

The Liberation Of Jerusalem (Oxford World's Classics)

"A dual language, facing-page, English-Italian edition of Torquato Tasso's early epic romance from the Italian Renaissance, with preface, introduction, plot summary, chronology of Tasso's life, glossary, bibliography, index and notes"--

A recent surge of interest in network approaches to the study of the ancient world has enabled scholars of the Roman Empire to move beyond traditional narratives of domination, resistance, integration and fragmentation. This relational turn has not only offers tools to identify, map, visualize and, in some cases, even quantify interaction based on a variety of ancient source material, but also provides a terminology to deal with the everyday ties of power, trade, and ideology that operated within, below, and beyond the superstructure of imperial rule. Thirteen contributions employ a range of quantitative, qualitative and descriptive network approaches in order to provide new perspectives on trade, communication, administration, technology, religion and municipal life in the Roman Near East and adjacent regions.

Accounts of the history of Zionism usually trace its origins to the late nineteenth century. In this groundbreaking book, Arie Morgenstern argues that its roots go back even further. Morgenstern argues compellingly that the Jewish community in Israel may be traced back to a large-scale wave of immigration during the first half of the nineteenth century. Inspired by an expectation for the coming of the Messiah in the year 1840, thousands of Jews from throughout the Ottoman Empire, North Africa, and Eastern Europe relocated to Jerusalem. Morgenstern describes the messianic awakening in all these lands but focuses primarily on the concept of redemption through messianic activism that prevailed among the disciples of Rabbi Elijah, the Ga'on of Vilna. These immigrants believed that the Messiah's arrival would bring about the redemption of the Jews, but also that, in order for this redemption to come about, they needed to prepare the way for the Messiah by fulfilling the commandment to dwell in the land of Israel. Morgenstern offers a dramatic account of their relocation, their efforts to renew rabbinic ordination, their reestablishment of the Ashkenazi community, and the building of Jerusalem. He also explores the crisis of faith that followed the Messiah's failure to appear as expected, and its effects on the community. Drawing on a wealth of previously untapped sources, Morgenstern sheds important new light on the history of messianic Judaism and on the ideological trends that preceded, and eventually gave birth to, modern political Zionism.

Sacred Stimulus offers a thorough exploration of Jerusalem's role in the formation and formulation of Christian art in Rome during the fourth and fifth centuries. The visual vocabulary discussed by Galit Noga-Banai gives an alternative access point to the mnemonic efforts conceived while Rome converted to Christianity: not in comparison to pagan art in Rome, not as reflecting the struggle with the emergence of New Rome in the East (Constantinople), but rather as visual expressions of the confrontation with earthly Jerusalem and its holy places. After all, Jerusalem is where the formative events of Christianity occurred and were memorialized. *Sacred Stimulus* argues that, already in the second half of the fourth century, Rome constructed its own set of holy sites and foundational myths, while expropriating for its own use some of Jerusalem's sacred relics, legends, and sites. Relying upon well-known and central works of art, including mosaic decoration, sarcophagi, wall paintings, portable art, and architecture, Noga-Banai exposes the omnipresence of Jerusalem and its position in the genesis of Christian art in Rome. Noga-Banai's consideration of earthly Jerusalem as a conception that Rome used, or had to take into account, in constructing its own new Christian ideological and cultural topography of the past, sheds light on connections and analogies that have not necessarily been preserved in the written evidence, and offers solutions to long-standing questions regarding specific motifs and scenes.

The Epic History of the Wars for the Holy Lands

The Oxford Handbook of Israeli Politics and Society

The Pragmatic Translator

All the Weight of the Still Midnight

Entering the Divine Body

Rinaldo

Sacred Stimulus

Interdisciplinary in approach and methodologically sophisticated, this book explores the dynamic reception of Latin erotic elegy in Renaissance love poetry.

Susanne Sklar engages with the interpretive challenges of William Blake's illuminated epic poem *Jerusalem* by considering it as a piece of visionary theatre - an imaginative performance in which characters, settings, and imagery are not confined by mundane

space and time - allowing readers to find coherence within its complexities.

Poetry. Expanded second edition. A first, much shorter edition of ALL THE WEIGHT OF THE STILL MIDNIGHT was published as an Outriders Poetry Project chapbook in 1972 and consisted of selections from three sequences: "Departures," "Nocturnes" and "Serenades." This second edition restores the poems omitted from the chapbook and adds a previously unpublished "Elegy." This interdisciplinary study examines the literary, artistic and biographical afterlives in England of the great sixteenth-century Italian poet Torquato Tasso, from before his death to the end of the nineteenth century. Focusing on the lasting impact of his once famous poem *Gerusalemme liberata* across a spectrum of arts, it aims to stimulate a revival of interest in a neglected poetic masterpiece and its author, some fifty years after the last account of the poet in English. The influence of Tasso's poem is traced and analysed in the literary works of Spenser, Milton, Shakespeare and Daniel, and consideration is also given to its impact on the visual and musical arts in England, in works by Van Dyck, Poussin and Handel. A second strand focuses on English responses to Tasso's troubled life in the eighteenth and nineteenth centuries, exemplified in Byron's memorable impersonation of the poet's voice in *The Lament of Tasso*.

Crusaders

Selected Writings

The Legend of Charlemagne, the Franks, and Jerusalem Before the First Crusade

The *Gerusalemme liberata* in England

A New English Verse Translation with Facing Italian Text

Melania the Younger

No Cartoons (fortune Cookie Version)

In 1099, the soldiers of the First Crusade took Jerusalem. As the news of this victory spread throughout Medieval Europe, it felt nothing less than miraculous and dream-like, to such an extent that many believed history itself had been fundamentally altered by the event and that the Rapture was at hand. As a result of military conquest, Christians could see themselves as agents of rather than mere actors in their own salvation. The capture of Jerusalem changed everything. A loosely defined geographic backwater, comprised of petty kingdoms and shifting alliances, Medieval Europe began now to imagine itself as the center of the world. The West had overtaken the East not just on the world's stage but in God's plans. To justify this, its writers and thinkers turned to ancient prophecies, and specifically to one of the most enigmatic passages in the Bible the dream King Nebuchadnezzar has in the Book of Daniel, of a statue with a golden head and feet of clay. Conventional interpretation of the dream transformed the state into a series of kingdoms, each less glorious than the last, leading inexorably to the end of all earthly realms-- in short, to the Apocalypse. The First Crusade signified to Christians that the dream of Nebuchadnezzar would be fulfilled on their terms. Such heady reconceptions continued until the disaster of the Second Crusade and with it, the collapse of any dreams of unification or salvation-any notion that conquering the Holy Land and defeating the Infidel could absolve sin. In *Nebuchadnezzar's Dream*, Jay Rubenstein boldly maps out the steps by which these social, political, economic, and intellectual shifts occurred throughout the 12th century, drawing on those who guided and explained them. The Crusades raised the possibility of imagining the Apocalypse as more than prophecy but actual event. Rubenstein examines how those who confronted the conflict between prophecy and reality transformed the meaning and memory of the Crusades as well as their place in history.

Islamic civilization flourished in the Middle Ages across a vast geographical area that spans today's Middle and Near East. First published in 2006, *Medieval Islamic Civilization* examines the socio-cultural history of the regions where Islam took hold between the 7th and 16th centuries. This important two-volume work contains over 700 alphabetically arranged entries, contributed and signed by international scholars and experts in fields such as Arabic languages, Arabic literature, architecture, history of science, Islamic arts, Islamic studies, Middle Eastern studies, Near Eastern studies, politics, religion, Semitic studies, theology, and more. Entries also explore the importance of interfaith relations and the permeation of persons, ideas, and objects across geographical and intellectual boundaries between Europe and the Islamic world. This reference work provides an exhaustive and vivid portrait of Islamic civilization and brings together in one authoritative text all aspects of Islamic civilization during the Middle Ages. Accessible to scholars, students and non-specialists, this resource will be of great use in research and understanding of the roots of today's Islamic society as well as the rich and vivid culture of medieval Islamic civilization.

(CMR 6) covers all the works on Christian-Muslim relations in the years 1500-1600. The essays and detailed entries it contains give descriptions, evaluations and comprehensive bibliographical details of nearly 300 works from this century.

Tasso's epic poem concerns the capture of Jerusalem by the Crusaders in 1099, and combines the theme of war with romantic and magical tales of love between pagan and Christian. This is the first modern translation that faithfully reflects the sense and verse form of Tasso's hugely influential masterpiece.

The Liberation of Jerusalem

Routledge Revivals: *Medieval Islamic Civilization* (2006)

An Encyclopedia

Landscape and the Visual Hermeneutics of Place, 1500-1700

Liturgy and Byzantinization in Jerusalem

Sinews of Empire

The Routledge Research Companion to Anglo-Italian Renaissance Literature and Culture

A major new history of the Crusades with an unprecedented wide scope, told in a tableau of portraits of people on all sides of the wars, from the author of Powers and Thrones. For more than one thousand years, Christians and Muslims lived side by side, sometimes at peace and sometimes at war. When Christian armies seized Jerusalem in 1099, they began the most notorious period of conflict between the two religions. Depending on who you ask, the fall of the holy city was either an inspiring legend or the greatest of horrors. In *Crusaders*, Dan Jones interrogates the many sides of the larger story, charting a deeply human and avowedly pluralist path through the crusading era. Expanding the usual timeframe, Jones looks to the roots of Christian-Muslim relations in the eighth century and tracks the influence of crusading to present day. He widens the geographical focus to far-flung regions home to so-called enemies of the Church, including Spain, North Africa, southern France, and the Baltic states. By telling intimate stories of individual journeys, Jones illuminates these centuries of war not only from the perspective of popes and kings, but from Arab-Sicilian poets, Byzantine princesses, Sunni scholars, Shi'ite viziers, Mamluk slave soldiers, Mongol chieftains, and barefoot friars. Crusading remains a rallying call to this day, but its role in the popular imagination ignores the cooperation and complicated coexistence that were just as much a feature of the period as warfare. The age-old relationships between faith, conquest, wealth, power, and trade meant that crusading was not only about fighting for the glory of God, but also, among other earthly reasons, about gold. In this richly dramatic narrative that gives voice to sources usually pushed to the margins, Dan Jones has written an authoritative survey of the holy wars with global scope and human focus.

A wide-ranging exploration of the creative power of literary tradition, from Chaucer to the present In literary and cultural studies, "tradition" is a word everyone uses but few address critically. In *Reading Old Books*, Peter Mack offers a wide-ranging exploration of the creative power of literary tradition, from the middle ages to the twenty-first century, revealing in new ways how it helps writers and readers make new works and meanings. *Reading Old Books* argues that the best way to understand tradition is by examining the moments when a writer takes up an old text and writes something new out of a dialogue with that text and the promptings of the present situation. The book examines Petrarch as a user, instigator, and victim of tradition. It shows how Chaucer became the first great English writer by translating and adapting a minor poem by Boccaccio. It investigates how Ariosto, Tasso, and Spenser made new epic meanings by playing with assumptions, episodes, and phrases translated from their predecessors. It analyzes how the Victorian novelist Elizabeth Gaskell drew on tradition to address the new problem of urban deprivation in *Mary Barton*. And, finally, it looks at how the Kenyan writer Ngũgĩ wa Thiong'o, in his 2004 novel *Wizard of the Crow*, reflects on biblical, English literary, and African traditions. Drawing on key theorists, critics, historians, and sociologists, and stressing the international character of literary tradition, *Reading Old Books* illuminates the not entirely free choices readers and writers make to create meaning in collaboration and competition with their models.

Many have wondered why the works of Shakespeare and other early modern writers are so filled with violence, with murder and mayhem. This work explains how and why, putting the literature of the European Renaissance in the context of the history of violence. Personal violence was on the decline in Europe beginning in the fifteenth century, but warfare became much deadlier and the stakes of war became much higher as the new nation-states vied for hegemony and the New World became a target of a shattering invasion. There are times when Renaissance writers seem to celebrate violence, but more commonly they anatomized it and were inclined to focus on victims as well as warriors on the horrors of violence as well as the need for force to protect national security and justice. In Renaissance writing, violence has lost its innocence. Showcases a descriptive theory of translation based on pragmatics, describing all processes and products of translation on the performative, interpersonal and locative axes.

Nebuchadnezzar's Dream

Blake's 'Jerusalem' As Visionary Theatre

Keys to Jerusalem

An Encyclopedia - Volume I

Ekphrastic encounters

An English Prose Version

The Liberation of a Concentration Camp

This book offers a comprehensive reassessment of ekphrasis: the verbal representation of visual art. Ekphrasis has been traditionally regarded as a form of paragone (competition) between word and image. This interdisciplinary collection of essays seeks to complicate this critical paradigm and proposes a more reciprocal model of ekphrasis that involves an encounter or exchange between visual and textual cultures. This critical and theoretical shift demands a new form of ekphrastic poetics, which is less concerned with representational and institutional struggles, and more concerned with ideas of ethics, affect and intersubjectivity. *Ekphrastic encounters* brings together leading scholars working in the field of word-and-image studies and offers a fresh exploration of ekphrastic texts from the Renaissance to the present day. Taken together, the chapters establish a new set of theoretical frameworks for exploring the ekphrastic encounter.

A history of the birth moment of modern English poetry from Skelton to Spenser that studies a range of poets, from Wyatt, Surrey, and Isabella Whitney to Raleigh, Drayton, and Mary Herbert.

Crusades covers seven hundred years from the First Crusade (1095-1102) to the fall of Malta (1798) and draws together scholars working on theatres of war, their home fronts and settlements from the Baltic to Africa and from Spain to the Near East and on theology, law, literature, art, numismatics and economic, social, political and military history. Routledge publishes this journal for The Society for the Study of the Crusades and the Latin East. Particular attention is given to the publication of historical sources in all relevant languages - narrative, homiletic and documentary - in trustworthy editions, but studies and interpretative essays are welcomed too. *Crusades* appears in both print and online editions.

"It is impressive to see an edited collection in which such a high intellectual standard is maintained throughout... I learned things from almost every one of these chapters."—Craig Calhoun, author of *Critical Social Theory*

Sophie de Grouchy's Letters on Sympathy

New interdisciplinary essays on literature and the visual arts

Love Poems for Lucrezia Bendidio

Gender, Sex, and Disability in the Ruins of Jerusalem

Crusades

The Renaissance Discovery of Violence, from Boccaccio to Shakespeare

Belsen

The second edition of *Historical Dictionary of the Crusades* is an accessible one-volume overview of the medieval crusades

to the Middle East between 1095 and 1291, with substantial information on crusades in southern France, Italy, Spain, and the Baltics that take the timeline into the 14th century.

The Historians of Angevin England is a study of the explosion of creativity in historical writing in England in the late twelfth and early thirteenth centuries, and what this tells us about the writing of history in the middle ages. Many of those who wrote history under the Angevin kings of England chose as their subject the events of their own time, and explained that they did so simply because their own times were so interesting and eventful. This was the age of Henry II and Thomas Becket, Eleanor of Aquitaine and Richard the Lionheart, the invasion of Ireland and the Third Crusade, and our knowledge and impression of the period is to a great extent based on these contemporary histories. The writers in question - Roger of Howden, Ralph of Diceto, William of Newburgh, Gerald of Wales, and Gervase of Canterbury, to name a few - wrote history that is not quite like anything written in England before. Remarkable for its variety, its historical and literary quality, its use of evidence and its narrative power, this has been called a 'golden age' of historical writing in England. The Historians of Angevin England, the first volume to address the subject, sets out to illustrate the historiographical achievements of this period, and to provide a sense of how these writers wrote, and their idea of history. But it is also about how medieval intellectuals thought and wrote about a range of topics: the rise and fall of kings, victory and defeat in battle, church and government, and attitudes to women, heretics, and foreigners.

"Few countries receive as much attention as Israel and are at the same time as misunderstood. The Oxford Handbook of Israeli Politics and Society brings together leading Israeli and international figures to offer the most wide-ranging treatment available of an intriguing country. It serves as a comprehensive reference for the growing field of Israel studies and is also a significant resource for students and scholars of comparative politics, recognizing that in many ways Israel is not unique, but rather a test case of democracy in deeply divided societies and states engaged in intense conflict. The handbook presents an overview of the historical development of Israeli democracy through chapters examining the country's history, contemporary society, political institutions, international relations, and most pressing political issues. It outlines the most relevant developments over time while not shying away from the strife both in and around Israel. It presents opposed narratives in full force, enabling readers to make their own judgments"--

This book examines the way Christians in Jerusalem prayed and how their prayer changed in the face of foreign invasions and the destruction of their places of worship.

A Critical Engagement with Adam Smith's The Theory of Moral Sentiments

Lascivious Poets

Invisible Weapons

Volume 6. Western Europe (1500-1600)

Collected Essays

Hannah Arendt in Jerusalem

Volume 4. Sixteenth-Century British Poetry

Melania the Younger: From Rome to Jerusalem explores the richly detailed story of Melania, an early fifth-century Roman Christian aristocrat who renounced her staggering wealth to lead a life of ascetic renunciation. Hers is a tale of "riches to rags." Born to high Roman aristocracy in the late fourth century, Melania encountered numerous difficulties posed by family members, Roman officials, and historical circumstances in disposing of her wealth, property (spread across at least eight Roman provinces), and thousands of slaves. Leaving Rome with her entourage a few years before Alaric the Goth's sack of Rome in 410, she journeyed to Sicily, then to North Africa, finally settling in Jerusalem—all while founding monasteries along the way. Towards the end of her life, she traveled to Constantinople (present-day Istanbul) in an attempt to convert to Christianity her still-pagan uncle, who was on a state mission to the eastern Roman court. Throughout her life, she was accustomed to meet and be assisted by emperors and empresses, bishops, and other high dignitaries. Embracing a fairly extreme asceticism, Melania died in Jerusalem in 439. A new English translation of her Life, composed by a long-time assistant who succeeded her in the direction of the male and female monasteries in Jerusalem, accompanies this biographical study.

Medieval Islamic Civilization examines the socio-cultural history of the regions where Islam took hold between the seventh and sixteenth century. This important two-volume work contains over 700 alphabetically arranged entries, contributed and signed by international scholars and experts in fields such as Arabic languages, Arabic literature, architecture, art history, history, history of science, Islamic arts, Islamic studies, Middle Eastern studies, Near Eastern studies, politics, religion, Semitic studies, theology, and more. This reference provides an exhaustive and vivid portrait of Islamic civilization including the many scientific, artistic, and religious developments as well as all aspects of daily life and culture. For a full list of entries, contributors, and more, visit www.routledge-ny.com/middleages/Islamic.

"Presents Tasso's 120 love poems for Lucrezia Bendidio for first time in English with verse translations and original Italian on facing pages. Introduction outlines the poems' arrangements and analyzes key themes. Includes detailed notes by both Tasso and Wickert, plus bibliography and indexes"--Provided by publisher.

Examining liturgy as historical evidence has, in recent years, developed into a flourishing field of research. The chapters in this volume offer innovative discussion of the Latin Kingdom of Jerusalem from the perspective of 'liturgy in history'. They demonstrate how the total liturgical experience, which was visual, emotional, motile, olfactory, and aural, can be analysed to understand the messages that liturgy was intended to convey. The chapters reveal how combining narrative sources with liturgical documents can help decode political circumstances and inter-group relations and decipher the core ideals of the community of Outremer. Moreover, understanding the Latins' liturgical activities in the Holy Land has much to contribute to our understanding of the crusade as an institution, how crusade spirituality was practised on the

ground in the Latin East, and how people engaged with the crusading movement. This volume brings together eight original studies, forwarded by the editors' introduction, on the liturgy of Jerusalem, spanning the immediate pre-Crusade and Crusade period (11th-13th centuries). It demonstrates the richness of a focus on the liturgy in illuminating the social, religious, and intellectual history of this critical period of ecclesiastical self-assertion, as well as conceptions of the sacred in this time and place. This book was originally published as a special issue of the *Journal of Medieval History*.

Christian-Muslim Relations. A Bibliographical History.

Reading Old Books

The Oxford History of Poetry in English

Hastening Redemption

Liturgy and the Making of Crusade Ideology

Liturgy and Devotion in the Crusader States

An Empire of Memory

Ralph Nash, in his approach to Gerusalemme Liberata, concluded that a close, fluent translation in prose of Tasso's epic would offer the most successful rendering of this important chivalric romance.

Surveys the history, archaeology, and theology of Jerusalem, focusing on issues like the location of important buildings and events in the life of Jesus that took place in Jerusalem.

Examines Crusader Art of the thirteenth century in its historical, social, and religious context.

In Rabbinic Tales of Destruction, Julia Watts Belser examines early Jewish accounts of the Roman conquest of Judea. Faced with stories of sexual violence, enslavement, forced prostitution, disability, and bodily risk, Belser argues, our readings of rabbinic narrative must wrestle with the brutal body costs of Roman imperial domination. She brings disability studies, feminist theory, and new materialist ecological thought to accounts of rabbinic catastrophe, revealing how rabbinic discourses of gender, sexuality, and the body are shaped in the shadow of empire. Focusing on the Babylonian Talmud's longest sustained account of the destruction of the Temple, Belser reveals Bavli Gittin's distinctive sex and gender politics. While Palestinian tales frequently castigate the 'wayward woman' for sexual transgressions that imperil the nation, Bavli Gittin's stories do not portray women's sexuality as a cause of catastrophe. The Bavli's resistance to Rome makes a critical difference. While other rabbinic texts commonly inveigh against women's beauty as the cause of sexual sin, Bavli Gittin's tales express a strikingly egalitarian discourse that laments the vulnerability of the beautiful Jewish body before the conqueror. Bavli Gittin's body politics, Belser maintains, align with a significant theological reorientation. While most early Jewish narratives link the destruction of the Temple to communal sin, Bavli Gittin's account does not explain catastrophe as divine chastisement. Instead of imagining God as the architect of Jewish suffering, it evokes God's empathy with the subjugated Jewish body. As it navigates the ruins of Jerusalem, Bavli Gittin forges a sharp critique of empire. Its critical discourse aims to pierce the power politics of Roman conquest, to protest the brutality of imperial dominance, and to make plain the scar that Roman violence leaves upon Jewish flesh.

The Crusades, Apocalyptic Prophecy, and the End of History

Tasso's art and afterlives

Rabbinic Tales of Destruction

Jerusalem Delivered

Crusader Art in the Holy Land, From the Third Crusade to the Fall of Acre

Messianism and the Resettlement of the Land of Israel

The Historians of Angevin England

Poetry. "These ionized pellets came to me over a span of years, in no particular order, according to no preconceived plan, except for their 6-5-6 syllable count.... In arranging them for print, I arbitrarily grouped them, more or less, by the personal pronoun sequence: me-you-him/her/it-us-you-them. What do you know! They turn out to sound like a kooky confession-cum-diatribes. But a completely random arrangement might have suited them as well or better.... Consider cutting up this book, baking each snippet of text into a fortune cookie, heaping the cookies into a bowl next to a microphone, and inviting a crowd to line up for the recital."—from the author's introduction

Adam Smith, in his The Theory of Moral Sentiments, largely left his readers to develop his argument's full implications. Many philosophers famously did so, including Mary Wollstonecraft, Thomas Paine, and John Millar, among others, but less known are Sophie de Grouchy's own contributions, presented here alone in translation. Grouchy (1764-1822) published her Letters on Sympathy in 1798 together with her French translation of The Theory of Moral Sentiments. While Grouchy's Letters mainly engage critically with Smith's philosophical analysis of sympathy, they offer valuable perspectives and original thoughts about the relationship of emotional and moral development to legal, economic, and political reform. In particular, Grouchy sought to understand how the mechanisms of sympathy could help the development of new social and political institutions after the revolution. Her Letters further contain profound reflections on the dangers of demagoguery, the nature of tragedy, and the roles of love and friendship. Though ostensibly a commentary on Smith, the Letters stand in their own right as significant and original contributions to political philosophy. This new translation by Sandrine Bergès of a text by a forgotten female philosopher illuminates new inroads to Enlightenment and feminist thought and reveals insights that were far ahead of their time. The volume includes a critical introduction, explanatory notes, and a glossary of terms to provide critical and historical analysis for the novice reader.

Beginning shortly after Charlemagne's death in 814, the inhabitants of his historical empire looked back upon his reign and saw in it an exemplar of Christian universality - Christendom. They mapped contemporary Christendom onto the past and so, during the ninth, tenth, and eleventh centuries, the borders of his empire grew with each retelling, almost always including the Christian East. Although the pull of Jerusalem on the West seems to have been strong during the eleventh century, it had a more limited effect on the Charlemagne legend. Instead, the legend grew during this period because of a peculiar fusion of ideas, carried forward from

the ninth century but filtered through the social, cultural, and intellectual developments of the intervening years. Paradoxically, Charlemagne became less important to the Charlemagne legend. The legend became a story about the Frankish people, who believed they had held God's favour under Charlemagne and held out hope that they could one day reclaim their special place in sacred history. Indeed, popular versions of the Last Emperor legend, which spoke of a great ruler who would reunite Christendom in preparation for the last battle between good and evil, promised just this to the Franks. Ideas of empire, identity, and Christian religious violence were potent reagents. The mixture of these ideas could remind men of their Frankishness and move them, for example, to take up arms, march to the East, and reclaim their place as defenders of the faith during the First Crusade. *An Empire of Memory* uses the legend of Charlemagne, an often-overlooked current in early medieval thought, to look at how the contours of the relationship between East and West moved across centuries, particularly in the period leading up to the First Crusade. Throughout the history of the Crusades, liturgical prayer, masses, and alms were all marshaled in the fight against Muslim armies. In *Invisible Weapons*, M. Cecilia Gaposchkin focuses on the ways in which Latin Christians communicated their ideas and aspirations for crusade to God through liturgy, how public worship was deployed, and how prayers and masses absorbed the ideals and priorities of crusading. Placing religious texts and practices within the larger narrative of crusading, Gaposchkin offers a new understanding of a crucial facet in the culture of holy war.

Jerusalem in the Visual Christianization of Rome

Medieval Islamic Civilization

An Integral Theory of Translation

Latin Erotic Elegy and the Shaping of Sixteenth-Century English Love Poetry

From Rome to Jerusalem

Historical Dictionary of the Crusades

The military and medical liberation and British government and British population response to the disclosure of what occurred at Belsen.

The aim of this Companion volume is to provide scholars and advanced graduate students with a comprehensive and authoritative state-of-the-art review of current research work on Anglo-Italian Renaissance studies. Written by a team of international scholars and experts in the field, the chapters are grouped into two large areas of influence and intertextuality, corresponding to the dual way in which early modern England looked upon the Italian world from the English perspective - Part 1: "Italian literature and culture" and Part 2: "Appropriations and ideologies". In the first part, prominent Italian authors, artists, and thinkers are examined as a direct source of inspiration, imitation, and divergence. The variegated English response to the cultural, ideological, and political implications of pervasive Italian intertextuality, in interrelated aspects of artistic and generic production, is dealt with in the second part. Constructed on the basis of a largely interdisciplinary approach, the volume offers an in-depth and wide-ranging treatment of the multifaceted ways in which Italy's material world and its iconologies are represented, appropriated, and exploited in the literary and cultural domain of early modern England. For this reason, contributors were asked to write essays that not only reflect current thinking but also point to directions for future research and scholarship, while a purposefully conceived bibliography of primary and secondary sources and a detailed index round off the volume.

'Philosophy is written in this great book which is continually open before our eyes - I mean the universe...' Galileo's astronomical discoveries changed the way we look at the world, and our place in the universe. Threatened by the Inquisition for daring to contradict the literal truth of the Bible, Galileo ignited a scientific revolution when he asserted that the Earth moves. This generous selection from his writings contains all the essential texts for a reader to appreciate his lasting significance. Mark Davie's new translation renders Galileo's vigorous Italian prose into clear modern English, while William R. Shea's version of the Latin *Sidereal Message* makes accessible the book that created a sensation in 1610 with its account of Galileo's observations using the newly invented telescope. All Galileo's contributions to the debate on science and religion are included, as well as key documents from his trial before the Inquisition in 1633. A lively introduction and clear notes give an overview of Galileo's career and explain the scientific and philosophical background to the texts. ABOUT THE SERIES: For over 100 years Oxford World's Classics has made available the widest range of literature from around the globe. Each affordable volume reflects Oxford's commitment to scholarship, providing the most accurate text plus a wealth of other valuable features, including expert introductions by leading authorities, helpful notes to clarify the text, up-to-date bibliographies for further study, and much more.

This volume examines the image-based methods of interpretation that pictorial and literary landscapists employed between 1500 and 1700.