Crossing Borders: Studying an Early Modern Jewish Republic of Letters in Contemporary Europe

by Adam Shear, Associate Professor
Department of Religious Studies, University of Pittsburgh

After I tell someone that my primary area of academic research is early modern European Jewish history, their second question is often some variant of: “In what country?” (The first question is usually, “What does early modern mean?”) Having met some historians, or perhaps being a historian himself or herself, my interlocutor typically assumes that I must have a particular geographic focus, probably involving an area of Europe that roughly corresponds to a modern nation-state, e.g. Spain, Italy, Poland, Germany. At that point, I explain that I work on the intellectual and cultural activity of Jews—mainly rabbis, scholars, scribes, and printers—throughout Europe and to some extent the non-European areas of the Ottoman empire. After this, my questioner often reframes the issue according to his or her own interest. “Ah, intellectual history is different than social history,” she might say, pigeonholing me as some kind of polymath or an armchair “historian of ideas,” depending on her view of that exhilarating/dismal subfield. Someone else might turn the conversation to persecutions, expulsions, and displacement, fitting my work into what the great Jewish historian Salo Baron called the “lachrymose conception” of Jewish history.

As I would frame it, my research encompasses the activities of Jews (and non-Jews involved with Jewish cultural production) who lived in many different geographic areas and a range of pre-modern polities, areas that now correspond to different modern nation-states. Specifically, I focus on the reception and transmission of medieval Jewish thought in the early modern period. My first book was a reception-history of a twelfth-century Jewish philosophical and apologetic treatise, the *Book of the Kuzari*, written in Arabic in al-Andalus (Muslim-ruled territories in what is now Spain), and translated to Hebrew in Lunel, in what is now southern France and called “Provence” by medieval Jews (with different borders than the modern political sub-division with that name). I studied the dissemination, transmission, reception, and influence of this work in Jewish and European culture from the time of that translation into Hebrew through the end of nineteenth century (an admittedly long “early modern” period). In so doing, I followed the text, and that journey took me to medieval Castile and Provence, Renaissance Italy, the Polish-Lithuanian Commonwealth, the Dutch Republic, and the Ottoman empire, and throughout modern Europe, the Americas, and the Middle East. A gazetteer and an atlas (and Google and Google maps as time went on) were helpful companions as I worked.

My current large project focuses on the impact of print on the transmission of medieval Jewish thought in the first 150 years of printing until the end of the sixteenth century. Given the dominance of Venice and other cities of northern Italy in the printing industry and the book trade in the sixteenth century, I suppose now I can say that I study Italy. However, I am also looking at printed books and manuscripts produced in the Ottoman empire and Poland during this period, and my “Italian” books circulated in those areas as well. Most of my evidence comes from the printed books themselves: their appearance and their paratexts (title pages,
**CALENDAR OF EVENTS**

**Wednesday, November 4**  
**Film: After the Fall**  
An award-winning documentary about the aftermath of the fall of the Berlin Wall. 3:00 p.m., 4130 Posvar Hall. For more information, please contact Karen Lautanen at kal70@pitt.edu.

**Thursday, November 5**  
**Seminar: “Reflections on the Fall of the Berlin Wall: Twenty Years Later”**  
Presenters will include Prof. Alberta Sbragia, Prof. Robert Hayden, Prof. Jonathan Harris, Prof. Julia Gray, Prof. Arpad von Klimo, Prof. Sabine VonDirke, and David Shribman, Pittsburgh Post-Gazette Executive Editor. 12:00 noon-5:00 p.m., 4130 Posvar Hall. For more information, contact Karen Lautanen at kal70@pitt.edu.

**Friday, November 13**  
His Excellency Ambassador Andreas Kakouris, Ambassador of the Republic of Cyprus to the United States and High Commissioner of Cyprus to Canada. 12:30-2:00 p.m. Schenley Room, Pittsburgh Athletic Association. For more information, please contact Karen Lautanen at kal70@pitt.edu.

**Tuesday, November 17**  
**Lecture: “Confronting Europe: The Two Irish Referendums on Lisbon”**  
Prof. Brigid Laffan, University College Dublin. 12:00 noon, 4130 Posvar Hall. For more information, please contact Karen Lautanen at kal70@pitt.edu.

**Tuesday, November 17**  
**20th Anniversary of the Velvet Revolution Reception**  
Hosted by the Czech/Slovak Community of Western Pennsylvania, this commemorative reception will include a first-person recollection of the 1989 student demonstration by Pavel Tyrpak, followed by a screening of the documentary Citizen Hazel. The cost of the event is $5.00 for students and $20.00 for others and includes hors d’oeuvres and a cash bar. 5:00-9:00 p.m., University Club Ballroom. For more information, contact Carol Hochman at carolh1541@aol.com.

**Thursday, November 19**  
**European Colloquium: “Does European Social History Have a Future?”**  
William Beik of Emory University and the Department of History at the University of Pittsburgh. 4:30 p.m., 3703 Posvar Hall. For more information, contact Irina Livezeanu at irinal@pitt.edu.

**Thursday, November 19-Friday, November 20**  
**Faculty Workshop: “Comparative Administrative Change and Reform: Lessons Learned”**  
This faculty workshop will include participants from Europe, Australia, the U.S., and Canada. Thursday 10:30 a.m.-6:00 p.m. & Friday 8:30 a.m.-2:00 p.m., 2500 Posvar Hall. For more information, please contact Prof. Alberta Sbragia at sbragia@pitt.edu.

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**PITT’S MODEL G20 ECHOES SUCCESS OF PITTSBURGH’S G20**

The University of Pittsburgh’s “Model G20 for Undergraduates” took place following the City of Pittsburgh’s historic G20 in September 2009. Dan Giovannelli, Pitt alumnus and former president of the Model UN Club, chaired the conference. The discussion topics included climate change and global warming, the greening of world industries, and energy production and consumption. A total of 32 students registered for the event, and each represented country in the simulation could utilize both a head of state and an attaché. The following students received awards for Outstanding Delegate: Carl Shimel, representing Germany; Dillon Nary and Scott Crawford, representing Argentina; Allison Coker and Jasmine Laroche, representing the European Union.

Pitt’s International Business Center, the Center for Russian and East European Studies, the Global Studies Program, and the European Union Center of Excellence and European Studies Center served as sponsors for the event. Shared resource material and many helpful suggestions were provided by Dr. Joseph Tullbane, Director and Associate Dean for International Education, St. Norbert College, De Pere, Wisconsin.

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*Model G20 in Session, William Pitt Union*
What's New (And Old) in Medieval Studies: The Rule of St. Benedict

by Bruce Venarde, Professor

Department of History, University of Pittsburgh

The young monks Tatto and Grimaldus were on a mission. Around 820 C.E., their monastic brothers sent them on a voyage of several hundred miles to copy a very special manuscript, which had itself been copied a few decades earlier from a precious book at Monte Cassino, a monastery in central Italy. There, St. Benedict himself had established a community that had become the standard model for organizing the communal life of monks and nuns in Western Europe. Based on his experience, Benedict wrote a rule, or set of instructions, around 540 C.E. The Rule is one of the most celebrated and studied of all medieval documents. What the monks Tatto and Grimaldus thought they were copying was a copy of Benedict's autograph—or as they describe it, an “exemplar copied from the very book that the blessed father took pains to write for the health of many souls.” What Tatto and Grimaldus painstakingly copied was probably more than one remove from Benedict's own hand, but it matters little. What they created scholars regard as the text closest to what Benedict wrote.

Now 1,200 years later, the manuscript Tatto and Grimaldus copied is part of the collection of the medieval abbey of San Gall, some 50 kilometers from their own home, Reichenau. Usually, when abbeys were secularized in the early modern period, their library collections were dispersed. That happened at Reichenau, of which Tatto eventually became abbot. Fortunately, the manuscript he helped create ended up at San Gall, of which his partner Grimaldus became abbot; it is clearly identified in a San Gall library catalogue of the 840s. Some, however, have argued that Reichenau would never let go of such a treasure as a copy of a copy of the autograph Rule of St. Benedict. What ended up at San Gall, they claim, was a copy of what Tatto and Grimaldus made, perhaps made when Grimaldus left Reichenau to take up his abbacy.

Using the San Gall version, I am creating a new edition of the Rule of St. Benedict with a facing-page English translation for Harvard University’s new series Dumbarton Oaks Medieval Library. The medieval library of San Gall is now the Stiftsbibliothek Sankt Gallen, housed in an eighteenth-century complex. This abbey library is a UNESCO World Heritage Site for several reasons. The one most tourists know is that it contains a sumptuous Baroque hall, a masterpiece of design and craftsmanship that served as the monks’ library. But scholars privileged enough to work in the nearby Manuscripts Room can see more treasure: the abbey’s collection of 2,100 handwritten manuscripts, commissioned, obtained, and scrupulously cared for by abbots and librarians across more than a millennium. An astonishing 400 of them are more than 1,000 years old. Many of them have been photographed and put online as part of the e-codices project directed by Prof. Christoph Flüeler of the University of Fribourg (www.e-codices.unifr.ch/en). Eventually all of San Gall’s pre-1000 manuscripts will be available in this format, offering scholars from anywhere on the globe the opportunity to inspect excellent color facsimiles that can be magnified for closer inspection.

Two questions arise: who needs yet another version of the Rule, and why bother to go to Sankt Gallen? The answer to the first question is that there is only one Latin/English Rule in print. This new one will be less expensive, based on careful editing of the most important manuscript, and offer a translation that is more in keeping with Benedict's conversational and even colloquial style and diction than any existing English versions. To the second question, the answer is that while the e-codices reproductions are superb, there is no substitute for looking at a medieval manuscript, however well one can reproduce it. Thanks to the generosity of EUCE/ESC, I was able to visit that Manuscripts Room in modern Sankt Gallen, a city of great charm. Having done my draft transcription based on the e-codices reproductions, I still arrived with many questions. Sometimes the only way to see what existed before an erasure or a crossing-out, for example, is to hold the page up to the light, which you can’t do with a facsimile. A number of questions can be cleared up in this fashion.

Then there was the matter of whether this was the very manuscript Tattoo and Grimaldus created. One argument for the manuscript’s authenticity has been that on one page, the scribes stop in the middle and turn over a page. They must, the argument goes, have been trying to create a facsimile of the Reichenau manuscript to send to San Gall, and therefore stopped on the middle of a page. A manual inspection of the folio in

Continued on page 7
CALL FOR PAPERS:
FIFTH ANNUAL GRADUATE STUDENT CONFERENCE ON THE
EUROPEAN UNION: “THE EU PAST AND PRESENT:
HISTORICAL AND ONGOING DISCUSSIONS AND DEBATES”
The EU faces challenges that affect its citizens, institutions, and policy-making capabilities. This conference, to be held March 20, 2010 at the University of Pittsburgh, will highlight student research that addresses some of these broad challenges. Papers are welcome from all disciplines on topics relating to the theme of the conference, including EU politics, governance, economics, security, and institutions; as well as EU policies including enlargement, immigration, development, trade, and transatlantic and external relations. Abstracts must be submitted by December 1, 2009. Please submit abstracts and any inquiries to EUconf@pitt.edu. For more information, please visit: www.ucis.pitt.edu/euce/events/gradconf.

EUROPEAN GRANTS COMPETITION
The European Studies Center (ESC) offers full-time faculty an opportunity to apply for a grant for research on Europe not focused on the European Union. The competition is open to full-time faculty affiliated with the EUCE/ESC. The competition will award grants for research-related activities to be carried out during the academic year, although the end date of the activity is negotiable. For more information, visit www.ucis.pitt.edu/euce/faculty/funding/EuropeanGrant.html. The deadline for the 2009-2010 competition is December 4, 2009. Please direct questions to Timothy S. Thompson, Associate Director, EUCE/ESC, at tst@pitt.edu or 412-624-3503.

EUCE FACULTY RESEARCH GRANT COMPETITION
The EUCE, with partial funding from the European Commission, offers grants for research related to post-World War II European integration for University of Pittsburgh faculty in any department or school. Grants will be awarded competitively with significant consideration given to how the proposal contributes to the EUCE’s priorities. For more information, please visit www.ucis.pitt.edu/euce/faculty/funding/EUCEGrant.html. The deadline for the 2009-2010 competition is December 11, 2009. Please direct questions to Timothy S. Thompson, Associate Director, EUCE/ESC, at tst@pitt.edu or 412-624-3503.

EUCE/ESC SMALL GRANTS PROGRAM
The EUCE/ESC awards small grants to affiliated faculty throughout the academic year to provide support for research-related travel, conferences, translations of publications, and to help sponsor visitors who will give a public lecture at the University of Pittsburgh on a topic relevant to the Center. Affiliated faculty may request a EUCE/ESC Small Grant by emailing the request to the Director, Prof. Alberta Sbragia, at sbragia@pitt.edu with a copy to the Associate Director, Timothy Thompson, at tst@pitt.edu. Awards for the year are made on a rolling basis until available funds are depleted. For more information, please visit www.ucis.pitt.edu/euce/faculty/funding/SmallGrantInformal.html.

IARO FELLOWSHIPS
The Individual Advanced Research Opportunities (IARO) Program provides students, scholars, and professionals with support to perform policy relevant field research in the countries of Eastern Europe and Eurasia, as well as an opportunity to increase their understanding of critical, policy relevant issues, develop and sustain international networks and collaborate with foreign scholars. Applications should be made using the online application system at www.irex.org/programs/us_scholars/uss_info.asp by November 17, 2009. Please direct questions to the IARO Program staff at iaro@irex.org or 202-628-8188.

CALL FOR PAPERS:
5TH PAN-EUROPEAN CONFERENCE ON EU POLITICS
The ECPR Standing Group on the EU is organizing its Fifth Pan-European Conference, hosted by the Faculty of Economics of the University of Oporto and the University Fernando Pessoa, in Porto, Portugal, from June 24-26, 2010. The program chair invites proposals for both individual papers and whole panels (including a maximum of four papers). Proposals should be made online using the conference website: www.jhubc.it/ecpr-porto/ by November 30, 2009. For more information, please visit the conference website. Questions may be directed to Erik Jones at ejones@jhubc.it.

BERLIN PROGRAM FELLOWSHIPS
The Berlin Program for Advanced German and European Studies is pleased to solicit applications for its next fellowship competition. The program offers fellowships to scholars in all social science and humanities disciplines, including historians working on modern and contemporary German and European history for a research period in Berlin between 10-12 months. Fellowships are awarded for doctoral dissertation research as well as postdoctoral research. The deadline for proposals is December 1, 2009. For more information and an application form, please visit www.fu-berlin.de/bprogram. Questions may be directed to Erik Jones at ejones@jhubc.it.

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Getting Medieval in Paris: Musings on a Summer of Professional and Personal Growth

by Julia Finch

PhD Student, Department of History of Art and Architecture

Julia Finch was the recipient of a Foreign Language Area Studies Fellowship for the summer of 2009.

With the aid of a Foreign Language Area Studies (FLAS) fellowship, I was able to spend two months in Paris this summer, taking an intensive French course at the Alliance Française, viewing medieval manuscripts in some of the world’s premier collections, and meeting with French and American scholars living in Paris. European travel has been essential in developing my dissertation project, which focuses on issues of visual narrative, literacy, and memory in the production of medieval picture Bibles. Medieval art is a truly international and interdisciplinary area of study, and a mastery of at least one additional European language is necessary in order to participate in the multilingual scholarship that currently defines the field. By the end of the two months, my French had improved dramatically, and perhaps most importantly for my development as a scholar, I felt able to communicate the topic of my research to my French colleagues, and received enthusiastic responses to my dissertation topic.

From beginning to end, my time in Paris was fruitful in all contexts. Alliance Française Paris, one of the world’s largest institutions for the study of the French language, provided the perfect environment for my language studies. The challenging courses catered to each student’s level of proficiency, and the professors were dynamic and engaging. I shared the classroom with undergraduates from universities around the world, as well as an artist from Japan who left his business career to study drawing in Paris, and a Polish violinist from Argentina who had performed with some of the world’s greatest orchestras, and a master’s of at least one additional European language is necessary in order to participate in the multilingual scholarship that currently defines the field. The French culture: food, music, museums, and outdoor festivals. I felt truly Parisian as I made my way into the city by the métro, where we shared stories from our lives back home in French—our lingua franca.

In the months prior to my departure for Paris, my dissertation project underwent a streamlining process as I narrowed the focus to one particular manuscript, a fourteenth-century picture Bible in the Spencer Collection of the New York Public Library (Spencer 22). I established a list of comparative manuscripts in Parisian libraries, including the Bibliothèque nationale de France, the Bibliothèque Sainte-Geneviève, and the Bibliothèque Mazarine. Because my dissertation examines the relationships between images and texts, viewing any manuscript in its entirety is vital. These manuscripts were thematically and stylistically related to Spencer 22, such as the Bible historiale I viewed at Sainte-Geneviève (Ms. 20–21 and 22), which shared content with Spencer 22 and was produced by the same artist’s workshop, the Fauvel atelier. At each library, I was confronted by a new set of registration rules, but armed with letters of support from my dissertation advisor, I had little problem negotiating the library systems. Although I have worked in manuscript collections in the United Kingdom, the United States, and Austria, this trip marked my first venture into French collections. I still felt a thrill each time the manuscript curator handed me one of the nearly 700-year-old volumes.

During my time in Paris, I was able to meet with other manuscript scholars. At the Institut de Recherches et d’Histoire des Textes (IRHT), I attended a lecture on French-Flemish psalters and also met individually with the two lead researchers in the department of iconographic resources to specifically discuss my research—an amazing opportunity to receive expert advice. I also met scholars from the Institut National de Histoire d’Art (INHA) and the International Medieval Society of Paris (IMS-Paris) at a bilingual symposium on the theme of “Space” with papers given in French and English, held in association with the Université de Paris I—Sorbonne. These experiences, in combination with my French studies, gave me confidence that I can participate at this international level of scholarship, and the support offered by members of the international medievalist community for my dissertation project was very encouraging.

While my two months in Paris were by no means a vacation, I welcomed the opportunity to immerse myself in French culture: food, music, museums, and outdoor festivals. I felt truly Parisian as I made my métro commute into the city from my small studio apartment outside the Péripherique. My neighborhood boulangère greeted me with a smile each day, handing me a baguette with a few phrases of her English while I practiced my French. I stood shoulder to shoulder with hundreds of thousands of Parisians at the Bastille Day concert in the Champs de Mars and later watched the fireworks crest the Eiffel Tower. I cherish the relationships I established, often over a glass of wine or a café. Without the FLAS fellowship, this experience of growth, both personal and professional, would not have been possible.
introductions, commentaries). I use these to see how editors and printers of these old works, available in manuscript, presented them to readers in the new intellectual and cultural world produced by print. But I also examine other evidence—letters of Jewish scholars, inventories of libraries, and booksellers’ catalogues, for example—to understand how these books circulated, to whom, where, and when.

Over the last few years, in order to examine these primary sources and to discuss them with other scholars, I have received generous funding through the Hewlett Grant from the University Center for International Studies (UCIS) and through summer research grants and small grants from the European Union Center of Excellence/European Studies Center (EUCE/ESC) to travel to Europe and Israel to use libraries and attend conferences. During these travels, I had opportunities to reflect often on the ways that the subjects of my research—both people and their books—crossed borders in a space that was transnational or pan-European avant la lettre. For example, one of my case studies involves the production of Jacob Marcaria, a Jewish editor and printer in Riva del Garda (on the northern edge of Lake Garda in the Trent territory). In the late 1550s and early 1560s, Marcaria published a wide range of medieval Jewish texts, many for the first time, and wrote a preface to nearly every book. He also did some contract printing of orations delivered in Latin at the Council of Trent in 1562-63, which likely subsidized his production of Hebrew books. I have examined copies of the books Marcaria produced in Hebrew and in Latin at libraries in Jerusalem, New York, Philadelphia, and Chicago. While I have not been to Trent yet, where a good-sized collection of the Latin works can be found in the Biblioteca Comunale, I found the largest concentration of his Hebrew editions in the Biblioteca Rosenthaliana, part of the Special Collections Library at the University of Amsterdam. The bulk of this collection was formed out of the private library of Leeser Rosenthal, a nineteenth-century German-Jewish book collector of Eastern European origin, who had a particular interest in Hebrew printing from northern Italy. And so in August 2008, an American went to Amsterdam to study Italian books purchased by a German collector. But the border crossing certainly began in Marcaria’s own lifetime: he sold his books outside of Italy and his only original work, a manual on producing Hebrew calendars, became the basis for an entire genre of printed and manuscript handbooks produced throughout Germany and Poland in the seventeenth and eighteenth centuries.

I have also worked extensively on a sixteenth-century rabbi and preacher in Mantua, Judah Moscato. His commentary on the Kuzari was very influential and played a prominent role in my first book. But he also figures in my second project; as a polymath whose writings reveal voluminous knowledge of Jewish and non-Jewish texts, he provides a good case study on the “consumer” side of sixteenth-century Hebrew printing. In the last few years, I have become involved in an international collaborative research project, the goal of which is to produce an annotated translation and edition of Moscato’s sermons and a series of monographic studies on aspects of his cultural world. I have been consulting on the translation and working on identifying Moscato’s sources. Some of my participation in this project has also been funded by the EUCE/ESC through the new Faculty Grant Program for Research or Teaching in Germany, as the project is lead by two Italian-born researchers working at German universities in Dusseldorf and Halle. In July 2009, the group got together for the first of two planned workshops held in Mantua, organized in Halle, and attended by scholars from Italy, Germany, England, France, Israel, and the U.S. After the workshop, I travelled to Halle to work with one of the project leaders on some aspects of the translation. As I sat in libraries in the U.S., Germany, and Israel trying to piece together which editions of which books Moscato may have used in writing his sermons, I noted works printed in Italy, Germany, and the Ottoman empire.

The convergence of different parts of Europe, represented by books and manuscripts, in a scholar’s study in sixteenth-century Mantua is the first part of the story. The disseminations of that scholar’s writings across the Jewish world in the seventeenth-twentieth centuries forms a second chapter (or several chapters). And the re-convergence in Mantua of historians and philologists from the Old World and the New at the beginning of the twenty-first century to examine this historical legacy is a remarkable reminder of the fluidity of geographic borders.

It is also a reminder, of course, of the fluidity of historical time, the strange web of continuities and discontinuities that connect sixteenth-century Italian Jews to my own life. As my workshop colleagues and I sat in the auditorium of the Archivio di Stato in Mantua and discussed a remarkable archival finding by one of the project leaders—letters describing the attempts to convert Rabbi Judah Moscato and his resistance—one of the participants reminded us that we were sitting in the old chapel of the Jesuits in Mantua and that we were, in fact, just across the street from one of the gates that led into the ghetto in Mantua. At one time in history, Jews from the ghetto had been led into the room to hear conversionary sermons.

Three years before, in the summer of 2006, I traveled to the German National Library’s Leipzig branch to work with a collection of booksellers catalogues printed and distributed at the two major book fairs of early modern Europe in Leipzig and Frankfurt. A few such catalogues have been printed in facsimile editions and can be found in research libraries around the world, but the descriptions of this collection, formed in the late nineteenth century by an association of German publishers and donated to the library, promised great riches. I was hoping to find evidence of which Hebrew books from
Italy were being offered for sale in the great book fairs north of the Alps. When I arrived in the reading room and explained my project as best I could in my rudimentary spoken German, I was handed a stack of call slips and a nineteenth-century printed catalogue of the collection with call numbers written next in pen in the margin next to each entry. I wrote out dozens of call slips and eagerly awaited the treasures. But one after another, almost all the call slips came back, with an abbreviation scrawled on the back that I didn’t understand. “Destroyed or missing in the war,” the reading room attendant deciphered for me.

In his major speech on race in March 2008, then-presidential candidate Barack Obama quoted William Faulkner's statement, “The past is never dead. It’s not even past.” The history department where I earned my PhD recently ran a series of lectures on American history under the title, “Not Even Past.” The idea is at risk of becoming a cliché, but I find it helpful in understanding my experiences in the Leipzig library and the Mantua lecture hall; I also find it applicable to something I have done thousands of times—holding a book printed in the sixteenth century, literarily a material artifact of early modern Europe. I began this essay by emphasizing the need to conceptually and physically cross national borders in order to study premorden events, movements, or ideas that were not confined to the geographic space of a particular modern nation-state. While the particularities of the Jewish case may make the point particularly well, the insight applies to all such “transnational” phenomena and is really a commonplace of historical methodology, or should be. In turn, this methodological prescription obviously depends on an ability to distinguish the past from the present—an ability that drives all historical inquiry. But sometimes the practice of historical inquiry as we live in the present can remind us that the discontinuities do not constitute absolute ruptures in time: the past is never completely past. I am grateful to UCIS and the EUCE/ESC for providing me so many opportunities for crossing these borders of space and time as I attempt to understand some aspects of Europe’s past in our present.

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In summary, what’s new in medieval studies is that we have access to electronic resources and techniques nobody would have dreamed of twenty years ago—maybe even ten. E-codices and similar projects open up a world of possibilities. What’s old is that to get everything that can be gotten out of a medieval manuscript still requires the physical inspection of researchers. That is a matter of using our own skills of language, sight, and touch to test what we suspect from reproductions. In the end, the highest level of manuscript scholarship still demands what it has for centuries: direct contact with the medieval materials. That this can take a matter of days rather than months or years shows how lucky medievalists are to be able to take advantage of twenty-first century technologies. It also demonstrates the need to do some things the old-fashioned way: by going to look at a book.

**EUCE/ESC Newsletter:**

Director: Professor Alberta Sbragia  
Associate Director: Timothy Thompson  
Editor: Julie Draper

For newsletter announcements, comments, or submissions, e-mail: eucnews@pitt.edu

**EUCE/ESC would like to thank the U.S. Department of Education and the European Commission for funds for this issue.**

**Fellowships, Grants, and Opportunities Continued from Page 4**

**2010 IREX/WWC Regional Policy Symposium**

IREX (The International Research & Exchanges Board), in collaboration with the Woodrow Wilson International Center for Scholars’ Kennan Institute (WWC), is pleased to announce its 2010 Regional Policy Symposium, “Regional Security in Eastern Europe and Eurasia.” The Symposium is scheduled to take place in early April 2010 in the Washington, D.C. metropolitan area. Application materials are available at www.irex.org/programs/us_scholars/uss_info.asp. Applications are due by December 11, 2009. To receive more information on the 2010 Regional Policy Symposium, please email Symposium@irex.org.

**Call for Papers: Mid-Atlantic Slavic Conference**

The organizers of the 33rd Annual Meeting of the Mid-Atlantic Slavic Conference invite proposals for an individual paper or a complete panel on any appropriate scholarly aspect of Slavic and East European Studies. The Conference will be held at Swarthmore College in Swarthmore, PA on March 20, 2010. **Proposals should be sent by December 15, 2009** by email to theis@kutztown.edu and/or by standard mail to Dr. Mary Theis, MASC Executive Secretary, Department of Modern Language Studies, Kutztown University, P.O. Box 730, Kutztown, PA 19530. Please address questions to Dr. Mary Theis at theis@kutztown.edu.
TO THE POINT...

If you would like to be added to the EUCE/ESC newsletter's electronic distribution list, please email the Center at euce@pitt.edu. Include the subject line “Newsletter” and your name, address, and affiliation. You can also call us at 412-648-7405 or send a fax to 412-648-2199. In addition, the latest edition of the newsletter and a complete, updated list of events can always be found at our website: www.ucis.pitt.edu/euce/euce.html.

MARK YOUR CALENDARS
- **November 4** - Film: *After the Fall*. 3:00 p.m., 4130 Posvar Hall.
- **November 5** - Seminar: “Reflections on the Fall of the Berlin Wall.” 12:00 noon - 5:00 p.m., 4130 Posvar Hall.
- **November 6** - Presentation: “Interior Monologues.” 12:00 noon, 4130 Posvar Hall.
- **November 17** - Lecture: “Confronting Europe.” 12:00 noon, 4130 Posvar Hall.
- **November 17** - 20th Anniversary of the Velvet Revolution Reception. 5:00-9:00 p.m., University Club Ballroom.
- **November 19** - European Colloquium: “Does European Social History Have a Future?” 4:30 p.m., 3703 Posvar Hall.
- **November 19-20** - Faculty Workshop: “Comparative Administrative Change and Reform.” Thursday 10:30 a.m.-6:00 p.m. & Friday 8:30 a.m.-2:00 p.m., 2500 Posvar Hall.

University of Pittsburgh

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