Europe in the twelfth and thirteenth centuries, alongside an emerging culture of Christian charity, led to the establishment of hundreds of hospitals and leper houses. Focusing on the county of Champagne, he looks at the ways in which charitable organizations and individuals—townspeople, merchants, aristocrats, and ecclesiastics—saw in these new institutions a means of infusing charitable giving and service with new social significance and heightened expectations of spiritual rewards.

In tracing the rise of the medieval hospital during a period of intense urbanization and the transition from a gift economy to a commercial one, Davis makes clear how embedded this charitable institution was in the wider social, cultural, religious, and economic fabric of medieval life.

ADAM J. DAVIS is Professor of History and Director of the Lisska Center for Scholarly Engagement at Denison University. He is the author of *The Holy Bureaucrat*. Follow him on Twitter @AdamJDavis2.



"A meticulously researched study of an important area of medieval life. Adam J. Davis, an expert historian of medieval religion, locates his work in the context of various scholarly debates and draws on an exhaustive range of English and French sources. *The Medieval Economy of Salvation* provides a scholarly insight into medieval hospitals and their relationships with the wider society. Davis teases out the twisted strands of complex realities with a marvelously expert hand. The reward for the reader is not just to understand more about the medieval mindset and hospitals, but to appreciate how much there is to know."—*Health and History*

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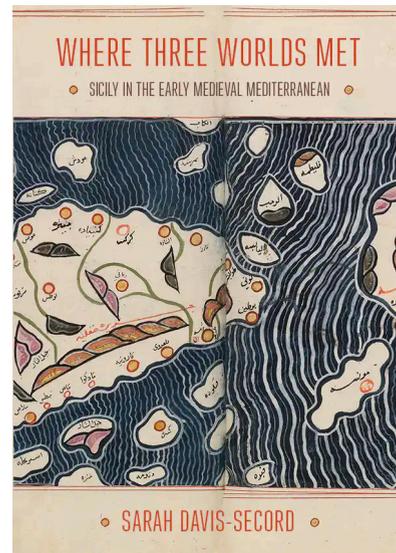
Sicily in the Early Medieval Mediterranean

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In *Where Three Worlds Met* Sarah Davis-Secord investigates Sicily's place within the religious, diplomatic, military, commercial, and intellectual networks of the Mediterranean by tracing the patterns of travel, trade, and communication among Christians (Latin and Greek), Muslims, and Jews. By looking at the island across this long expanse of time and during the periods of transition from one dominant culture to another, Davis-Secord uncovers the patterns that defined and redefined the broader Muslim-Christian encounter in the Middle Ages.

SARAH DAVIS-SECORD is Associate Professor of History at the University of New Mexico.



"Where Three Worlds Met is important for helping to understand medieval Sicily. It covers a sweeping chronological scope, not just synthesizing a broad range of scholarship, but also crafting a new lens through which we can view the island."—*The Medieval Review*

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Invisible Weapons

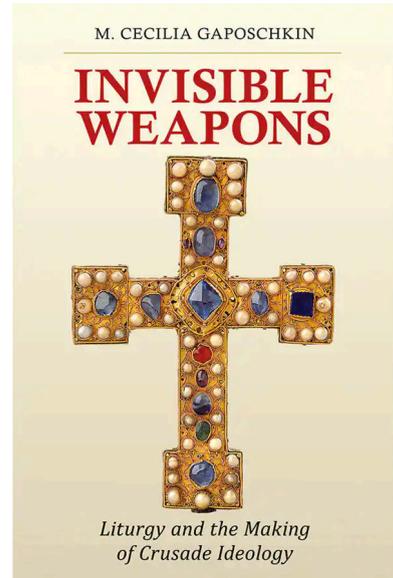
Liturgy and the Making of Crusade Ideology

M. CECILIA GAPOSCHKIN

Throughout the history of the Crusades, liturgical prayer, masses, and alms were all marshaled in the fight against Muslim armies. In *Invisible Weapons*, M. Cecilia Gaposchkin focuses on the ways in which Latin Christians communicated their ideas and aspirations for crusade to God through liturgy, how public worship was deployed, and how prayers and masses absorbed the ideals and priorities of crusading. Placing religious texts and practices within the larger narrative of crusading, Gaposchkin offers a new understanding of a crucial facet in the culture of holy war.

M. CECILIA GAPOSCHKIN is Professor of History and Chair of the Department of History at Dartmouth College. She is the author of *The Making of Saint Louis* and the coeditor of *The Sanctity of Louis IX: Early Lives of Saint Louis* by Geoffrey of Beaulieu and William of Chartres.

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"Gaposchkin delivers her argument not only with historical exactitude and ingenuity, but also with the care of a seasoned educator.... Gaposchkin's work stands at the top of crusade studies. Her work will strengthen the syllabi of seminars dedicated to liturgical history, especially of the medieval and crusading periods, and associated reading lists for doctoral students."—*Homiletic*

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Emperor of the World

Charlemagne and the Construction of Imperial Authority, 800–1229

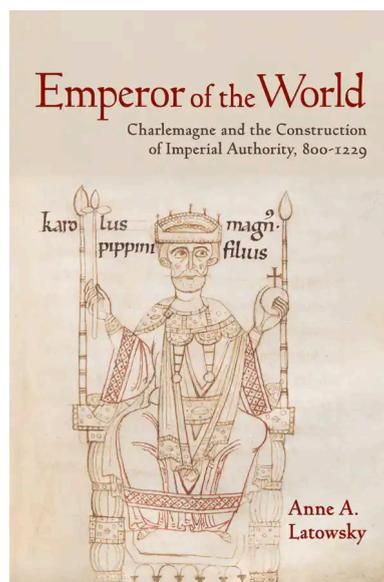
ANNE A. LATOWSKY

WINNER OF THE SOUTHEASTERN MEDIEVAL ASSOCIATION AWARD FOR BEST FIRST BOOK

Emperor of the World, traces the curious history of the story of the alliances forged by Charlemagne while visiting Jerusalem and Constantinople, revealing how the memory of the Frankish Emperor was manipulated to shape the institutions of kingship and empire in the High Middle Ages.

The legend incorporates apocalyptic themes such as the succession of world monarchies at the End of Days and the prophecy of the Last Roman Emperor. Charlemagne's apocryphal journey to the East increasingly resembled the eschatological final journey of the Last Emperor, who was expected to end his reign in Jerusalem after reuniting the Roman Empire prior to the Last Judgment. Latowsky finds that the writers who incorporated this legend did so to support, or in certain cases to criticize, the imperial pretensions of the regimes under which they wrote. Latowsky removes Charlemagne's encounters with the East from their long-presumed Crusading context and shows how a story that began as a rhetorical commonplace of imperial praise evolved over the centuries as an expression of Christian Roman universalism.

ANNE A. LATOWSKY is Associate Professor in the Department of World Languages at the University of South Florida.



"Charlemagne holds a cardinal place in the collective imagination of medieval politics. The character has been reinterpreted throughout the centuries depending on the different causes his figure has been used to support. Consequently, certain hypotheses are transformed too quickly into facts. Anne Latowsky questions the validity of one of the most ingrained certainties: that the figure of Charlemagne was used to promote the idea of crusade and feed the fervor of crusaders. We can only hope that she will complete this provoking work by returning to the vernacular sources of her initial project."—*Annales*

"In her superb new book, Latowsky contributes to a broader literature that has recently begun to reexamine and rethink the remembrance of Charlemagne and the Carolingians in the West. Over the course of her study, Latowsky deftly reveals the ways that this apocalyptic discourse [surrounding the fabled Last Emperor, prophesied by the ancient sibylline tradition to reunite East and West and herald the end of time itself] was merged with the foreign embassy motif, and how this striking hybrid enabled the expression, ranging from praise to polemic, of ideas about rulership and the nature of the political."—*American Historical Review*

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306 pages, 6 x 9, 3 b&w halftones, 2 maps

GREAT FOR CLASSROOM USE

Obscene Pedagogies

Transgressive Talk and Sexual Education in Late Medieval Britain

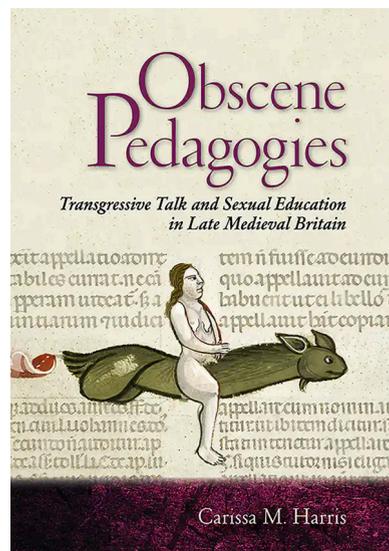
CARISSA M. HARRIS

BEST FIRST BOOK OF FEMINIST SCHOLARSHIP ON THE MIDDLE AGES

In *Obscene Pedagogies*, Carissa M. Harris investigates the relationship between obscenity, gender, and pedagogy in Middle English and Middle Scots literary texts from 1300 to 1580 to show how sexually explicit and defiantly vulgar speech taught readers and listeners about sexual behavior and consent.

Through innovative close readings of literary texts including erotic lyrics, single-woman's songs, debate poems between men and women, Scottish insult poetry battles, and *The Canterbury Tales*, Harris demonstrates how through its transgressive charge and galvanizing shock value, obscenity taught audiences about gender, sex, pleasure, and power in ways both positive and harmful. Harris's own voice, proudly witty and sharply polemical, inspires the reader to address these medieval texts with an eye on contemporary issues of gender, violence, and misogyny.

CARISSA M. HARRIS is Associate Professor of English at Temple University.



"Harris is an astute close reader of Late Middle English obscenity."—*Times Higher Education*

"In *Obscene Pedagogies*, Carissa M. Harris offers an energetic and incisive analysis of medieval narratives and current affairs that turn on the transgressive power of obscenity. Bold and stylish writing, exemplary close readings, and provocative takes on familiar texts make *Obscene Pedagogies* a book that will richly reward undergraduate readers."—*The Review of English Studies*

"There is a lot to commend in this book. Aside from its vigorous and energetic writing and the sheer density of insights, its overall approach is also worthy of note."—*Modern Philology*

"Harris's book is a bold step forward, as well as a model of exemplary medievalist and feminist scholarship."—*Speculum*

"Harris is especially powerful when she explores the differing ways in which men and women use obscenity. The book couldn't be more current, and I couldn't stop reading."—David Raybin, Editor, *The Chaucer Review*

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GREAT FOR CLASSROOM USE

SURVIVING R. KELLY AND THE RAPE OF JOAN BELLINGER

Carissa M. Harris

Like many Americans, I watched Lifetime's six-hour *Surviving R. Kelly* docuseries. The series painstakingly narrates how Kelly leveraged his multiple advantages—of gender, wealth, fame, and age—to victimize teenage black women, whose intersecting inequalities have long been exploited by perpetrators of all races. My recent book, *Obscene Pedagogies*, argues that this racialized sexual disadvantage has its cultural roots in medieval attitudes toward young low-income women. The popular stereotype of the sexually available servant girl responsible for her own exploitation was later racialized so the medieval “wanton wench” became the stereotyped “likely [attractive] Negro wench, about seventeen years of age” advertised for sale in 1781 and the “fast little girl” cited several times in *Surviving R. Kelly* by those who chose to deny Kelly's abuse.

We can see the traumatic real-life effects of sexualizing socially disadvantaged young women not only in *Surviving R. Kelly* but also in premodern legal cases. In Canterbury in 1574, a fifteen-year-old servant named Joan Bellinger appeared before two town officials. She testified that her master, the tailor Stephen Jeffrey, had ordered her to come to him one evening when his wife was out enjoying supper with a neighbor. He grabbed her by the arm and threw her down on a bed before exposing himself to her, pulling up her dress, and raping her. Joan reported that “she did tell him that he did hurte her, and he said, ‘No, Joane, I do not hurte the, for this dothe me good and thee no harme.’” He forced her to swear that she would not tell her parents or anyone else what he had done. Similarly, Jerhonda Pace broke a nondisclosure agreement to say of Kelly's sexual predation when she was sixteen, “I told him it was a bit uncomfortable...It was painful.”

John Petrean, one of the jurors in Kelly's 2008 child pornography trial, explained why he had voted to acquit Kelly. “I just didn't believe them, the women,” he said regarding the young black women who had testified about Kelly's abuse. “The way they dressed, the way they acted...I didn't like them...I disregarded all what they say [sic].” In other words, his deep-seated misogynoir prevented him from believing their experiences. Similarly, one of Kelly's former employees said, “I thought, These bitches are crazy.” In contrast, the sixteenth-century witnesses in Joan's case believed her: three women appointed by the town alderman examined Joan and af-

firmed “that she...is very sore hurt in her prevy partes, by suche meanes as she hathe confessed.”

Both R. Kelly and Stephen Jeffrey used various forms of power at their disposal—including gender, age, and socio-economic status—to victimize young women disadvantaged by intersecting inequalities. Just as young black women are disproportionately victims of sexual violence, with between forty and sixty percent reporting coercive sexual contact before the age of eighteen, young servant women in fifteenth- and sixteenth-century England were similarly vulnerable. Living in urban areas far from their families, sharing close quarters with their employers, and subject to stereotypes that portrayed them as perpetually sexually available, servant girls appear repeatedly in premodern legal records as victims of abuse and exploitation. Katherine Bronyng's master and mistress forced her to sleep in their son's bed, resulting in her pregnancy and legal punishment in 1505. Margaret Haburgh's master impregnated her and killed her baby by throwing it into the sea in 1519.

Both *Surviving R. Kelly* and these premodern cases remind us how social inequalities have intersected for centuries to produce violence that falls more heavily than some bodies than others. And they remind us, echoing #MeToo founder Tarana Burke, that movements to end sexual violence cannot ignore poor women and women of color, who have borne the disproportionate burdens of victimization and survival for far too long.

St. Maximus the Confessor's "Questions and Doubts"

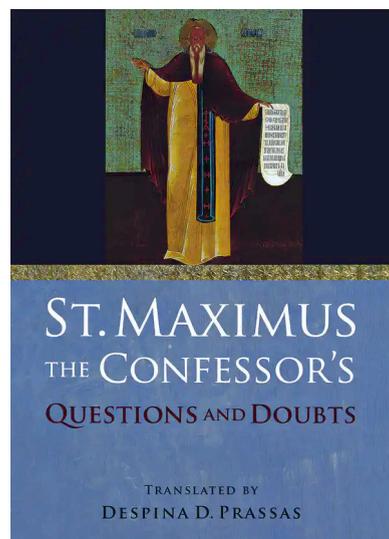
SAINT MAXIMUS THE CONFESSOR, EDITED AND
TRANSLATED BY DESPINA D. PRASSAS

Despina D. Prassas's translation of the *Quaestiones et Dubia* presents for the first time in English one of the Confessor's most significant contributions to early Christian biblical interpretation. Maximus the Confessor (580–662) was a monk whose writings focused on ascetical interpretations of biblical and patristic works. For his refusal to accept the Monothelite position supported by Emperor Constans II, he was tried as a heretic, his right hand was cut off, and his tongue was cut out.

In his work, Maximus the Confessor brings together the patristic exegetical *aporiai* tradition and the spiritual-pedagogical tradition of monastic questions and responses. The overarching theme is the importance of the ascetical life. For Maximus, *askesis* is a lifelong endeavor that consists of the struggle and discipline to maintain control over the passions. One engages in the ascetical life by taking part in both *theoria* (contemplation) and *praxis* (action). To convey this teaching, Maximus uses a number of pedagogical tools including allegory, etymology, number symbolism, and military terminology.

Prassas provides a rich historical and contextual background in her introduction to help ground and familiarize the reader with this work.

DESPINA D. PRASSAS is an Associate Professor of Theology at Providence College, in Providence, RI. Her research areas include Greek patristics and ecumenical theology.



"It is the first English translation of the text and is, therefore, a welcome addition to the literature on Maximus. Prassas has rendered us a great service by striving so vigorously with Maximus's difficult Greek. The collection of *Quaestiones et Dubia* itself is an excellent text for beginning a study of Maximus.... Prassas' work is, therefore, definitely to be recommended."—*Journal of Early Christian Studies*

"An excellent and timely piece of work. A very important contribution to the continuing renaissance of work on Maximus the Confessor. More importantly, there is no antecedent English translation of this important work; such is long overdue."—Paul Blowers, Emmanuel School of Religion, author of *Exegesis and Spiritual Pedagogy in Maximus the Confessor*

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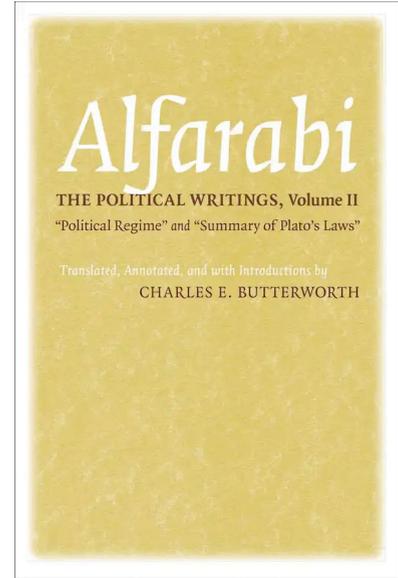
The Political Writings II

"Political Regime" and "Summary of Plato's Laws"

ALFARABI. TRANSLATED BY CHARLES E. BUTTERWORTH.

Alfarabi (ca. 870–950) founded the great tradition of Aristotelian/Platonic political philosophy in medieval Islamic and Arabic culture. In this second volume of political writings, Charles E. Butterworth presents translations of Alfarabi's *Political Regime* and *Summary of Plato's Laws*, accompanied by introductions that discuss the background for each work and explore its teaching. In addition, the texts are carefully annotated to aid the reader in following Alfarabi's argument. An Arabic-English/English-Arabic glossary allows interested readers to verify the way particular words are translated. Throughout, Butterworth's method is to translate consistently the same Arabic word by the same English word, rendering Alfarabi's style in an unusually faithful and yet approachable manner.

CHARLES E. BUTTERWORTH is Emeritus professor of Government and Politics at the University of Maryland, College Park.



"Butterworth richly deserves to be congratulated for providing advanced students and scholars with authoritative, reliable, and readable translations of Alfarabi's important political writings."—*Choice*

"Butterworth here offers a commendable, skilled rendition of the *Summary of Plato's Laws*."—*Journal of the History of Philosophy*

"Butterworth brilliantly combines in one volume the theoretical agenda of the *Political Regime* and the practical concerns of the *Summary*. This volume is an excellent contribution to Alfarabi scholarship and should be most welcome to anyone interested in Islamic philosophy."—*The Review of Politics*

"The translation on the whole is clear and very readable. Readers with neither knowledge of Arabic nor familiarity with al-Farabi's writings will find the text easy to understand and follow, and the book will be useful for students."—*Journal of Islamic Studies*

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Eating Beauty

The Eucharist and the Spiritual Arts of the Middle Ages

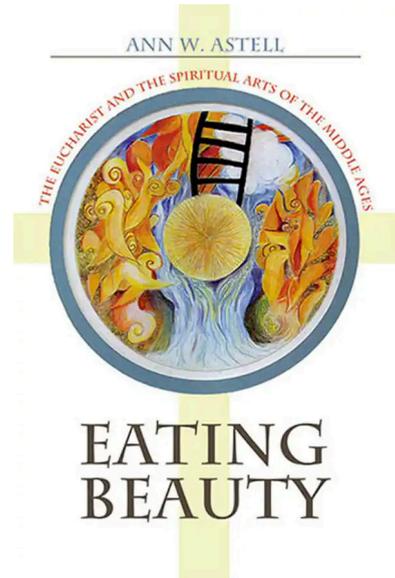
ANN W. ASTELL

In a remarkable book that is at once learned, startlingly original, and highly personal, Ann W. Astell explores the ambiguity of the phrase "eating beauty." The phrase evokes the destruction of beauty, the devouring mouth of the grave, the mouth of hell. To eat beauty is to destroy it. Yet in the case of the Eucharist the person of faith who eats the Host is transformed into beauty itself, literally incorporated into Christ. In this sense, Astell explains, the Eucharist was "productive of an entire 'way' of life, a virtuous life-form, an artwork, with Christ himself as the principal artist." The Eucharist established for the people of the Middle Ages distinctive schools of sanctity—Cistercian, Franciscan, Dominican, and Ignatian—whose members were united by the eucharistic sacrament that they received.

Reading the lives of the saints not primarily as historical documents but as iconic expressions of original artworks fashioned by the eucharistic Christ, Astell puts the "faceless" Host in a dynamic relationship with these icons. With the advent of each new spirituality, the Christian idea of beauty expanded to include, first, the marred beauty of the saint and, finally, that of the church torn by division—an anti-aesthetic beauty embracing process, suffering, deformity, and disappearance, as well as the radiant lightness of the resurrected body. This astonishing work of intellectual and religious history is illustrated with telling artistic examples ranging from medieval manuscript illuminations to sculptures by Michelangelo and paintings by Salvador Dalí. Astell puts the lives of medieval saints in conversation with modern philosophers as disparate as Simone Weil and G. W. F.

HEGEL. ANN W. ASTELL is Professor of English at Purdue University. She is the author of many books, including *Eating Beauty*, *The Song of Songs in the Middle Ages*, *Chaucer and the Universe of Learning*, and *Political Allegory in Late Medieval England*.

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312 pages, 6 x 9, 12 halftones, 1 chart/graph



"This book, as deeply felt as it is researched, is no less broad in the range of its intellectual sympathies, which embrace the histories of literature, spirituality, and art as well as aesthetics."—*Speculum*

"With this delicious book, four Christian 'ways' of eating the Beautiful or Sacred come to life. Ann Astell, whose in-depth writing on medieval figures has introduced many to the richness of the medieval exegetical and liturgical world, adds a 'theological-aesthetic' dimension to this work. Uniting spiritual and physical senses that modern interpreters anachronistically divide, Astell invites us to a feast of medieval sensory language that dwells in scriptural interpretation as it performs its spirituality in eucharistic participation."—*Journal of Religion*

"Educational and enlightening. Eleven full-color palettes accompany the tome, adding to the richness of the story. *Eating Beauty* was a journey I enjoyed."—*The Artistic Theologian*

GREAT FOR CLASSROOM USE

Fearful Spirits, Reasoned Follies

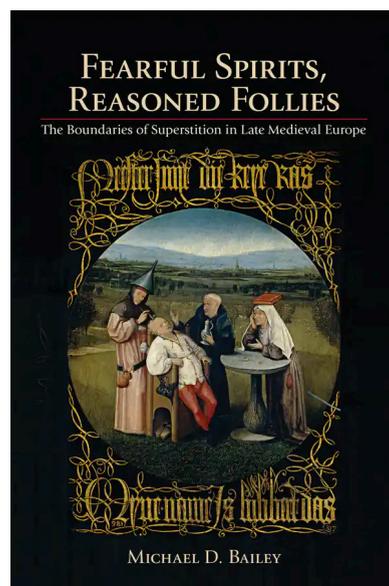
The Boundaries of Superstition in Late Medieval Europe

MICHAEL D. BAILEY

Superstitions are commonplace in the modern world. Mostly, however, they evoke innocuous images of people reading their horoscopes or avoiding black cats. Certain religious practices might also come to mind—praying to St. Christopher or lighting candles for the dead. Benign as they might seem today, such practices were not always perceived that way. In medieval Europe superstitions were considered serious offenses, violations of essential precepts of Christian doctrine or immutable natural laws. But how and why did this come to be? In *Fearful Spirits, Reasoned Follies*, Michael D. Bailey explores the thorny concept of superstition as it was understood and debated in the Middle Ages. Bailey begins by tracing Christian thinking about superstition from the patristic period through the early and high Middle Ages. He then turns to the later Middle Ages, a period that witnessed an outpouring of writings devoted to superstition—tracts and treatises with titles such as *De superstitionibus* and *Contra vitia superstitionum*. Most were written by theologians and other academics based in Europe's universities and courts, men who were increasingly anxious about the proliferation of suspect beliefs and practices, from elite ritual magic to common healing charms, from astrological divination to the observance of signs and omens. As Bailey shows, however, authorities were far more sophisticated in their reasoning than one might suspect, using accusations of superstition in a calculated way to control the boundaries of legitimate religion and acceptable science. This in turn would lay the conceptual groundwork for future discussions of religion, science, and magic in the early modern world. Indeed, by revealing the extent to which early modern thinkers took up old questions about the operation of natural properties and forces using the vocabulary of science rather than of belief, Bailey exposes the powerful but in many ways false dichotomy between the "superstitious" Middle Ages and "rational" European modernity.

MICHAEL D. BAILEY is Associate Professor of History at Iowa State University. He is the author of *Battling Demons; Historical Dictionary of Witchcraft; and Magic and Superstition in Europe*.

\$29.95 paperback | \$19.99 ebook
312 pages, 6 x 9, 2 tables



"*Fearful Spirits, Reasoned Follies* is a very useful book: learned and clearly written and offering perspectives for both the general reader and the specialist. Bailey's narrative of how clerical writers used the category of superstition to define and control the boundaries of legitimate religious practice and acceptable science engages usefully with other historical narratives: the reforming agenda of the late medieval Church, rising concern about magical and superstitious practices in the fourteenth century, and the heightened fear of demonic power."—*Isis*

"As Bailey elegantly points out, church authorities used superstition to promote proper religious devotion, and understanding these actions and beliefs is vital to understanding medieval culture and society. Basing his book upon a close reading of the primary sources, Bailey clearly explains the importance of superstition among the elite and in common practice during the late Middle Ages and explains how authorities sought to create a coherent theory of superstition to better control society. Summing Up: Highly recommended."—*Choice*

GREAT FOR CLASSROOM USE

Burning Bodies

Communities, Eschatology, and the Punishment of Heresy in the Middle Ages

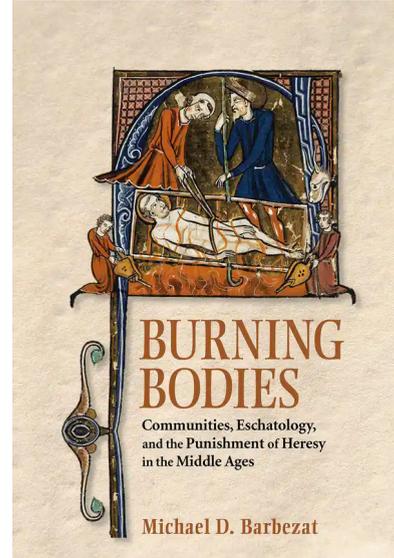
MICHAEL D. BARBEZAT

Burning Bodies interrogates the ideas that the authors of historical and theological texts in the medieval West associated with the burning alive of Christian heretics. Michael Barbezat traces these instances from the eleventh century until the advent of the internal crusades of the thirteenth century, depicting the exclusionary fires of hell and judicial execution, the purifying fire of post-mortem purgation, and the unifying fire of God's love that medieval authors used to describe processes of social inclusion and exclusion.

Burning Bodies analyses how the accounts of burning heretics alive referenced, affirmed, and elaborated upon wider discourses of community and eschatology. Descriptions of burning supposed heretics alive were profoundly related to ideas of a redemptive Christian community based upon a divine, unifying love, and medieval understandings of what these burnings could have meant to contemporaries cannot be fully appreciated outside of this discourse of communal love. For them, human communities were bodies on fire. Medieval theologians and academics often described the corporate identity of the Christian world as a body joined together by the love of God. This love was like a fire, melting individuals together into one whole. Those who did not spiritually burn with God's love were destined to burn literally in the fires of Hell or Purgatory, and the fires of execution were often described as an earthly extension of these fires. Through this analysis, Barbezat demonstrates how presentations of heresy, and to some extent actual responses to perceived heretics, were shaped by long-standing images of biblical commentary and exegesis. He finds that this imagery is more than a literary curiosity; it is, in fact, a formative historical agent.

MICHAEL DAVID BARBEZAT is an Honorary Research Fellow at the University of Western Australia.

\$55.00 hardcover | \$35.99 ebook
276 pages, 6 x 9, 6 b&w halftones



"The use of burning at the stake as a punishment is one of the most striking aspects of the medieval campaign against heresy. In *Burning Bodies*, Michael Barbezat explores the meaning of this spectacular form of punishment and does an excellent job of showing how burning, in the eyes of the clerical elite, was part of a complex of ideas about the economy of salvation, the structure of the Christian community and the role of love in that community."—James B. Given, University of California, Irvine

"A history of ideas concerning the burning of Latin Christian heretics from the eleventh to the early thirteenth century, *Burning Bodies* analyzes contemporary histories, polemics, letters, and sermons of Latin Christian thinkers writing about heretics and their deaths by fire in order to provide insight into how these writers defined themselves as Christians and defined Latin Christendom itself. Michael Barbezat's study is a splendid and timely contribution to what is arguably the most exciting and controversial field in medieval history."—Mark Gregory Pegg, Washington University in St. Louis

Victory's Shadow

Conquest and Governance in Medieval Catalonia

THOMAS W. BARTON

WINNER OF THE PREMIO DEL REY

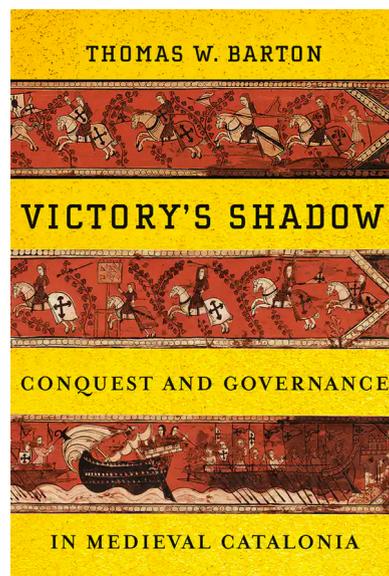
WINNER OF THE ROYAL STUDIES JOURNAL BOOK PRIZE

At the beginning of the eleventh century, Catalonia was a patchwork of counties, viscounties, and lordships that bordered Islamic al-Andalus to the south. Over the next two centuries, the region underwent a dramatic transformation. The counts of Barcelona secured title to the neighboring kingdom of Aragon through marriage and this newly constituted Crown of Aragon, after numerous failed attempts, finally conquered the Islamic states positioned along its southern frontier in the mid-twelfth century. Successful conquest, however, necessitated considerable organizational challenges that threatened to destabilize, politically and economically, this triumphant regime. The Aragonese monarchy's efforts to overcome these adversities, consolidate its authority, and capitalize on its military victories would impose lasting changes on its governmental framework and exert considerable influence over future expansionist projects.

In *Victory's Shadow*, Thomas W. Barton offers a sweeping new account of the capture and long-term integration of Muslim-ruled territories by an ascendant Christian regime and a detailed analysis of the influence of this process on the governmental, economic, and broader societal development of both Catalonia and the greater Crown of Aragon. Based on over a decade of extensive archival research, *Victory's Shadow* deftly reconstructs and evaluates the decisions, outcomes, and costs involved in this experience of territorial integration and considers its implications for ongoing debates regarding the dynamics of expansionism across the diverse boundary zones of medieval Europe.

THOMAS W. BARTON is Associate Professor of History at the University of San Diego. He is the author of *Contested Treasure*, which won the Best First Book Prize from the Association for Spanish and Portuguese Historical Studies and the Association for Jewish Studies' Jordan Schnitzer Prize for the Best Book on Medieval and Early Modern Jewish History and Culture.

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"Thomas Barton's *Victory's Shadow* offers a refreshing antidote to the traditional Reconquista narrative. His rich and careful account, based on years of archival research offers a compelling alternative to triumphalist narratives of conquest, by placing much of the focus instead on what happens after conquest—governance and consolidation."—*The Medieval Review*

"*Victory's Shadow* offers a significant contribution to... scholarship on the medieval Iberian frontier. This is a welcome new approach to frontier history, it is the product of meticulous research conducted over many years in a range of Spanish archives, as well as an impressive acquaintance with secondary literature [and]... will be appreciated by scholars interested in premodern Iberian and Mediterranean history, in the history of Christian-Muslim relations, in the origins of European expansionism, and in frontier history."—*Journal of Military History*

"There is so much to admire here. *Victory's Shadow* is alive to nuance, adept and nimble, and an excellent piece of scholarship. Thomas W. Barton is quickly becoming one of the top scholars in the field."—Clifford Backman, Associate Professor of History, Boston University, and author of *Cultures of the West*

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Hell and Its Rivals

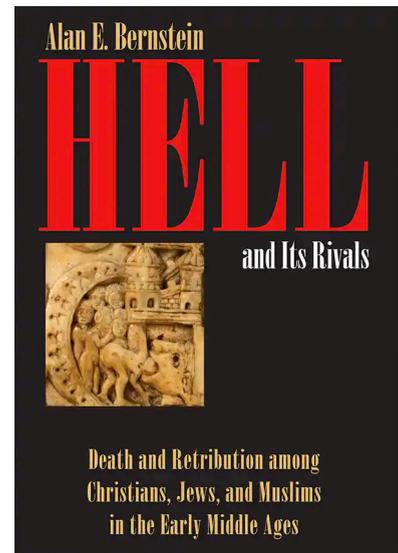
Death and Retribution among Christians, Jews,
and Muslims in the Early Middle Ages

ALAN E. BERNSTEIN

The idea of punishment after death—whereby the souls of the wicked are consigned to Hell (Gehenna, Gehinnom, or Jahannam)—emerged out of beliefs found across the Mediterranean, from ancient Egypt to Zoroastrian Persia, and became fundamental to the Abrahamic religions. Once Hell achieved doctrinal expression in the New Testament, the Talmud, and the Qur'an, thinkers began to question Hell's eternity, and to consider possible alternatives—hell's rivals. Some imagined outright escape, others periodic but temporary relief within the torments. One option, including Purgatory and, in the Eastern Orthodox tradition, the Middle State, was to consider the punishments to be temporary and purifying. Despite these moral and theological hesitations, the idea of Hell has remained a historical and theological force until the present. In *Hell and Its Rivals*, Alan E. Bernstein examines an array of sources from within and beyond the three Abrahamic faiths—including theology, chronicles, legal charters, edifying tales, and narratives of near-death experiences—to analyze the origins and evolution of belief in Hell. Key social institutions, including slavery, capital punishment, and monarchy, also affected the afterlife beliefs of Jews, Christians, and Muslims. Reflection on hell encouraged a stigmatization of "the other" that in turn emphasized the differences between these religions. Yet, despite these rivalries, each community proclaimed eternal punishment and answered related challenges to it in similar terms. For all that divided them, they agreed on the need for—and fact of—Hell.

ALAN E. BERNSTEIN is Emeritus Professor of Medieval History at the University of Arizona. He is the author of *The Formation of Hell*.

\$45.00 hardcover | \$29.99 ebook
408 pages, 6 x 9



"Alan Bernstein's expertise is on full display in this volume.... Bernstein displays absolute command of Christian conceptions of hell from 400 to 800 CE, the primary focus of this volume. *Hell and Its Rivals* provides apparently comprehensive coverage of Latin works about hell from this period, and the book will no doubt be indispensable for future research on these sources.... Bernstein's presentation of Latin texts is masterful."—*Journal of the American Academy of Religion*

"This [book] allows readers to realize that hell in Christianity, Judaism, and Islam is not just an everlasting realm of punishment after a literal death. Instead, hell is a result of negotiations and contestations within individual Abrahamic religious communities.... *Hell and Its Rivals* is a useful addition to eschatological study. It forces us to rethink the fixed and variable natures of hell, and it also points the way for detailed and engaged comparative study."—*American Historical Review*

"*Hell and Its Rivals* is a tour de force of comparative religious history. With its wide chronological scope and geographical purview, it provides an unparalleled examination of teachings about the punitive afterlife in early medieval monotheistic faith systems"—*Speculum*

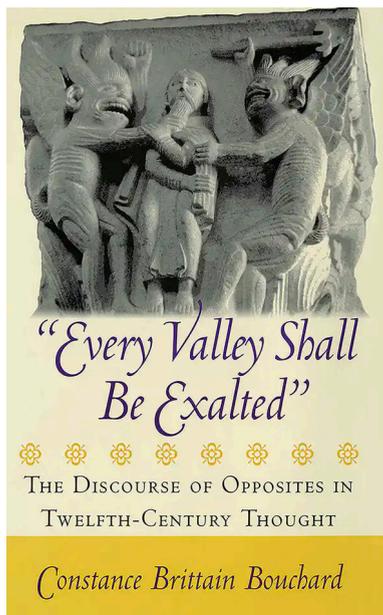
"Every Valley Shall Be Exalted"

The Discourse of Opposites in Twelfth-Century Thought

CONSTANCE BRITTAIN BOUCHARD

In high medieval France, men and women saw the world around them as the product of tensions between opposites. Imbued with a Christian culture in which a penniless preacher was also the King of Kings and the last were expected to be first, twelfth-century thinkers brought order to their lives through the creation of opposing categories. In a highly original work, Constance Brittain Bouchard examines this poorly understood component of twelfth-century thought, one responsible, in her view, for the fundamental strangeness of that culture to modern thinking. Scholars have long recognized that dialectical reasoning was the basic approach to philosophical, legal, and theological matters in the high Middle Ages. Bouchard argues that this way of thinking and categorizing—which she terms a "discourse of opposites"—permeated all aspects of medieval thought. She rejects suggestions that it was the result of imprecision, and provides evidence that people of that era sought not to reconcile opposing categories but rather to maintain them. Bouchard scrutinizes the medieval use of opposites in five broad areas: scholasticism, romance, legal disputes, conversion, and the construction of gender. Drawing on research in a series of previously unedited charters and the earliest glossa manuscripts, she demonstrates that this method of constructing reality was a constitutive element of the thought of the period.

CONSTANCE BRITTAIN BOUCHARD is Distinguished Professor of Medieval History at the University of Akron. Among her many books are *"Strong of Body, Brave and Noble," Holy Entrepreneurs,* and *Sword, Miter, and Cloister.*



"Bouchard's interdisciplinary approach must not only be applauded but imitated.... Bouchard reminds us that medieval thinkers were brilliant minds that were attached to bodies, and that means they were grounded in the culture of the Middle Ages. It might be neater to consider the more pristine world of ideas, but we must never forget that those ideas were discovered and debated in cathedral or university classrooms strewn with straw upon which embodied students sat. The master and the student alike were swayed by cultural elements that were not so esoteric, as much as they persuaded their contemporaries. That relationship should always seep into our interpretation of medieval culture."—*The Medieval Review*

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City Lament

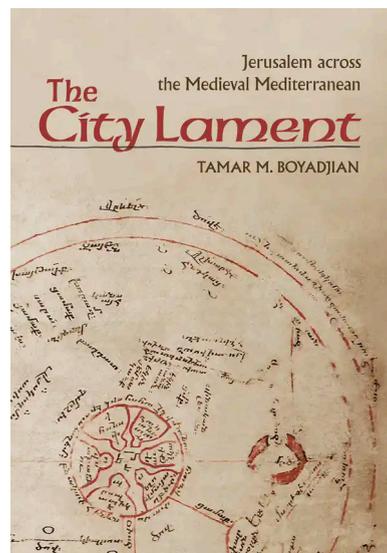
Jerusalem across the Medieval Mediterranean

TAMAR M. BOYADJIAN

Poetic elegies for lost or fallen cities are seemingly as old as cities themselves. In the Judeo-Christian tradition, this genre finds its purest expression in the book of Lamentations, which mourns the destruction of Jerusalem; in Arabic, this genre is known as the *ritha al-mudun*. In *The City Lament*, Tamar M. Boyadjian traces the trajectory of the genre across the Mediterranean world during the period commonly referred to as the early Crusades (1095–1191), focusing on elegies and other expressions of loss that address the spiritual and strategic objective of those wars: Jerusalem. Through readings of city laments in English, French, Latin, Arabic, and Armenian literary traditions, Boyadjian challenges hegemonic and entrenched approaches to the study of medieval literature and the Crusades.

The City Lament exposes significant literary intersections between Latin Christendom, the Islamic caliphates of the Middle East, and the Armenian kingdom of Cilicia, arguing for shared poetic and rhetorical modes. Reframing our understanding of literary sources produced across the medieval Mediterranean from an antagonistic, orientalist model to an analogous one, Boyadjian demonstrates how lamentations about the loss of Jerusalem, whether to Muslim or Christian forces, reveal fascinating parallels and rich, cross-cultural exchanges.

TAMAR M. BOYADJIAN is Assistant Professor of Medieval Literature at Michigan State University.



"*The City Lament* is an important and well-conceived study that will make a significant contribution to the field. Boyadjian widens our frame of reference by bringing in the enormously significant Kingdom of Armenia, enhancing our understanding of this crucial period of history."—Suzanne Conklin Akbari, Professor of English and Medieval Studies, and Director of the Centre for Medieval Studies, University of Toronto

"Tamar M. Boyadjian's book is an impressive, unique, and original work of scholarship in several ways that make significant, imaginative contributions to fields of and approaches to the study of medieval literary and religious culture. This refreshingly global approach to the literary history of the genre establishes the context for the study's cross-cultural, multilingual, and multi-religious study of crusading era lament over Jerusalem."—Adnan A. Husain, Associate Professor of History, Queen's University, Kingston

\$52.95 hardcover | \$34.99 ebook
216 pages, 6 x 9, 6 b&w halftones

Afterlives

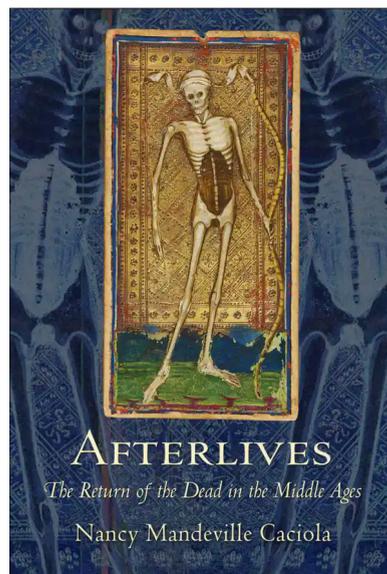
The Return of the Dead in the Middle Ages

NANCY MANDEVILLE CACIOLA

Simultaneously real and unreal, the dead are people, yet they are not. The society of medieval Europe developed a rich set of imaginative traditions about death and the afterlife, using the dead as a point of entry for thinking about the self, regeneration, and loss. These macabre preoccupations are evident in the widespread popularity of stories about the returned dead, who interacted with the living both as disembodied spirits and as living corpses or revenants. In *Afterlives*, Nancy Mandeville Caciola explores this extraordinary phenomenon of the living's relationship with the dead in Europe during the five hundred years after the year 1000. Caciola considers both Christian and pagan beliefs, showing how certain traditions survived and evolved over time, and how attitudes both diverged and overlapped through different contexts and social strata. As she shows, the intersection of Christian eschatology with various pagan afterlife imaginings—from the classical paganisms of the Mediterranean to the Germanic, Celtic, Slavic, and Scandinavian paganisms indigenous to northern Europe—brought new cultural values about the dead into the Christian fold as Christianity spread across Europe. Indeed, the Church proved surprisingly open to these influences, absorbing new images of death and afterlife in unpredictable fashion. Over time, however, the persistence of regional cultures and beliefs would be counterbalanced by the effects of an increasingly centralized Church hierarchy. Through it all, one thing remained constant: the deep desire in medieval people to bring together the living and the dead into a single community enduring across the generations.

NANCY MANDEVILLE CACIOLA is Associate Professor of History at the University of California, San Diego. She is the author of *Discerning Spirits*.

\$24.95 paperback | \$16.99 ebook
384 pages, 6 x 9, 23 b&w halftones



"*Afterlives* is an enlivening read for anyone tickled by ghost stories or the recurrent need to represent the social unconscious. It delivers on the author's promise to "chart a history of the unknown: of pure, unslaked curiosity," a quest as true of its illumination of medieval afterlives as it is of resourcing the medieval period itself."—*MAKE Literary Magazine*

"A reader wishing to be informed of the theories and responses governing the returned dead in the Middle Ages should look no further than here. The book is a pleasure to read. The book acts as a timely and lucid appraisal of recent work in the area of the premodern ghost, and is a stimulating survey of the varieties of its representation and understanding. It is a powerful and rewarding reading of surviving evidence, and of a cultural fascination that shows no sign of resting quietly."—*American Historical Review*

"Whatever interpretative standpoint one brings to belief in revenance in the Middle Ages, *Afterlives* provides a wealth of evidence combined with insightful commentary and discussion. This book is a major contribution to scholarship, and a highly recommended read."—*The Folklore Society*

GREAT FOR CLASSROOM USE

The Templars, the Witch, and the Wild Irish

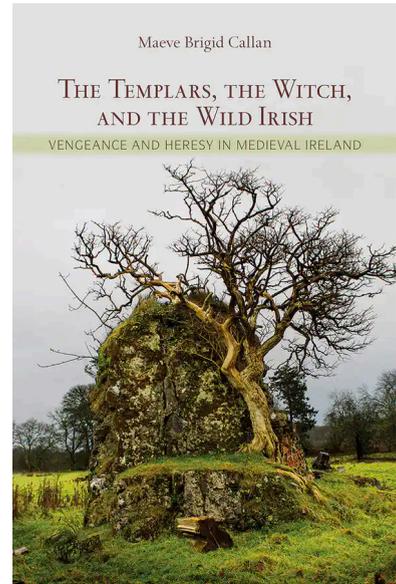
Vengeance and Heresy in Medieval Ireland

MAEVE BRIGID CALLAN

Early medieval Ireland is remembered as the "Land of Saints and Scholars," due to the distinctive devotion to Christian faith and learning that permeated its culture. As early as the seventh century, however, questions were raised about Irish orthodoxy, primarily concerning Easter observances. Yet heresy trials did not occur in Ireland until significantly later, long after allegations of Irish apostasy from Christianity had sanctioned the English invasion of Ireland. In *The Templars, the Witch, and the Wild Irish*, Maeve Brigid Callan analyzes Ireland's medieval heresy trials, which all occurred in the volatile fourteenth century. These include the celebrated case of Alice Kyteler and her associates, prosecuted by Richard de Ledrede, bishop of Ossory, in 1324. This trial marks the dawn of the "devil-worshipping witch" in European prosecutions, with Ireland an unexpected birthplace. Callan divides Ireland's heresy trials into three categories. In the first stand those of the Templars and Philip de Braybrook, whose trial derived from the Templars', brought by their inquisitor against an old rival. Ledrede's prosecutions, against Kyteler and other prominent Anglo-Irish colonists, constitute the second category. The trials of native Irishmen who fell victim to the sort of propaganda that justified the twelfth-century invasion and subsequent colonization of Ireland make up the third. Callan contends that Ireland's trials resulted more from feuds than doctrinal deviance and reveal the range of relations between the English, the Irish, and the Anglo-Irish, and the church's role in these relations; tensions within ecclesiastical hierarchy and between secular and spiritual authority; Ireland's position within its broader European context; and political, cultural, ethnic, and gender concerns in the colony.

MAEVE BRIGID CALLAN is Associate Professor of Religion at Simpson College.

\$29.95 paperback | \$19.99 ebook
304 pages, 6 x 9, 10 halftones, 1 table



"Callan's style is vivid and evocative of her level of comfort with the topic. Discussion of each trial relies heavily on descriptions from witness testimonies as well as the available legal records, allowing Callan to reconstruct the circumstances of each trial for her readership. Her deft handling of interdisciplinary approaches and the extensive usage of primary sources to set up the trials discussed makes this book an entertaining read for both students and seasoned scholars of Irish studies."
—*Comitatus* 47

"Heresy in Ireland has been a neglected topic, and this well-researched work is a welcome contribution to our understanding of it."
—*American Historical Review*

"Maeve Brigid Callan weaves Irish and wider European patterns together convincingly in her account of incidents concerning heresy and witchcraft that occurred in Ireland between 1310 and 1360.... [T]his is a bold, fresh and scholarly account that will be warmly welcomed by medieval historians and the general reader wishing to enter the stormy world of fourteenth-century Ireland."—*The Tablet*

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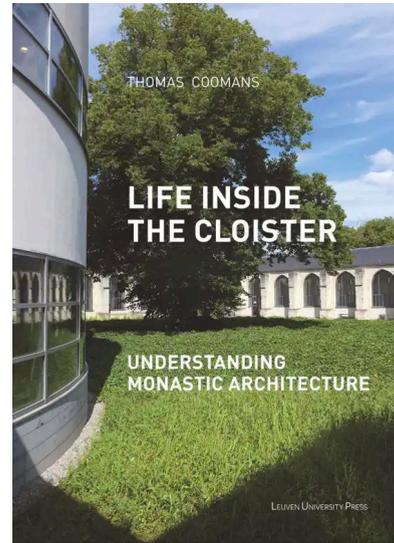
Life Inside the Cloister

Understanding Monastic Architecture—
Tradition, Reformation, Adaptive Reuse

THOMAS COOMANS

Christian monasteries and convents, built throughout Europe for the best part of 1,500 years, are now at a crossroads. This study attempts to understand the sacred architecture of monasteries as a process of the tangible and symbolic organisation of space and time for religious communities. Despite the weight of seemingly immutable monastic tradition, architecture has contributed to developing specific religious identities and played a fundamental part in the reformation of different forms of religious life according to the changing needs of society. The cloister is the focal point of this book because it is both architecture, a physically built reality, and a metaphor for the religious life that takes place within it. *Life Inside the Cloister* also addresses the afterlife and heritagisation of monastic architecture in secularised Western society.

THOMAS COOMANS is professor of architectural history and heritage conservation at the University of Leuven, Department of Architecture and Raymond Lemaire International Centre for Conservation.



“This is an authoritative historical review of monastic architecture which could be recommended for use in undergraduate and taught postgraduate teaching. The text is written to a high scholarly standard, and adopts a clear and logical line throughout. It is up to date both in terms of current questions about the future of these buildings and also in terms of its consideration of published scholarship about them. From the point of view of a basic textbook, it is clear, thorough, and comprehensive.”
—Dr. Timothy Brittain-Catlin, University of Kent

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Knighthood and Society in the High Middle Ages

EDITED BY DAVID CROUCH AND JEROEN DEPLOIGE

In popular imagination few phenomena are as strongly associated with medieval society as knighthood and chivalry. At the same time, and due to a long tradition of differing national perspectives and ideological assumptions, few phenomena have continued to be the object of so much academic debate. In this volume leading scholars explore various aspects of knightly identity, taking into account both commonalities and particularities across Western Europe. *Knighthood and Society in the High Middle Ages* addresses how, between the eleventh and the early thirteenth centuries, knighthood evolved from a set of skills and a lifestyle that was typical of an emerging elite habitus, into the basis of a consciously expressed and idealised chivalric code of conduct. Chivalry, then, appears in this volume as the result of a process of noble identity formation, in which some five key factors are distinguished: knightly practices, lineage, crusading memories, gender roles, and chivalric didactics.

This publication is GPRC-labeled (Guaranteed Peer Review Content). Contributors: Dominique Barthélemy (Sorbonne and EPHE, Paris), David Crouch (University of Hull), Jeroen Deploige (Ghent University), John D. Hosler (U.S. Army Command and General Staff College), Sara McDougall (City University of New York), Jean-François Nieuw (University of Namur), Eljas Oksanen (Portable Antiquities Scheme, London), Nicholas Paul (Fordham University), Jörg Peltzer (Heidelberg University), Nicolas Ruffini-Ronzani (University of Namur), Louise Wilkinson (Canterbury Christ Church University), Claudia Wittig (Ghent University)

DAVID CROUCH is former Professor of Medieval History at the University of Hull and a Fellow of the British Academy.

JEROEN DEPLOIGE is Professor of Medieval History at Ghent University and member of the Belgian Royal Historical Commission.

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Knighthood and Society
in the High Middle Ages

David Crouch &
Jeroen Deploige
(eds)

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Fifty Early Medieval Things

Materials of Culture in Late Antiquity and the Early Middle Ages

DEBORAH DELIYANNIS, HENDRIK DEY AND PAOLO SQUATRITI

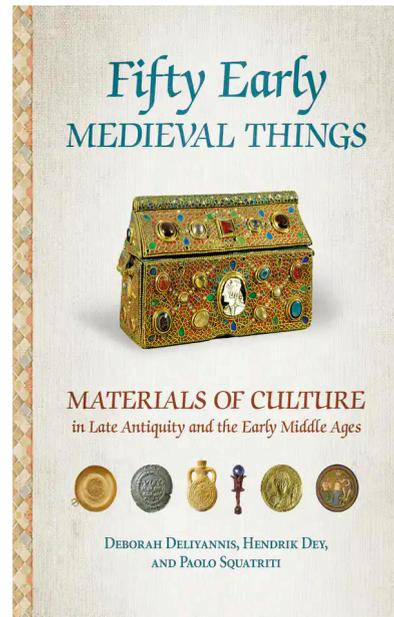
Fifty Early Medieval Things introduces readers to the material culture of late antique and early medieval Europe, north Africa, and western Asia. Ranging from Iran to Ireland and from Sweden to Tunisia, Deborah Deliyannis, Hendrik Dey, and Paolo Squatriti present fifty objects—artifacts, structures, and archaeological features—created between the fourth and eleventh centuries, an ostensibly "Dark Age" whose cultural richness and complexity is often underappreciated. Each thing introduces important themes in the social, political, cultural, religious, and economic history of the postclassical era.

Some of the things, like a simple ard (plow) unearthed in Germany, illustrate changing cultural and technological horizons in the immediate aftermath of Rome's collapse; others, like the Arabic coin found in a Viking burial mound, indicate the interconnectedness of cultures in this period. Objects such as the Book of Kells and the palace-city of Anjar in present-day Jordan represent significant artistic and cultural achievements; more quotidian items (a bone comb, an oil lamp, a handful of chestnuts) belong to the material culture of everyday life. In their thing-by-thing descriptions, the authors connect each object to both specific local conditions and to the broader influences that shaped the first millennium AD, and also explore their use in modern scholarly interpretations, with suggestions for further reading. Lavishly illustrated and engagingly written, *Fifty Early Medieval Things* demonstrates how to read objects in ways that make the distant past understandable and approachable.

DEBORAH DELIYANNIS is Associate Professor of History at Indiana University. PAOLO SQUATRITI is Professor of History and Italian at the University of Michigan. HENDRIK DEY is Professor of Art History at Hunter College, CUNY.

\$29.95 paperback | \$19.99 ebook

264 pages, 6 x 9, 61 color photos, 16 b&w halftones, 5 maps



"Fifty Early Medieval Things does an excellent job of presenting objects as agents in, and informants of, the medieval world, as well as how medievalists have come to understand the nature of 'things.' Suitable for medieval survey courses and beyond, this book's innovative presentation opens new possibilities for teaching the early Middle Ages."—Edward M. Schoolman, University of Nevada, Reno, and author of *Rediscovering Sainthood in Italy*

"Fifty Early Medieval Things is an important teaching text that serves to underline the importance of material culture studies to the medieval era. The scholarship is outstanding, the range of objects impressive, and the geographic coverage welcome in its breadth. The entries for the 'things' are clear and delightful."—Valerie Garver, Northern Illinois University, and author of *Women and Aristocratic Culture in the Carolingian World*

"Fifty Early Medieval Things opens up all sorts of interesting questions and presents a varied and complex picture of the early medieval world. There is a really wonderful selection of things here, and I will certainly use this book in my early medieval class."—Robin Fleming, Boston College, and author of *Kings and Lords in Conquest England*

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The Lay Saint

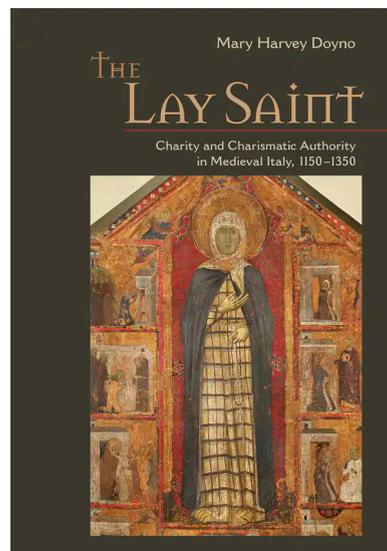
Charity and Charismatic Authority in
Medieval Italy, 1150–1350

MARY HARVEY DOYNO

In *The Lay Saint*, Mary Harvey Doyno investigates the phenomenon of saintly cults that formed around pious merchants, artisans, midwives, domestic servants, and others in the medieval communes of northern and central Italy. Drawing on a wide array of sources—*vitae* documenting their saintly lives and legends, miracle books, religious art, and communal records—Doyno uses the rise of and tensions surrounding these civic cults to explore medieval notions of lay religiosity, charismatic power, civic identity, and the church's authority in this period.

Although claims about laymen's and laywomen's miraculous abilities challenged the church's expanding political and spiritual dominion, both papal and civic authorities, Doyno finds, vigorously promoted their cults. She shows that this support was neither a simple reflection of the extraordinary lay religious zeal that marked late medieval urban life nor of the Church's recognition of that enthusiasm. Rather, the history of lay saints' cults powerfully illustrates the extent to which lay Christians embraced the *vita apostolic*—the ideal way of life as modeled by the Apostles—and of the church's efforts to restrain and manage such claims.

MARY HARVEY DOYNO is Assistant Professor in the Humanities and Religious Studies Department at California State University, Sacramento.



"The Lay Saint offers the first substantive interpretation of the rise, development, and decline of the phenomenon of 'lay sanctity' in medieval Italy. It will become the book on medieval lay sanctity."—Maureen C. Miller, University of California, Berkeley, author of *Clothing the Clergy*

"This elegant, appealing book will be one that historians want to grapple with, as it weaves a rich and nuanced portrait of the challenges posed by lay religious life."—Laura Ackerman Smoller, University of Rochester, author of *The Saint and the Chopped-Up Baby*

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Scribes of Space

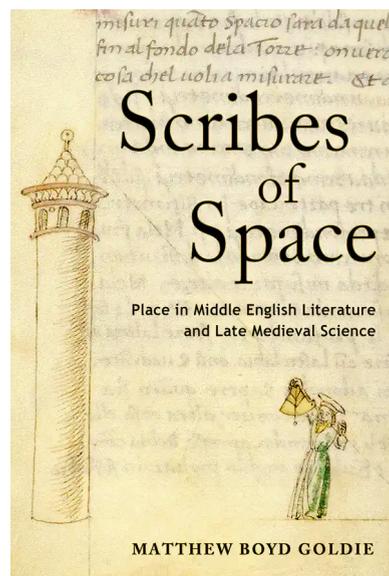
Place in Middle English Literature and Late Medieval Science

MATTHEW BOYD GOLDIE

Scribes of Space posits that the conception of space—the everyday physical areas we perceive and through which we move—underwent critical transformations between the thirteenth and fifteenth centuries. Matthew Boyd Goldie examines how natural philosophers, theologians, poets, and other thinkers in late medieval Britain altered the ideas about geographical space they inherited from the ancient world.

In tracing the causes and nature of these developments, and how geographical space was consequently understood, Goldie focuses on the intersection of medieval science, theology, and literature, deftly bringing a wide range of writings—scientific works by Nicole Oresme, Jean Buridan, the Merton School of Oxford Calculators, and Thomas Bradwardine; spiritual, poetic, and travel writings by John Lydgate, Robert Henryson, Margery Kempe, the Mandeville author, and Geoffrey Chaucer—into conversation. This pairing of physics and literature uncovers how the understanding of spatial boundaries, locality, elevation, motion, and proximity shifted across time, signaling the emergence of a new spatial imagination during this era.

MATTHEW BOYD GOLDIE is Professor of English at Rider University, a founding member of MAPS: The Medieval Association of Place and Space, and author of *The Idea of the Antipodes*.



"A wide, precise, and fascinating tour of ideas of space, motion, and measurement, interleaved with readings of literature (Chaucer, Margery Kempe, Mandeville, Lydgate, Henryson) considered in terms of these and other spatial ideas. The author shows how the 14th century combined traditional ideas of movement toward 'natural place' with the new idea of impetus; how new and old notions of horizon interacted; and how challenges to Aristotelean physics produced the first graphs charting variable velocity.... The readings of local maps offer good ways to approach any historical map, and the analysis of the portrait of Lydgate joining the Canterbury pilgrims, found in one medieval copy of Lydgate's 'addition' to *The Canterbury Tales*, is a model for analyzing art at the dawn of perspective."—*Choice*

"*Scribes of Space* does more than evince Goldie's erudition and wide-ranging interests; it evinces the need to understand the innovations of medieval scientific and mechanical knowledge as representative of an evolving understanding of the human mind."—*SPECULUM*

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312 pages, 6 x 9, 11 b&w halftones

Before the Gregorian Reform

The Latin Church at the Turn of the First Millennium

JOHN HOWE

WINNER OF THE HELEN AND HOWARD R. MARRARO PRIZE

Historians typically single out the hundred-year period from about 1050 to 1150 as the pivotal moment in the history of the Latin Church, for it was then that the Gregorian Reform movement established the ecclesiastical structure that would ensure Rome's dominance throughout the Middle Ages and beyond. In *Before the Gregorian Reform* John Howe challenges this familiar narrative by examining earlier, "pre-Gregorian" reform efforts within the Church. He finds that they were more extensive and widespread than previously thought and that they actually established a foundation for the subsequent Gregorian Reform movement.

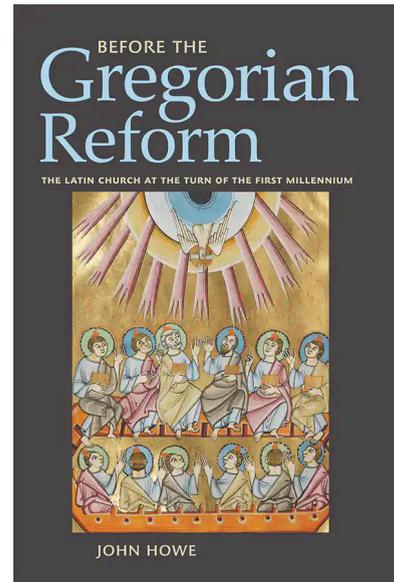
The low point in the history of Christendom came in the late ninth and early tenth centuries—a period when much of Europe was overwhelmed by barbarian raids and widespread civil disorder, which left the Church in a state of disarray. As Howe shows, however, the destruction gave rise to creativity. Aristocrats and churchmen rebuilt churches and constructed new ones, competing against each other so that church building, like castle building, acquired its own momentum. Patrons strove to improve ecclesiastical furnishings, liturgy, and spirituality. Schools were constructed to staff the new churches. Moreover, Howe shows that these reform efforts paralleled broader economic, social, and cultural trends in Western Europe including the revival of long-distance trade, the rise of technology, and the emergence of feudal lordship. The result was that by the mid-eleventh century a wealthy, unified, better-organized, better-educated, more spiritually sensitive Latin Church was assuming a leading place in the broader Christian world.

Before the Gregorian Reform challenges us to rethink the history of the Church and its place in the broader narrative of European history. Compellingly written and generously illustrated, it is a book for all medievalists as well as general readers interested in the Middle Ages and Church history.

JOHN HOWE is Professor of History at Texas Tech University. He is the author of *Church Reform and Social Change in Eleventh-Century Central Italy* and coeditor of *Inventing Medieval Landscapes*.

\$29.95 paperback | \$19.99 ebook

372 pages, 6 x 9, 44 halftones, 1 table, 2 maps



"A comprehensive and accessible survey of two hundred years of church history. A richly textured and arresting image of a world rooted in its Carolingian past yet foundational to the expansionist and ecumenical church of the later Middle Ages. Indispensable to any medieval history syllabus."—*H-Soz-Kult*

"Draws attention to the diversity and vitality of religious life at this time. Howe succeeds in evoking interest in the tenth-century Church."—*English Historical Review*

"There is much of use here: the stress on the physical, acoustic and aesthetic aspects of developments in the tenth and early eleventh centuries is welcome, and these sections bring together a wide range of recent literature. Mediterranean areas, especially Italy, receive due attention... the emphasis on Byzantine ideas is refreshing."—*Journal of Ecclesiastical History*

"An extensively researched, engagingly written, and nicely illustrated book.... Howe draws upon his own impressive research to demonstrate the numerous contacts between the Roman and Greek churches."—*American Historical Review*

GREAT FOR CLASSROOM USE

PATRONAGE AND THE RESTORATION OF CHURCHES ON THE ÎLE DE LA CITÉ

Gregory I. Halfond

In the year AD 585, workmen in Paris discovered lodged within a clogged drain two metallic figurines: a snake and a dormouse. Once removed, for purportedly the first time in its history the city experienced not only infestations of vermin, but also devastating fire. Indeed, not long thereafter, a fire broke out which burned many private residences, and threatened to spread to public buildings as well, including an oratory dedicated to St. Martin, which stood at the north gate on the Île de la Cité. According to Bishop Gregory of Tours, writing not long after these events, the oratory and other nearby churches were miraculously spared. These buildings included the church of the bishop of Paris, dedicated to St. Stephen, and located on the southeastern corner of the Île de la Cité, the same part of the island where over 1400 years later another cathedral nearly succumbed to flames.

The fire that spread through the cathedral of Notre-Dame on April 15, 2019, was extinguished before bringing down the entire structure, but as the New York Times reported in July 2019, the cathedral actually came precariously close to experiencing this very fate, which would have been a near-incalculable cultural, historical, and symbolic loss. Speaking not long after the fire had been put out, French president Emmanuel Macron called for the cathedral to be rebuilt within five years, observing, "In the course of our history, we've built cities, ports, churches. Many have burned or were destroyed in wars, revolutions, or by man's mistakes. Each time, each time, we've rebuilt them."

Macron's speech was a necessary reminder of the illusion of permanency that surrounds cultural landmarks such as Notre Dame. So closely are they associated with a particular location or culture that it seems impossible that there ever was a time in which they did not stand. But on the Île de la Cité alone churches have been built, destroyed, rebuilt, and expanded many times over the centuries. The oratory of St. Martin, which had been spared by the fire of 585, for example, did not stand long, although there is no evidence to suggest that it suffered a premature demise. Conversely, in Gregory of Tours' own diocese, during the tenure of his predecessor Eufronius a fire raged throughout the city, destroying all of its churches, and requiring the bishop to sponsor a major restoration effort.

Bishops in Eufronius' time participated in a culture

of patronage, in which ecclesiastical and secular elites alike carefully managed the flow of resources to client individuals and institutions. Similar to those corporate and individual donors who to date have pledged millions of dollars towards the restoration of Notre Dame, early medieval elites were cognizant of the societal and personal benefits deriving from their generosity. Patrons of the churches of the Frankish Kingdom anticipated in return for their support prayers, personal prestige, strategic alliances with influential recipients, and even divine favor.

However, as I discuss in my book, *Bishops and the Politics of Patronage in Merovingian Gaul*, the unequal distribution of patronage could have the unintended consequence of undermining social cohesion and alliances. This problem, of course, remains true today. Newspaper reports have emerged in recent months regarding backlash against wealthy donors to the Notre Dame rebuilding project on the grounds that this money might have been better spent on addressing social inequalities. Even in light of such criticisms, elite patronage has proven a remarkably durable socio-economic instrument. In Paris alone, it quite literally provided the foundations for the many churches whose illusionary permanency has helped to define the identity of the city since antiquity.

Bishops and the Politics of Patronage in Merovingian Gaul

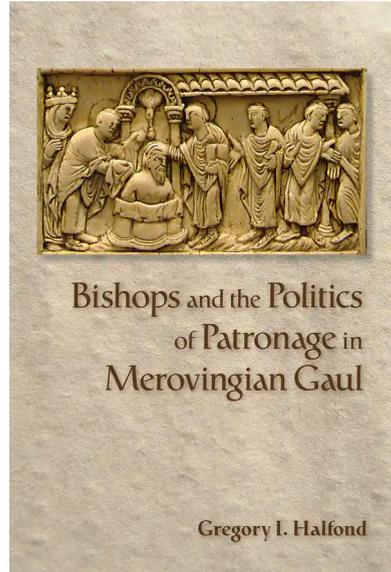
GREGORY I. HALFOND

Following the dissolution of the Western Roman Empire, local Christian leaders were confronted with the problem of how to conceptualize and administer their regional churches. As Gregory Halfond shows, the bishops of post-Roman Gaul oversaw a transformation in the relationship between church and state. He shows that by constituting themselves as a corporate body, the Gallic episcopate was able to wield significant political influence on local, regional, and kingdom-wide scales.

Gallo-Frankish bishops were conscious of their corporate membership in an exclusive order, the rights and responsibilities of which were consistently being redefined and subsequently expressed through liturgy, dress, physical space, preaching, and association with cults of sanctity. But as Halfond demonstrates, individual bishops, motivated by the promise of royal patronage to provide various forms of service to the court, often struggled, sometimes unsuccessfully, to balance their competing loyalties. However, even the resulting conflicts between individual bishops did not, he shows, fundamentally undermine the Gallo-Frankish episcopate's corporate identity or integrity. Ultimately, Halfond provides a far more subtle and sophisticated understanding of church-state relations across the early medieval period.

GREGORY I. HALFOND is Associate Professor of History at Framingham State University. His prior publications include *The Archaeology of Frankish Church Councils, AD 511–768* and *The Medieval Way of War*.

\$49.95 hardcover | \$32.99 ebook
220 pages, 6 x 9, 1 map



"Bishops and the Politics of Patronage in Merovingian Gaul shines new light on an important but unevenly treated topic. It will be a valuable addition to reading lists on Late Antiquity and the early Middle Ages at all levels."—James T. Palmer, University of St. Andrews, author of *The Apocalypse in the Early Middle Ages*

"Gregory I. Halfond provides an intriguing study on the history of the church in the Merovingian kingdom. He shows convincingly how the formation of the first Catholic kingdom in the post-Roman west engendered a new sense of solidarity among the members of the Merovingian episcopate as well as new ideas about the nature of the church and its relation to the state."—Helmut Reimitz, Princeton University, author of *History, Frankish Identity and the Framing of Western Ethnicity, 550–850*

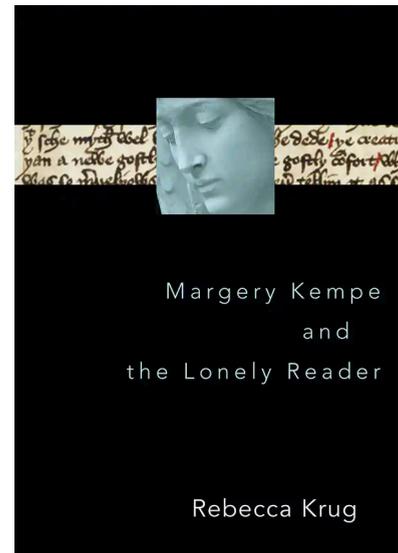
Margery Kempe and the Lonely Reader

REBECCA KRUG

Since its rediscovery in 1934, the fifteenth-century *Book of Margery Kempe* has become a canonical text for students of medieval Christian mysticism and spirituality. Its author was a fifteenth-century English laywoman who, after the birth of her first child, experienced vivid religious visions and vowed to lead a deeply religious life while remaining part of the secular world. After twenty years, Kempe began to compose with the help of scribes a book of consolation, a type of devotional writing found in late medieval religious culture that taught readers how to find spiritual comfort and how to feel about one's spiritual life. In *Margery Kempe and the Lonely Reader*, Rebecca Krug shows how and why Kempe wrote her Book, arguing that in her engagement with written culture she discovered a desire to experience spiritual comfort and to interact with fellow believers who also sought to live lives of intense emotional engagement. An unlikely candidate for authorship in the late medieval period given her gender and lack of formal education, Kempe wrote her Book as a revisionary act. Krug shows how the Book reinterprets concepts from late medieval devotional writing (comfort, despair, shame, fear, and loneliness) in its search to create a spiritual community that reaches out to and includes Kempe, her friends, family, advisers, and potential readers. Krug offers a fresh analysis of the Book as a written work and draws attention to the importance of reading, revision, and collaboration for understanding both Kempe's particular decision to write and the social conditions of late medieval women's authorship.

REBECCA KRUG is Associate Professor of English at the University of Minnesota. She is the author of *Reading Families*.

\$65.00 hardcover | \$42.99 ebook
256 pages, 6 x 9



*"Margery Kempe and the Lonely Reader will appeal to scholars interested in medieval devotional culture, women writers, subjectivity, feminist autobiography, and affect studies. It takes Krug's previous work on women readers and writers (*Reading Families: Women's Literate Practice in Late Medieval England*) in new directions through its immersive engagement with one woman's literate practice.... At the same time that she provides a learned and detailed account of Kempe's literate practice, Krug reflects upon her own experience of writing *Margery Kempe and the Lonely Reader*."—*Studies in the Age of Chaucer**

*"Krug writes humanely and with a generous interest in hearing and feeling Kempe, extending out this welcoming wish to her own audience. Some delightful transference occurs in this volume, for good reason and to good purpose, as Krug becomes a sort of avatar for Kempe, matching her as a companion, book for book—or, more humbly, by becoming her most recent scribe. Perhaps it's best to say that *Margery Kempe and the Lonely Reader* is the book that Krug wishes 'she had had all along' in her own studies (8). Now we all do."—*Modern Philology**

Creating Cistercian Nuns

The Women's Religious Movement and Its Reform in Thirteenth-Century Champagne

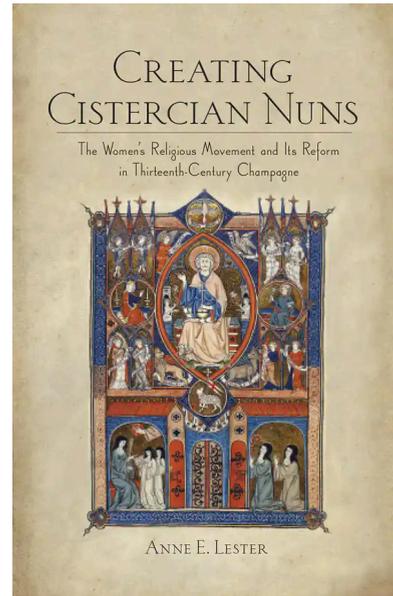
ANNE E. LESTER

In *Creating Cistercian Nuns*, Anne E. Lester addresses a central issue in the history of the medieval church: the role of women in the rise of the religious reform movement of the thirteenth century. Focusing on the county of Champagne in France, Lester reconstructs the history of the women's religious movement and its institutionalization within the Cistercian order.

The common picture of the early Cistercian order is that it was unreceptive to religious women. Male Cistercian leaders often avoided institutional oversight of communities of nuns, preferring instead to cultivate informal relationships of spiritual advice and guidance with religious women. As a result, scholars believed that women who wished to live a life of service and poverty were more likely to join one of the other reforming orders rather than the Cistercians. As Lester shows, however, this picture is deeply flawed. Between 1220 and 1240 the Cistercian order incorporated small independent communities of religious women in unprecedented numbers. Moreover, the order not only accommodated women but also responded to their interpretations of apostolic piety, even as it defined and determined what constituted Cistercian nuns in terms of dress, privileges, and liturgical practice. Lester reconstructs the lived experiences of these women, integrating their ideals and practices into the broader religious and social developments of the thirteenth century—including the crusade movement, penitential piety, the care of lepers, and the reform agenda of the Fourth Lateran Council. The book closes by addressing the reasons for the subsequent decline of Cistercian convents in the fourteenth century. Based on extensive analysis of unpublished archives, *Creating Cistercian Nuns* will force scholars to revise their understanding of the women's religious movement as it unfolded during the thirteenth century.

ANNE E. LESTER is Associate Professor of History at the University of Colorado Boulder.

\$29.95 paperback | \$19.99 ebook
288 pages, 6 x 9, 11 halftones, 1 map, 1 table



"Anne Lester's *Creating Cistercian Nuns* is a wonderful achievement. This book reconstructs ground-up a whole new socioreligious landscape in and around the country of Champagne while also contributing broadly to a new and evolving narrative of women's religious life in the thirteenth century. Lester's craft in this first monograph is remarkably mature, an ability to construct landscape and narrative out of the raw stuff of documentary records and to do so in pleasing prose."—*Speculum*

"Lester examines the transition and transformation of informal communities of religious women living the apostolic life—characterized by charity, penitential piety, and poverty—into organized communities of Cistercian nuns after the Fourth Lateran Council (1215)... The author concentrates on Champagne, where some twenty Cistercian convents were established in the 13th century, and her impressive analysis of unpublished archival sources offers new perspectives on the dynamics of religious reform and the monastic life after 1215."—*Choice*

"The book will be a welcome addition to the academic study of monastic and church history and gender studies."—*ABR*

GREAT FOR CLASSROOM USE

Out of Love for My Kin

Aristocratic Family Life in the Lands of the Loire, 1000–1200

AMY LIVINGSTONE

In *Out of Love for My Kin*, Amy Livingstone examines the personal dimensions of the lives of aristocrats in the Loire region of France during the eleventh and twelfth centuries. She argues for a new conceptualization of aristocratic family life based on an ethos of inclusion. Inclusivity is evident in the care that medieval aristocrats showed toward their families by putting in place strategies, practices, and behaviors aimed at providing for a wide range of relatives. Indeed, this care—and in some cases outright affection—for family members is recorded in the documents themselves, as many a nobleman and woman made pious benefactions "out of love for my kin."

In a book made rich by evidence from charters—which provide details about life events including birth, death, marriage, and legal disputes over property—Livingstone reveals an aristocratic family dynamic that is quite different from the fictional or prescriptive views offered by literary depictions or ecclesiastical sources, or from later historiography. For example, she finds that there was no single monolithic mode of inheritance that privileged the few and that these families employed a variety of inheritance practices. Similarly, aristocratic women, long imagined to have been excluded from power, exerted a strong influence on family life, as Livingstone makes clear in her gender-conscious analysis of dowries, the age of men and women at marriage, lordship responsibilities of women, and contestations over property. The web of relations that bound aristocratic families in this period of French history, she finds, was a model of family based on affection, inclusion, and support, not domination and exclusion.

AMY LIVINGSTONE is H. O. Hirt Chair and Professor of History at Wittenberg University. She is coeditor of *Medieval Monks*.

\$29.95 paperback | \$19.99 ebook

296 pages, 6 x 9, 1 line drawing, 13 charts/graphs, 3 tables, 2 maps

OUT OF LOVE FOR MY KIN

Aristocratic Family Life in the Lands of the Loire, 1000–1200



AMY LIVINGSTONE

"Livingstone's examination of aristocratic family life in central France during the eleventh and twelfth centuries takes issue with models presented in works by Georges Duby and Karl Schmid. Rejecting their concept of a revolution in family relationships centered on patrilineage, primogeniture, and exclusion of kin to preserve assets, the author argues for inclusive behavior that valued a broad definition of kin and provided liberally for all offspring. Citing evidence from charters, monastic obituaries, and chronicles, Livingstone presents abundant examples of family life marked by affection, devotion, and cooperation. Such a revision of family dynamics also influences the portrait of the medieval noblewoman, who is here revealed to be valued by parents and spouse, active in disposing of lands both her own and shared, and retaining a place within her natal family as well as carving out a cooperative lordship with her husband."—*Choice*

GREAT FOR CLASSROOM USE

Heroic Sagas and Ballads

STEPHEN A. MITCHELL

In *Heroic Sagas and Ballads*, Stephen A. Mitchell examines the world of the medieval Icelandic legendary sagas and their legacy in Scandinavia. Central to his argument is the view that these heroic texts should be studied in the light of the later Icelandic Middle Ages rather than that of the Viking age, although the stories, the tellers, and the audiences are clearly concerned with exactly this period of Scandinavian history.

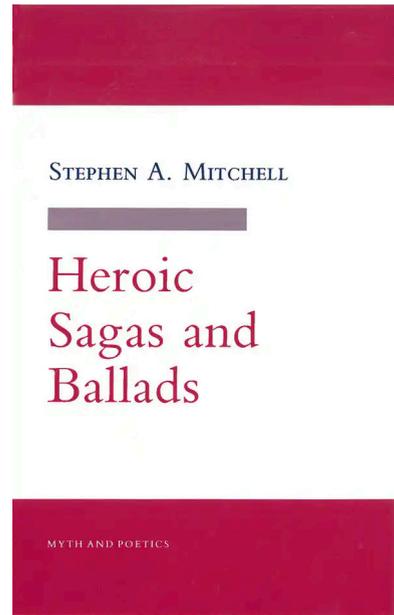
Viewing these sagas as the products of highly diverse forms of inspiration and creation—some oral, some written—Mitchell explores their aesthetic and social dimensions, demonstrating their function both as entertainment and as a literature with a more serious purpose, one with deep roots in Nordic literary consciousness. The traditions that these sagas relate possessed an importance beyond the temporal and geographical confines of medieval Iceland, and *Heroic Sagas and Ballads* considers the process by which these heroic materials were subsequently recast as metrical romances in Iceland and as ballads throughout the rest of Scandinavia. It is ultimately concerned with much more than just those stories that inspired such modern writers as Richard Wagner and H. Rider Haggard; its anthropological and folkloric approach to the legendary sagas shows how the extraliterary dimensions of medieval texts can be explored.

Heroic Sagas and Ballads addresses issues of central importance to medievalists, folklorists, comparatists, Scandinavianists, and students of the ballad.

STEPHEN A. MITCHELL is Professor of Scandinavian and Folklore at Harvard University. He is the author of several books, including *Witchcraft and Magic in the Nordic Middle Ages*.

MYTH AND POETICS

\$24.95 paperback
256 pages, 6 x 9



"Stephen A. Mitchell has written a well informed and informative book on an interesting subject. He shows an excellent knowledge of the texts as well as of the impressive amount of secondary literature on the question. He also is familiar with the philological problems as well as those pertaining to the transmission of texts and motifs between different areas of the North."—*Journal of English and Germanic Philology*

"Throughout *Heroic Sagas and Ballads*, the reader is well served by both Mitchell's balanced synthesis of past scholarship and his commentary and insights. His bibliography is invaluable."—*Scandinavian Studies*

GREAT FOR CLASSROOM USE

The Criminalization of Abortion in the West

Its Origins in Medieval Law

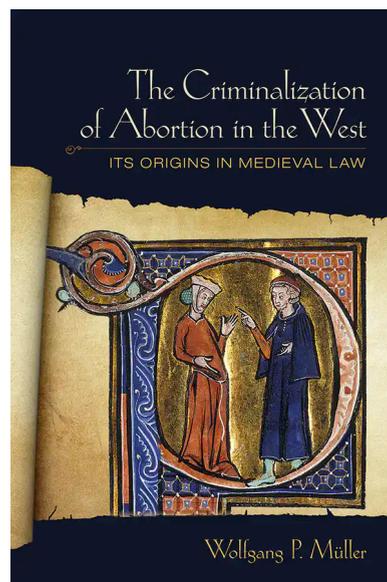
WOLFGANG P. MÜLLER

Anyone who wants to understand how abortion has been treated historically in the western legal tradition must first come to terms with two quite different but interrelated historical trajectories. On one hand, there is the ancient Judeo-Christian condemnation of prenatal homicide as a wrong warranting retribution; on the other, there is the juristic definition of "crime" in the modern sense of the word, which distinguished the term sharply from "sin" and "tort" and was tied to the rise of Western jurisprudence. To find the act of abortion first identified as a crime in the West, one has to go back to the twelfth century, to the schools of ecclesiastical and Roman law in medieval Europe.

In this book, Wolfgang P. Müller tells the story of how abortion came to be criminalized in the West. As he shows, criminalization as a distinct phenomenon and abortion as a self-standing criminal category developed in tandem with each other, first being formulated coherently in the twelfth century at schools of law and theology in Bologna and Paris. Over the ensuing centuries, medieval prosecutors struggled to widen the range of criminal cases involving women accused of ending their unwanted pregnancies. In the process, punishment for abortion went from the realm of carefully crafted rhetoric by ecclesiastical authorities to eventual implementation in practice by clerical and lay judges across Latin Christendom. Informed by legal history, moral theology, literature, and the history of medicine, Müller's book is written with the concerns of modern readers in mind, thus bridging the gap that might otherwise divide modern and medieval sensibilities.

WOLFGANG P. MÜLLER is Professor of History at Fordham University. He is the author of *Huguccio* and coeditor of *Medieval Church Law and the Origins of the Western Legal Tradition*.

\$24.95 paperback | \$16.99 ebook
280 pages, 6 x 9, 1 chart/graph



"Muller traces the tortuous path of the treatment of abortion as a public crime (felony) between the late 12th and early 16th centuries.... He succeeds in demonstrating the shift in the settlement of disputes from the pre-12th-century local control of justice depending on local power and the strength of family status to a more public hearing under the control of centralizing authorities.... Added to these public tribunals to investigate abortion as a crime was the widespread public attitude that regarded it as no more than a sin, if that, subject to confession to a priest and the performance of penance."—*Choice*

"*The Criminalization of Abortion in the West* examines the processes which led to the voluntary killing of a human fetus becoming a crime, as opposed to a sin or a wrong compensable by a money payment.... This book should be regarded as essential reading for those studying the interface between law and medicine in medieval Europe, to legal historians and social historians."—*Social History of Medicine*

GREAT FOR CLASSROOM USE

Transmission of Beowulf

Language, Culture, and Scribal Behavior

LEONARD NEIDORF

Beowulf, like *The Iliad* and *The Odyssey*, is a foundational work of Western literature that originated in mysterious circumstances. In *The Transmission of Beowulf*, Leonard Neidorf addresses philological questions that are fundamental to the study of the poem. Is *Beowulf* the product of unitary or composite authorship? How substantially did scribes alter the text during its transmission, and how much time elapsed between composition and preservation?

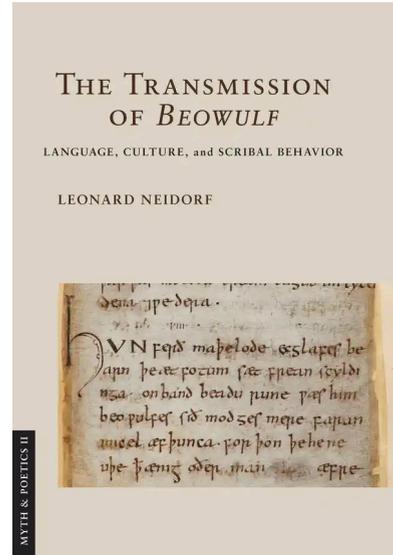
Neidorf answers these questions by distinguishing linguistic and metrical regularities, which originate with the *Beowulf* poet, from patterns of textual corruption, which descend from copyists involved in the poem's transmission. He argues, on the basis of archaic features that pervade *Beowulf* and set it apart from other Old English poems, that the text preserved in the sole extant manuscript (ca. 1000) is essentially the work of one poet who composed it circa 700. Of course, during the poem's written transmission, several hundred scribal errors crept into its text. These errors are interpreted in the central chapters of the book as valuable evidence for language history, cultural change, and scribal practice. Neidorf's analysis reveals that the scribes earnestly attempted to standardize and modernize the text's orthography, but their unfamiliarity with obsolete words and ancient heroes resulted in frequent errors. The *Beowulf* manuscript thus emerges from his study as an indispensable witness to processes of linguistic and cultural change that took place in England between the eighth and eleventh centuries. An appendix addresses J. R. R. Tolkien's *Beowulf: A Translation and Commentary*, which was published in 2014. Neidorf assesses Tolkien's general views on the transmission of *Beowulf* and evaluates his position on various textual issues.

LEONARD NEIDORF is Professor of English at Nanjing University and a former Junior Fellow at the Harvard Society of Fellows. He is the editor of *The Dating of Beowulf* and coeditor of *Old English Philology*.

MYTH AND POETICS II

\$49.95 hardcover | \$32.99 ebook

224 pages, 6 x 9



"A short review like this hardly does justice to the genius of this astonishing book. *The Transmission of Beowulf* is a *coup de théâtre*, a scholarly manifesto of the utmost importance in its evidentiary rigor, theoretical utility, and vigorous prose. By any measure, it ranks as one of the most pivotal books ever written on Old English literature and will be recognized as a historic achievement."—*Anglia*

"For close engagement with the linguistic idiosyncrasies of *Beowulf*, one may turn to Leonard Neidorf's recent study *The Transmission of 'Beowulf': Language, culture, and scribal behavior*. Here formidable scholarship provides rich insights into the attitudes and methods of the scribes who made the only surviving copy of *Beowulf*... [t]he evidence that he puts forward in this book, based on rigorous scrutiny of several hundred errors in *Beowulf*, is both fascinating and highly persuasive, and the book is indispensable reading for anyone interested in the manuscript context of *Beowulf*, scribal culture in Anglo-Saxon England more generally, or the early history of the English language."—*Times Literary Supplement*

Jacob's Shipwreck

Diaspora, Translation, and Jewish-Christian Relations in Medieval England

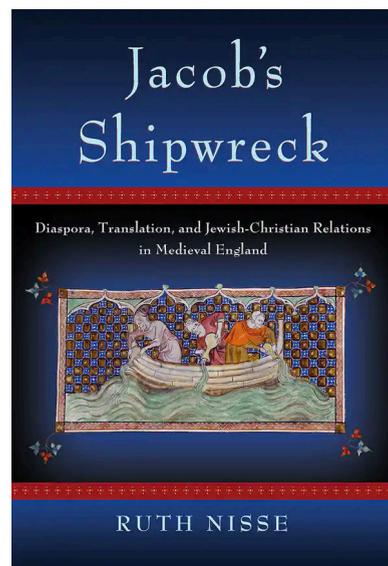
RUTH NISSE

Jewish and Christian authors of the High Middle Ages not infrequently came into dialogue or conflict with each other over traditions drawn from ancient writings outside of the bible. Circulating in Latin and Hebrew adaptations and translations, these included the two independent versions of the Testament of Naphtali in which the patriarch has a vision of the Diaspora, a shipwreck that scatters the twelve tribes. The Christian narrative is linear and ends in salvation; the Jewish narrative is circular and pessimistic. For Ruth Nisse, this is an emblematic text that illuminates relationships between interpretation, translation, and survival.

In Nisse's account, extrabiblical literature encompasses not only the historical works of Flavius Josephus but also, in some of the more ingenious medieval Hebrew imaginative texts, Aesop's fables and the Aeneid. While Christian-Jewish relations in medieval England and Northern France are most often associated with Christian polemics against Judaism and persecutions of Jews in the wake of the Crusades, the period also saw a growing interest in language study and translation in both communities. These noncanonical texts and their afterlives provided Jews and Christians alike with resources of fiction that they used to reconsider boundaries of doctrine and interpretation. Among the works that Nisse takes as exemplary of this intersection are the Book of Yosippon, a tenth-century Hebrew adaptation of Josephus with a wide circulation and influence in the later middle ages, and the second-century romance of Aseneth about the religious conversion of Joseph's Egyptian wife. Yosippon gave Jews a new discourse of martyrdom in its narrative of the fall of Jerusalem, and at the same time it offered access to the classical historical models being used by their Christian contemporaries. Aseneth provided its new audience of medieval monks with a way to reimagine the troubling consequences of unwilling Jewish converts.

RUTH NISSE is Associate Professor of English and Jewish Studies at Wesleyan University. She is the author of *Defining Acts*.

\$65.00 hardcover | **\$42.99** ebook
248 pages, 6 x 9



"*Jacob's Shipwreck* is a learned volume that carries significant repercussions.... [Her] well-made argument that Christians and Jews shared quite a bit in terms of the texts and ideas that are the focus of her study apparently applies to Jewish biblical interpreters, certain liturgical poets and scholars, polemicists, and sui generis polyglots such as Berekhiah. She has produced a first-rate study that will likely engender further discussion, as well as new avenues of research."—*Reading Religion*

"With this book, Nisse adds to the understanding of how Jews resisted and absorbed Christian culture and how Christians, in turn, responded to Jews. Anyone interested in the complexities of medieval Christian-Jewish relations and how to study them could benefit from this book."—*Choice*

"Ruth Nisse's extraordinary book, beautifully designed and produced by Cornell University Press, leads us in a new and altogether welcome direction in the study of the intellectual relationships between medieval Jews and Christians."—*AJS Review*

Alfonso X, the Justinian of His Age

Law and Justice in Thirteenth-Century Castile

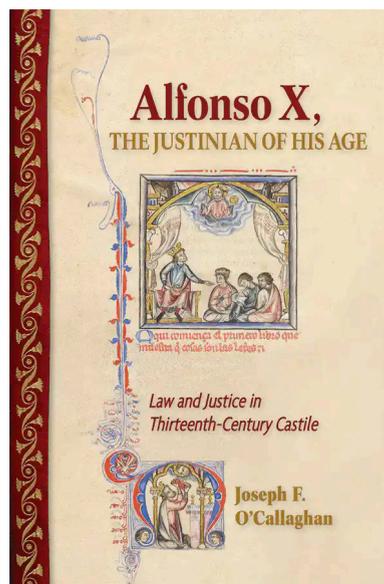
JOSEPH F. O'CALLAGHAN

In this magisterial work, Joseph O'Callaghan offers a detailed account of the establishment of Alfonso X's legal code, the *Libro de las leyes* or *Siete Partidas*, and its applications in the daily life of thirteenth-century Iberia, both within and far beyond the royal courts. O'Callaghan argues that Alfonso X, el Sabio (the Wise), was the Justinian of his age, one of the truly great legal minds of human history.

Alfonso X, the Justinian of His Age highlights the struggles the king faced in creating a new, coherent, inclusive, and all-embracing body of law during his reign, O'Callaghan also considers Alfonso X's own understanding of his role as king, lawgiver, and defender of the faith in order to evaluate the impact of his achievement on the administration of justice. Indeed, such was the power and authority of the Alfonsine code that it proved the king's downfall when his son invoked it to challenge his rule.

Throughout this soaring legal and historical biography, O'Callaghan reminds us of the long-term impacts of Alfonso X's legal works, not just on Castilian (and later, Iberian) life, but on the administration of justice across the world.

JOSEPH O'CALLAGHAN is Professor Emeritus of History at Fordham University and the author, editor, or translator of numerous books, including the now-classic *A History of Medieval Spain*.



"O'Callaghan offers a pungent closing contrast between the legal creativity of Alfonso's age and that of our present era."—*Choice*

"Joseph F. O'Callaghan has composed a comprehensive text for students and scholars interested in the legislation of Alfonso X el Sabio, a text that is valuable for neophytes and seasoned investigators. One is awed by O'Callaghan's magisterial command of the primary sources and the secondary literature."—Jerry Craddock, University of California, Berkeley, and author of *The Legislative Works of Alfonso X, el Sabio*

"*Alfonso X, the Justinian of His Age* is a fantastic, erudite, and necessary book. Joseph F. O'Callaghan has magnificently crafted a thorough piece of scholarship."—Jesus R. Velasco, Columbia University, and author of *Order and Chivalry*

\$49.95 hardcover | \$32.99 ebook
390 pages, 6 x 9, 1 b&w halftone

The House of Hemp and Butter

A History of Old Riga

KEVIN C. O'CONNOR

BEST BOOK ON BALTIC STUDIES

Founded as an ecclesiastical center, trading hub, and intended capital of a feudal state, Riga was Old Livonia's greatest city and its indispensable port. Because the city was situated in what was initially remote and inhospitable territory, surrounded by pagans and coveted by regional powers like Poland, Sweden, and Muscovy, it was also a fortress encased by a wall.

The House of Hemp and Butter begins in the twelfth century with the arrival to the eastern Baltic of German priests, traders, and knights, who conquered and converted the indigenous tribes and assumed mastery over their lands. It ends in 1710 with an account of the greatest war Livonia had ever seen, one that was accompanied by mass starvation, a terrible epidemic, and a flood of nearly Biblical proportions that devastated the city and left its survivors in misery.

Readers will learn about Riga's people—merchants and clerics, craftsmen and builders, porters and day laborers—about its structures and spaces, its internal conflicts and its unrelenting struggle to maintain its independence against outside threats. *The House of Hemp and Butter* is an indispensable guide to a quintessentially European city located in one of the continent's more remote corners.

KEVIN C. O'CONNOR is Professor of History at Gonzaga University. He is author of a number of books, including, *The History of the Baltic States*, *Culture and Customs of the Baltic States*, and *Intellectuals and Apparatchiks*.

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The House of Hemp and Butter

A History of Old Riga

Kevin C. O'Connor

"O'Connor's book is a portrait of a city that is no more, a city whose citizens and guests redefined themselves many times, but not along the lines that today's Rigans would recognize. While the author reminds us that the past is a foreign country, he all the same encourages the reader to see societies as ever-changing entities, exposing the claims to Europe's historical homogeneity as myths built on faulty foundations."—*The Russian Review*

"... careful research is combined with a lively and colourful style.... This vivid and readable account is an excellent concise exposition of the early history of a great city."—*Journal of European Studies*

"O'Connor has an attractive and highly readable writing style and his account has no 'national' axe to grind and thus strikes a fair balance between the relative significance of the various nationalities that populated the city in the 500-year period he surveys. For tourists planning to visit the city, he explains how contemporary physical features—location, suburbs, churches, street names in the medieval part of the city—are in part linked to the events of these early centuries."—Andrejs Plakans, Professor Emeritus, Iowa State University, author of *A Concise History of the Baltic States*

Virtues of Economy

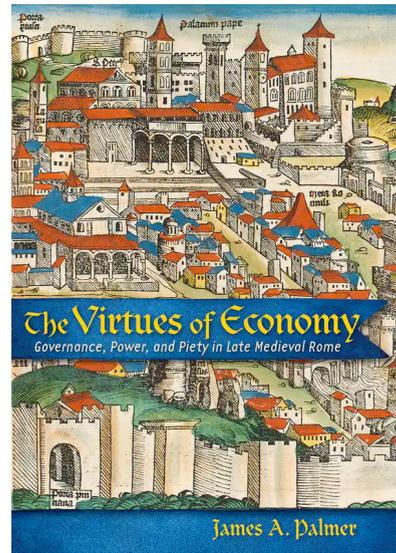
Governance, Power, and Piety in Late Medieval Rome

JAMES A. PALMER

The humanist perception of fourteenth-century Rome as a slumbering ruin awaiting the Renaissance and the return of papal power has cast a long shadow on the historiography of the city. Challenging this view, James A. Palmer argues that Roman political culture underwent dramatic changes in the late Middle Ages, with profound and lasting implications for city's subsequent development. *The Virtues of Economy* examines the transformation of Rome's governing elites as a result of changes in the city's economic, political, and spiritual landscape.

Palmer explores this shift through the history of Roman political society, its identity as an urban commune, and its once-and-future role as the spiritual capital of Latin Christendom. Tracing the contours of everyday Roman politics, *The Virtues of Economy* reframes the reestablishment of papal sovereignty in Rome as the product of synergy between papal ambitions and local political culture. More broadly, Palmer emphasizes Rome's distinct role in evolution of medieval Italy's city-communes.

JAMES A. PALMER is Assistant Professor of History at Florida State University. Follow him on Twitter @Jamesqqr77.



"*Virtues of Economy* is an engaging book in which the author draws on rich social and religious material to illuminate the fascinating and understudied culture of fourteenth-century Rome."—Carol Lansing, University of California, Santa Barbara, author of *Passion and Order*

"*Virtues of Economy* is cohesive and compelling, a much-needed contribution to the literature on late medieval Rome."—Carrie Beneš, New College of Florida, author of *Urban Legends*

"James A. Palmer has written an important book. His great contribution to the study of late medieval and Renaissance Rome is to grapple with the details of how the City of God functioned on a human level in its rioni and piazze, its palazzi, churches and convents. In *The Virtues of Economy*, really for the first time, Palmer brings us a new synthesis of Rome after Avignon, and offers a unitary model not only for the spiritual, economic and material conditions of trecento Rome but for late medieval urbanism in Europe."—Ronald G. Musto, University of Bristol, author of *Apocalypse in Rome*

\$49.95 hardcover | \$32.99 ebook
258 pages, 6 x 9, 1 b&w halftone, 2 maps

Language of Power

Feasting and Gift-Giving in Medieval Iceland and Its Sagas

VIDAR PÁLSSON

In *Language of Power*, Vidar Pálsson addresses pre-modern European power relationships that provide the context for narratives of feasts and exchanges of gifts so conspicuous in the Icelandic sagas. Vidar's point of departure considers 'comparative perspectives on rituals, the sociology of power, and pre-state political cultures in Europe,' focusing on medieval Europe and its political and cultural heritage from classical antiquity, before proceeding to a similar contemplation of sagas of kings of Norway and sagas of the Icelandic commonwealth. In writing for scholars of Icelandic sagas and for scholars of medieval European cultures of power, Vidar analyzes in depth the demonstrative character of friendship in this pre-modern world as it derives from classical manifestations of *amicitia*.

LANGUAGE OF POWER

*Feasting and Gift-Giving in
Medieval Iceland and Its Sagas*



VIDAR PÁLSSON

Islandica LX

ISLANDICA

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274 pages, 6 x 9

To Follow in Their Footsteps

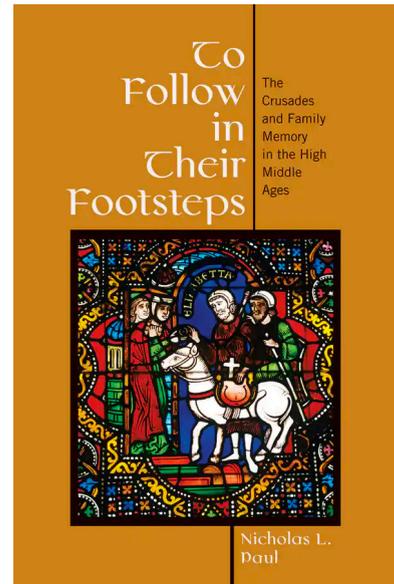
The Crusades and Family Memory in the High Middle Ages

NICHOLAS L. PAUL

When the First Crusade ended with the conquest of Jerusalem in 1099, jubilant crusaders returned home to Europe bringing with them stories, sacred relics, and other memorabilia, including banners, jewelry, and weapons. In the ensuing decades, the memory of the crusaders' bravery and pious sacrifice was invoked widely among the noble families of western Christendom. Popes preaching future crusades would count on these very same families for financing, leadership, and for the willing warriors who would lay down their lives on the battlefield. Despite the great risks and financial hardships associated with crusading, descendants of those who suffered and died on crusade would continue to take the cross, in some cases over several generations. Indeed, as Nicholas L. Paul reveals in *To Follow in Their Footsteps*, crusading was very much a family affair. Scholars of the crusades have long pointed to the importance of dynastic tradition and ties of kinship in the crusading movement but have failed to address more fundamental questions about the operation of these social processes. What is a "family tradition"? How are such traditions constructed and maintained, and by whom? How did crusading families confront the loss of their kin in distant lands? Making creative use of Latin dynastic narratives as well as vernacular literature, personal possessions and art objects, and architecture from across western Europe, Paul shows how traditions of crusading were established and reinforced in the collective memories of noble families throughout the twelfth and thirteenth centuries. Even rulers who never fulfilled crusading vows found their political lives dominated and, in some ways, directed by the memory of their crusading ancestors. Filled with unique insights and careful analysis, *To Follow in Their Footsteps* reveals the lasting impact of the crusades, beyond the expeditions themselves, on the formation of dynastic identity and the culture of the medieval European nobility.

NICHOLAS L. PAUL is Assistant Professor of History at Fordham University. He is coeditor of *Remembering the Crusades: Myth, Image, and Identity*.

\$29.95 paperback | \$19.99 ebook
368 pages, 6 x 9, 5 halftones, 3 maps, 1 table



"[*To Follow in Their Footsteps*] is a stimulating contribution to each of the two subjects it covers. Its publication should mark a new phase in critical discussion about how the crusades were interpreted in the middle ages."—*The English Historical Review*

"[Paul] weaves a history of the texts produced about crusader families into an analytic framework that draws on the insights of anthropology, literary theory, and sociology. Paul lays bare the various and variegated components of these texts, highlighting the role of women, objects, orality, romance, ritual, and liturgy in the collective articulation of dynastic memory. *To Follow in Their Footsteps* marks a critical moment in the creation of a new cultural history of crusading."—*Speculum*

"Paul showcases examples of two effective monarchs constantly exhorted to crusade, Henry II of England and Alfonso II of Aragon. For all the literary energy expended trying to persuade them, neither actually went, although their sons did. In the end, Paul suggests noble memory kept the idea of the crusade alive long after it had been laid to rest by governments and Christian society. Summing Up: Recommended."—*Choice*

GREAT FOR CLASSROOM USE

MODERN IMPEACHMENT AND MEDIEVAL INQUISITION

Janine Larmon Peterson

Over the past few months, media outlets have focused on an event often thought to be particularly American: impeachment. The impeachment of an elected president seems far removed from the subjects of inquisitorial inquiries in thirteenth- and fourteenth-century Italy that I investigate in *Suspect Saints and Holy Heretics*. Although on the surface impeachment and inquisition seem diametrically opposed, both are founded in the abstract concept of crimes against the state. Both also are venues for grassroots expressions of dissent against abuses of power.

The recent impeachment investigation in the United States, the third in 46 years, is to determine if the president colluded with a foreign government, and if so “whether such an abuse of his power is compatible with the office of the presidency”. The Constitution lists impeachable crimes as “treason, bribery, or other high crimes and misdemeanors.” All of these charges address harm done to an abstract body (a nation) or an office (usually a president or monarch). Treason, in particular, was a crime that late medieval rulers, and popes, understood well.

Treason was a crime that late medieval rulers utilized to their advantage, as did legal-trained popes, who connected treason to heresy. The argument was that political opponents who disagreed with them on non-doctrinal matters committed heresy by fomenting insurrection against the pope as the Church’s highest authority. Even extremely powerful Italian families at the time, such as the Visconti or Este, faced inquisitors. In one well-known example a king, Philip IV of France, turned the tables. He charged and convicted a papal legate, followed by his men accusing Pope Boniface VIII of heresy and imprisoning him for three days. According to a contemporary chronicler, the king’s primary advisor threatened that “a general council would cause him to be deposed and condemned” for claiming to have temporal, as well as spiritual, power over kings (Nuova Cronica, Book VIII, 63.)

Pope Boniface being arrested at Anagni by King Philip the IV’s men (miniature from 14th c. manuscript of Giovanni Villani’s Nuova Cronica, Vatican City, Biblioteca Apostolica Vaticana, Chigiano L VIII 296, fo. 176r.)

While modern impeachment rests on the same medieval concept of a crime against an abstract body, the basis of charges is dramatically different. In the cur-

rent inquiry into the forty-fifth president of the United States, for example, the question is: did the president engage in misconduct that harmed the nation through actions that attacked the integrity of the democratic process and presidential office? It is people (Congress) representing those not in power (citizens) investigating someone in the highest position (the president) as part of a system of checks and balances. In contrast, medieval popes, kings, and inquisitors used the charge of heresy as treason as a tool that could facilitate that the person in the highest position of authority remained there. For the Roman Church in particular, the larger goal of inquisitors was to eradicate any dissent. This dissent could come from a powerful lord, but more often it was from regular citizens who questioned doctrine, a papal decree, or an inquisitorial conviction of a friend, relative, or presumed local holy person.

So what can we in the 21st century learn from medieval inquisitorial inquiries? As I argue in *Suspect Saints and Holy Heretics*, the reaction to them demonstrates that we cannot underestimate the power of the people in challenging others in positions of authority who engaged in perceived misconduct. For instance, medieval communities continued to venerate local saints after inquisitors condemned those cults. Citizens supported their local leaders even after popes claimed their lords were heretics. Laypersons—rich and poor, male and female—collaborated with clergy to foil inquisitors and protect their neighbors charged with heresy. In short, citizens used a variety of strategies and tactics to challenge and resist normalizing what they saw as abuses of power.

Today in the United States, members of Congress are shouldering that work in the impeachment process. Yet there is still the same potential for the individually powerless person to band together with others to challenge injustice, through them as our representatives. There is also the same potential for citizens to refuse to comply, if those who committed misconduct are not held accountable. If both impeachment and inquisition deal with abstractions—so-called “victimless crimes”—medieval history demonstrates that those in subaltern positions have the agency and ability to be victors against abuses of power.

Suspect Saints and Holy Heretics

Disputed Sanctity and Communal Identity in Late Medieval Italy

JANINE LARMON PETERSON

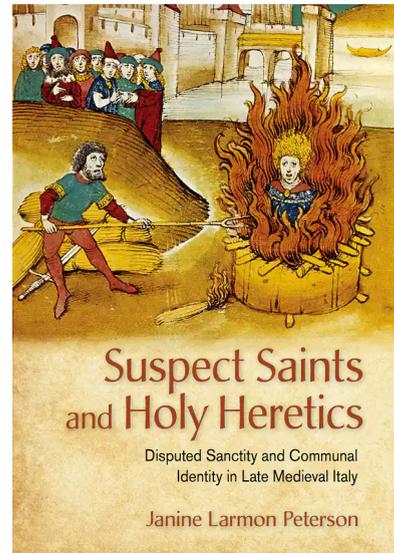
WINNER OF THE HAGIOGRAPHY SOCIETY BOOK PRIZE

In *Suspect Saints and Holy Heretics* Janine Larmon Peterson investigates regional saints whose holiness was contested. She scrutinizes the papacy's toleration of unofficial saints' cults and its response when their devotees challenged church authority about a cult's merits or the saint's orthodoxy. As she demonstrates, communities that venerated saints increasingly clashed with popes and inquisitors determined to erode any local claims of religious authority.

Local and unsanctioned saints were spiritual and social fixtures in the towns of northern and central Italy in the thirteenth and fourteenth centuries. In some cases, popes allowed these saints' cults; in others, church officials condemned the saint and/or their followers as heretics. Using a wide range of secular and clerical sources—including vitae, inquisitorial and canonization records, chronicles, and civic statutes—Peterson explores who these unofficial saints were, how the phenomenon of disputed sanctity arose, and why communities would be willing to risk punishment by continuing to venerate a local holy man or woman. She argues that the Church increasingly restricted sanctification in the later Middle Ages, which precipitated new debates over who had the authority to recognize sainthood and what evidence should be used to identify holiness and heterodoxy. The case studies she presents detail how the political climate of the Italian peninsula allowed Italian communities to use saints' cults as a tool to negotiate religious and political autonomy in opposition to growing papal bureaucratization.

JANINE LARMON PETERSON is Associate Professor of History at Marist College. She is the Medieval Europe Editor for the *Database of Religious History*, and has published in *Past & Present*, *Scriptorium*, *Traditio*, and *Viator*.

\$55.00 hardcover | \$35.99 ebook
270 pages, 6 x 9, 3 b&w halftones, 1 map, 2 charts



"Peterson (Marist College) focuses here on these local cults and the papacy's responses to them, and why followers were willing to risk punishment by continuing to venerate them. As he finds, some cults were tolerated by the papacy and inquisitors, yet others were condemned posthumously, like Guglielma of Milan, or during their own lifetimes, like Gerard Segarelli."—*CHOICEconnect*

"*Suspect Saints and Holy Heretics* asks us to rethink how the spectrum of religiosity might be defined. At one end are found saints, at the other heretics. Janine Larmon Peterson deftly demonstrates that the divide between the two can often be extremely narrow to the point of dissolving completely. One person's saint becomes another's heretic, and vice-versa. Peterson has produced a rigorous and thought-provoking study which allows us to see the rich textures and sophisticated debates underpinning medieval beliefs around sanctity and holiness."—*The Medieval Review*

"*Suspect Saints and Holy Heretics* is a significant contribution in how we think about responses to political and social change in Italy during the later Middle Ages. A great achievement and worthwhile book."—Lezlie Knox, Marquette University, author of *Creating Clare of Assisi*

Her Father's Daughter

Gender, Power, and Religion in the Early Spanish Kingdoms

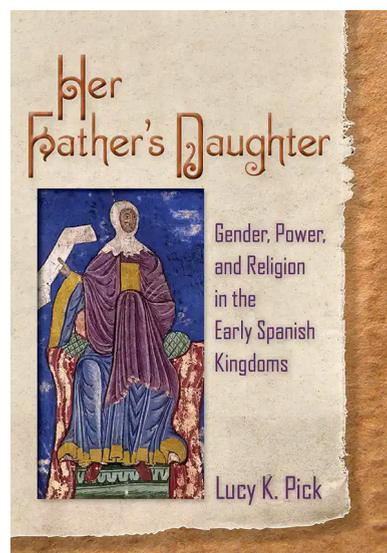
LUCY K. PICK

ROYAL STUDIES JOURNAL BOOK PRIZE

In *Her Father's Daughter*, Lucy K. Pick considers a group of royal women in the early medieval kingdoms of the Asturias and of León-Castilla; their lives say a great deal about structures of power and the roles of gender and religion within the early Iberian kingdoms. Pick examines these women, all daughters of kings, as members of networks of power that work variously in parallel, in concert, and in resistance to some forms of male power, and contends that only by mapping these networks do we gain a full understanding of the nature of monarchical power.

Pick's focus on the roles, possibilities, and limitations faced by these royal women forces us to reevaluate medieval gender norms and their relationship to power and to rethink the power structures of the era. Well illustrated with images of significant objects, *Her Father's Daughter* is marked by Pick's wide-ranging interdisciplinary approach, which encompasses liturgy, art, manuscripts, architecture, documentary texts, historical narratives, saints' lives, theological treatises, and epigraphy.

LUCY K. PICK is Senior Lecturer in the History of Christianity at the University of Chicago. She is the author of *Conflict and Coexistence* and the novel *Pilgrimage*.



"In this meticulously researched and carefully argued study, Pick (history of Christianity, Chicago) examines the royal women of the early medieval kingdoms of León and Castilla to understand the structures of Iberian monarchical power.... She challenges accepted ideas of sacred kingship, showing how royal women engaged the sacred sphere through their gifts, associations, and actions, thereby gaining power that supported monarchical authority."—*Choice*

"Pick's book is well argued and strongly supported. It possesses a richness of detail, sound research, and a complexity of thought that will indeed help us to understand better the dynamics of early Spain, especially the importance of royal women in the emerging Spanish culture."—*La Corónica*

"The best history monographs deliver much more than is expected from their main subject matter. Lucy Pick's new study is such a book. The opening pages promise a history of royal women in the early medieval Iberian kingdoms of Asturias and León-Castilla. But it does not take long for the reader to realize that Pick has written one of the best studies of medieval political power to appear in recent years."—*The Historian*

\$65.00 hardcover | \$42.99 ebook

290 pages, 6 x 9, 8 b&w halftones, 2 maps, 7 charts

The Avars

A Steppe Empire in Central Europe, 567–822

WALTER POHL

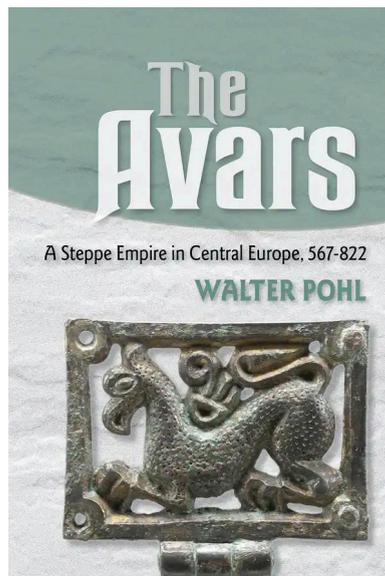
The Avars arrived in Europe from the Central Asian steppes in the mid-sixth century CE and dominated much of Central and Eastern Europe for almost 250 years. Fierce warriors and canny power brokers, the Avars were more influential and durable than Attila's Huns, yet have remained hidden in history. Walter Pohl's epic narrative, translated into English for the first time, restores them to their rightful place in the story of early medieval Europe.

The Avars offers a comprehensive overview of their history, tracing the Avars from the construction of their steppe empire in the center of Europe; their wars and alliances with the Byzantines, Slavs, Lombards, and others; their apex as the first so-called barbarian power to besiege Constantinople (in 626); to their fall under the Frankish armies of Charlemagne and subsequent disappearance as a distinct cultural group. Pohl uncovers the secrets of their society, synthesizing the rich archaeological record recovered from more than 60,000 graves of the period, as well as accounts of the Avars by Byzantine and other chroniclers.

In recovering the story of the fascinating encounter between Eurasian nomads who established an empire in the heart of Europe and the post-Roman Christian cultures of Europe, this book provides a new perspective on the origins of medieval Europe itself.

WALTER POHL is Professor of Medieval History at the University of Vienna, and Director of the Institute of Medieval Research at the Austrian Academy of Sciences. He is the editor of *Visions of Community* and *Strategies of Identification*, and author of numerous works in German.

\$69.95 hardcover | \$45.99 ebook
666 pages, 6 x 9, 4 maps



"Walter Pohl has succeeded in stripping much of this veil of mystery from the Avars.... a heterogeneous group from central Asia who dominated the Byzantine Danube frontier in a complicated relationship that saw raids, wars, trade, and the payment of large annual sums of tribute. In tracing the history of the Avars and the peoples they dominated or fought and traded with, this is an illuminating history of southeast Europe in the early Middle Ages."—*Speculum*

"This volume contain a wealth of information and informed discussion; it will repay careful study by anyone involved in the late Roman and early medieval period, and will remain the standard guide into the foreseeable future."—*English Historical Review*

"Walter Pohl picks his way judiciously though the minefield of primary sources—fragmentary and contradictory—and secondary interpretations of varied value. His solid medievalist training coupled with common sense often balk at the most fanciful interpretations.... The documentation assembled by Pohl is impressive; the use he made of it commands respect.... Future research on all questions concerning the Avars, henceforth cannot bypass this very important book."—*Journal of Asian History*

Secret Within

Hermits, Recluses, and Spiritual Outsiders in Medieval England

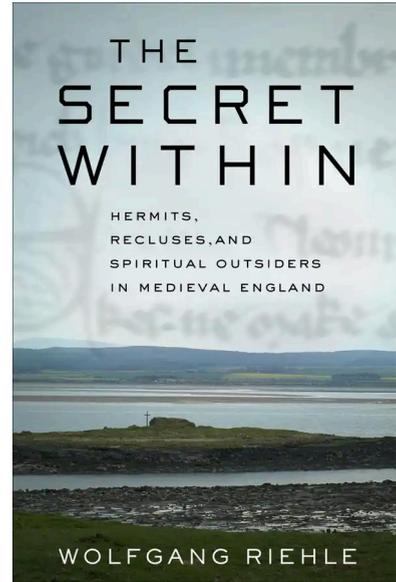
WOLFGANG RIEHLE, TRANSLATED BY CHARITY SCOTT-STOKES

Spiritual seekers throughout history have sought illumination through solitary contemplation. In the Christian tradition, medieval England stands out for its remarkable array of hermits, recluses, and spiritual outsiders—from Cuthbert, Godric of Fichale, and Christina of Markyate to Richard Rolle, Julian of Norwich, and Margery Kempe. In *The Secret Within*, Wolfgang Riehle offers the first comprehensive history of English medieval mysticism in decades—one that will appeal to anyone fascinated by mysticism as a phenomenon of religious life.

In considering the origins and evolution of the English mystical tradition, Riehle begins in the twelfth century with the revival of eremitical mysticism and the early growth of the Cistercian Order in the British Isles. He then focuses in depth on the great mystics of the fourteenth and fifteenth centuries—Richard Rolle (the first great English mystic), the author of *The Cloud of Unknowing*, Walter Hilton, Margery Kempe, and Julian of Norwich. Riehle carefully grounds his narrative in the broader spiritual landscape of the Middle Ages, pointing out both prior influences dating back to Late Antiquity and corresponding developments in mysticism and theology on the Continent. He discusses the problem of possible differences between male and female spirituality and the movement of popularizing mysticism in the late Middle Ages. Filled with fresh insights, *The Secret Within* will be welcomed especially by teachers and students of medieval literature as well as by those engaged in historical, theological, philosophical, cultural, even anthropological and comparative studies of mysticism.

WOLFGANG RIEHLE is Professor Emeritus of English at the Karl-Franzens-Universität Graz and a Corresponding Member of the Austrian Academy of Sciences. He is the author of many books, including *The Middle English Mystics* and *Shakespeare, Plautus, and the Humanist Tradition*.

\$29.95 paperback | \$19.99 ebook
450 pages, 6 x 9, 16 b&w halftones



"It is one of many achievements of Riehle's book to bring to the fore the 'vivid exchange of ideas' between the medieval English mystics and their continental counterparts.... It has been a great pleasure to read this book. The translation is graceful, and the physical, editorial, and typographical makeup of the book reflects the high standards of the press. Considering the ever-decreasing attention non-English publications receive in Anglo-American scholarship, the translation of Riehle's important book into English will ensure that it gets the recognition it deserves."—*Anglistik*

"A completely fresh look at the question of solitude and its relationship to the production of theological texts.... A sensitive and subtle book.... Although *The Secret Within* is centered on familiar writers and works, Riehle's approach to them gives them new freshness.... His detailed, subtle, and dense readings serve to remind us how rich these texts are and how fully they repay constant study."—*Speculum*

GREAT FOR CLASSROOM USE

A Kingdom of Stargazers

Astrology and Authority in the Late Medieval Crown of Aragon

MICHAEL A. RYAN

Astrology in the Middle Ages was considered a branch of the magical arts, one informed by Jewish and Muslim scientific knowledge in Muslim Spain. As such it was deeply troubling to some Church authorities. Using the stars and planets to divine the future ran counter to the orthodox Christian notion that human beings have free will, and some clerical authorities argued that it almost certainly entailed the summoning of spiritual forces considered diabolical. We know that occult beliefs and practices became widespread in the later Middle Ages, but there is much about the phenomenon that we do not understand. For instance, how deeply did occult beliefs penetrate courtly culture and what exactly did those in positions of power hope to gain by interacting with the occult? In *A Kingdom of Stargazers*, Michael A. Ryan examines the interest in astrology in the Iberian kingdom of Aragon, where ideas about magic and the occult were deeply intertwined with notions of power, authority, and providence.

Ryan focuses on the reigns of Pere III (1336–1387) and his sons Joan I (1387–1395) and Martí I (1395–1410). Pere and Joan spent lavish amounts of money on astrological writings, and astrologers held great sway within their courts. When Martí I took the throne, however, he was determined to purge Joan's courtiers and return to religious orthodoxy. As Ryan shows, the appeal of astrology to those in power was clear: predicting the future through divination was a valuable tool for addressing the extraordinary problems—political, religious, demographic—plaguing Europe in the fourteenth century. Meanwhile, the kings' contemporaries within the noble, ecclesiastical, and mercantile elite had their own reasons for wanting to know what the future held, but their engagement with the occult was directly related to the amount of power and authority the monarch exhibited and applied. *A Kingdom of Stargazers* joins a growing body of scholarship that explores the mixing of religious and magical ideas in the late Middle Ages.

MICHAEL A. RYAN is Associate Professor of History at the University of New Mexico. He is the editor of *A Companion to the Premodern Apocalypse* and coeditor of *End of Days*.

\$24.95 paperback | \$16.99 ebook
232 pages, 6 x 9



"In this very entertaining book, Michael A. Ryan focuses on the history of astrological studies in the Crown of Aragon during the late fourteenth century and the influence of this forbidden knowledge on its European neighbors.... It is a brilliant study of one phase of the history of science and magic in the later Middle Ages and a worthy successor to the groundbreaking research of authorities such as Valerie Flint and Lynn Thorndike."—*The Historian*

"*A Kingdom of Stargazers* is an excellent work that exposes in a novel way the relationship of the interest in astrology and magic, the censure of this interest, and the level of authority and power of kings in the medieval Iberian Crown of Aragon. Ryan's work offers a brilliant exploration of the sources of the court of Aragon, which reveals the complex relationship between political power and the attitudes toward astrology. Historians of medieval Spain and historians of science in general will find it worth reading; scholars interested in the history of medieval and early modern astrology, magic, or alchemy will also see in it an essential addition to scholarship."—*Renaissance Quarterly*

GREAT FOR CLASSROOM USE

Defining Boundaries in al-Andalus

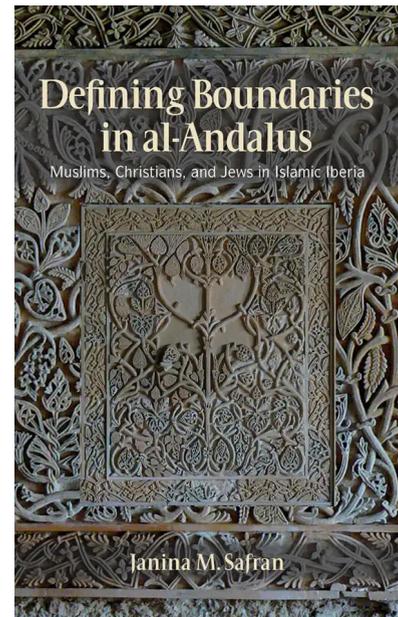
Muslims, Christians, and Jews in Islamic Iberia

JANINA M. SAFRAN

Al-Andalus, the Arabic name for the medieval Islamic state in Iberia, endured for over 750 years following the Arab and Berber conquest of Hispania in 711. While the popular perception of al-Andalus is that of a land of religious tolerance and cultural cooperation, the fact is that we know relatively little about how Muslims governed Christians and Jews in al-Andalus and about social relations among Muslims, Christians, and Jews. In *Defining Boundaries in al-Andalus*, Janina M. Safran takes a close look at the structure and practice of Muslim political and legal-religious authority and offers a rare look at intercommunal life in Iberia during the first three centuries of Islamic rule. Safran makes creative use of a body of evidence that until now has gone largely untapped by historians—the writings and opinions of Andalusī and Maghribī jurists during the Umayyad dynasty. These sources enable her to bring to life a society undergoing dramatic transformation. Obvious differences between conquerors and conquered and Muslims and non-Muslims became blurred over time by transculturation, intermarriage, and conversion. Safran examines ample evidence of intimate contact between individuals of different religious communities and of legal-judicial accommodation to develop an argument about how legal-religious authorities interpreted the social contract between the Muslim regime and the Christian and Jewish populations. Providing a variety of examples of boundary-testing and negotiation and bringing judges, jurists, and their legal opinions and texts into the narrative of Andalusī history, Safran deepens our understanding of the politics of Umayyad rule, makes Islamic law tangibly social, and renders intercommunal relations vividly personal.

JANINA M. SAFRAN is Associate Professor of History at Pennsylvania State University.

\$28.95 paperback | **\$18.99** ebook
264 pages, 6 x 9, 11 b&w halftones, 1 map



"[This book's] special genius is its deliberate juxtaposition of the idea of predetermined boundaries between Muslims, Christians, and Jews in al-Andalus with the reality of their perpetual negotiation and renegotiation by jurists in light of changes in the historical context.... For an older generation of Iberianists like me, who originally operated under the assumption that the Arabic sources of early medieval Spain—in marked contrast to the Latin ones—had little to offer on the subject of dhimmis and their relationship to the dominant community, the work of Safran has proved especially eye-opening."—*H-Catholic*

"[Safran] is able to make such good use of al-Khushani against the background of the whole vast range of the Islamic literature relating to the legal scholarship of Islamic Spain. I must stress the immense amount of coordinated hard work that will have gone into this present study. Perhaps we may hope that Professor Safran will soon in a further volume follow the story through to its sad end in 1492?"—*Journal of Islamic Studies*

GREAT FOR CLASSROOM USE

The Poor and the Perfect

The Rise of Learning in the Franciscan Order,
1209–1310

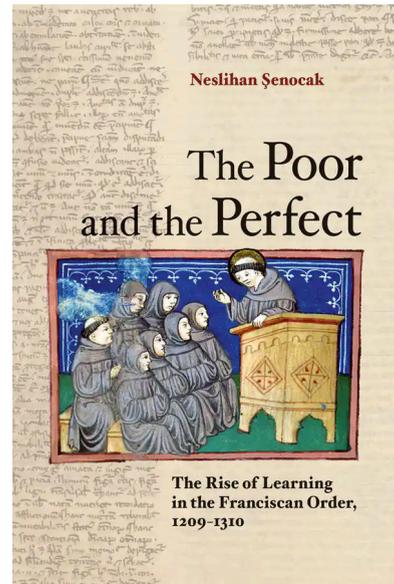
NESLIHAN SENOCAK

One of the enduring ironies of medieval history is the fact that a group of Italian lay penitents, begging in sackcloths, led by a man who called himself simple and ignorant, turned in a short time into a very popular and respectable order, featuring cardinals and university professors among its ranks. Within a century of its foundation, the Order of Friars Minor could claim hundreds of permanent houses, schools, and libraries across Europe; indeed, alongside the Dominicans, they attracted the best minds and produced many outstanding scholars who were at the forefront of Western philosophical and religious thought.

In *The Poor and the Perfect*, Neslihan Senocak provides a grand narrative of this fascinating story in which the quintessential Franciscan virtue of simplicity gradually lost its place to learning, while studying came to be considered an integral part of evangelical perfection. Not surprisingly, turmoil accompanied this rise of learning in Francis's order. Senocak shows how a constant emphasis on humility was unable to prevent the creation within the Order of a culture that increasingly saw education as a means to acquire prestige and domination. The damage to the diversity and equality among the early Franciscan community proved to be irreparable. But the consequences of this transformation went far beyond the Order: it contributed to a paradigm shift in the relationship between the clergy and the schools and eventually led to the association of learning with sanctity in the medieval world. As Senocak demonstrates, this episode of Franciscan history is a microhistory of the rise of learning in the West.

NESLIHAN SENOCAK is Associate Professor of History at Columbia University.

\$29.95 paperback | \$19.99 ebook
294 pages, 6 x 9



"In this well-argued study, Senocak explores the question of how the role of serious learning and (eventually) scholastic scholarship took root in the Franciscan order. The author asks three basic questions: How willing was Saint Francis himself to accept the importance of learning and learned friars? How early did they emerge? Why did scholarship and books become an integral part of the Franciscan mission?... A closely argued and well-documented scholarly monograph."—*Choice*

"Known for several important articles on the libraries of various medieval Franciscan convents, the young Turkish scholar Neslihan Senocak has now written a comprehensive monograph on the issues of study and education in the Franciscan order in the thirteenth century.. [This] is a *tour de force* of scholarship that will be the standard text in the field on the question of Franciscan education for years to come."—*The Historian*

GREAT FOR CLASSROOM USE

Viking Friendship

The Social Bond in Iceland and Norway, c. 900-1300

JON VIDAR SIGURDSSON

"To a faithful friend, straight are the roads and short."—Odin, from the *Hávamál* (c. 1000)

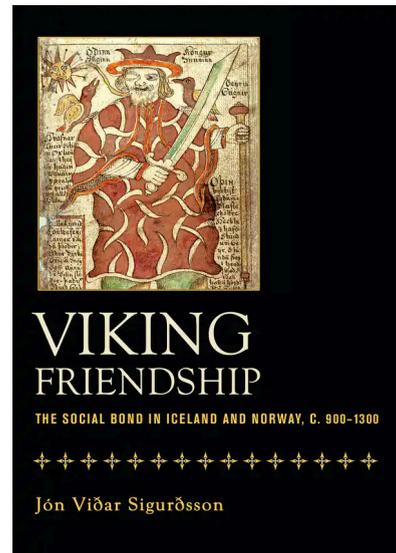
Friendship was the most important social bond in Iceland and Norway during the Viking Age and the early Middle Ages. Far more significantly than kinship ties, it defined relations between chieftains, and between chieftains and householders. In *Viking Friendship*, Jón Vidar Sigurdsson explores the various ways in which friendship tied Icelandic and Norwegian societies together, its role in power struggles and ending conflicts, and how it shaped religious beliefs and practices both before and after the introduction of Christianity.

Drawing on a wide range of Icelandic sagas and other sources, Sigurdsson details how loyalties between friends were established and maintained. The key elements of Viking friendship, he shows, were protection and generosity, which was most often expressed through gift giving and feasting. In a society without institutions that could guarantee support and security, these were crucial means of structuring mutual assistance. As a political force, friendship was essential in the decentralized Free State period in Iceland's history (from its settlement about 800 until it came under Norwegian control in the years 1262–1264) as local chieftains vied for power and peace. In Norway, where authority was more centralized, kings attempted to use friendship to secure the loyalty of their subjects.

The strong reciprocal demands of Viking friendship also informed the relationship that individuals had both with the Old Norse gods and, after 1000, with Christianity's God and saints. Addressing such other aspects as the possibility of friendship between women and the relationship between friendship and kinship, Sigurdsson concludes by tracing the decline of friendship as the fundamental social bond in Iceland as a consequence of Norwegian rule.

JÓN VIDAR SIGURDSSON is a Professor in the Department of Archaeology, Conservation and History at the University of Oslo. He is the author of several books, including *Chieftains and Power in the Icelandic Commonwealth*, and coeditor of *Celtic-Norse Relationships in the Irish Sea in the Middle Ages 800–1200*, *Friendship and Social Networks in Scandinavia, c. 1000–1800*, and *Ideology and Power in the Viking and Middle Ages*.

\$39.95 hardcover | \$19.99 ebook
192 pages, 6 x 9



"Sigurdsson has written a concisely argued book interpreting the importance of friendship versus kinship in early Iceland and Norway. Sigurdsson refutes the common notion that early Scandinavian relationships depended primarily on bonds of kinship. He argues instead that friendship mattered to the survival and success of chieftains and householders in Viking society. Using the family sagas, the author explores how men depended on their friends rather than their kin for support and power. It is a subtle argument, but the concept of friendship, key to understanding Viking society, clarifies the profound changes in social and political structures necessary to form medieval society."—*Choice*

Virgin Whore

EMMA MAGGIE SOLBERG

In *Virgin Whore*, Emma Maggie Solberg uncovers a surprisingly prevalent theme in late English medieval literature and culture: the celebration of the Virgin Mary's sexuality. Although history is narrated as a progressive loss of innocence, the Madonna has grown purer with each passing century. Looking to a period before the idea of her purity and virginity had ossified, Solberg uncovers depictions and interpretations of Mary, discernible in jokes and insults, icons and rituals, prayers and revelations, allegories and typologies—and in late medieval vernacular biblical drama.

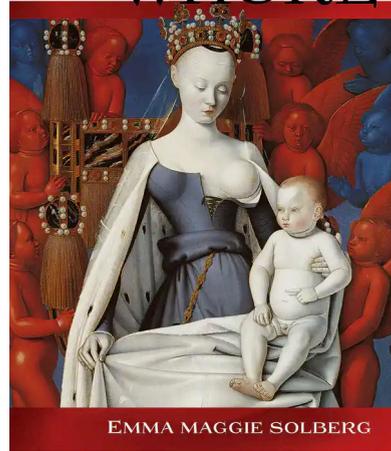
More unmistakable than any cultural artifact from late medieval England, these biblical plays do not exclusively interpret Mary and her virginity as fragile. In a collection of plays known as the N-Town manuscript, Mary is represented not only as virgin and mother but as virgin and promiscuous adulteress, dallying with the Trinity, the archangel Gabriel, and mortals in kaleidoscopic erotic combinations. Mary's "virginity" signifies invulnerability rather than fragility, redemption rather than renunciation, and merciful license rather than ascetic discipline. Taking the ancient slander that Mary conceived Jesus in sin as cause for joyful laughter, the N-Town plays make a virtue of those accusations: through bawdy yet divine comedy, she redeems and exalts the crime.

By revealing the presence of this promiscuous Virgin in early English drama and late medieval literature and culture—in dirty jokes told by Boccaccio and Chaucer, Malory's Arthurian romances, and the double entendres of the allegorical Mystic Hunt of the Unicorn—Solberg provides a new understanding of Marian traditions.

EMMA MAGGIE SOLBERG is an Assistant Professor of Medieval Literature and Culture in the English department at Bowdoin College.

\$39.95 hardcover | \$25.99 ebook
294 pages, 6 x 9

VIRGIN WHORE



"Solberg adds new and surprising insights to ongoing conversations about Marian traditions and the history of sexuality."—*Choice*

"Emma Maggie Solberg's *Virgin Whore* lives up to its provocative, no-punches-pulled title. Engagingly written, it is actively subversive from the get-go."—*Journal of the American Academy of Religion*

"Solberg illuminates with careful attention the specific insults hurled in one play at both the adulteress whom Christ rescues in the Gospel of John and the Virgin herself"—*The New York Review of Books*

"*Virgin Whore* contributes not only to Marian studies but also to literary studies more widely by demonstrating early drama's use and transformation of tropes shared throughout the corpus of medieval literature. Providing a solid historical context for its arguments, this work will also be useful for scholars working on early performance, Jewish-Christian relations and anti-Semitism, Marian and Reformation theology, and medieval gender. Like the figure forming its subject matter, this is a visceral, courageous, and occasionally mischievous study."—*Studies in the Age of Chaucer*

Stag of Love

The Chase in Medieval Literature

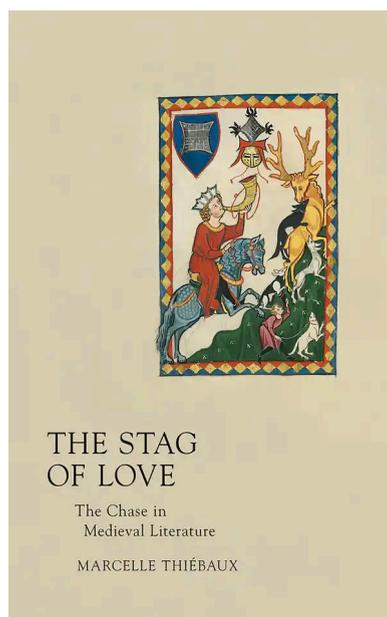
MARCELLE THIÉBAUX

A sport and a military exercise, hunting involved aggressive action with weapons and dogs, and pursuit to the point of combat and killing, for the sake of recreation, food or conquest. *The Stag of Love* explores the body of erotic metaphor that developed from the hunt together with Ovid's flourishing legacies. While representing a range of human experience, the metaphor finds its dominant expression in the literature of love. As Marcelle Thiébaux demonstrates, the hunt's disciplined violence represented sexual desire, along with strategies and arts for getting love, the joys of love, and love's elevating mystique. The genre gave rise to a lavish imagery of footprints and tracking, arrows, nets, dogs and leashes, wounds, dismemberment and blood, that persisted to Shakespeare's day. Thiébaux opens with an account of a medieval chase and its ceremonies. She introduces hunt manuals that defined and gentrified the sport, in stages from the party's departure to the ferocity of the struggle to the animal's death. These stages adapted readily to narrative structures in the love chase, showing pursuit, confrontation with the beloved, and consummation. In English literature Thiébaux considers *Beowulf*, *Aefric's Life of St. Eustace*, *Sir Gawain and the Green Knight*, and *Chaucer*. She discusses *Aucassin and Nicolette*, Chrétien de Troyes' *Erec*, Gottfried von Strassburg's *Tristan*, the *Nibelungenlied*, and Wolfram von Eschenbach's works. The study ends with a scrutiny of newly recovered or little-known narratives of the thirteenth, fourteenth and fifteenth centuries.

Originally published in 1974 and now issued in paperback for the first time, *The Stag of Love* brings to life a theme of perennial interest to medievalists, and to all readers intrigued by the imaginative treatment of love in the Western world.

MARCELLE THIÉBAUX is the editor and translator of *Dhuoda, Handbook for Her Warrior Son* and *The Writings of Medieval Women*. She has written about Saint Ursula and the Eleven Thousand Virgins and about Princess Saint Margaret of Hungary.

\$29.95 paperback | \$19.99 ebook
250 pages, 6 x 9



"The Stag of Love is an unusually imaginative, thought-provoking, eminently readable book which all medievalists will surely enjoy."—*Modern Language Review*

"Hunting supplied medieval writers with a rich fund of words, images, allegorical motifs, and narrative patterns, and it is therefore important that we should be alerted to respond to its influences in imaginative writing. It is the ambition of the present book by Marcelle Thiébaux to provide such access and stimulate such alertness. It is an ambition admirably conceived and splendidly fulfilled."—*Review of English Studies*

GREAT FOR CLASSROOM USE

The Astrological Autobiography of a Medieval Philosopher

Henry Bate's Nativitas (1280–81)

EDITED BY STEVEN VANDEN BROECKE, CARLOS STEEL,
DAVID JUSTE AND SHLOMO SELA

The present book reveals the riches of the earliest known astrological autobiography, authored by Henry Bate of Mechelen (1246–after 1310). Exploiting all resources of contemporary astrological science, Bate conducts in his *Nativitas* a profound self-analysis, revealing the peculiarities of his character and personality at a crucial moment of his life (1280). The result is an extraordinarily detailed and penetrating attempt to decode the fate of one's own life and its idiosyncrasies. *The Astrological Autobiography of a Medieval Philosopher* offers the first critical edition of Bate's *Nativitas*. An extensive introduction presents Bate's life and work and sheds new light on the reception and use of Greek, Latin, Arabic, and Hebrew texts among scholars in Paris at the end of the 13th century. The book thus provides a major new resource for scholars working on medieval science, autobiography, and notions of personhood and individuality. This publication is GPRC-labeled (Guaranteed Peer-Reviewed Content).

STEVEN VANDEN BROECKE is associate professor in the History Department of Ghent University.

CARLOS STEEL is emeritus professor of ancient and medieval philosophy at KU Leuven and director of the "Aristoteles Latinus" project.

DAVID JUSTE is research leader of the project Ptolemaeus Arabus et Latinus at the Bavarian Academy of Sciences and Humanities (Munich).

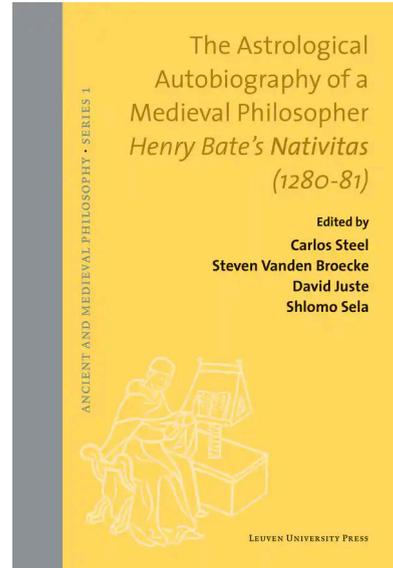
SHLOMO SELA is emeritus professor at the department of Jewish Thought at Bar-Ilan University (Tel Aviv).

LEUVEN UNIVERSITY PRESS

ANCIENT AND MEDIEVAL PHILOSOPHY • SERIES 1

\$111.00 hardcover

320 pages, 6 x 9



Dark Age Nunneries

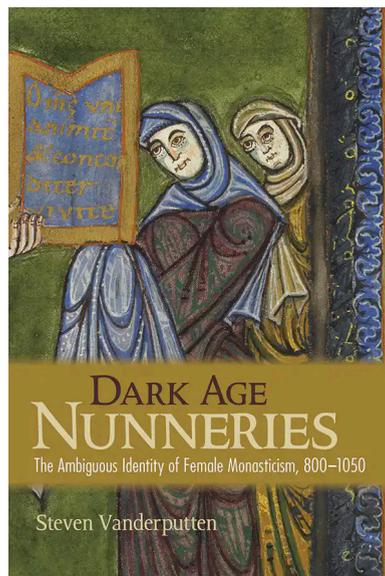
The Ambiguous Identity of Female Monasticism, 800–1050

STEVEN VANDERPUTTEN

In *Dark Age Nunneries*, Steven Vanderputten dismantles the common view of women religious between 800 and 1050 as disempowered or even disinterested witnesses to their own lives. It is based on a study of primary sources from forty female monastic communities in Lotharingia—a politically and culturally diverse region that boasted an extraordinarily high number of such institutions. Vanderputten highlights the attempts by women religious and their leaders, as well as the clerics and the laymen and -women sympathetic to their cause, to construct localized narratives of self, preserve or expand their agency as religious communities, and remain involved in shaping the attitudes and behaviors of the laity amid changing contexts and expectations on the part of the Church and secular authorities. Rather than a "dark age" in which female monasticism withered under such factors as the assertion of male religious authority, the secularization of its institutions, and the precipitous decline of their intellectual and spiritual life, Vanderputten finds that the post-Carolingian period witnessed a remarkable adaptability among these women. Through texts, objects, archaeological remains, and iconography, *Dark Age Nunneries* offers scholars of religion, medieval history, and gender studies new ways to understand the experience of women of faith within the Church and across society during this era.

STEVEN VANDERPUTTEN is Professor in the History of the Early and Central Middle Ages at Ghent University. He is the author of *Monastic Reform as Process* and *Imagining Religious Leadership in the Middle Ages*.

\$32.95 paperback | \$21.99 ebook
330 pages, 6 x 9, 11 b&w halftones, 3 maps



"The book illuminates the little-explored landscape of female monasticism. Vanderputten demonstrates that the current narratives remain oversimplified, and opens up possibilities for its revision."—*Sehepunkte*

"Previous generations of modern historians describe Lotharingian female monasticism as inadequate, lax, and unobservant. In *Dark Age Nunneries*, Steven Vanderputten puts us right by offering a compelling alternative analysis."—*SPECULUM*

"*Dark Age Nunneries* is a thought-provoking and paradigm-changing book. By reimagining the very 'ambiguity' of female monastic communities as a strength, Steven Vanderputten's book allows us to look at the scant sources for female monasticism in this period with new clarity and insight and, in doing so, changes the way that we think about religious practice in the central Middle Ages."—Scott G. Bruce, Professor of History, University of Colorado Boulder

GREAT FOR CLASSROOM USE

Monastic Reform as Process

Realities and Representations in Medieval Flanders, 900–1100

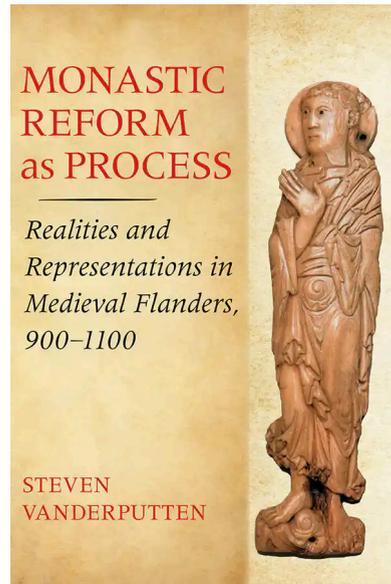
STEVEN VANDERPUTTEN

The history of monastic institutions in the Middle Ages may at first appear remarkably uniform and predictable. Medieval commentators and modern scholars have observed how monasteries of the tenth to early twelfth centuries experienced long periods of stasis alternating with bursts of rapid development known as reforms. Charismatic leaders by sheer force of will, and by assiduously recruiting the support of the ecclesiastical and lay elites, pushed monasticism forward toward reform, remediating the inevitable decline of discipline and government in these institutions. A lack of concrete information on what happened at individual monasteries is not regarded as a significant problem, as long as there is the possibility to reconstruct the reformers' 'program.' While this general picture makes for a compelling narrative, it doesn't necessarily hold up when one looks closely at the history of specific institutions. In *Monastic Reform as Process*, Steven Vanderputten puts the history of monastic reform to the test by examining the evidence from seven monasteries in Flanders, one of the wealthiest principalities of northwestern Europe, between 900 and 1100. He finds that the reform of a monastery should be studied not as an "exogenous shock" but as an intentional blending of reformist ideals with existing structures and traditions. He also shows that reformist government was cumulative in nature, and many of the individual achievements and initiatives of reformist abbots were only possible because they built upon previous achievements. Rather than looking at reforms as "flashpoint events," we need to view them as processes worthy of study in their own right. Deeply researched and carefully argued, *Monastic Reform as Process* will be essential reading for scholars working on the history of monasteries more broadly as well as those studying the phenomenon of reform throughout history.

STEVEN VANDERPUTTEN is Professor of Medieval History at Ghent University. He is editor of *Understanding Monastic Practices of Oral Communication* and coeditor of *Ecclesia in medio nationis*.

\$24.95 paperback | \$16.99 ebook

264 pages, 6 x 9, 9 b&w halftones, 1 table, 1 map, 36 charts



"*Monastic Reform as Process* makes important interventions in monastic studies, institutional history, and the history of the central Middle Ages as a whole. Very few scholars move so easily and aptly from broad theoretical discussion to minute analysis of particular sources and back again. Steven Vanderputten advances both our empirical knowledge of monastic communities and our insight into the concept of institutional reform."—Walter Simons

"Vanderputten's book is persuasive in part because its argumentation reflects the method of the reformers: built up bit by bit with careful attention to different contexts. The book will be invaluable for anyone working on the period and for historians of the twelfth century who want to avoid being blinded by the flashpoints described in reforming narratives."—*A Journal of Medieval Studies*

GREAT FOR CLASSROOM USE

After Lavinia

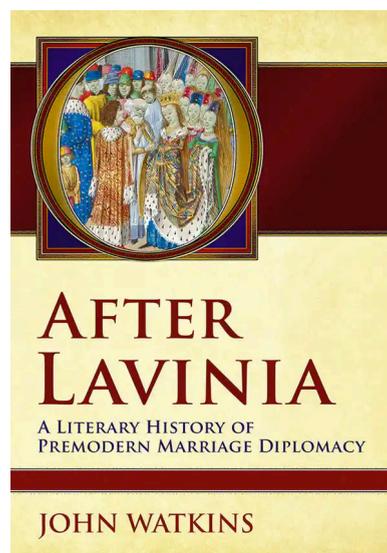
A Literary History of Premodern Marriage Diplomacy

JOHN WATKINS

The Renaissance jurist Alberico Gentili once quipped that, just like comedies, all wars end in a marriage. In medieval and early modern Europe, marriage treaties were a perennial feature of the diplomatic landscape. When one ruler decided to make peace with his enemy, the two parties often sealed their settlement with marriages between their respective families. In *After Lavinia*, John Watkins traces the history of the practice, focusing on the unusually close relationship between diplomacy and literary production in Western Europe from antiquity through the seventeenth century, when marriage began to lose its effectiveness and prestige as a tool of diplomacy. Watkins begins with Virgil's foundational myth of the marriage between the Trojan hero Aeneas and the Latin princess, an account that formed the basis for numerous medieval and Renaissance celebrations of dynastic marriages by courtly poets and propagandists. In the book's second half, he follows the slow decline of diplomatic marriage as both a tool of statecraft and a literary subject, exploring the skepticism and suspicion with which it was viewed in the works of Spenser and Shakespeare. Watkins argues that the plays of Corneille and Racine signal the passing of an international order that had once accorded women a place of unique dignity and respect.

JOHN WATKINS is Distinguished McKnight University Professor of English at the University of Minnesota. He is coauthor of *Shakespeare's Foreign World's*, and author of *Representing Elizabeth in Stuart England* and *The Specter of Dido*.

\$59.95 hardcover | \$38.99 ebook
288 pages, 6 x 9



"Watkins's study of marriage diplomacy is a compelling work which proves an indispensable reference for readers of all creeds: from the literary analyst, to the specialist in diplomacy, gender studies or conflict studies, and to the lay reader trying to understand a volatile zeitgeist.... Dismissing the place of literature in the political episteme of a time and of all time has never been better argued as being a major error. Watkins's opus is not only a major and fresh contribution to the field, it is an enlightening commentary on contemporary politics and on the necessity of a literary view of history."—*Cahiers Élisabéthains*

"Embarks upon an impressive tour of literary history to show how marriage acts served transnational diplomacy.... Historians will benefit from reading John Watkins' intellectually engaging literary history."—*H-FRANCE*

"Watkins's book makes many insightful claims and raises a lot of intriguing questions about premodern marriage diplomacy."—*Sixteenth Century Journal*



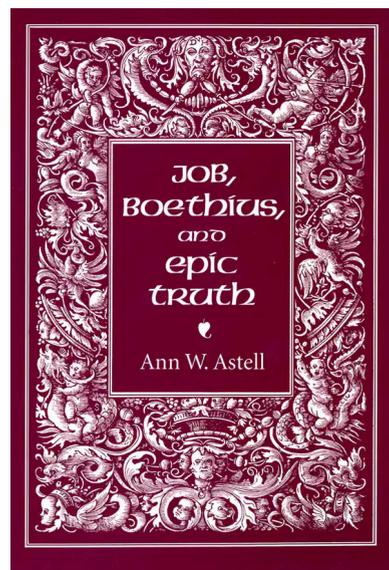
**NEH
OPEN
ACCESS**

Job, Boethius, and Epic Truth

ANN W. ASTELL

Calling into question the common assumption that the Middle Ages produced no secondary epics, Ann W. Astell here revises a key chapter in literary history. She examines the connections between the Book of Job and Boethius's *Consolation of Philosophy*—texts closely associated with each other in the minds of medieval readers and writers—and demonstrates that these two works served as a conduit for the tradition of heroic poetry from antiquity through the Middle Ages and into the Renaissance. As she traces the complex influences of classical and biblical texts on vernacular literature, Astell offers provocative readings of works by Dante, Chaucer, Spenser, Malory, Milton, and many others. Astell looks at the relationship between the historical reception of the epic and successive imitative forms, showing how Boethius's *Consolation* and Johan biblical commentaries echo the allegorical treatment of "epic truth" in the poems of Homer and Virgil, and how in turn many works classified as "romance" take Job and Boethius as their models. She considers the influences of Job and Boethius on hagiographic romance, as exemplified by the stories of Eustace, Custance, and Griselda; on the amatory romances of Abelard and Heloise, Dante and Beatrice, and Troilus and Criseyde; and on the chivalric romances of Martin of Tours, Galahad, Lancelot, and Redcrosse. Finally, she explores an encyclopedic array of interpretations of Job and Boethius in Milton's *Paradise Lost*, *Paradise Regained*, and *Samson Agonistes*.

ANN W. ASTELL is Professor of Theology at the University of Notre Dame. She is the author of six books, most recently *Eating Beauty*.



"Though present-day critics, who concentrate on form, generally find the epic discontinuous in the Middle Ages, Astell argues that the genre persisted as the biblical book of Job and Boethius's *Consolation of Philosophy* were imitated and alluded to as examples throughout the period.... The scholarship is prodigious, the argument convincing, and the Christian stance congenial to the subject. Highly recommended."—*Choice*

\$19.95 paperback | free ebook
258 pages, 6 x 9

GREAT FOR CLASSROOM USE

Bestseller

The Oldest Vocation

Christian Motherhood in the Medieval West

CLARISSA W. ATKINSON

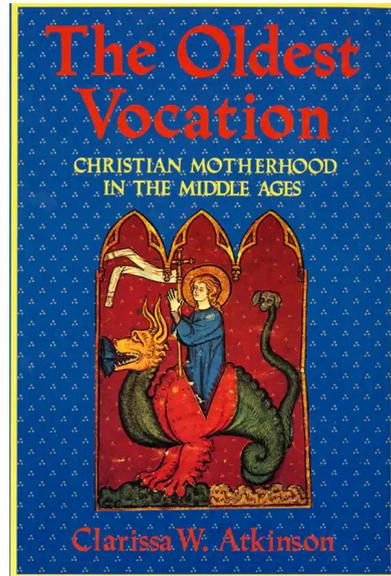
According to an old story, a woman concealed her sex and ruled as pope for a few years in the ninth century. Pope Joan was not betrayed by a lover or discovered by an enemy; her downfall came when she went into labor during a papal procession through the streets of Rome. From the myth of Joan to the experiences of saints, nuns, and ordinary women, *The Oldest Vocation* brings to life both the richness and the troubling contradictions of Christian motherhood in medieval Europe.

After tracing the roots of medieval ideologies of motherhood in early Christianity, Clarissa W. Atkinson reconstructs the physiological assumptions underlying medieval notions about women's bodies and reproduction; inherited from Greek science and popularized through the practice of midwifery, these assumptions helped shape common beliefs about what mothers were. She then describes the development of "spiritual motherhood" both as a concept emerging out of monastic ideologies in the early Middle Ages and as a reality in the lives of certain remarkable women. Atkinson explores the theological dimensions of medieval motherhood by discussing the cult of the Virgin Mary in twelfth-century art, story, and religious expression. She also offers a fascinating new perspective on the women saints of the later Middle Ages, many of whom were mothers; their lives and cults forged new relationships between maternity and holiness. *The Oldest Vocation* concludes where most histories of motherhood begin—in early modern Europe, when the family was institutionalized as a center of religious and social organization.

Anyone interested in the status of motherhood, or in women's history, the cultural history of the Middle Ages, or the history of religion will want to read this book.

CLARISSA W. ATKINSON is Associate Dean for Academic Affairs and Senior Lecturer in the History of Christianity at the Harvard University Divinity School. She also authored *Mystic and Pilgrim*.

\$19.95 paperback hardcover | free ebook
294 pages, 6 x 9



GREAT FOR CLASSROOM USE

Bestseller

Not of Woman Born

Representations of Caesarean Birth in Medieval and Renaissance Culture

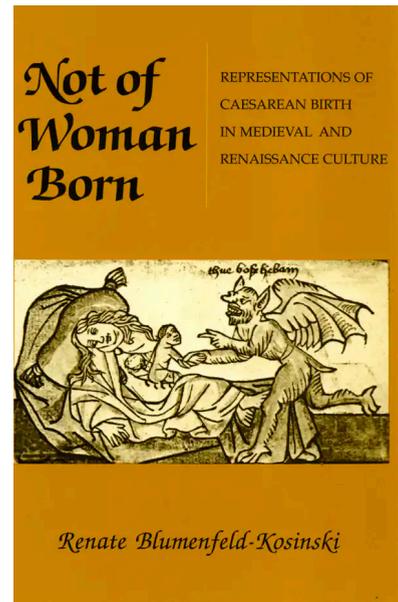
RENATE BLUMENFELD-KOSINSKI

"Not of woman born, the Fortunate, the Unborn"—the terms designating those born by Caesarean section in medieval and Renaissance Europe were mysterious and ambiguous. Examining representations of Caesarean birth in legend and art and tracing its history in medical writing, Renate Blumenfeld-Kosinski addresses the web of religious, ethical, and cultural questions concerning abdominal delivery in the Middle Ages and the Renaissance. *Not of Woman Born* increases our understanding of the history of the medical profession, of medical iconography, and of ideas surrounding "unnatural" childbirth.

Blumenfeld-Kosinski compares texts and visual images in order to trace the evolution of Caesarean birth as it was perceived by the main actors involved—pregnant women, medical practitioners, and artistic or literary interpreters. Bringing together medical treatises and texts as well as hitherto unexplored primary sources such as manuscript illuminations, she provides a fresh perspective on attitudes toward pregnancy and birth in the Middle Ages and the Renaissance; the meaning and consequences of medieval medicine for women as both patients and practitioners, and the professionalization of medicine. She discusses writings on Caesarean birth from the twelfth and thirteenth centuries, when Church Councils ordered midwives to perform the operation if a mother died during childbirth in order that the child might be baptized; to the fourteenth century, when the first medical text, Bernard of Gordon's *Lilium medicinae*, mentioned the operation; up to the gradual replacement of midwives by male surgeons in the fifteenth and sixteenth centuries. *Not of Woman Born* offers the first close analysis of François Rousset's 1581 treatise on the operation as an example of sixteenth-century medical discourse. It also considers the ambiguous nature of Caesarean birth, drawing on accounts of such miraculous examples as the birth of the Antichrist. An appendix reviews the complex etymological history of the term "Caesarean section."

Richly interdisciplinary, *Not of Woman Born* will enliven discussions of the controversial issues surrounding Caesarean delivery today. Medical, social, and cultural historians interested in the Middle Ages and the Renaissance, historians, literary scholars, midwives, obstetricians, nurses, and others concerned with women's history will want to read it.

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222 pages, 6 x 9, 27 halftones



"Vividly tracing the evolution of Caesarean birth from the early 1300s (when the operation was performed almost exclusively by midwives) through the Renaissance period (when midwives were considered witches and male surgeons took control), Blumenfeld-Kosinski... does more than provide [an] engrossingly accessible, historical account of the now-commonplace procedure—she unveils the roots of a medical misogyny that still prevails today. A richly cross-disciplined study utilizing depictions of Caesarean delivery in art, literature, and medical texts and illuminations (illustrations), [this book] is a captivating and revealing work that will be relished by readers of medical and cultural history, as well as by those who are interested in the subject of male dominance over women."—*Publishers Weekly*

"Blumenfeld-Kosinski's exploration of Caesarean birth offers new and unexpected vistas into the lives and thoughts of medieval and Renaissance women and men."—Brigitte Cazelles, Stanford University

RENATE BLUMENFELD-KOSINSKI is Distinguished Professor of French at the University of Pittsburgh.

GREAT FOR CLASSROOM USE

Poets, Patrons, and Printers

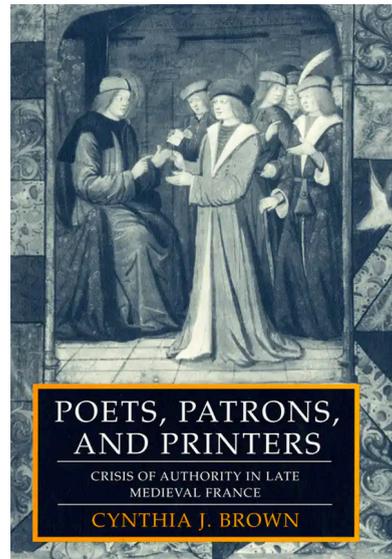
Crisis of Authority in Late Medieval France

CYNTHIA J. BROWN

Cynthia J. Brown explains why the advent of print in the late medieval period brought about changes in relationships among poets, patrons, and printers which led to a new conception of authorship.

Examining such paratextual elements of manuscripts as title pages, colophons, and illustrations as well as such literary strategies as experimentation with narrative voice, Brown traces authors' attempts to underscore their narrative presence in their works and to displace patrons from their role as sponsors and protectors of the book. Her accounts of the struggles of poets, including Jean Lemaire, Jean Bouchet, Jean Molinet, and Pierre Gringore, over the design, printing, and sale of their books demonstrate how authors secured the status of literary proprietor during the transition from the culture of script and courtly patronage to that of print capitalism.

CYNTHIA J. BROWN is Professor of French at the University of California, Santa Barbara.



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312 pages, 6 x 9

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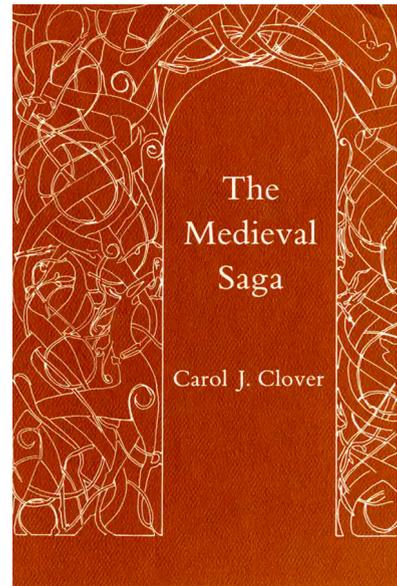
The Medieval Saga

CAROL J. CLOVER

Written in the thirteenth century, the Icelandic prose sagas, chronicling the lives of kings and commoners, give a dramatic account of the first century after the settlement of Iceland—the period from about 930 to 1050. To some extent these elaborate tales are written versions of traditional sagas passed down by word of mouth. How did they become the long and polished literary works that are still read today?

The evolution of the written sagas is commonly regarded as an anomalous phenomenon, distinct from contemporary developments in European literature. In this groundbreaking study, Carol J. Clover challenges this view and relates the rise of imaginative prose in Iceland directly to the rise of imaginative prose on the Continent. Analyzing the narrative structure and composition of the sagas and comparing them with other medieval works, Clover shows that the Icelandic authors, using Continental models, owe the prose form of their writings, as well as some basic narrative strategies, to Latin historiography and to French romance.

CAROL J. CLOVER is Professor Emerita of the Class of 1936 in the Departments of Scandinavian and Rhetoric at the University of California, Berkeley. She is the author of *The Medieval Saga* and *Men, Women, and Chain Saws*.



"A study of this breadth and depth could be made only by a scholar with a wide and intimate understanding of medieval literature, a comprehensive knowledge of the enormous critical literature, and a strong and sure command of structuralist method. I regard this work as one of the most original and substantial contributions to saga scholarship that I have had the pleasure to read."—Paul Schach, University of Nebraska, Lincoln

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222 pages, 6 x 9, 27 b&w halftones

GREAT FOR CLASSROOM USE

The Idea of the Labyrinth from Classical Antiquity through the Middle Ages

PENELOPE REED DOOB

Ancient and medieval labyrinths embody paradox, according to Penelope Reed Doob. Their structure allows a double perspective—the baffling, fragmented prospect confronting the maze-treader within, and the comprehensive vision available to those without. Mazes simultaneously assert order and chaos, artistry and confusion, articulated clarity and bewildering complexity, perfected pattern and hesitant process. In this handsomely illustrated book, Doob reconstructs from a variety of literary and visual sources the idea of the labyrinth from the classical period through the Middle Ages.

Doob first examines several complementary traditions of the maze topos, showing how ancient historical and geographical writings generate metaphors in which the labyrinth signifies admirable complexity, while poetic texts tend to suggest that the labyrinth is a sign of moral duplicity. She then describes two common models of the labyrinth and explores their formal implications: the unicursal model, with no false turnings, found almost universally in the visual arts; and the multicursal model, with blind alleys and dead ends, characteristic of literary texts. This paradigmatic clash between the labyrinths of art and of literature becomes a key to the metaphorical potential of the maze, as Doob's examination of a vast array of materials from the classical period through the Middle Ages suggests. She concludes with linked readings of four "labyrinths of words": Virgil's *Aeneid*, Boethius' *Consolation of Philosophy*, Dante's *Divine Comedy*, and Chaucer's *House of Fame*, each of which plays with and transforms received ideas of the labyrinth as well as reflecting and responding to aspects of the texts that influenced it.

Doob not only provides fresh theoretical and historical perspectives on the labyrinth tradition, but also portrays a complex medieval aesthetic that helps us to approach structurally elaborate early works. Readers in such fields as Classical literature, Medieval Studies, Renaissance Studies, comparative literature, literary theory, art history, and intellectual history will welcome this wide-ranging and illuminating book.

The late PENELOPE REED DOOB was Professor of English and Multidisciplinary Studies at York University, Toronto.

\$19.95 paperback | free ebook
378 pages, 6 x 9, 26 halftones

The Idea of the Labyrinth

from Classical Antiquity through the Middle Ages



PENELOPE REED DOOB

"An admirably argued, massively informed, and often brilliant book. It will be a widely useful source, and will lead to important new approaches to a whole range of texts and artworks. Doob includes superb new readings of Virgil, Boethius, Dante, and Chaucer."—Christopher Baswell, Barnard College

GREAT FOR CLASSROOM USE

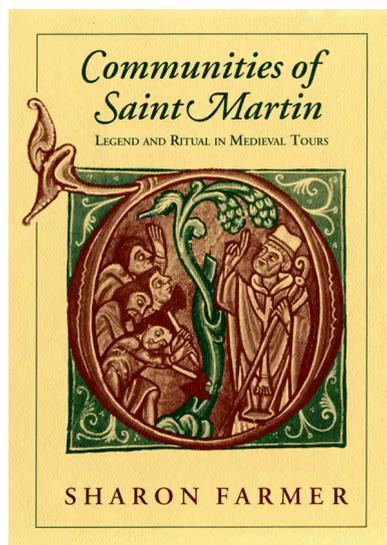
Communities of Saint Martin

Legend and Ritual in Medieval Tours

SHARON FARMER

Sharon Farmer here investigates the ways in which three medieval communities—the town of Tours, the basilica of Saint-Martin there, and the abbey of Marmoutier nearby—all defined themselves through the cult of Saint Martin. She demonstrates how in the early Middle Ages the bishops of Tours used the cult of Martin, their fourth-century predecessor, to shape an idealized image of Tours as Martin's town. As the heirs to Martin's see, the bishops projected themselves as the rightful leaders of the community. However, in the late eleventh century, she shows, the canons of Saint-Martin (where the saint's relics resided) and the monks of Marmoutier (which Martin had founded) took control of the cult and produced new legends and rituals to strengthen their corporate interests. Since the basilica and the abbey differed in their spiritualities, structures, and external ties, the canons and monks elaborated and manipulated Martin's cult in quite different ways. Farmer shows how one saint's cult lent itself to these varying uses, and analyzes the strikingly dissimilar Martins that emerged. Her skillful inquiry into the relationship between group identity and cultural expression illuminates the degree to which culture is contested territory. Farmer's rich blend of social history and hagiography will appeal to a wide range of medievalists, cultural anthropologists, religious historians, and urban historians.

SHARON FARMER is Professor Emeritus of History at the University of California, Santa Barbara. She is the author of *Surviving Poverty in Medieval Paris* and *The Silk Industries of Medieval Paris*.



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378 pages, 6 x 9, 12 b&w halftones, 5 tables, 6 maps

GREAT FOR CLASSROOM USE

Noble Bondsmen

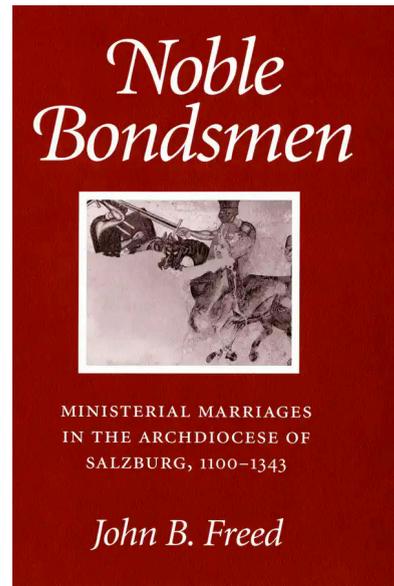
Ministerial Marriages in the Archdiocese of Salzburg, 1100–1343

JOHN B. FREED

Freed documents the network of marriage practices among ministerials in the archdiocese of Salzburg and in the process reconstructs an important and previously unexplored chapter in the rise of the German principalities.

JOHN B. FREED is Distinguished Professor Emeritus of History at Illinois State University.

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324 pages, 6 x 9



"A fascinating and very original book, based on an enormous amount of primary research. Freed is a leading authority on the ministerials of the Holy Roman Empire, who kept their servile status even while becoming the de facto aristocracy of their regions."—Constance Brittain Bouchard, author of *Strong of Body, Brave and Noble: Chivalry and Society in Medieval France*

GREAT FOR CLASSROOM USE

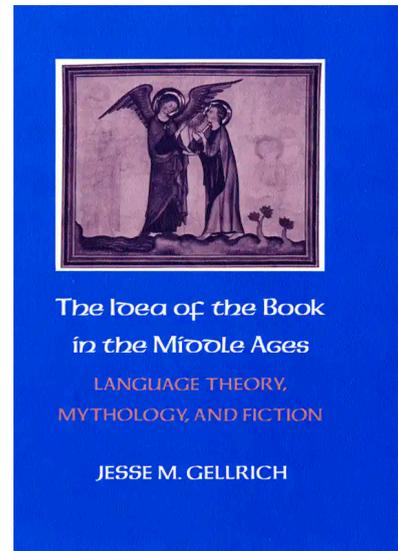
The Idea of the Book in the Middle Ages

Language Theory, Mythology, and Fiction

JESSE GELLRICH

This book assesses the relationship of literature to various other cultural forms in the Middle Ages. Jesse M. Gellrich uses the insights of such thinkers as Levi-Strauss, Foucault, Barthes, and Derrida to explore the continuity of medieval ideas about speaking, writing, and texts.

JESSE M. GELLRICH is Professor of English at Louisiana State University. She is the author of *The Idea of the Book in the Middle Ages* and *Discourse and Dominion in the Fourteenth Century*



"One of the most successful attempts yet to apply contemporary literary theory to medieval poetry."—*Times Literary Supplement*

\$19.95 paperback | free ebook
294 pages, 5 x 8, 9 b&w halftones

GREAT FOR CLASSROOM USE

From Song to Book

The Poetics of Writing in Old French Lyric and Lyrical Narrative Poetry

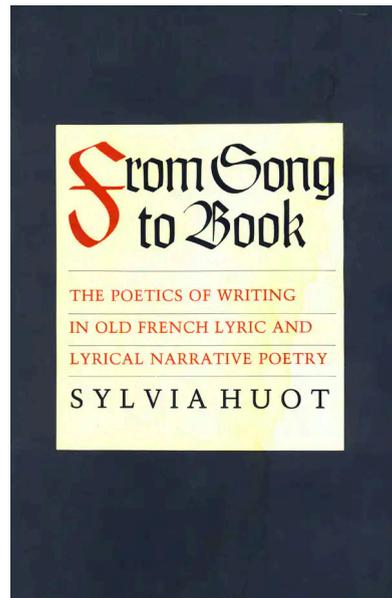
SYLVIA HUOT

As the visual representation of an essentially oral text, Sylvia Huot points out, the medieval illuminated manuscript has a theatrical, performative quality. She perceives the tension between implied oral performance and real visual artifact as a fundamental aspect of thirteenth- and fourteenth-century poetics. In this generously illustrated volume, Huot examines manuscript texts both from the performance-oriented lyric tradition of *chanson courtoise*, or courtly love lyric, and from the self-consciously literary tradition of Old French narrative poetry. She demonstrates that the evolution of the lyrical romance and *dit*, narrative poems which incorporate thematic and rhetorical elements of the lyric, was responsible for a progressive redefinition of lyric poetry as a written medium and the emergence of an explicitly written literary tradition uniting lyric and narrative poetics.

Huot first investigates the nature of the vernacular book in the thirteenth and fourteenth centuries, analyzing organization, page layout, rubrication, and illumination in a series of manuscripts. She then describes the relationship between poetics and manuscript format in specific texts, including works by widely read medieval authors such as Guillaume de Lorris, Jean de Meun, and Guillaume de Machaut, as well as by lesser-known writers including Nicole de Margival and Watriquet de Couvin. Huot focuses on the writers' characteristic modifications of lyric poetics; their use of writing and performance as theme; their treatment of the poet as singer or writer; and of the lady as implied reader or listener; and the ways in which these features of the text were elaborated by scribes and illuminators. Her readings reveal how medieval poets and book-makers conceived their common project, and how they distinguished their respective roles.

SYLVIA HUOT is Professor of Medieval French Literature at the University of Cambridge and Fellow of Pembroke College.

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"A book of great importance. Huot has effectively redefined an entire field of study, and *From Song to Book* is going to stimulate a great deal of further innovative work. What makes the book really exceptional is that it also contains superb readings of a body of significant, closely related, and so far relatively unstudied courtly texts; and it incorporates the dynamics of the process of compilation and transmission into the study of the poetry itself better than any criticism I have seen."—Winthrop Wetherbee, Department of English, Cornell University

GREAT FOR CLASSROOM USE

Moral Aspects of Economic Growth

ARRINGTON MOORE JR.

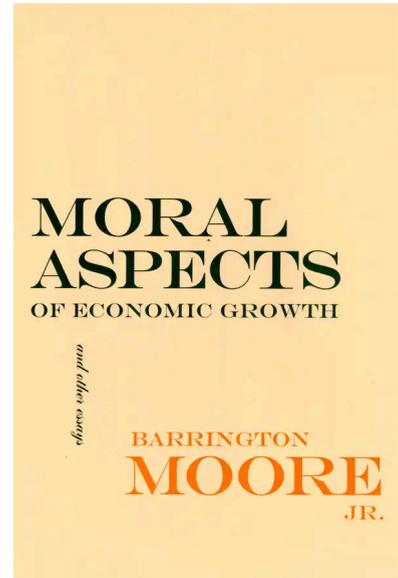
Barrington Moore, Jr., one of the most distinguished thinkers in critical theory and historical sociology, was long concerned with the prospects for freedom and decency in industrial society. The product of decades of reflection on issues of authority, inequality, and injustice, this volume analyzes fluctuating moral beliefs and behavior in political and economic affairs at different points in history, from the early Middle Ages in England to the prospects for liberalism under twentieth-century Soviet socialism. The social sources of antisocial behavior; principles of social inequality; and the origins, enemies, and possibilities of rational discussion in public affairs—these are among the topics Moore considers as he seeks to uncover the historical causes of some accepted forms of morality and to assess their social consequences.

The keynote essay examines how moral codes grew out of commercial practices in England from medieval times through the industrial revolution. Moore pays special attention to conceptions of honesty and the temptation to evade that inform the volume as a whole. In the other essays, he considers particular political issues, viewing "political" in its broadest sense as an unequal distribution of power and authority that carries a strong moral charge. Free of preaching and advocacy, his work offers a rare reasonable assessment of the morality of major social institutions over time.

The late **BARRINGTON MOORE JR.** (1913–2005) was a Senior Research Fellow at the Russian Research Center of Harvard University from 1947 to 1979. His most well-known work, and one of the keystones of American sociology, is *Social Origins of Dictatorship and Democracy*.

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"Economic sociologists would gain from as well as enjoy reading this collection of essays by Barrington Moore. Social historians would equally appreciate these essays, written by a scholar who has spent many decades researching social aspects of the economy. This book provides important perspectives on moral problems in the everyday life of people living in different economies. The essays explore authority, inequality, and justice."—*Contemporary Sociology*

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Literature as Recreation in the Later Middle Ages

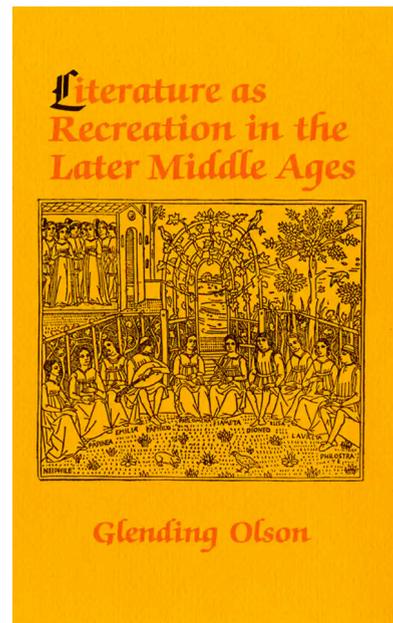
GLENDING OLSON

This book studies attitudes toward secular literature during the later Middle Ages. Exploring two related medieval justifications of literary pleasure—one finding hygienic or therapeutic value in entertainment, and another stressing the psychological and ethical rewards of taking time out from work in order to refresh oneself—Glending Olson reveals that, contrary to much recent opinion, many medieval writers and thinkers accepted delight and enjoyment as valid goals of literature without always demanding moral profit as well.

Drawing on a vast amount of primary material, including contemporary medical manuscripts and printed texts, Olson discusses theatrics, humanist literary criticism, prologues to romances and fabliaux, and Chaucer's *Canterbury Tales*. He offers an extended examination of the framing story of Boccaccio's Decameron. Although intended principally as a contribution to the history of medieval literary theory and criticism, *Literature as Recreation in the Later Middle Ages* makes use of medical, psychological, and sociological insights that lead to a fuller understanding of late medieval secular culture.

GLENDING OLSON is Professor Emeritus at Cleveland State University.

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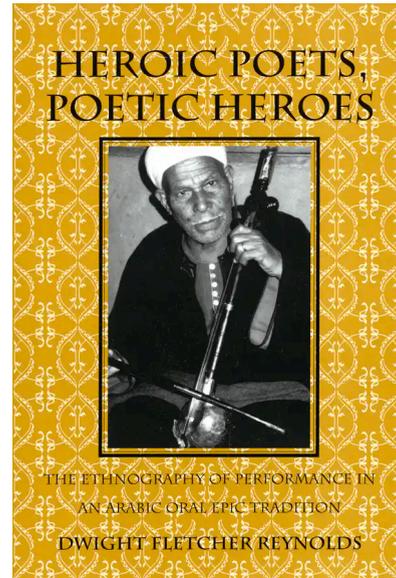
Heroic Poets, Poetic Heroes

The Ethnography of Performance in an Arabic Oral Epic Tradition

DWIGHT F. REYNOLDS

An astonishingly rich oral epic that chronicles the early history of a Bedouin tribe, the *Sirat Bani Hilal* has been performed for almost a thousand years. In this ethnography of a contemporary community of professional poet-singers, Dwight F. Reynolds reveals how the epic tradition continues to provide a context for social interaction and commentary. Reynolds's account is based on performances in the northern Egyptian village in which he studied as an apprentice to a master epic-singer. Reynolds explains in detail the narrative structure of the *Sirat Bani Hilal* as well as the tradition of epic singing. He sees both living epic poets and fictional epic heroes as figures engaged in an ongoing dialogue with audiences concerning such vital issues as ethnicity, religious orientation, codes of behavior, gender roles, and social hierarchies.

DWIGHT F. REYNOLDS is Professor of Religious Studies at the University of California, Santa Barbara. He is the author of *Arab Folklore* and editor and coauthor of *Interpreting the Self* and *The Cambridge Companion to Modern Arab Culture*.



"The richness of Reynolds's text and his scholarly accomplishment serve as poignant reminders of how little we know about Arab folk performances and how difficult it is to teach these great traditions to our students."—*Middle East Studies Association Bulletin*

"Reynolds's book both complements the works of his predecessors and surpasses them in the area on which he focuses. With it, we have a full and methodologically sophisticated treatment of the social poetics of *Sirat Bani Hilal* performance that is a model of how such research should be conducted."—*International Journal of Middle East Studies*

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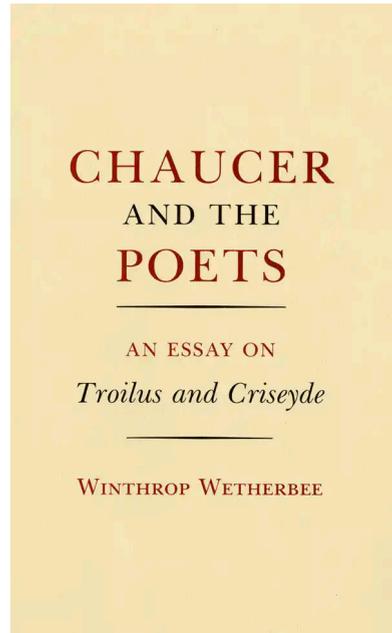
Chaucer and the Poets

An Essay on Troilus and Criseyde

WINTHROP WETHERBEE

In this sensitive reading of Chaucer's *vv*, Winthrop Wetherbee redefines the nature of Chaucer's poetic vision. Using as a starting point Chaucer's profound admiration for the achievement of Dante and the classical poets, Wetherbee sees the *Troilus* as much more than a courtly treatment of an event in ancient history—it is, he asserts, a major statement about the poetic tradition from which it emerges. Wetherbee demonstrates the evolution of the poet-narrator of the *Troilus*, who begins as a poet of romance, bound by the characters' limited worldview, but who in the end becomes a poet capable of realizing the tragic and ultimately the spiritual implications of his story.

WINTHROP WETHERBEE is Avalon Foundation Professor in the Humanities Emeritus at Cornell University.



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