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Report on the 1979 Meeting of the Association

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The range of topics covered in the papers presented at Flagstaff in April amply testify to the extraordinary variety of life and thought in the Middle Ages and the Renaissance. The papers are a tribute, too, to the vigor of contemporary scholarly interest in these two great historical-cultural epochs. (This review, it should be noted, is based upon the full paper in some instances and in others on both the paper and the pleasure of having been present at the time it was delivered, yet there are also several papers reported here of which I have seen only an abstract.)

In the session devoted to Monasticism and Religion, Professor Joseph D. Kyle, of Hastings College, presented a paper on "Patronage and Culture in the Ottonian Period: The Example of a Monastery Library." The library was that of St. Emmeram in Regensburg, a distinguished monastic center that enjoyed the generous patronage of the East Frankish kings. After a period of decline, St. Emmeram sustained a great spiritual and cultural renewal in the 10th century, an age of reform and expansion for monastic foundations that is most usually associated with the Burgundian monastic foundations of Cluny. But Dr. Kyle drew particular attention to the importance of a reform independent of Cluny, one that spread from the revival of Gorze. The Gorze model contributed directly to the cultural renewal of St. Emmeram and occurred as a result of the appointment of Ramwold as provost in 974. Kyle drew attention to the fact that the Gorze Reform did not go as far as did that of Cluny in stressing liturgical activity, thus making more time available for reading and study, and to the fact that Ramwold translated this into a program of book production. The new provost regarded the copying of sacred works as a Christian duty. The fruit of this interest can be seen in the two surviving tenth-century library catalogues for St. Emmeram. The monastery declined in the second half of the 11th century for a variety of secular and religious reasons, but Dr. Kyle's paper provided an enlightening description of the vigor of monastic literary culture in that century.

In this same session on Monasticism and Religion, Dr. Noel L. Brann, of the University of Tennessee, presented an analysis of "The Problem of Distinguishing Guilt from Religious Melancholy in the English Renaissance." The paper appears in a revised form elsewhere in this journal.

A session was devoted to Joachim of Fiore, whose eschatological interpretation of history and the Bible so profoundly influenced late medieval religious

thought. Dr. David Burr, of Virginia Polytechnic Institute and State University, discussed "The Condemnation of Olivi's Revelation Commentary," which addressed itself to the influence of the Joachite theology of history upon 13th century theologian. Olivi's thought was indeed closely related to Joachim's.

Dr. Sandra Zimdars-Swartz from the School of Theology at Claremont, and now the University of Kansas, dealt with a single specific aspect of Joachim's thought in the paper: "*Proprietas* in Joachim of Fiore's Theology of History." Going beyond the interpretation of *proprietas* to be found in current Joachimite scholarship, Dr. Zumdars-Swartz argued that Joachim was very systematic in working out the implications of *proprietas* in his trinitarian conception of history.

In the session devoted to Philosophy and Theology, Dr. Richard E. Gillespie discussed, "Robert Holcot: An Illustration of Anti-Necessitarianism in the early 14th Century."

Professor Thomas Turley of the University of Santa Clara addressed himself to the problem of canon law in the 14th century with his paper on the Carmelite theologian Guido Terreni, who prepared a commentary on that fundamental and monumental work, the *Decretum* of Gratian. What stands out in Terreni's commentary is the fact that for the first time a commentator on Gratian dared to criticize and correct him as well as his glossators. Terreni's was then the first commentary to attempt a systemic correction of the preeminent canonist, and remained the only one to do so until the 16th century. Terreni's commentary, Turley argues, recognized the need to fully integrate theology and canon law the better to combat heresy. But Turley concludes that this bold canonist was not a harbinger of modern critical technique. He was rather an echo of a dated polemical style that reached back to Thomism.

The concluding paper on philosophy was that of Professor Ivan Boh, of Ohio State University. In a highly sophisticated analysis of the "Epistemological Role of Theories of Special Illumination," Dr. Boh used the arguments of Duns Scotus against Henry of Ghent, several texts from Bonaventure's *Itinerarium*, and Augustine's *Confessions* to analyze the abstraction theory and the special illumination theory of knowledge. Dr. Boh commented on the relative strengths of the two theories and concluded that Scotus delivered a mortal blow to the special illumination theory.

An illustrated paper was given by Dr. Charles W. Clark, of the University of Colorado at Boulder, who spoke on "The Zodiac Man in Medieval Medical Astrology." He showed the way in which astrological doctrine, as represented by the Zodiac Man, came to be used in medieval medicine. After commenting on the origins of the concept in antiquity, Dr. Clark described the identification of the Zodiac signs with each part of the human body. This astrological medicine of the Middle Ages and the Renaissance died upon the emergence of chemical medicine.

A joint paper: "Out of Step with Boccaccio's Humanism: the Historian, Fra Paolino da Veneto," by Professors Timothy F. Winters and Mary Brunderman, of the University of Arizona, was presented. Fra Paolino was a late 13th and early 14th century Franciscan priest, later Bishop of Pozzuoli, near Naples. This latter assignment gave him access to the cultural circle centered at the court of King Robert of Naples. It was here that the Bishop met Boccaccio, who subsequently wrote slightly of the Franciscan's historical works. Winters and Brunderman demonstrated the critical difference between the kind of scholarship represented

by Paolino, who plagiarized regularly, and the new humanist scholarship represented by Boccaccio and Petrarch, with their careful scholarship that formed the beginnings of modern research techniques.

A modification of the history of medieval university development was proposed by Shirley F. Fredericks in: "The Mediterranean Fringe University: A Synthetic Statement for a Third Model." She argued that there existed a third tradition for medieval university organization, different from that of Paris and Bologna, that came from the schools of Islamic Spain. In addition to the great center of learning at Cordova, schools appeared elsewhere in Spain, the most famous being at Toledo, the principal point of contact of Latin scholars with Islamic learning. Fredericks sees a Mediterranean model for medieval universities, characterized by royal control and by cosmopolitanism. This cosmopolitanism, she speculates, produced a much more secular school, one interested in the study of modern languages and sociological studies.

The final paper to be reviewed linked Italian Renaissance art with modern-day New Mexico. Professor Christiane L. Joost-Gaugier, of New Mexico State University, presented a paper on the possibility of "An Italian Renaissance Madonna in New Mexico: A Problem in the History of Art and the History of Culture." Dr. Joost-Gaugier identifies the painting, discovered in a small parish church in Northern New Mexico, as one probably done in Siena between 1460 and 1470, possibly by Guidoccio Cozzarelli. She is rightly excited by the prospect that this work, the first Italian Renaissance painting to be found in the state of New Mexico, may augur well for future discoveries of other Renaissance works in the early churches of the Southwest. The possibility exists that Franciscan missionaries may have been conduits for the transmission of many other art works, sculptures as well as paintings, from Italy and Spain to Mexico and the American Southwest. If so, this represents an important new chapter in the history of cultural studies.