

Inventing Byzantine Iconoclasm

Inventing Byzantine Iconoclasm**Bristol Classical Press**

This important and overdue book examines illuminated manuscripts and other book arts of the Global Middle Ages. Illuminated manuscripts and illustrated or decorated books—like today’s museums—preserve a rich array of information about how premodern peoples conceived of and perceived the world, its many cultures, and everyone’s place in it. Often a Eurocentric field of study, manuscripts are prisms through which we can glimpse the interconnected global history of humanity. Toward a Global Middle Ages is the first publication to examine decorated books produced across the globe during the period traditionally known as medieval. Through essays and case studies, the volume’s multidisciplinary contributors expand the historiography, chronology, and geography of manuscript studies to embrace a diversity of objects, individuals, narratives, and materials from Africa, Asia, Australasia, and the Americas—an approach that both engages with and contributes to the emerging field of scholarly inquiry known as the Global Middle Ages. Featuring 160 color illustrations, this wide-ranging and provocative collection is intended for all who are interested in engaging in a dialogue about how books and other textual objects contributed to world-making strategies from about 400 to 1600.

First published in 1976, Paul Johnson’s exceptional study of Christianity has been loved and widely hailed for its intensive research, writing, and magnitude—“a tour de force, one of the most ambitious surveys of the history of Christianity ever attempted and perhaps the most radical” (New York Review of Books). In a highly readable companion to books on faith and history, the scholar and author Johnson has illuminated the Christian world and its fascinating history in a way that no other has. Johnson takes off in the year AD 49 with his namesake the apostle Paul. Thus beginning an ambitious quest to paint the centuries since the founding of a little-known ‘Jesus Sect’, A History of Christianity explores to a great degree the evolution of the Western world. With an unbiased and overall optimistic tone, Johnson traces the fantastic scope of the consequent sects of Christianity and the people who followed them. Information drawn from extensive and varied sources from around the world makes this history as credible as it is reliable. Invaluable understanding of the framework of modern Christianity—and its trials and tribulations throughout history—has never before been contained in such a captivating work.

Using new methodological and theoretical approaches, A Companionto Byzantium presents an overview of the Byzantine world fromits inception in 330 A.D. to its fall to the Ottoman Turks in 1453. Provides an accessible overview of eleven centuries ofByzantine society Introduces the most recent scholarship that is transforming thefield of Byzantine studies Emphasizes Byzantium’s social and cultural history, as well asits material culture Explores traditional topics and themes through freshperspectives

The Surprising Life of a Medieval Empire

Byzantium in the Iconoclast Era, C. 680-850

Book Art and Book Religion in Christian, Islamic, and Jewish Cultures

Literary Circles in Byzantine Iconoclasm

Agent of Byzantium

Patrons, Politics and Saints

Conflict and Compromise

In the ninth century, Vikings carried out raids on the Christian north and Muslim south of the Iberian peninsula (modern Spain and Portugal), going on to attack North Africa, southern Francia and Italy and perhaps sailing as far as Byzantium. A century later, Vikings killed a bishop of Santiago de Compostela and harried the coasts of al-Andalus were small in scale, but several heroes of the Old Norse sagas were said to have raided in the peninsula. These Vikings have been only a footnote to the history of the Viking Age. Many stories about their activities survive only in elaborate versions written centuries after the event, and in Arabic. This book reconsiders the Arabic material as chronicles and charters as well as archaeological and place-name evidence. Arabic authors and their Latin contemporaries remembered Vikings in Iberia in surprisingly similar ways. How they did so sheds light on contemporary responses to Vikings throughout the medieval world.

A revised edition of Anna Komnene’s Alexiad. To replace our existing 1969 edition. This is the first European narrative history written by a woman - an account of the reign of a Byzantine empor through the eyes and words of his daughter which offers an unparalleled view of the Byzantine world in the eleventh and twelfth centuries. Images can be studied in many ways--as symbols, displays of artistic genius, adjuncts to texts, or naturally occurring phenomena like reflections and dreams. Each of these approaches is justified by the nature of the image in question as well as the way viewers engage with it. But images are often something more when they perform in w human will. Images come alive--they move us to action, calm us, reveal the power of the divine, change the world around us. In these instances, we need an alternative model for exploring what is at work, one that recognizes the presence of images as objects that act on us. Building on his previous innovative work in visual and religious studies, Richard Brilliant offers a new way of understanding how the human mind can be enchanted by images in Images at Work. In carefully crafted arguments, Morgan proposes that images are special kinds of objects, fashioned and recognized by human beings for their capacity to engage us. From there, he demonstrates that enchantment, as described, is not a violation of cosmic order but a way of understanding the world around it. His groundbreaking study outlines the deeply embedded process by which humans create culture by endowing places, things, and images with power and agency. These various agents--human and non-human, material, geographic, and spiritual--become nodes in the web of relationships, thus giving meaning to the world around us. This significant volume explores the epochal transformations and unexpected continuities in the Byzantine Empire from the 7th to the 9th century. At the beginning of the 7th century, the Empire’s southern provinces, the vibrant, diverse areas of North Africa and the eastern Mediterranean, were at the crossroads of exchanges reaching experienced historic upheavals when their Christian and Jewish communities encountered the emerging Islamic world, and by the 9th century, an unprecedented cross- fertilization of cultures had taken place. This extraordinary age is brought vividly to life in insightful contributions by leading international scholars, accompanied by sumptuous illustrations of notable arts and artifacts. Resplendent images of authority, religion, and trade--embodied in precious metals, brilliant textiles, fine ivories, elaborate mosaics, manuscripts, and icons, many of them never before published-- highlight the dynamic dialogue between the rich array of Byzantine styles and the newly forming Islamic aesthetic. With a new introduction and updated bibliography, this illuminating publication provides a unique interpretation of a period that still resonates today.

Catholic, Orthodox, and Protestant Perspectives

Images at Work

From Late Antiquity to the Fifteenth Century

Vikings in the South

The Role of the Bishop in Late Antiquity

A History of Philosophy Without Any Gaps, Volume 6

Byzantine Warfare in the Tenth Century

Transmitting and Circulating the Late Antique and Byzantine Worlds seeks to be a crucial contribution to the history of medieval connectedness.

Byzantium. The name evokes grandeur and exoticism—gold, cunning, and complexity. In this unique book, Judith Herrin unveils the riches of a quite different civilization. Avoiding a standard chronological account of the Byzantine Empire’s millennium—long history, she identifies the fundamental questions about Byzantium—what it was, and what special significance it holds for us today. Bringing the latest scholarship to a general audience in accessible prose, Herrin focuses each short chapter around a representative theme, event, monument, or historical figure, and examines it within the full sweep of Byzantine history—from the foundation of Constantinople, the magnificent capital city built by Constantine the Great, to its capture by the Ottoman Turks. She argues that Byzantium’s crucial role as the eastern defender of Christendom against Muslim expansion during the early Middle Ages made Europe—and the modern Western world—possible. Herrin captivates us with her discussions of all facets of Byzantine culture and society. She walks us through the complex ceremonies of the imperial court. She describes the transcendent beauty and power of the church of Hagia Sophia, as well as chariot races, monastic spirituality, diplomacy, and literature. She reveals the fascinating worlds of military usurpers and ascetics, eunuchs and courtesans, and artisans who fashioned the silks, icons, ivories, and mosaics so readily associated with Byzantine art. An innovative history written by one of our foremost scholars, Byzantium reveals this great civilization’s rise to military and cultural supremacy, its spectacular destruction by the Fourth Crusade, and its revival and final conquest in 1453.

The idea that with the decline of the Roman Empire Europe entered into some immense ‘dark age’ has long been viewed as inadequate by many historians. How could a world still so profoundly shaped by Rome and which encompassed such remarkable societies as the Byzantine, Carolingian and Ottonian empires, be anything other than central to the development of European history? How could a world of so many peoples, whether expanding, moving or stable, of Goths, Franks, Vandals, Byzantines, Arabs, Anglo-Saxons, Vikings, whose genetic and linguistic inheritors we all are, not lie at the heart of how we understand ourselves? The Inheritance of Rome is a work of remarkable scope and ambition. Drawing on a wealth of new material, it is a book which will transform its many readers’ ideas about the crucible in which Europe would in the end be created. From the collapse of the Roman imperial system to the establishment of the new European dynastic states, perhaps this book’s most striking achievement is to make sense of an immensely long period of time, experienced by many generations of Europeans, and which, while it certainly included catastrophic invasions and turbulence, also contained long periods of continuity and achievement. From Ireland to Constantinople, from the Baltic to the Mediterranean, this is a genuinely Europe-wide history of a new kind, with something surprising or arresting on every page.

Byzantine ‘iconoclasm’ is famous and has influenced iconoclast movements from the English Reformation and French Revolution to Taliban, but it has also been woefully misunderstood: this book shows how and why the debate about images was more complicated, and more interesting, than it has been presented in the past. It explores how icons came to be so important, who opposed them, and how the debate about images played itself out over the years between c. 680 and 850. Many widely accepted assumptions about ‘iconoclasm’ - that it was an imperial initiative that resulted in widespread destruction of images, that the major promoters of icon veneration were monks, and that the era was one of cultural stagnation - are shown to be incorrect. Instead, the years of the image debates saw technological advances and intellectual shifts that, coupled with a growing economy, concluded with the emergence of medieval Byzantium as a strong and stable empire.

Byzantium and Islam

Religious Freedom and Gay Rights

Striking Images, Iconoclasm Past and Present

Networks of Knowledge in the Early Middle Ages

Byzantium in the Iconoclast Era (ca 680–850): The Sources

Heracleus, Emperor of Byzantium

Dark Age Liguria surveys the history of the Liguria region from c. 400 to c. 1050 AD, to provide a detailed case study of what happened here as Roman imperial rule ended. The book pulls together all the surviving evidence, written, archaeological, artistic and ecological, to propose that, in contrast with later periods, Ligurians looked north much as they gazed out to sea. Genoese history under Byzantines, Lombards, Carolingians and Ottonians is compared with that of other coastal settlements, including Albenga, Noli, Pertl and Savona and the less-studied but fascinating inland valleys, the Aveto, Polcevera, Stura and Vara. The book draws also on more than fifteen years of fieldwork in and around the small town of Varese Ligure (La Spezia province) to suggest some new methods for investigating the Dark Age past.

Iconoclasm, the debate about the legitimacy of religious art that began in Byzantium around 730 and continued for nearly 120 years, has long held a firm grip on the historical imagination. Byzantium in the Iconoclast Era is the first book in English to survey the original sources crucial for a modern understanding of this most elusive and fascinating period in medieval history. It is also the first book in any language to cover both the written and the visual evidence from this period, a combination of particular importance to the iconoclasm debate. The authors, an art historian and a historian who both specialise in the period, have worked together to provide a comprehensive overview of the visual and the written materials that together help clarify the complex issues of iconoclasm in Byzantium.

This is an unprecedented collection of nearly seventy Late Antique primary religious texts. These texts--all in new English translation and many appearing in English for the first time--represent every major religious current from the late first century until the rise of Islam. Produced through the efforts of thirty-six leading scholars in the field, they constitute a comprehensive view of religious practice in Late Antiquity. Religious life and performance during this period comprised diverse, often unusual practices. Philosophical ascent, magic, legal pronouncement, hymnography, dietary and sexual restriction, and rhetoric were all part of this deeply fascinating world. Religious and political identity often intertwined, as reflected in the Roman persecution of Christians. And a fluid boundary between religion and superstition was contested in daily life. Many practices, including ascetic training, crossed religious boundaries. Others, such as "incubation" at specific temples and certain divination rites, were distinctive practices of individual groups and orders. Intrinsically interesting, the practice of religion in the Late Antique also edifies modern-day religious life. As this volume shows, the origins of the contemporary Western religious terrain can be gleaned in this period. Rabbinic Judaism flourished and spread. Christianity developed still-important theological categories and structures. And even movements that did not survive intact--such as Neoplatonism and the once-powerful Manichaean churches--continue to influence religion today. This rich sourcebook includes discussions of asceticism, religious organization, ritual, martyrdom, religion's social implications, law, and theology. Its unique emphasis on practice and its inclusion of texts translated from lesser-known languages advance the study of religious history in several directions. A strong interdisciplinary orientation will reward scholars and students of religion, theology, gender studies, classical literatures, and history. Each text is accompanied by an introduction and a bibliography for further reading and research, making the book appropriate for use in any university or seminary classroom.

Alongside annals, chronicles were the main genre of historical writing in the Middle Ages. Their significance as sources for the study of medieval history and culture is today widely recognised not only by historians, but also by students of medieval literature and linguistics and by art historians. The series The Medieval Chronicle aims to provide a representative survey of the on-going research in the field of chronicle studies, illustrated by examples from specific chronicles from a wide variety of countries, periods and cultural backgrounds.

A History of the Iconoclastic Controversy

Studies in Text Transmission

Byzantine and Renaissance Philosophy

The Medieval Chronicle 12

The Irish Scholarly Presence at St. Gall

History of Christianity

A History

Traditional and still prevalent accounts of late antique literature draw a clear distinction between ‘pagan’ and ‘Christian’ forms of poetry: whereas Christian poetry is taken seriously in terms its contribution to culture and society at large, so-called pagan or secular poetry is largely ignored, as though it has no meaningful part to play within the late antique world. The Myth of Paganism sets out to deconstruct this view of two contrasting poetic traditions and proposes in its place a new integrated model for the understanding of late antique poetry. As the book argues, the poet of Christ and the poet of the Muses were drawn together into an active, often provocative, dialogue about the relationship between Christianity and the Classical tradition and, ultimately, about the meaning of late antiquity itself. An analysis of the poetry of Nonnus of Panopolis, author of both a ‘pagan’ epic about Dionysus and a Christian translation of St. John’s Gospel, helps to illustrate this complex dialectic between pagan and Christian voices.

The rich and diverse architectural traditions of the Eastern Mediterranean and adjacent regions are the subject of this book. Representing the visual residues of a “forgotten” Middle Ages, the social and cultural developments of the Byzantine Empire, the Caucasus, the Balkans, Russia, and the Middle East parallel the more familiar architecture of Western Europe. The book offers an expansive view of the architectural developments of the Byzantine Empire and areas under its cultural influence, as well as the intellectual currents that lie behind their creation. The book alternates chapters that address chronological or regionally-based developments with thematic studies that focus on the larger cultural concerns, as they are expressed in architectural form.

Twelve scholars contextualize and critically examine the key debates about the controversy over icons and their veneration that would fundamentally shape Byzantium and Orthodox Christianity.

This study explores how and why people have made and modified images and other cultural material from pre-history into the 21st century. By juxtaposing objects and places usually considered in isolation, provocative questions are raised about our understandings of cross-cultural differences and the value of representational objects. The book examines themes such as violence, punishment, memory and intentionality, and breaks new ground by including contributions from archaeologists, curators, and museum conservators as well as from historians of art, literature and religious studies.

Papers from the Thirty-sixth Spring Symposium of Byzantine Studies, University of Durham, 23–25 March 2002

Dark Age Liguria

Sowing the Dragon’s Teeth

Byzantine Orthodoxies

Antonina and the Empress Theodora

A History of Europe from 400 to 1000

A Companion to Byzantium

The Carolingian period represented a Golden Age for the abbey of St Gall, an Alpine monastery in modern-day Switzerland. Its bloom of intellectual activity resulted in an impressive number of scholarly texts being copied into often beautifully written manuscripts, many of which survive in the abbey’s library to this day. Among these books are several of Irish origin, while others contain works of learning originally written in Ireland. This study explores the practicalities of the spread of this Irish scholarship to St Gall and the reception it received once there. In doing so, this book for the first time investigates a part of the network of knowledge that fed this important Carolingian centre of learning with scholarship. By focusing on scholarly works from Ireland, this study also sheds light on the contribution of the Irish to the Carolingian revival of learning. Historians have often assumed a special relationship between Ireland and the abbey of St Gall, which was built on the grave of the Irish saint Gallus. This book scrutinises this notion of a special connection. The result is a new viewpoint on the spread and reception of Irish learning in the Carolingian period.

A groundbreaking history of how the Christian “West” emerged from the ancient Mediterranean world. In this acclaimed history of Early Christendom, Judith Herrin shows how—from the sack of Rome in 410 to the coronation of Charlemagne in 800—the Christian “West” grew out of an ancient Mediterranean world divided between the Roman west, the Byzantine east, and the Muslim south. Demonstrating that religion was the period’s defining force, she reveals how the clash over graven images, banned by Islam, both provoked iconoclasm in Constantinople and generated a distinct western commitment to Christian pictorial narrative. In a new preface, Herrin discusses the book’s origins, reception, and influence.

From the New York Times–bestselling “standard-bearer for alternate history”: A spy takes on the enemies of the Byzantine Empire (USA Today). In another, very different timeline—one in which Mohammed embraced Christianity and Islam never came to be—the Byzantine Empire still flourishes in the fourteenth century, and wondrous technologies are emerging earlier than they did in our own. Having lost his family to the ravages of smallpox, Basil Argyros has decided to dedicate his life to Byzantium. A stalwart soldier and able secret agent, Basil serves his emperor courageously, going undercover to unearth Persia’s clandestine plots and disrupting the dark machinations of his beautiful archenemy, the Persian spy Mirrane, while defusing dire threats emerging from the Western realm of the Franco-Saxons. But the world Basil so staunchly defends is changing rapidly, and he must remain ever vigilant, for in this great game of empires, the player who controls the most advanced tools and weaponry—tools like gunpowder, printing, vaccines, and telescopes—must certainly emerge victorious. A collection of interlocking stories that showcase the courage, ingenuity, and breathtaking daring-do of superspy Basil Argyros, Agent of Byzantium presents the great Harry Turtledove at his alternate-world-building best. At once intricate, exciting, witty, and wildly inventive, this is a many-faceted gem from a master of the genre.

The Byzantine Empire - the most advanced Roman Empire - very soon defined itself in terms of correct theological belief, ‘orthodoxy’. The terms of this belief were hammered out, for the most part, by bishops, but doctrinal decisions were made in councils called by the Emperors, many of whom involved themselves directly in the definition of ‘orthodoxy’. Iconoclasm was an example of such imperial involvement, as was the final overthrow of iconoclasm. That controversy ensured that questions of Christian art were also by Byzantines as implicated in the question of orthodoxy. The papers gathered in this volume derive from those presented at the 36th Spring Symposium of Byzantine Studies, Durham, March 2002. They discuss how orthodoxy was defined, and the different interests that it represented; how orthodoxy was expressed in art and the music of the liturgy; and how orthodoxy helped shape the Byzantine Empire’s sense of its own identity, an identity defined against the ‘other’ - Jews, heretics and, especially from the turn of the first millennium, the Latin West. These considerations raise wide questions about the way in which societies and groups use world-views and issues of belief

Encountering the World through Illuminated Manuscripts

The Trouble with Literature

Byzantium

A Companion to Byzantine Iconoclasm

The Building Traditions of Byzantium and Neighboring Lands

The Material Culture of Enchantment

Age of Transition, 7th-9th Century

The Language of Disenchantment explores how Protestant ideas about language inspired British colonial critiques of Hindu mythological, ritual, linguistic, and legal traditions.

Women, Writing and Religion in England and Beyond, 650–1100 focuses on the period before the so-called ‘Barking Renaissance’ of women’s writing in the 12th century. By examining the surviving evidence of women’s authorship, as well as the evidence of women’s engagement with literary culture more widely, Diane Watt argues that early women’s writing was often lost, suppressed, or deliberately destroyed. In particular she considers the different forms of male ‘overwriting’, to which she ascribes the multiple connotations of ‘destruction’, ‘preservation’, ‘control’ and ‘suppression’. She uses the term to describe the complex relationship between male authors and their female subjects to capture the ways in which texts can attempt to control and circumscribe female autonomy. Written by one of the leading experts in medieval women’s writing, Women, Writing and Religion in England and Beyond, 650–1100 examines women’s literary engagement in monasteries such as Ely, Whitby, Barking and Wilton Abbey, as well as letters and hagiographies from the 8th and 9th centuries. Diane Watt provides a much-needed look at women’s writing in the early medieval period that is crucial to understanding women’s literary history more broadly.

Iconoclasm was the name given to the stance of that portion of Eastern Christianity that rejected worshipping God through images (eikones) representing Christ, the Virgin or the saints and was the official doctrine of the Byzantine Empire for most of the period between 726 and 843. It was a period marked by violent passions on either side. This is the first comprehensive account of the extant contemporary texts relating to this phenomenon and their impact on society, politics and identity. By examining the literary circles emerging both during the time of persecution and immediately after the restoration of icons in 843, the volume casts new light on the striking (re)construction of Byzantine society, whose iconophile identity was biasedly redefined by the political parties led by Theodoros Stoudites, Gregorios Dekapolites and Empress Theodora or the patriarchs Methodios, Ignatios and Photios. It thereby offers an innovative paradigm for approaching Byzantine literature.

In the United States and Europe, an increasing emphasis on equality has pitted rights claims against each other, raising profound philosophical, moral, legal, and political questions about the meaning and reach of religious liberty. Nowhere has this conflict been more salient than in the debate between claims of religious freedom, on one hand, and equal rights claims made on the behalf of members of the lesbian, gay, bisexual, and transgender (LGBT) community, on the other. As new rights for LGBT individuals have expanded in liberal democracies across the West, longstanding rights of religious freedom — such as the rights of religious communities to adhere to their fundamental teachings, including protecting the rights of conscience; the rights of parents to impart their religious beliefs to their children; and the liberty to advance religiously-based moral arguments as a rationale for laws -- have suffered a corresponding decline. Timothy Samuel Shah, Thomas F. Farr, and Jack Friedman’s volume, Religious Freedom and Gay Rights brings together some of the world’s leading thinkers on religion, morality, politics, and law to analyze the emerging tensions between religious freedom and gay rights in three key geographic regions: the United States, the United Kingdom, and continental Europe. What implications will expanding regimes of equality rights for LGBT individuals have on religious freedom in these regions? What are the legal and moral frameworks that govern tensions between gay rights and religious freedom? How are these tensions illustrated in particular legal, political, and policy controversies? And what is the proper way to balance new claims of equality against existing claims for freedom of religious groups and individuals? Religious Freedom and Gay Rights offers several explorations of these questions.

Women, Writing and Religion in England and Beyond, 650–1100

The Inheritance of Rome

The Power Game in Byzantium

The Language of Disenchantment

Eastern Medieval Architecture

Religions of Late Antiquity in Practice

Iconoclasm from Antiquity to Modernity

This volume brings together an ecumenical team of scholars to offer a historical overview of how worship developed. The book first orients readers to the common core elements the global church shares in the history and development of worship practice and historical practice. It then introduces the major streams of worship practice: Catholic, Orthodox, and Protestant, including Reformation traditions, evangelicalism, and Pentecostalism. The book includes introductions by John Winitell and Nicholas Wolterstorff. A previous volume addressed the theological foundations of worship.

Major new revisionist survey of this most elusive and fascinating period in medieval history.

It is estimated that only a small fraction, less than 1 per cent, of ancient literature has survived to the present day. The role of Christian authorities in the active suppression and destruction of books in Late Antiquity has received surprisingly little sustained consideration by academics. In an approach that presents evidence for the role played by Christian institutions, writers and scribes, this book analyses a broad range of literary and legal sources, some of which have hitherto been little studied. Paying special attention to the problem of which genres and book types were likely to be targeted, the author argues that in addition to heretical, magical, astrological and anti-Christian books, other less obviously subversive categories of literature were also vulnerable to destruction, censorship or suppression through prohibition of the copying of manuscripts. These include texts from materialistic, philosophical traditions, texts which were to become the basis for modern philosophy and science. This book examines how Christian authorities, theologians and ideologues suppressed ancient texts and associated ideas at a time of fundamental transformation in the late classical world.

In this book, Liz James offers a comprehensive history of wall mosaics produced in the European and Islamic middle ages. Taking into account a wide range of issues, including style and iconography, technique and material, and function and patronage, she examines mosaics within their historical context. She asks why the mosaic was such a popular medium and considers how mosaics work as historical ‘documents’ that tell us about attitudes and beliefs in the medieval world. The book is divided into two parts. Part I explores the technical aspects of mosaics, including glass production, labour and materials, and costs. In Part II, James provides a chronological history of mosaics, charting the low and high points of mosaic art up until its abrupt end in the late middle ages. Written in a clear and engaging style, her book will serve as an essential resource for scholars and students of medieval mosaics.

Emerging Conflicts in North America and Europe

The Alexiad

Mosaics in the Medieval World

Toward a Global Middle Ages

Transmitting and Circulating the Late Antique and Byzantine Worlds

Christianity, Book-Burning and Censorship in Late Antiquity

Inventing Byzantine Iconoclasm

Peter Adamson presents an engaging and wide-ranging introduction to two great intellectual cultures: Byzantium and the Italian Renaissance. First he tells the story of philosophy in the Eastern Christian world, from the 8th century to the 15th century, then he explores the rebirth of philosophy in Italy in the era of Machiavelli and Galileo. Late Antiquity witnessed a major transformation in the authority and power of the Episcopate within the Church, with the result that bishops came to embody the essence of Christianity and increasingly overshadow the leading Christian lally. The rise of Episcopal power came in a period in which drastic political changes produced long and book examines these problems in depth, looking at bishops’ varied roles in both causing and resolving these disputes, including those internal to the church, those which began within the church but had major effects on wider society, and those of a secular nature.

This book reports the most famous dispute between the Church and the State over the presence of paintings, mosaics, and statues in churches, in the period from 717 to 843. In no other book was the Iconoclastic Controversy described in a more detailed way. An essential volume not only for those who are interested in the religious dispute, but also for those who are interested in the historical and artistic period. This is a new edition of the Society of the Promotion of the Christian Knowledge 1930 publication.

Nonnus, Dionysus and the World of Late Antiquity

Protestant Literalism and Colonial Discourse in British India

Voyages to Iberia and the Mediterranean

The Formation of Christendom

An Annotated Survey

Regional Identity and Local Power, c. 400-1020

Clothing Sacred Scriptures

Table of contents

According to a longstanding interpretation, book religions are agents of textuality and logocentrism. This volume inverts the traditional perspective: its focus is on the strong dependency between scripture and aesthetics, holy books and material artworks, sacred texts and ritual performances. The contributions, written by a group of international specialists in Western, Byzantine, Islamic and Jewish Art, are committed to a comparative and transcultural approach. The authors reflect upon the different strategies of ‘clothing’ sacred texts with precious materials and elaborate forms. They show how the pretypographic cultures of the Middle Ages used book ornaments as media for building a close relation between the divine words and their human audience. By exploring how art shapes the religious practice of books, and how the religious use of books shapes the evolution of artistic practices this book contributes to a new understanding of the deep nexus between sacred scripture and art.

The phenomenon of iconoclasm, expressed through hostile actions towards images, has occurred in many different cultures throughout history. The destruction and mutilation of images is often motivated by a blend of political and religious ideas and beliefs, and the distinction between various kinds of ‘iconoclasm’ is not absolute. In order to explore further the long and varied history of iconoclasm the contributors to this volume consider ‘iconoclastic’ reactions to various types of objects, both in the very recent and distant past. The majority focus on historical periods but also on history as a backdrop for image troubles of our own day. Development over time is a central question in the volume, and cross-cultural influences are also taken into consideration. This broad approach provides a useful comparative perspective on images and relevant issues today. In the multimedia era increased awareness of the possible consequences of the use of images is of utmost importance. ‘Iconoclasm from Antiquity to Modernity’ approaches some of the problems related to the display of particular kinds of images in conflicted societies and the power to decide on the use of visual means of expression. It provides a deeper understanding of the mechanisms of the phenomenon of iconoclasm. Of interest to a wide group of scholars the contributors draw upon various sources and disciplines, including art history, cultural history, religion and archaeology, as well as making use of recent research from within social and political sciences and contemporary events. Whilst the texts are addressed primarily to those researching the Western world, the volume contains material which will also be of interest to students of the Middle East.

This book, based on the Clarendon Lectures in English for 2017, argues that the literature of the English Reformation marks a turning point in Western thinking about literature and literariness. But instead of arguing that the Reformation fostered English literature, as scholars have often done, Victoria Kahn claims that literature helped undo the Reformation, with implications for both poetry and belief. Ultimately, literature in the Reformation is one vehicle by which religious belief was itself transformed into a human artifact, whether we understand this as a poetic artifact or a mental fiction. This transformation in turn helped produce the eighteenth-century discipline of aesthetics, with its emphasis on our experience of non-cognitive pleasure in the work of art, and the modern formalist definition of literature, according to which—in the words of one critic—literature solves no problems and saves no souls.’ This modern definition of literature, in short, has a history, this history is intertwined with the problem of belief, and by returning to the fraught years of the late sixteenth and seventeenth century in England, we can come to a new understanding of how the trouble with literature has shaped our discipline. The first lecture contrasts modern and early modern understandings of literature and literariness. The second and third lectures focus on Thomas Hobbes and John Milton. The fourth lecture treats the work of Immanuel Kant, Søren Kierkegaard, and J.M. Coetzee.

The Myth of Paganism

Historical Foundations of Worship (Worship Foundations)