PREVIOUSLY ANNOUNCED

A Soul’s Journey
Franciscan Art, Theology, and Devotion in the Supplicationes variae

AMY NEFF

Over her long career, AMY NEFF has been committed to studying the role of images in reflecting and creating cultural ideologies, focusing on intersections of art, religion, and gender in medieval culture. Professor Emerita in the School of Art at The University of Tennessee, Knoxville, her essays have appeared in Art Bulletin, Arte Veneta, Gesta, the Journal of the Warburg and Courtauld Institutes, and Mitteilungen des Kunst-historischen Institutes in Florenz, as well as in several edited collections. She has contributed to two major exhibition catalogues, Byzantium: Faith and Power, 1261–1557 (2004), at the Metropolitan Museum of Art, and Sanctity Pictured: The Art of the Dominican and Franciscan Orders in Renaissance Italy (2014), at the Frick Center for the Visual Arts, Nashville. The recipient of the Rome Prize from the American Academy in Rome, she has also been awarded fellowships by the Center for Advanced Studies of the National Gallery of Art, the Harvard University Center for Renaissance Studies at Villa I Tatti, and the National Endowment for the Humanities.

Text • Image • Context
Edited by Jeffrey F. Hamburger

Superbly produced in 1293, the Supplicationes variae is an intricately orchestrated compendium of spiritual texts and images. Exceptional in its Genoese origin, uniquely sophisticated in its balance of north European, north Italian, and Byzantine imagery, and deeply serious in its Franciscan content, it is a work of devotional, intellectual, and visual intensity. Amy Neff has synthesized years of study on it in a book of exceptional depth and beauty, fully equal to its challenging subject. Known for her work on art and spirituality, deeply knowledgeable about Franciscan thought, and unparalleled in her grasp of the relation of Byzantine and western medieval art, she has produced a major work of scholarly and spiritual insight. Exposing through words the depth of the images, she demonstrates at the same time that “in this Franciscan book the highest level of prayer consists in contemplating pictures.” The volume is beautifully produced, with 94 excellent colour reproductions of the manuscript’s illuminated pages and 150 comparanda.

ANNEMARIE WEYL CARR, Southern Methodist University

Amy Neff shows how the diverse contents of the Supplicationes variae, a medieval anthology of texts and images, work together (although often in different ways) to present a record of the devotional, theological, and spiritual concerns of one late thirteenth-century Italian. Neff’s long-awaited book is an exemplary study of a remarkable manuscript, and a path by which to comprehend it, but it is also far more. Entering through the gateway of the Supplicationes variae the reader is introduced to many key issues in the contextualised understanding of art of the period, especially – but by no means exclusively – Italian and Franciscan-related works. The multiple meanings in an image are expounded, supported by deep knowledge of relevant texts and by visual analysis of great sensitivity; it is rare to find both skills in a single writer, and makes this beautiful volume a major contribution to research in the field.

JOANNA CANNON, Courtauld Institute of Art

Studies and Texts 210;
Text Image Context 6
2019, xxviii, 354 pp., 245 illustrations
Cloth • $150.00
Imagining the Miraculous
Miraculous Images of the Virgin Mary in French Illuminated Manuscripts, ca. 1250–ca. 1450

ANNA RUSSAKOFF

This is not a book about miraculous images of the Virgin Mary (be they icons, sculptures, altarpieces, or reliquaries) but about their representations in French illuminated manuscripts from ca. 1250 to ca. 1450. Most of these depictions of the Virgin Mary cannot be identified even tangentially with particular surviving images (such as the Virgins of Rocamadour, Soissons, Chartres, and Laon). Rather, these illustrations point to the ubiquity of local miraculous Marian images in devotional practices from the thirteenth to the fifteenth century in French-speaking regions. This book analyzes depictions of material images and the animated miracles they perform, and traces their evolution from the earliest narratives of Marian miracles written in Old French to texts and images produced at the Burgundian court of the late Middle Ages.

Beginning with the most extensive compilation of Gautier de Coinci’s Miracles de Nostre Dame, the study then examines lesser-known anonymous works such as the Vie des Pères and encyclopedic collections including the French version of Vincent of Beauvais’ Speculum historiale and the Ci nous dit, as well as a theatrical production of the Miracles de Nostre Dame par personnages, before concluding with the prose rendering of the Miracles by Jean Miélot.

Imagining the Miraculous explores the ways in which these works depict physical images, such as panel paintings and sculptures, on the manuscript page. Each chapter provides a detailed iconographical analysis of the miniatures and the diverse techniques of visual narrative they harness, serving also to show how attentive reading of their reception can help us understand how the miniatures themselves might have led viewers to imagine the miraculous moment when an image comes to life.

ANNA RUSSAKOFF received her doctorate from the Institute of Fine Arts, New York University. She is Associate Professor and currently Chair of Art History and Fine Arts at the American University of Paris. She has published numerous articles and book reviews on Gothic illuminated manuscripts and related art forms, and is co-editor, with Kyunghee Pyun, of Jean Pucelle: Innovation and Collaboration in Manuscript Painting (2013) and, with Irène Fabry-Tehanchi, of L’Homme et l’Animal dans la France médiévale (XIIe–XVe s.) / Human and Animal in Medieval France (12th–15th c.) (2014).

Text • Image • Context
Edited by Jeffrey F. Hamburger

Studies and Texts 215;
Text Image Context 7
2019. xviii, 194 pp., 94 illustrations
Cloth • $95.00
Asceticism of the Mind
Forms of Attention and Self-Transformation in Late Antique Monasticism

INBAR GRAIVER

Asceticism in the Eastern monastic tradition is based on the assumption that individuals are not slaves to the habitual and automatic but can be improved by ascetic practice and, with the cooperation of divine grace, transform their entire character and cultivate special powers and skills. Asceticism of the Mind explores the strategies that enabled Christian ascetics in the Egyptian, Gazan, and Sinaiic monastic traditions of late antiquity to cultivate a new form of existence. At the book’s center is a particular model of ascetic discipline that involves a systematic effort to train the mind and purify attention. Drawing on contemporary cognitive and neuroscientific research, this study underscores the beneficial potential and self-formative role of the monastic system of mental training, thereby confuting older views that emphasized the negative and repressive aspects of asceticism. At the same time, it sheds new light on the challenges that Christian ascetics encountered in their attempts to transform themselves. By working across the traditional divide between the humanities and the cognitive sciences, Asceticism of the Mind offers new possibilities for a constructive dialogue across these fields.

In Asceticism of the Mind, Inbar Graiver makes extensive use of the insights of social cognition and related disciplines such as cognitive psychology to offer new perspectives on the practices of early Christian ascetics and monastics, focusing especially on what she calls attentiveness, that is, the methods ascetics used to focus their minds on the divine. This is an original and timely book that has much to offer to scholars of Christianity, early and late, and to all others interested in ascetic discipline.

SUSANNA ELM, University of California, Berkeley

This is a highly original study of the strategies employed in the Eastern monastic tradition to influence character and mental disposition by cognitive means. The book explores the methods utilized by monks for self-transformation and self-stabilization that are described in detail in their writings and situates these writings within late ancient religious history, as well as examining them in the perspective of recent experiments on attention, introspection, and related problems in the field of cognitive psychology. In her patient and well-informed analysis of these texts, Inbar Graiver makes an important contribution to the growing literature linking the humanities and the brain sciences.

BRIAN STOCK, University of Toronto

Studies and Texts 213
2018. x, 238 pp.
ISBN 978-0-88844-213-0
Cloth • $80.00
Heretics, Schismatics, or Catholics?

Latin Attitudes to the Greeks in the Long Twelfth Century

SAVVAS NEOCLEOUS

The political division of the Roman world into Western and Eastern Roman Empires at the end of the fourth century spurred the divergence of the Latinised Western and the Hellenised Eastern halves. According to a pervasive and deeply ingrained belief in modern academic, educational and popular literature, the ensuing antagonism on religious and cultural grounds between the two parts of medieval Christendom eventually led to the “schism of 1054.” Less than fifty years after the schism, Greeks and Latins came into closer contact as a result of the crusades and the encounter was catastrophic, leading to the capture and sack of Constantinople in 1204 by the armies of the Fourth Crusade. This study, the first to deal exclusively with Latin perceptions of and attitudes toward the Greeks in terms of religion, aims to revisit and challenge the view that the so-called schism between the Latin and Greek Churches led to the isolation of the Byzantine Empire by the Latin states and eventually to the events of 1204.

_Heretics, Schismatics, or Catholics?_ investigates a wide range of often neglected historiographical, theological, and literary sources as well as letters, and covers the period from the last quarter of the eleventh century, when Pope Gregory VII (1073–1085) first conceived the idea of the union of Christendom under papal leadership for the liberation of Eastern Christians, to the decades that followed 1204, when the crusading enterprise went out of papal control and ended up destroying the very empire which it had initially set out to defend. It brings rigorous analysis and a fresh perspective to bear on these antagonisms and divergences: it demonstrates persuasively the persistence of a paradigm of shared unity between Latins and Greeks and their polities within an integral Christendom over the course of the long twelfth century.

SAVVAS NEOCLEOUS earned his doctorate from Trinity College Dublin and has held postdoctoral fellowships at its Centre for Medieval and Renaissance Studies as well as at the Pontifical Institute of Mediaeval Studies. He is currently a Research Associate in the Centre for Medieval and Renaissance Studies at Trinity College Dublin, and Teaching Fellow in the Department of History and Archaeology at the University of Cyprus. The editor of two volumes, including _Papers from the First and Second Postgraduate Forums in Byzantine Studies: Sailing to Byzantium_, he is also the author of several essays and articles in Byzantine and medieval history.
Literary Echoes of the Fourth Lateran Council in England and France, 1215–1405

Edited by MAUREEN B.M. BOULTON

The thirteenth century saw a blossoming of religious literature aimed at the laity. Although the Fourth Lateran Council was part of a longer tradition of Church reform, the vernacular creativity seen after 1215 has traditionally been attributed to Lateran IV's effect on theological and ecclesiastical thought. The aim of this volume is to further our understanding of how lay people, largely neglected by earlier councils, received Lateran IV's doctrinal definitions and disciplinary rules. The essays gathered here concentrate on England, where bishops enacted the Council's reforms with particular enthusiasm, and France, where the earliest instructional literature appeared.

While some individual works may have responded more directly to the decrees of local bishops, in others, the imperatives of Lateran IV reverberate as literary echoes, revealing remarkable and often surprising connections with the larger historical and religious context. The texts discussed in this volume, written in Latin, Anglo-Norman, Middle English, Old French, and Occitan, range from *chanson de geste* and Chaucer's *Canterbury Tales* to didactic works, biblical translations, and sermons whose use of literary techniques to engage their audiences makes them "literary," even if not always fictional.

CONTRIBUTORS
Maureen B.M. Boulton • Daron Burrows • Peter J.A. Jones • Wendy R. Larson • Andrew Reeves • Anna Siebach-Larsen • Carol Sweetenham

This collection's exploration of a spectrum of works for lay readers enriches our understanding of the Fourth Lateran Council's impact on the religious imagination in late-medieval England and France. Engaging with certain key canons of Lateran IV as well as its wide-ranging pastoral spirit, the volume examines the Council's literary aspects and offspring as well as its influence on everything from Occitan *chanson de geste* to the imaginative theology of Robert Grosseteste to the depiction of subjectivity in Middle English poetry. It offers readers both a thorough grounding in the didactic works and pastoralia of the period and a clear sense of their wider intellectual world that will be of value to scholars of religion, literature, and their shared concerns in this period.

CLAIRE WATERS, University of California, Davis
The Saga of the Sister Saints
The Legend of Martha and Mary Magdalene in Old Norse-Icelandic Translation

Natalie M. Van Deusen

This book examines the cults and legends of Martha and Mary Magdalene in medieval Scandinavia, especially Iceland, where the composite Mjótta saga ok Mari Magdalenu was compiled in the mid-fourteenth century. The Old Norse-Icelandic literary tradition stands apart from its Scandinavian counterparts in the cultural significance and relevance it gives to each of the “sister saints.” The book concludes with a normalized edition of the only complete redaction of Mjótta saga ok Mari Magdalenu, followed by its first English translation.

The historical study that opens the volume treats the manuscripts and Latin sources of the saga, lending insight into authorship and provenance; it also details representations of Martha and Mary Magdalene in liturgical materials, art, and literature from medieval Scandinavia, before turning to the saints’ cults and legends in medieval Iceland. All the available evidence for the “sister saints” in Iceland from its Christianization in 1000 until around the time of the Reformation in 1550 is analyzed in detail: charters, letters, literary works in prose and verse, and church inventories (máldagar). Special attention is given to issues of style and content in the saga and, in particular, to views on women preachers in medieval Iceland.

In this remarkable contribution to the scholarship on Old Norse hagiography and the cult of saints in Iceland and mainland Scandinavia, Natalie Van Deusen provides a fresh edition in normalized Old Norse orthography of the Saga of the Sister Saints, Martha and Mary Magdalene, along with a very readable translation that will make this rather neglected text accessible to a wider audience. The meticulous and wide-ranging introduction to the saga discusses the sources and transmission of the text as well as its possible authorship and the tantalizing evidence for women preachers in medieval Iceland.

Jonas Wellendorf, University of California, Berkeley

In the Saga of the Sister Saints, Natalie Van Deusen offers an in-depth analysis of the Old Norse-Icelandic Mjótta saga ok Mari Magdalenu, along with a normalized edition of the text and the first published translation of the saga into English. Van Deusen’s prolegomena include a detailed account of the cult of Martha and Mary Magdalene in the medieval North as well as a fresh examination of the saga’s manuscript tradition and Latin sources. Access to this important vernacular text has, until now, been very limited. This volume will provide a foundation for future work on the saga, and will be a useful resource for scholars in other fields whose research might lead them to this fascinating text.

Stephen Pelle, University of Toronto

Natalie M. Van Deusen is Associate Professor and Henry Cabot and Linnea Lodge Scandinavian Professor at the University of Alberta, where she teaches a variety of courses on Scandinavian language, literature, and culture. Her research interests include Old Norse and Early Modern Icelandic paleography and philology, manuscript culture, hagiography and religious literature, and gender studies. She is coauthor with Kirsten Wolf of The Saints in Old Norse and Early Modern Icelandic Poetry (2017), and has published a number of articles and book chapters, primarily on the lives of saints in medieval and early modern Icelandic poetry and prose.
Books and Bookmen in Early Modern Britain

Essays Presented to James P. Carley

Edited by JAMES WILLOWBY
and JEREMY CATTO

This gathering of eighteen essays explores a period in Britain when the world of letters was brought under harness by the political centre as it had never been before or has since been. The importance of royal patronage for authors and printers alike is the subject of several of these studies; others are concerned with the dangers of unorthodox reading in Tudor England. The break-up of monastic libraries is another theme, as witnessed not only in England but also by observers in the Low Countries and Italy. Also included are studies on the post-dissolution movement of medieval books into the universities and into royal and aristocratic collections, aspects of female reading, verse composition, and the act and art of writing by hand, with some editions of hitherto unprinted texts.

Gathered from different corners of the field of book history, these studies share the common aim of honouring the contribution of James P. Carley. While known chiefly for his work on Tudor bibliographers, on the survival of medieval books in post-dissolution England and the foundation of the royal library, his interests extend to include monastic history and the Arthurian tradition. In all his work he has shown how close readings in the history of the book can open a window on an entire landscape and provide answers where other modes of historical enquiry fall short. These essays seek to honour his achievement by offering close readings of their own.

Contributors
David R. Carlson • Jeremy Catto • Ann Dooley • Vincent Gillespie • Anne Hudson • Ann M. Hutchison • Agnes Juhász-Ormsby • Elisabeth Leedham-Green • Ceridwen Lloyd-Morgan • Diarmaid MacCulloch • Paul Nelles • Richard Ovenden • M. Anne Overell • Martyn Percy • Susan Powell • Mark Rankin • Richard Rex • David Rundle • Joanna Weinberg • James Willoughby • Daniel Woolf
The Devil’s Mortal Weapons
An Anthology of Late Medieval and Protestant Vernacular Theology and Popular Culture

JOANNA MILES

The Devil’s Mortal Weapons is a refreshingly new and different compilation of materials on a range of topics not generally brought together in the same place in collections of this kind. Joanna Miles has made us rethink the way that contemporaries in the long early modern period regarded such issues—everything from sin, divine wrath, and death to spiritual and physical health—and about the vexed question of what constituted continuity and change in the process which we refer to, for convenience, simply as ‘the Reformation’.

MICHAEL QUESTIER, Durham University and Vanderbilt University

Three Anglo-Norman Kings
The Lives of William the Conqueror and Sons by Benoît de Sainte-Maure

Translated with an introduction and notes by IAN SHORT

Ironically first edited from an Anglo-Norman copy, then, definitively, from a manuscript from the author’s native Touraine, the Histoire des ducs de Normandie after many years of neglect has received in the last twenty years significant attention, culminating in this authoritative translation with notes by the foremost Anglo-Normanist Ian Short. Benoît de Sainte-Maure’s massive enterprise (it numbers 44,544 lines, of which the last quarter are translated here) was started soon after his celebrated Roman de Troie and at the request of Henry II takes up the task relinquished by Wace in the Roman de Rou. Writing in French in rhyming octosyllabic couplets Benoît provides a monastic, providentialist view of his subject, seeking to reconnect Henry’s French-speaking aristocracy to their Continental heritage and to give a wider secular audience access to the Latin sources. Short’s translation brings to a wider readership a work that fills a significant gap in the development and character of vernacular historiography.

ANTHONY HUNT, University of Oxford
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Peter Lombard
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