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Chapter 1 : Chambers Adam C - [PDF Document]

The historian of the Constantinopolitan cult of saints Cosmas and Damian is immediately confronted by a veritable maelstrom of competing origins, shrines, and saints. In , Ludwig Deubner edited and published forty-eight miracles of the saints, proposing six separate authors, of whom only the last can be identified.

Leanza Soveria Mannelli, , 33â€” Deubner, Kosmas und Damian: Texte und Einleitung Leipzig, [henceforth, Deubner]; E. Unless otherwise stated, all translations are my own. Delehaye, Synaxarium ecclesiae Constantinopolitanae e codice Sirmondiano nunc Berolinensi Brussels, , , ; reproduced in Deubner, 38â€” A cult of Cosmas is mentioned at Cyrrhus by heodoret, Epistle , ed. Similarly, heodosius, Topography of the Holy Land 32, ed. Geyer Prague, , refers to the saints in Quiro. He beautied and enlarged their temple, loading it with beams of light and adding many things which had not been there before. In the west, see A. Witt- man, Kosmas und Damian: Kulturausbereitung und Volksdevotion Berlin, On the iconography and epigraphy of the cult in the sixth century, see also M. Asfour Amman, , II: For the latter see Patria 3. Preger Leipzig, , â€” Mango rightly corrects the view of R. Deubner, Miracles 18 and Rupprecht, Miracles 7, 17, 18, 20 and perhaps 37 all refer to the shrine en Blachernais, as does the Paschal Chronicle , , ed. Dindorf Bonn, , , For the same passage cf. Din- dorf Teubner, â€” , v. An epigram dedicated by Justin and Sophia eis tous hagious Anargurous tous eis ta Basiliskou also survives in the Anthologia Palatina 1. Turin, , One is speciically located en Blachernais, and others are quite obviously Constantinopolitan, even if some lack localising references. And while all are painfully lacking in historicising detail or phraseology, leeting indications neverthe- less point to a sixth-century origin. See also the imperial celebrations at the shrines en Blachernais and en tois Basiliskou on the 1st July and 1st November; De Ceremoniis 2. Reiske Bonn, , f. Kountoura-Clarke Athens, , â€” In his edition Deubner included only those miracles originally composed by Maximus, even though the latter reworked several from earlier collections. For a basic guide both to the history of the cult and to the themes and content of the Miracles see I. For incubatory miracles as a product of the prevailing conditions of the sixth and seventh centuries see also P. Clarke, Studies in Church History 45 Woodbridge, , 52â€” Marcos Madrid, , And indeed, Cyrus and John have also performed that involving the Jewish woman with the cancer hidden within. Orthodox and Heretic In precisely that year in which Deubner had published his critical edition of the Miracles of Cosmas and Damian, a tenth- or eleventh- century manuscript was discovered at the Coptic monastery of Edfu in Egypt. Cain Aldershot, , â€” I am extremely grateful to Wendy for an advanced copy of her article. It should be noted, however, that those Egyptian Miracles also contained within the Deubner collections employ a diferent vocabulary and rhetorical style to the latter, and include or exclude digressions and narrative elements not contained with their equivalents. He does so and is subsequently healed. It is a wonderful expression of the eclipsing of Cyrrhus as the pre-eminent cultic centre. On Stephanus see most recently Stephani Byzantii Eth- nica: Berlin, , 3f. When the heretic was lying and summoning the saints, someone appeared to him in a it of rage and asked him to confess the following: He said these things and could then no longer be seen. And until he died he continued to make the orthodox confession of one nature of God the Word undivided, and of Mary the holy Virgin as Mother of God, and in return for the health of his soul, and also of his body, gave thanks irst to Christ God and then to his saints. It concerns the leader of an unspeci- ied heretical sect: And when he came to believe in the saints through the accomplishment of that deed for heretics are accustomed to do so through visible proof and not simply through hearing about something , ater some time the saints anyhow prophesised to him that he would become head of his sect. He let and from then on he continuously worshipped the ser- vants of Christ and frequented their glorious home. And when, as the saints had prophesised, he obtained the headship [of his sect], at the precise moment which they had indicated to him, he wrote, as I found out, miracles of the saints, endeavouring to measure this Aegean, this Atlantic Ocean of the saints. It is therefore evident that the doctrinal constituency of the Con- stantinopolitan shrine en Blachernais was diverse, and consequently

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capable of generating tales of a similarly diverse doctrinal nature. Heretical suppliants at a shrine administered by a competing faction were, therefore, not necessarily complicit in the reading of the saints expounded in the liturgy. It concerns a pagan scholastikos: *Miracles of hecla* 40, ed. Dagron Brussels, , 1977, in which a pagan sophist similarly attributes his healing at the shrine of St hecla to the pagan god Sarpedon: Nevertheless, accusations of continued pagan activity within Constantinople are not unknown in the sixth century; see e. John of Ephesus, *Ecclesiastical History*, trans. For the thesis that the Constantinopolitan cult of Cosmas and Damian was a transformation of a Constantinopolitan cult of Castor of Pollux described by Hesychius of Miletus, see Deubner, 521. In the anti-Chalcedonian tradition, John Rufus, Severus of Antioch and John of Ephesus all contemporaneously describe and denounce the participation of Chalcedonian heretics within the orthodox liturgy,²⁸ while a sixth-century text contained with the anti-Chalcedonian, west-Syrian Synodikon comments specifically on the rife doctrinal apathy at shrines of healing saints: In *Miracles* 36 he describes how the heretic Theodore came to the saints and was encouraged by them to participate in the Chalcedonian sacraments. John Rufus, *Plerophoriae* 80, ed. Nau Paris, , f. Brooks London, I: Peeters, *Orient et Byzance: Fowden, the Barbarian Plain: Spiritual Meadow* 30, 48, 49, [PG But when, God willing, we take to the road home, shall we abide by their orders, or return again to how it was before? A single aforementioned 31 *Miracles* See also the fascinating incident recorded at *ibid.* On scepticism within the text, and its intersection with a broader discourse on the cult of the saints in this period, see M. Rupprecht, *Miracles* 21, where a dyophysite is reluctantly cured by the saints although the quoted exposition is absent. Kosmas and Damian healed him after some delay, even though he did not repent his heretical views. Maximus provides an extensive introduction to his reworked account of the miracle, apologising for including heretics in his narrative. He cannot understand why the first author let his readers in doubt as to whether the healed paralytic eventually converted to orthodoxy, the resolution that Maximus would clearly favor. In *Miracles* 17, the aforementioned Arian Exakionite comes to the shrine in hope of a cure. Krueger Berlin, , On sixth-century imperial policy towards Arianism, see G. It is notable that the sole explicit doctrinal reference contained within the extensive and contemporary *Life of Symeon the Younger* also concerns a Gothic Arian. See *Life of Symeon the Younger*, ed. Brussels, , I: Chabot Paris, 1907, II: Proposed to a meeting of anti-Chalcedonians at Callinicum, and despite considerable concessions to their doctrinal position, it was, according to Michael, rejected by the monks for its failure explicitly to condemn Chalcedon. John of Ephesus, *Ecclesiastical History* 1. Parmentier London, , 1918; Michael the Syrian, *Chronicle* It is notable that while this latter edict was couched in Chalcedonian terminology, it still made no explicit mention of the Council. For further discussion, see Av. Baker, *Studies in Church History* 13 Oxford, [repr. On Theodore, see C. On Sophia see Av. *Continuity and Change* XI]. Meyendorf, *Imperial Unity and Christian Divisions: Evagrius Scholasticus*, 211-44; Av. *Empire and Successors* A. Whitby Cambridge, , 1985; M. It is, however, equally applicable to Constantinople, where the same triad of cults was popular with both Justinian and Justin II. Bekker Bonn, v. On the building activities of Justin II see the indispensable article by Av. *Continuity and Change* XII]. Brown, *Authority and the Sacred: Aspects of the Christianisation of the Roman World* Cambridge, ,

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Chapter 2 : Eastern Christian Books: The Holy Unmercenaries

*calendrierdelascience.com 3/8/ AM phil booth strategies of Cosmas and Damian's imperial benefactors, benefactors who had encouraged the promotion of such cults precisely because they were, in the words of Wendy Mayer, 'popular and theologically multivalent.'*¹³ *Cosmas and Damian were, therefore, the imperial saints par excellence.*

Robert Byron by courtesy of the Courtauld Institute of Art. From the Menologion of Symeon Metaphrastes. Lazarev, Mikhailovskie mozaiki Moulded glass medallion Carved bloodstone cameo Detail from the fresco in the narthex at Lesnovo vault above the north wall , Velmans, La peinture du moyen age en Yougoslavie iv Fresco in the narthex at Lesnovo north wall , Fresco in the narthex at Lesnovo west wall , Miniature from the Menologion gr. Du"ell, The Greek Islands Miniature from the Menologion of Basil II Vat. Kadas, Mount Athos Previously unpublished photograph taken from the glass plate negative of Sir Benjamin Stone. A map of major patrons, shrines and translations by A. Professor Anthony Bryer made the original proposal that we should consider it, participated in the planning of it, and provided willing and effective help on a number of occasions as the work proceeded. The Revd Norman Russell also generously shared in the work of proofreading and compiled the index. Abbreviations In virtually every case periodicals and serials are cited in accordance with the list of abbreviations given in *Dumbarton Oaks Papers* 27 , Works not listed there are usually cited in full. Recurrent citations of articles or books has led to an uneasy mixture of short titles, op. There may be some inconsistency, but there should be no lack of clarity. Where page references have been followed by references to paragraphs or lines the subordinate reference is preceded by a full stop. But if paragraphs rather than lines are at issue, reference to the work itself will immediately reveal it. For the same reason there has been no attempt to distinguish references to page or column from each other. The holy man had his accepted role in high and low society alike. For others it was to be adapted and extended far beyond death. Their reputation as members of the Kingdom was to outlive the Empire itself. Hagiographers, s hymnographers, 6 iconographers, 7 pilgrims 8 and patrons of panegyris 9 helped to 1. This reference like most of those that follow, is to a paper published below. So much is implicit in many of the contributions to this volume, but see in particular Han J. Hymnography was not separately treated at the Symposium and the subject plays no significant part in any of the papers given below. Those who gained recognition as saints 10 are not forgotten in those parts of the world which harboured them or their relics. Some have gained acclaim in both East and West. Such acclaim is now tempered by the scrutiny to which largely Western scholarship has subjected Uves and reputations. The heritage bequeathed by Rosweyde and Bollandus is a weighty one. Scholarship is committed to the establishment of truth. The Church, for her part, should be willing to accept nothing less. At the same time traditi9nS, superstitions and myths are justly valued by historians. They provide a vital - often the principal - gauge for a study of the popular mind. A panegyris, 18 a memento 19 or a mass-produced image 20 of a saint is likely to reveal more of this mind than the most stylish Ufe or mosaic. And the study of the Byzantine saint may become as often in this volume the study of his clientele. As is noted by Ruth Macrides, aspects of the Byzantine canonisation procedure remain to be explored Constantinopolitan methods were never to match those of Rome, though in the early Palaiologan period the established practice of local canonisation was to lose favour in preference to canonisation by synodal decree. Whether or not this was under Western influence remains an open question. See for example the papers of Michel van Esbroeck and Anna Crabbe. Considerable changes in the Roman General Calendar were legitimised by the *motu proprio* *Mysterii Paschalis* of 14 February *Acta Apostolicae Sedis* 61 [, and deimed in *Notitioe* 5 , Justification for the changes which came into effect I January is provided in *Calendarium Romanum* Vatican , I am grateful to Fr Norman Russell for these references. Neale in *Famous Sermons by English Preachers*, ed. Maclean [London , 2. Over the last decade this meeting has assumed the trappings of an international conference under the aegis of the British National Committee of the International Byzantine Association which meets at it. So it attempts to serve British Byzantinists in a peculiarly international field and regularly attracts participants from

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over a dozen countries. But the Centre has not forgotten that its spring symposia are essentially no more than night schools, open to all who apply in time: Papers given at earlier symposia are scattered in various journals. One hour Videotapes at price of tape, for bona fide teaching purposes: Farag, The Office of Safar A. Of collected papers given at Symposia, Iconoclasm IXth, , ed. Herrin reviewed in ECR x , is out of print. Scott, will be published by the Centre in late Susan Ashbrook, Dr J. Since the posthumous career of the Byzantine holy man has flourished mightily, not least at the hands of Professor Brown, and it seemed high time to take stock. Among visitors, two Bollandists, guardians of an awesome tradition of hagiographical scholarship, were especially welcome; but it was intriguing to find that all participants spoke much the same scholarly language. A consensus emerged at the Symposium which is equally recognisable in these pages. The only thing which all Byzantine saints have in common is the source of their spiritual power. But the strength of their authority is marvellously demonstrated by the manner in which the Byzantine saint used it in the world; and it is on this demonstration that these papers concentrate. This is published below together with other papers which are asterisked. A session on the lives of the Byzantine saint which was all too brief was chaired by Dr J. The variety of the Byzantine saint was further demonstrated in a session chaired by Rowena Loverance Birmingham. Communications were offered on texts. The Revd Dr Joseph A. This was chaired by Dr Frances Young Birmingham. Patricia Karlin-Hayter Birmingham, Dumbarton. The saint in art was widely discussed. Dr Likhacheva illustrated her paper with slides of miniatures in manuscripts which are located in the USSR; one of these miniatures is reproduced below. Finally the symposium examined The Cult of the Byzantine Saint. Although symposiasts regretted that Dr Vladimir Vavtinek Prague was unable to come and speak, as he and they had hoped, on Sts Cyril and Methodios, the Byzantine saint was celebrated in other ways. David Buckton brought an exhibition of 54 rarely shown Byzantine ivories, steatites, crosses and gems depicting the Byzantine saint from the British Museum, and Nubar Hampartumian displayed seals and coins showing Byzantine saints in the Barber Institute of Fine Arts. Catalogues of both exhibitions were given to participants. It will be held at Edinburgh, where it will be directed by Dr Michael Angold. The subject of sanctity and of the means by which it is normally achieved, namely asceticism and renunciation, cannot be altogether a suitable topic for an urbane dinner-party conversation. We have decided that it is all right for an academic symposium, since historically the ideal is of vast consequence; but it may be well if we begin with some recognition that the topic can be divisive. To most men and women life is beset by noise; and the possibility of chosen silence comes to be felt as a divine gift, at least to that large number of us whose daily round is a succession of trivialities punctuated by frustration, rage, envy, and the rest. The pain of ascetic renunciation lies in the forgoing of natural goods, in a deliberate choice that puts the normal activities of human society on the far side of a wall. As monasteries came to be recruiting grounds for the episcopate, so the profession was entered by ambitious men hungry for power, who realised how celibacy enhanced their authority. The discipline of the monasteries, Gibbon thinks, is one of repellent, inhuman austerity - the disgraces, confinements, fastings, and bloody flagellations, executed in the name of a religious obedience which is tyranny. With all this goes the resentment of lay people when popular monks insinuate themselves into noble households, and vast public and private wealth becomes absorbed in the maintenance of unproductive persons useless to society and enjoying a sacred indolence in the name of holy poverty; a body whose T The Decline and Fall of the Roman Empire, ch. Gibbon evidently enjoyed writing his savage indictment. Nor does his humanity ever slumber, unless: He draws out the thread of his verbosity finer than the staple of his argument [A less pardonable fault is that rage for indecency which pervades the whole work, but especially the last volumes. Whatever our personal standpoint, we do not share many of the assumptions that produced their manner of setting themselves on the road to sanctity. In consequence we are tempted either to tell the stories of their mortifications and then, as was said of Lytton Strachey, ostentatiously refrain from laughing, or we go in search of trendy non-religious explanations of the social needs that created them. It is of course certain that Byzantine saints fulfilled social needs, and it is a proper question to ask how that worked out. I am also sure that a stripping away of their religious motivation will leave the historian with a distorted picture. Early

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Christian attitudes The early Church was a tiny, persecuted body, and the experience sharpened its sense of having different values from the surrounding society. Its ideal was the martyr whose allegiance to his crucified Master was so strong that he preferred death to apostasy. But the second- and especially the third-century churches enjoyed long periods of peace during which their numbers grew to an extent that embarrassed those concerned to maintain standards. Many texts of Origen comment on the to him appalling fact that the churches are packed out with passengers, who come from a mixture of motives, who sit in dark corners of the building reading secular literature while the preacher seeks to expound the word of God, who prefer bishops to be easygoing in the discipline of the laity. In large cities bishops are becoming persons of social consequence cultivated by ladies of wealth and refinement, so that the office comes to be sought for non-religious reasons.

Chapter 3 : The Politics of Identity in Visigothic Spain

Late antiquity and Byzantium. The late Roman, late Sasanian and early Islamic history of the sixth- and seventh-century east. Middle-Byzantine Christianity. Historiographic, hagiographic and theological texts in several traditions (esp. Greek, Coptic, Ethiopic and Arabic).

Contemporary Biographies of St. Daniel the Stylite, St. Theodore of Sykeon and St. John the Almsgiver, trans. Elizabeth Dawes, and introductions and notes by Norman H. A brief introduction will suffice. During the period of persecution the virtues of the Christian champions of the faith had been recorded in the Acts of the Martyrs, of those who had borne the supreme witness to their Lord in the surrender of their life. But when persecution had ceased in the fourth century it was by his life and not by his death that the Christian established his loyalty to his Master, and the record of the conflict with evil and the passionate struggle towards perfection created a new type of literature. He chose as his theme the ascent of the saint from strength to strength in his pilgrimage towards the ultimate goal-the vision of God. To enter into the thought-world of the Byzantine ascetic one must always be conscious of the biblical background which forms its presupposition. From the first Christianity has been an other-worldly faith: The Christian had been assured John The Church of the third century thus came to develop a double morality: The battle waged by the ascetic is a struggle on a double front-against his own body and against the forces of the demons. The body was an enemy which only the sternest contest could subdue. The biographer of St. Luke the Stylite appropriates the language of Paul: The good fight might last for many a long year, but in the end victory was possible, the body would be forced to surrender and to come to terms with the soul. Thereafter for the saint the body ceased to have a moral significance, it was no longer a source of temptation. The author of the biography of St. Luke writing in the tenth century uses the same language of the moment when the saint left the cave in which he had been confined and then similarly obtains from God a special gift-the gift of perfect endurance. But the saint had won through to a new confidence: The figure of the Christ as it was represented in the mosaics of Byzantine churches was so majestic and remote that common folk felt that they needed a mediator who would represent them in the courts of Heaven. The humanity of the Saviour tended to be obscured by the splendour of the Second Person of the Trinity. The religion of the Byzantine world is thus a religion of mediation, but it is to the ascetic saint rather than to the priest that the East Roman turns. When you feel that death is near it is to the saint on his pillar that you look for a letter which shall grant you absolution from past sins; the saint, even without your asking, may send you such a letter. The saint has liberty of access, freedom of speech in the heavenly places. He can perform the task of acting as ambassador for humble people. He can defend those who are without influence against the injustice of the powerful: The only thing which an emperor can take from an ascetic is his life, and if his life were taken, he would as a martyr be but the more dangerous, and emperors were unwilling to run that risk. Through his conflict with evil and victory over the demons he had been granted the grace of healing-the power to fulfil the apostolic commission to heal the sick and to cast out demons. The Byzantine could claim divine authority for his belief in these miracles of healing. To deny that beneficent activity was to make Christ a liar. And such an assurance was of daily significance when man was beset with uncounted demons on every side. It needs some imagination to recover a sense of the burden which this belief in the universal presence of the demons must have laid upon men. If we believed that the myriad bacilli about us were each and all inspired by a conscious will to injure man we might then gain a realization of the constant menace which broods over human life in the biographies of Byzantine saints. We can still catch the echo of the excitement and enthusiasm of the disciples as they returned from their first missionary journey: Preaching that Gospel and driving out demons formed from the first but two sides of one and the same divine commission and both tasks are in our own day still undertaken by the Christian missionary. Or in some cases healing came through sleeping in the church or oratory dedicated to the saint who appeared in dream to the faithful and either cured them or gave directions how they should be cured. East Roman asceticism took many

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forms and we have sought to illustrate that diversity in the choice of biographies to be translated. John the Almsgiver was the Patriarch of Alexandria in a time of crisis during the early years of the seventh century; St. Theodore the Sykeote represents life amongst the peasantry of Anatolia at the end of the sixth century, while Daniel, the pillar saint, brought to the neighbourhood of Constantinople the peculiar form of the ascetic life which St. Simeon had devised for himself in Syria. Daniel stationed on the European shore of the Bosphorus, is in close touch with the Patriarch, with successive emperors and with the people in the capital. In the present book we have not included any descriptions of life in the community of a monastery. Byzantine literature is aristocratic: It is through the biographies of East Roman saints that we can form some picture of the life of the province, some understanding of the thought-world of those humble folk who appear so rarely in the works of writers whose interests are urban, who are closely linked with the life of the imperial court. If for you a world where miracles happen is hopelessly and irredeemably repellent, East Rome will remain a closed book. Moreover, you must not bring to the study of Byzantine asceticism a delicate and queasy stomach; you must banish from your mind the curious western notion that cleanliness is next to godliness. The modern cult of the body must be for a while forgotten. But when you have liberated yourself from inherited prejudices, then you will be free to sympathize with the devotion which inspired these contemners of the body, who sought through penitential suffering to attain to peace of soul ataraxia and through that peace to union with God. The background of miracle in these biographies is omnipresent; students may find of service some references to modern work on the subject: The bibliography below is now rather dated. Leipzig, Dieterich, J. Andrews, Henderson, , and Greek Saints and their Festivals. Edinburgh, Blackwood, G. London, Kegan Paul, London, Milford, in this book the evidence for demon possession as studied by missionaries is discussed. His successor, Leo I, owed his throne to the influence of the all-powerful master of the soldiery, the Alan Aspar and his father Ardaburius. Leo sought through the support of the hardy mountaineers of Isauria to rid himself of the dominance of the German element in the imperial army. From the Life we learn for the first time of the reason for the disgrace of Aspar and are informed of the way in which Zeno became known to Leo. We can understand why it was that the Emperor desired to engage condottieri from Gaul, and it is not surprising that he was angered when Titus, their leader, chose to abandon the life of a soldier. For that intention the Life is our sole authority, but at a time when the Vandal fleet was laying waste the coastlands of Greece and massacring the population of the island of Zacynthus an assault on Egypt might naturally be feared. In Leo married his daughter Ariadne to Zeno and the child of that marriage born in , who was given the name of Leo, was declared Augustus in the autumn of and became sole emperor on the death of Leo I in February As an Isaurian he was unpopular: Verina plotted against him and hoped to make her paramour Patricius emperor. Basiliscus favoured the Monophysites and of the orthodox opposition in the capital, headed by Daniel the Stylite, we possess in the Life a vivid account. It is a remarkable tribute to an Isaurian emperor. Against the invasions of the Bulgarians, Anastasius constructed to the west of Constantinople a Long Wall, a line of fortifications stretching from the Propontis to the Black Sea at a distance of some forty miles from the capital cf. Bury, History of the Later Roman Empire, , pp. It is apparently this fortification which the author of the Life of Daniel has in mind in ch. For Anastasius Daniel's biographer has an enthusiastic admiration; in ch. Anastasius, both in peace and war, provides for the world the fullest prosperity. Such is the historical background of this Life of Daniel, the Pillar Saint. It was Simeon the Stylite who in the fifth century set the model for this strange form of penitential asceticism, and it was his renown which led others to follow his example. Syrian asceticism was represented rather by the solitary than by the monk who shared in the common life of a monastery; when compared with the Palestinian rule of St. Some would stand all the night in prayer, some stood continuously for years while others divided the day between sitting and standing in one and the same spot. Simeon was born c. It was the hearing of the beatitudes as they were read in church which led him to asceticism and caused him to join a monastery. Here the rigours of his mortification of the body roved incompatible with the common life of the brotherhood, so, leaving the monastery, he began his discipline as a solitary by shutting himself up in a cell not far from Antioch. Three years later he retired to a

neighbouring height, and there marked out for himself a circular enclosure; to prevent himself from passing beyond this enclosure he attached himself to a large stone by a chain. His fame spread far and wide; pilgrims came in large numbers; the sick sought healing; all wished to touch him or to carry off some relic from the Saint. To escape the devotion of the crowds he thought of the expedient of standing upon a column and the original column was twice increased in height by the addition of a new drum. On the column in its final form-forty cubits in height-he stood for thirty years without shelter either from the frosts of winter or the scorching heat of summer. At times the glare of the sun made him completely blind. The night and the greater part of the day he spent in prayer, but twice a day he addressed the folk who thronged about the column, giving them moral counsel, settling their disputes, healing their diseases. In Rome little images of Simeon, even during his lifetime, were to be found in work-shops to secure the safety of the workers cf. Many ascetics had their own peculiar forms of devotion: Simeon would bow so deeply in his worship that his forehead all but touched his feet. On one occasion an admirer set himself to count the number of these bowings; he had counted up to twelve hundred and forty-four and then desisted from sheer weariness: God, they urged, can use extraordinary means to bring home to man His messages. The apologia was successful: The dead saint would even help those who sought to steal his body. When it was thought that a certain holy man was near to death there was a free fight amongst parties from rival villages. The victors in the affray carried off the body to Antioch when the Saint, recovering, asked to be taken back to the mountain from which he had been violently transported. Immediately it was known that Simeon was dead Saracens rushed up on their camels in order to gain possession of his body by force of arms, but the sacred relic was guarded by the imperial troops under the command of the master of the soldiery. It is not easy for us to picture to ourselves the life led by the stylite saints on the pillar-top. There was, of course, a balustrade or iron trellis-work around the platform: The saint controlled all access to himself since any visitor was of necessity compelled to wait until the order was given for the ladder to be placed against the pillar see the Life, ch.

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Chapter 4 : An Age of Saints? : Matthew J. Dal Santo :

Late antiquity, the early middle ages, and, in particular, the late Roman, late Sasanian and early Islamic history of the sixth- and seventh-century east. Historiographic, hagiographic and theological texts in several traditions and languages (esp. Greek, Coptic, Ethiopic and Arabic).

Deploying Heresy Against Imperium: The Synodical Letter of Sophronius of Jerusalem Pauline Allen, Australian Catholic University In this paper I will be giving an historical overview of the monoenergist controversy, which arose in the early part of the seventh century out of an imperial attempt to bring about ecclesiastical unity, and examining the function of synodical letters in this debate. These were letters composed by patriarchs and bishops on their accession which were intended to demonstrate the orthodoxy of the new hierarch. The Functioning of Literary Patronage in the Eleventh Century Floris Bernard, University of Ghent This paper aims to clarify and illustrate the role of poetry in the social relationships between and within the intellectual elite of the mid-century and the imperial court. It is commonly known that after the death of Basil II social progress had become more easily attainable by climbing up the ranks of civil administration. This social progress had two peculiar features in the mid-century: Therefore, building up a broad network including influential persons at court could offer protection and intercession in the struggle for rewarding positions. Literary culture served as a shared acquirement that strengthened the solidarity within such a network. At the same time the emperors, originating from this very elite, were willing to invest in literary culture, and specifically in poetry. During the reign of Constantine Monomachos an elite came to the fore that centred around the influential Michael Psellos. This paper tries to elucidate the role of poetry as a means to foster personal relationships in order to fulfil social ambitions. Poetry could emphasize the education the members of this intellectual elite shared with one another. The personal dedications and addresses, and the ubiquitous panegyric tone of poetry point to its use as a prestigious personal gift, a generically stereotype expression of friendly or inimical feelings where just the name of the addressee could be changed to adapt it to an other social occasion. In this context, imperial patronage is not a matter of sheer payment per line as maybe in later or earlier centuries, but the overarching power in a system where it was commonly accepted that the dedication of a literary work was a prestigious service that deserved some reward. Based on these conceptions, this paper addresses some questions about the precise mechanisms of the imperial investment in poetry. On which aesthetic or cultural presumptions is the prestige of poetry founded? How did poets reuse and adapt poetry to the needs and tastes of different emperors? On which occasion could a poet deliver his poems to an emperor? Why did succeeding emperors feel the need to commission didactical works in verse? Such collections took their literary inspiration from the various Miracles of Cosmas and Damian produced in late sixth-century Constantinople. The Cosmas and Damian cult had risen to prominence within the capital on the back of imperial patronage, enjoying the promotion of both Justinian and his successors. That promotion thus partook of a process by which sixth- and seventh-century emperors increasingly associated themselves with heavenly protectors. Despite such associations, this paper contends that the incubatory experience could both reinforce and undermine imperial authority. By virtue of the dream experience, and the direct revelation of the divine which ensued, narratives of oneiric healing immediately raised the problem of supernatural access: Thus, in the Constantinopolitan collections, the cult is fully integrated into the structures of imperial and patriarchal authority. The patient must go through necessary ecclesiastical rituals before they can experience the saints; the patients are, furthermore, frequently civic notables and the saints themselves will appear as senators and bureaucrats. The oneiric experience is thus fully contextualised within the hierarchical rhythms of sacred and secular authority. In contrast, the Miracles of Cyrus and John by Sophronius Sophista are antithetical in their emphases. The Miracles contain a complex but consistent ascetical, dyothelete cosmology which gives no acknowledgement to the structures of terrestrial authority. In conclusion, this paper argues that incubation was a cultural development complementary to icon piety: The late sixth-century crisis of empire

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precipitated a broad cultural shift in religious sensibilities by which established patterns of spiritual authority were devolved. Within a context of periodic warfare and economic downturn, icons and incubation offered the opportunity for the direct and reassuring presence of a divine protector. Emperors were complicit in the promotion of both phenomena. But contemporary incubation epitomised the same implicit tensions as pre-iconoclastic icon piety. In their local, public aspect, both provided a centripetal medium for the expression of cultural integration and of collective identity. But detached from the context of public ritual, both could come to promote an unimpeded centrifugalism which emphasised the unmediated revelation of the divine and the potential redundancy of the sacramental and hierarchical structures both of empire and of Church. Between eastern and western emperors and their high officials, between popes and patriarchs, sectarian strife repeatedly reared its head on the Greek peninsula between the fourth and seventh centuries. Flamboyant opportunists like Alaric were quick to exploit the rift between east and west, but the more ordinary practice of imperial and ecclesiastical authority and patronage in capital cities like Corinth and Thessaloniki has long been obscure. Modern historiography as ancient is more concerned with spectacular disasters; Byzantine excavations in Greece are a fairly recent phenomenon. However the epigraphic, sculptural and architectural evidence is now at last emerging for the struggles between east and west, local and imperial, secular and ecclesiastic. Over a century of excavation at Ancient Corinth has uncovered more imperial portraits and inscriptions there than anywhere else in the Balkans, along with the churches which record in stone the widening divide between eastern and western Christianity. Marble men in imperial uniform and their bases record terms of office, local patronage and continuity of sculptural production; they mark Corinth as the capital of Achaia, and answer questions of provincial authority and benefaction. Portraits from Thessaloniki, capital of Macedonia, echo the military men active in Corinth, and also reveal the slow shift in authority from decurions to governors to bishops. Some of the residences and offices of these imperial authorities have also been identified in Corinth as well as in Thessaloniki. Modern excavation methods and pottery chronologies contribute important new details, as does renewed recognition of Byzantine rhetoric regarding the region. Finally, with the scholarly renaissance in the countries north of Greece, archaeology in those regions provides important parallels for imperial officials and their activities farther south. In short the imperial and ecclesiastical struggles in the texts take on new dimensions, and reconstructing the activities and authority of archbishops, generals and governors in Greece sheds new light on local history and wider patterns of change. After Alexios there is, as it were, nothing. Komnene constructs her emperor as one whose virtuous character adapted and evolved to meet the changing demands of the imperial situation in an unprecedentedly difficult period. To do this, she makes him embody or resemble a series of archetypal predecessors, with especial focus on the most celebrated ones. She finds that he can call on their strengths and virtues without succumbing to their weaknesses and she does this without naming them, her comparisons being evident through her cultural references and textual borrowings. Only one comparison is explicit: Alexios himself is drawing towards his end. All the tacit points of likeness through the text are activated by the explicit comparison. The one point missing from the likeness is the prolonged deathbed confirmation of the succession. As Christ fulfilled the prophecies and as the new heaven of the apocalypse will be a further fulfilment, so Alexios fulfils the Constantinian beginnings. Constantine founded a new Rome and constructed a new Jerusalem. Alexios builds his New Jerusalem within New Rome. There can be no more Constantines and no more truly Roman empire. Some New Suggestions on Ceramic Art: There was a significant influence of the Turk population, particularly after the eleventh century. Motifs, styles and production techniques did change within the area of ceramic production and art, however. With the introduction and dominance of Aegean Incised Ware, new ceramic styles greatly influenced early Turkish pottery. But in the eleventh through fourteenth centuries, Anatolia passed from Byzantine, to Seljuk, to early Ottoman domination. Accordingly, it becomes difficult to distinguish and classify ceramic styles. After the end of the production of Aegean Incised Ware, some different types of ceramics appeared with new decorative styles, but which still show a strong Byzantine influence. The aim of this paper is to draw attention to Byzantine styles and production techniques with

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Anatolian samples, with the aim of classification and evaluation of ceramic art in this period. The Emperor Anastasius I as Pompey Brian Croke, Catholic Education Commission of New South Wales The emperor Anastasius I was celebrated by the panegyrist Priscian as a modern Pompey who not only emulated the famous Roman general but who outperformed him by conquering the rebellious Isaurians then duly celebrated a triumph at Constantinople in This paper explores the use of Pompey as a propaganda motif at the court of Anastasius by both Priscian and Christodorus of Thebes. These have not been considered before. Crucially, a revised reading of the Dialogues reveals that Gregory the Great was a defender both of the cult of the saints and the legitimacy of Christian images for didactic purposes. What inspired him, a man without a single drop of Greek blood running through his veins, to do so? All three of them had spotted the conveniently situated and flourishing melting pot Sicily was in those days, but had been passed over by this foreign intruder and now thirsted for revenge. Roger, however, outfoxed them all, both on the battlefield and in diplomacy, and Sicily remained in Norman hands for about two centuries. Yet, Roger would not have been able to accomplish all this without the majority of the people of Sicily standing behind him. Both Greeks and Arabs as well as the increasing Lombard population supported their new king in gratitude for the stability and prosperity he had brought about and the feeling of oneness he had given them. Being a foreigner turned out to be rather a plus-point than a disadvantage in the multicultural anthill Roger ended up in. With only a few hundred Norman knights on his side, the young king was in the minority and Roger understood all too well he could never impose his own culture upon his subjects. Claiming neutrality and thus not favouring one community above another was truly a stroke of genius. Indeed, by revering the individual character of each culture present in Sicily and, moreover, by ordering himself artistic and scholarly works with their most respected representatives, Roger earned respect and received support from the heterogeneous population of his newborn kingdom. This kind of royal patronage explains the apparently paradoxical boost in Byzantine art after Byzantine rule had come to an end in Sicily. In this paper, I will discuss how this sponsorship functioned in a more concrete way. Was it merely a matter of generous payments or was there some sort of unanimity between Roger II and the artists and scholars he gathered around him? Furthermore, I will raise the question how this theological anthology fits in the cultural policy of the king for whom it was written. In addition to this, I will consider another work Nilus created for Roger, namely his *Notitia Thronorum Patriarchalium*. This treatise, indeed, aims more openly at the preservation of an independent Sicily than his orthodox encyclopedia does. Some scholars have seized upon this cry for independence to label Nilus as a sternly anti-Latin author. I, however, do not consider it unimaginable for Nilus to be, so to speak, pro-Sicily without being manifestly against any of the realms surrounding it. Discussing these and other focusing points should lead me to shed a new light on instances of Byzantine, imperially inspired creativity outside the imperium. I argue that *tyche* as a divine agent in the Wars refers to the Christian God and that by making the divine *tyche* act against the Romans, Procopius subverts imperial propaganda. Joseph the Philosopher, *An Outstanding Outsider: Philosophy and Rhetoric at the Court of Andronicus II* Erica Gielen, Katholieke Universiteit Leuven During the last decades of the 13th and the early 14th centuries, the Byzantine Empire encountered serious social, political and economic upheavals. Yet, the very same period was also an age of imperial patronage, characterized by a real revival of ancient Greek culture. It is well known that the latter gathered philosophers, poets and the like around him at his court in Constantinople. Joseph seems to have been one of those, yet in a particular way. Firstly, whereas others, like Theodorus Metochites, climbed to the top of the imperial bureaucracy, Joseph deliberately rejected the privileges and actual power of a high-ranking ecclesiastic that had been offered to him several times. According to him, the political life was not completely worthless, but for several reasons Joseph vigorously preferred the theoretical life, focusing on study and knowledge. Yet, probably just because of this particular *Weltanschauung*, his devotion to it and his great wisdom, he was highly esteemed by all. Moreover, he seems to have inspired several of them to literary and philosophical activities.

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Chapter 5 : Imperium and Culture | Australasian Association for Byzantine Studies

Orthodox and Heretic in the Early Byzantine Cult(s) of Saints Cosmas and Damian Phil Booth 9. The God-Protected Empire? Scepticism towards the Cult of Saints in Early Byzantium Matthew Dal Santo Images of Authority? Imperial Patronage of Icons from Justinian II to Leo III Mike Humphreys

Sparks Book reviews Rome en Angleterre. ISBN 2 4. Rome meant many things to the Anglo-Saxons. It was, directly or indirectly, the source of most of the trappings of Christian culture which began to be reintroduced to England with the mission sent by Gregory the Great in the 6th century. For clergy and pilgrims Rome retained a special lustre as the see of St Peter, and continued to attract numerous English visitors down to the 12th century. Yet among those with any knowledge of history, there was also an awareness that Rome had once been the oppressor of early Christians, a focal point of classical paganism and the heart of a mighty empire. Parent to Christian England Rome may have been, but the sins of the father were well known to the son. Based on a Ph.D. thesis, the entire period from the seventh century onwards is considered over the course of an introduction, eleven principal chapters and a conclusion. In these, Coz demonstrates an impressively thorough grasp of the relevant sources and secondary literature on everything from kingship between the seventh to eleventh centuries, to sculpture, glosses and Old English compositions of the ninth and tenth centuries. The chapters vary in how directly the Roman connection is maintained, but overall they amount to a perceptive commentary on changes in the concept of Romanitas. This catch-all term for Roman-ness has been invoked frequently in recent literature, often simplistically and without much specification of what aspects of Roman heritage were being exploited. He is careful to distinguish different levels and forms of Roman influence, and also to highlight its limitations. He closes one of his final chapters, for instance, by noting how Roman traditions of royal representation gave way to Ottonian and Salian models under Edward the Confessor. Elsewhere he points out that the prevailing rhetoric of later tenth-century English sources focused on the royal role in bringing about unity and spiritual reform: Coz also repeatedly emphasizes how, in fact, classical Rome as known through the works of Cicero, Virgil and other core figures was of limited interest to the Anglo-Saxons. Ancient Rome featured as the backdrop for elements of early Christian history, and as the source for a portion of the texts used as exempla of Latinity in education. Occasional flashes of interest in classical Roman culture were outnumbered by instances of ignorance or even suppression. This search for continuity was one of the guiding principles in treatment of the Roman past. Anglo-Saxons readily called on Roman history when it fitted into a broader narrative, the principal elements of which were Roman Britain and the Christian faith. But Anglo-Saxons seem to have attached most interest to Rome as the Christian centre of what modern scholars have termed late antiquity, approximately from the time of Constantine the Great onwards. It was the rulers and literature of this era which had the most direct impact on English culture, whether in the form of models for Christian kingship or through the numerous grammatical texts of the fourth and fifth centuries. English taste for the exotic, and early contact with the learned teachers Theodore and Hadrian, meant that, if anything, saints from the eastern Mediterranean actually enjoyed more prominence in England than their specifically Roman counterparts. In such a rich and wide-ranging study, the only substantial criticism which must be mentioned is the absence of an index. Cambridge and New York: This is an extremely important and interesting book, and fills a significant gap by offering a very detailed and thought-provoking study of Roman slavery in the long fourth century. Harper places late antique slavery in a perspective of continuity with the earlier classical Roman slave regime, and correspondingly distances it from early medieval developments: The plentiful mass of sources on the subject, Harper argues, paints a picture not of decline, but of a much more full-on slave society than has so far been recognized in the historiography. Part 3 picks up many of the same topics in the light of the legal and institutional framework, and argues that the profusion of late antique laws related to slavery does not constitute evidence of a system in crisis, nor of a widespread confusion over status that needed sorting out; intense legislative activity on the topic instead reflects the generally more

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heavy-handed regulatory approach of the later empire. Part 1, along with the concluding chapter, will be the most relevant for early medievalists, so I will focus on it here. Harper places his re-evaluation of slavery in the context of the wider upwards re-evaluation of the late Roman economy in recent research. All this made reliance on slave labour a plausible choice for landowners. The documentary evidence is better in the east, in particular thanks to census inscriptions, which show continued direct exploitation of estates through slave labour on the well-connected Aegean coast. In the west, sources are thinner on the ground and their implications more elusive: Harper collects what there is, and makes the fair point that this blank is not enough to warrant an assumption of a widespread move to tenancy, since the fourth-century west offers no more evidence for tenancy than it does for slavery. The final chapter deals with the necessary outcome of any argument for strong continuity with earlier times: This is a crucial point, and has profound implications. The fifth century, Harper argues, saw a deep rupture in the logic of the slave system as a result of the dissolution of Mediterranean markets, with the disappearance of the super-elite, who had been so important as both consumers and slave owners Harper calculates that the top 1. The essential problem remains that of sources: It is much harder to tell what rural exploitations would have looked like further inland, say, in northern Gaul or in Britain. Early medievalists, even more inclined than ancient historians to think in very local terms, may wonder about how this might affect the scale and abruptness of change in the fifth century. Inevitably, therefore, not every reader will be convinced by the argument “but this is bound to be the case for any truly ambitious reconstruction based on such fragmentary sources. Early medievalists need to read it” not least because it puts the ball so firmly in our court. Boydell Studies in Medieval Art and Architecture. In format, ten inches tall and when open fourteen and a half inches wide, this is a solid volume. It is well illustrated with objects of early English art, including drawings, plates, examples, explanations as well as extensive bibliographies. Karkov, Professor of Art History at the University of Leeds, brings together a wealth of information, including new discussion and perspectives, on some of the more important pieces produced in England, or by English artists, during one of the most transformative periods in British history c. Included in her corpus are manuscripts, coins, buildings, church treasures, ivories and textiles, metalwork, sculpture and other artefacts. By means of such objects Karkov uses the language of post-colonialism as a tool for investigation of the Anglo-Saxon state, addressing questions of national and cultural identity, language and power, confrontation, contact and shifting identities, both real and imagined, and widens this into considerations of historical context, social impact, religious and political circumstances. Not all of this is new, however, as Karkov quotes, often extensively, from what has already been said by her in previously published studies. Nevertheless, the student will be grateful for the presentation of so many primary sources in a readily digestible form. When combined with insights gained from a career of lively scholarship, Karkov is a helpful guide through a complex subject which of its nature changes so rapidly. Sadly, there are a number of misprints, sad because many are so easily spotted, and might have been rectified, if not by the author, then by the editors of the series. Obviously it is desirable to give shelf-marks of manuscripts whenever possible, especially when dealing with Anglo-Saxon texts. There are a few things still more worrying in the treatment of textual evidence, in Latin and Old English texts especially. Hence the reader is given no account whatsoever of the procedures followed in the printing of texts from manuscripts or of the degree of intervention in each particular case. Unforgivably, however, in the copying of texts directly from manuscripts, the number of errors caused by faulty transcription, when photos of the folios themselves are printed on the very next page, must give us pause. To cite just one example cf. By Alessandro Di Muro. ISBN 88 90 2. In this slim but important volume, Alessandro Di Muro provides a compelling re-examination of the economy of early medieval Lombard southern Italy. According to the author, the nobility, both lay and ecclesiastical, put in place a new land-management system during the Lombard era. Archaeological research has traced the emergence of new networks of rural settlements as early as the mid-seventh century, while both written sources and archaeological data have shown the ruling elite amassing large estates with landholdings stretching throughout the Principality over the course of the eighth century. Food produced on these lands was stored and

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transported along efficient networks of roads and ports to the residences and religious houses of the large landholders, with surplus produce finding its way to expanding local markets in places such as Salerno, Benevento, Nocera and Venosa. This new land management system in turn led to the emergence of a money economy in which people paid rents in coin and landholders reinvested their profits in their lands. The noble families also used the money earned through the sale of surplus produce to fund building activity, seen in the growth of urban centres and the construction and decoration of religious houses. In addition to the emergence of local networks of exchange, Lombard southern Italy also began to participate actively in international commerce starting in the second half of the eighth century. Food, wood and slaves were exported to places such as North Africa in exchange for luxury goods. Through a rereading of the written sources, the author shows how many documents and events that have been given a political interpretation in fact had economic motivations at their root. For example, the Pactum Sicardi, an agreement between the Lombard prince of Benevento and the duke of Naples, has usually been interpreted as a response on the part of Prince Sicard to the growing Arab threat in the region. Instead, Di Muro convincingly argues that a major goal of the pact was the promotion of commerce and the free movement of goods and people. He sees it as part of a larger programme carried out by the Lombard princes to assert more direct control over the commerce flowing in and out of southern Italy, and to establish commercial connections between southern Italy and both Mediterranean territories and the Carolingian empire. By the tenth century, not only did Salerno and its ally Amalfi dominate the markets and seas in southern Italy, but merchants from these cities were no longer content to stay at home and serve as intermediaries between foreign merchants and local markets. They began to travel to distant ports, becoming dynamic players in Mediterranean trade. The author also believes that commercial taxation became an important source of revenue for the Lombard rulers at this time. Through an original rereading of both written and archaeological materials, Di Muro convincingly argues for the emergence of a new type of economy in Lombard southern Italy, based on the development of centralized estates on the part of the nobility and a well-articulated commercial policy on the part of the Lombard princes, which included the development of new transportation systems and infrastructure. Owing to the paucity of evidence, the author is forced to rely on speculation and conjecture in many parts of his book, and it is possible to quibble with some of the conclusions drawn. That said, the main arguments put forth by the author represent creative and compelling responses to the fragmentary evidence. This book is an important contribution to both the history of Lombard southern Italy and the economic history of the early Middle Ages. It demonstrates well the fruitfulness of reading written sources alongside archaeological evidence. Edited by Giuseppe Roma. ISBN 3. Effort has been made to deal at length with the lesser-known regions, away from the chief southern Lombard cities of Capua, Benevento and Salerno. Several authors fit into the most current trends in research about ethnogenesis: The southern Lombards thus never enjoyed the aggregative and cohesive momentum of the northern ones. This ethnic heterogeneity is further demonstrated by the results of a recent laboratory investigation: Teramo and San Benedetto dei Marsi prov. All this does not prevent, however, the blooming of a very strong and specific identitarian ideology, mainly around the princes of Benevento, their court and city, nowhere more brilliantly expressed than in some spectacular epitaphs, which display original conceptions of princely power, different from those developed around the kings of Pavia. Some Abruzzo churches show a rapid succession of several decorative campaigns, proving there was enough wealth commissioners are rich enough to pay for frequent new works and developed craftsmanship, with different workshops operating profitably at the same time. The local people were able to absorb Byzantine, Lombard and Slavic influences, and to reinterpret them in specific, local ways: The very nature of the book explains some features which can be judged as flaws. Some of the papers with archaeological scope are little more than a series of sketches, with little or no global perspective. This lack of editorial work also shows in the absence of a general conclusion, a fact all the more surprising given that some genuine general themes can be perceived, as has been pointed out above. It thus can be regretted that this heavy collection of rich and very up-to-date studies does not benefit from the little extra work that would have more precisely and clearly singled out the suggestive and often new ideas it deals with.

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The chapters collected in this volume represent the fruits of a Cambridge graduate symposium. As with the other edited volumes in this series, these thirteen contributions are individual and relatively freestanding studies of generally high scholarly calibre, representing a wide variety of methodologies, geographic locations western Europe, the eastern Mediterranean, and the fringes beyond, and textual foci. Despite these variations, the chapters are organized in roughly chronological order. Four more contributions centre on late antiquity, three of which examine writing as a mode of presenting authority. Of these late antiquity chapters, the contribution of Peter Kritzinger is the odd one out; in examining the mode in which processions led by bishops and emperors, both with and without relics, was remade during the fourth century, it turns not on written texts but on performed ritual.

Chapter 6 : The Byzantine Saint - PDF Free Download

and Christianity in the early Byzantine Empire, see F.R. Trombley, 'Paganism in the Greek World at the End of Antiquity', Harvard Theological Review 78 (), discussing the Life of Nicholas of Sion.

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Chapter 8 : An Age of Saints?

An age of saints?: power, conflict, and dissent in early medieval Christianity / edited by Peter Sarris, Matthew Dal Santo, Phil Booth. Sarris, Peter (redaktör/utgivare) Dal Santo, Matthew (redaktör/utgivare) Booth, Phil (Philip) (redaktör/utgivare) ISBN (hardback alk paper) Leiden ; Brill, c Engelska xv, p.

Chapter 9 : Port Manteaux Word Maker

Introduction: Gregory the Great and the saints' cult in late antiquity; 1. Gregory the Great and Eustratius of Constantinople: The Dialogues on the miracles of the Italian fathers as an apology for the cult of the saints; 2. The fourth dialogue of Pope Gregory the Great: the early Byzantine context of a Latin disquisition on the soul; 3.