



The Pamplona Bibles 2 Vol

David R. Cartlidge, J. Keith Elliot



The Pamplona Bibles 2 Vol:

The Pamplona Bibles François Bucher, 1970 *The Clement Bible at the Medieval Courts of Naples and Avignon* Cathleen A. Fleck, 2017-07-05 As a biography of the fourteenth century illustrated Bible of Clement VII an opposition pope in Avignon from 1378-94 this social history traces the Bible's production in Naples c. 1330 through its changing ownership and meaning in Avignon c. 1340-1405 to its presentation as a gift to Alfonso King of Aragon c. 1424. The author's novel approach based on solid art historical and anthropological methodologies allows her to assess the object's evolving significance and the use of such a Bible to enhance the power and prestige of its princely and papal owners. Through archival sources the author pinpoints the physical location and privileged treatment of the Clement Bible over a century. The author considers how the Bible's contexts in the collection of a bishop, several popes, and a king demonstrate the value of the Bible as an exchange commodity. The Bible was undoubtedly valued for the aesthetic quality of its 200 luxurious images. Additionally, the author argues that its iconography, especially Jerusalem and visionary scenes, augments its worth as a reflection of contemporary political and religious issues. Its images offered biblical precedents; its style represented associations with certain artists and regions in Italy, and its past provided links to important collections. Fleck's examination of the art production around the Bible in Naples and Avignon further illuminates the manuscript's role as a reflection of the court cultures in those cities. Adding to recent art historical scholarship focusing on the taste and signature styles in late medieval and Renaissance courts, this study provides new information about workshop practices and techniques. In these two court cities, the author analyzes styles associated with different artists, different patrons, and even with different rooms of the rulers' palaces, offering new findings relevant to current scholarship, not only in art history but also in court and collection studies.

Thou Art the Man Ruth Mazo Karras, 2021-04-30 How do we approach the study of masculinity in the past? Ruth Mazo Karras asks. Medieval documents that have come down to us tell a great deal about the things that men did, but not enough about what they did specifically, as men, or what these practices meant to them in terms of masculinity. Yet no less than in our own time, masculinity was a complicated construct in the Middle Ages. In *Thou Art the Man*, Karras focuses on one figure, King David, who was important in both Christian and Jewish medieval cultures to show how he epitomized many and sometimes contradictory aspects of masculine identity. For late medieval Christians, he was one of the Nine Worthies, held up as a model of valor and virtue; for medieval Jews, he was the paradigmatic king, not just a remnant of the past but part of a living heritage. In both traditions, he was warrior, lover, and friend, founder of a dynasty and a sacred poet. But how could an exemplar of virtue also be a murderer and adulterer? How could a physical weakling be a great warrior? How could someone whose claim to the throne was not dynastic be a key symbol of the importance of dynasty? And how could someone who dances with slaves be noble? Exploring the different configurations of David in biblical and Talmudic commentaries in Latin, Hebrew, and vernacular literatures across Europe in liturgy and in the visual arts, *Thou Art the Man* offers a rich case study of how ideas

and ideals of masculinity could bend to support a variety of purposes within and across medieval cultures

The Mark of Cain Ruth Mellinkoff, 2023-04-28 For few verses in the Bible is the relationship between scripture and the artistic imagination more intriguing than for the conclusion of Genesis 4 15 And the Lord set a mark upon Cain that whosoever found him should not kill him What was the mark of Cain The answers set before us in this sensitive study by art historian Ruth Mellinkoff are sometimes poignant frequently surprising An early summary of rabbinic answers for examples runs as follows R Judah said He caused the orb of the sun to shine on his account Said R Nehemiah to him For that wretch He would cause the orb of the sun to shine Rather he caused leprosy to break out on him Rab said He gave him a dog Abba Jose said He made a horn grow out of him Rab said He made him an example to murderers R Hanin said He made him an example to penitents R Levi said in the name of R Simeon b Lakish He suspended judgment until the flood came and swept him away After a review of such early Jewish and Christian exegesis Mellinkoff divides physical interpretations on the mark into three groups A Mark on Cain s Body A Movement of Cain s Body and A Blemish Associated with Cain s Body Her discussion of these groups is the heart of her study and offers its richest examples of interplay among medieval art and imaginative literature on the one hand and biblical exegesis on the other Thus in one remarkable tour de force she shows us how a poetic misprision of Genesis 4 24 Sevenfold vengeance will be taken for Cain but for Lamech seventy times sevenfold made Lamech the murderer of Cain how there then grew up the legend that Lamech a hunter had killed Cain when he mistook him for an animal how from that the notion that the mark of Cain was a horn or horns on Cain s head arose in the poignant formulation of the Tanhuma Midrash Oh father you have killed something that resembles a man except it has a horn on its forehead and how from that in the maturity of the legend there flowered Cornish drama Irish saga and stunning reliefs of a dying antlered Cain in the cathedrals of Vezelay and Autun Like Genesis 4 15 itself The Mark of Cain is suggestive rather than comprehensive Concluding chapters on Intentionally Distorted Interpretations of Cain s Mark and Cain s Mark and the Jews bring the history down to our own day but Mellinkoff does not claim to have said the last word on the subject Her achievement is neither documentary nor exegetical but rather demonstrative she shows us with brilliant economy how the artistic imagination functioned in a world whose intellectual definition was a closed canonical text For few verses in the Bible is the relationship between scripture and the artistic imagination more intriguing than for the conclusion of Genesis 4 15 And the Lord set a mark upon Cain that whosoever found him should not kill him What was the mark of

The Crescent on the Temple Pamela Berger, 2012-06-07 The Crescent on the Temple elucidates how the Dome of the Rock came to stand for the Temple of Solomon in Christian Muslim and Jewish art That Temple represented as the Muslim shrine is often surmounted by a crescent

Art and the Christian Apocrypha David R. Cartlidge, J. Keith Elliot, 2013-10-23 The Christian canon of scripture known as the New Testament excluded many of the Church s traditional stories about its origins Although not in the Bible these popular stories have had a powerful influence on the Church s traditions and theology and a particularly

marked effect on visual representations of Christian belief This book provides a lucid introduction to the relationship between the apocryphal texts and the paintings mosaics and sculpture in which they are frequently paralleled and which have been so significant in transmitting these non Biblical stories to generations of churchgoers The Conversion of Herman the Jew Jean-Claude Schmitt,2013-04-22 Sometime toward the middle of the twelfth century it is supposed an otherwise obscure figure born a Jew in Cologne and later ordained as a priest in Cappenberg in Westphalia wrote a Latin account of his conversion to Christianity Known as the *Opusculum* this book purportedly by Herman the former Jew may well be the first autobiography to be written in the West after the Confessions of Saint Augustine It may also be something else entirely In *The Conversion of Herman the Jew* the eminent French historian Jean Claude Schmitt examines this singular text and the ways in which it has divided its readers Where some have seen it as an authentic conversion narrative others have asked whether it is not a complete fabrication forged by Christian clerics For Schmitt the question is poorly posed The work is at once true and fictional and the search for its lone author whether converted Jew or not fruitless Herman may well have existed and contributed to the writing of his life but the *Opusculum* is a collective work perhaps framed to meet a specific institutional agenda With agility and erudition Schmitt examines the text to explore its meaning within the society and culture of its period and its participation in both a Christian and Jewish imaginary What can it tell us about autobiography and subjectivity about the function of dreams and the legitimacy of religious images about individual and collective conversion and about names and identities In *The Conversion of Herman the Jew* Schmitt masterfully seizes upon the debates surrounding the *Opusculum* the text of which is newly translated for this volume to ponder more fundamentally the ways in which historians think and write **Pen and Parchment** Melanie Holcomb,Lisa Bessette,2009 Discusses the techniques uses and aesthetics of medieval drawings and reproduces work from more than fifty manuscripts produced between the ninth and early fourteenth century *Piety and Plague* Franco Mormando,Thomas Worcester,2007-10-01 Plague was one of the enduring facts of everyday life on the European continent from earliest antiquity through the first decades of the eighteenth century It represents one of the most important influences on the development of Europe s society and culture In order to understand the changing circumstances of the political economic ecclesiastical artistic and social history of that continent it is important to understand epidemic disease and society s response to it To date the largest portion of scholarship about plague has focused on its political economic demographic and medical aspects This interdisciplinary volume offers greater coverage of the religious and the psychological dimensions of plague and of European society s response to it through many centuries and over a wide geographical terrain including Byzantium This research draws extensively upon a wealth of primary sources both printed and painted and includes ample bibliographical reference to the most important secondary sources providing much new insight into how generations of Europeans responded to this dread disease *Art of Estrangement* Pamela Anne Patton,2012 Examines the influential role of visual images in reinforcing the efforts of Spain s

Christian ruled kingdoms to renegotiate the role of their Jewish minority following the territorial expansions of the twelfth and thirteenth centuries Provided by publisher

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