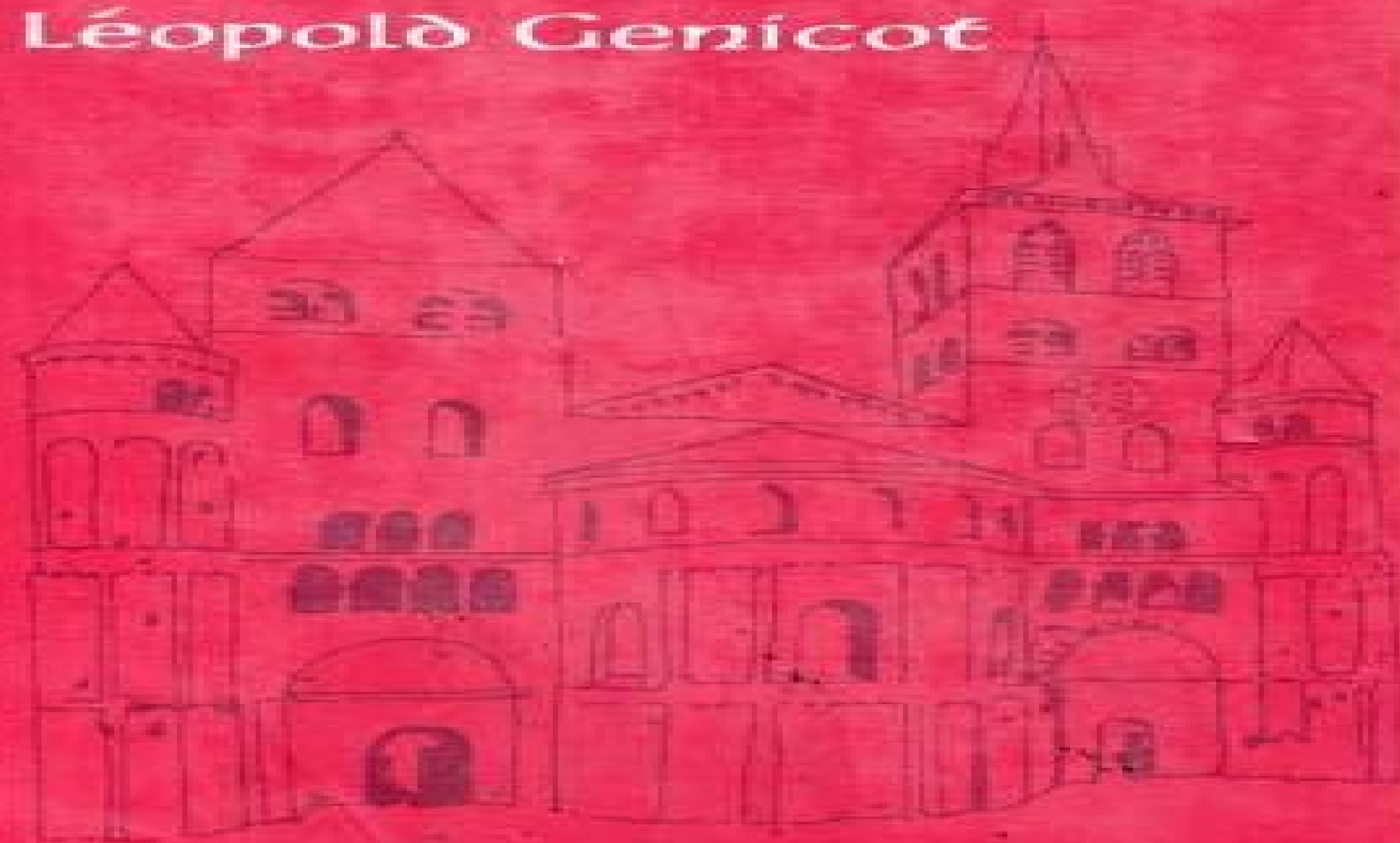


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The Illustrated Encyclopedia of Medieval Civilization Aryeh Grabois,1980 *Shards of Love* María Rosa Menocal,1994 With the Spanish conquest of Islamic Granada and the expulsion of the Jews from Spain the year 1492 marks the exile from Europe of crucial strands of medieval culture It also becomes a symbolic marker for the expulsion of a diversity in language and grammar that was disturbing to the Renaissance sensibility of purity and stability In rewriting Columbus s narrative of his voyage of that year Renaissance historians rewrote history as was often their practice to purge it of an offending vulgarity The cultural fragments left behind following this exile form the core of *Shards of Love* as Mar a Rosa Menocal confronts the difficulty of writing their history It is in exile that Menocal locates the founding conditions for philology as a discipline that loves origins and for the genre of love songs that philology reveres She crosses the boundaries both temporal and geographical of 1492 to recover the original medieval culture with its Mediterranean mix of European Arabic and Hebrew poetics The result is a form of literary history more lyrical than narrative and Menocal persuasively demonstrates more appropriate to the Middle Ages than to the revisionary legacy of the Renaissance In discussions ranging from Eric Clapton s adaption of Nizami s Layla and Majnun to the uncanny ties between Jim Morrison and Petrarch *Shards of Love* deepens our sense of how the Middle Ages is tied to our own age as it expands the history and meaning of what we call Romance philology

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saints for their own Domesticating Saints in Medieval and Early Modern Rome explores the creative efforts of some of Rome's most prominent noble families to weave themselves into Rome's Christian past Maya Maskarinec shows how from late antiquity to early modernity elite Roman families used genealogy architecture and the urban fabric to appropriate the city's saints for their own eventually claiming them as ancestors Over the course of the Middle Ages there developed a pronounced sense that churches and their saints belonged to specific regions neighborhoods and even families These associations coupled with a resurgent interest in Rome's Christian antiquity as well as in noble lineages enabled Roman families to domesticate the city's saints and dominate the urban landscape and its politics into the early modern era These families cultivated saintly genealogies and saintly topologies exploiting for example the increasingly prolific identification of churches as the former residences of early Christian and late antique saints cementing presumed connections between place descent and moral worth Drawing from sources spanning the fourth to the late sixteenth century Maskarinec brings into conversation saints lives documentary evidence family genealogies monumental and domestic architecture and medieval and early modern guidebooks sources not often studied together Bridging the divide between secular and sacred histories of Rome Domesticating Saints in Medieval and Early Modern Rome repositions these materials within a new story of how Romans made the city's classical and Christian past their own and thereby empowered and immortalized their families

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