

Dreaming In The Middle Ages

Digital gaming's cultural significance is often minimized much in the same way that the Middle Ages are discounted as the backward and childish precursor to the modern period. *Digital Gaming Reimagines the Middle Ages* challenges both perceptions by examining how the Middle Ages have persisted into the contemporary world via digital games as well as analyzing how digital gaming translates, adapts, and remediates medieval stories, themes, characters, and tropes in interactive electronic environments. At the same time, the Middle Ages are reinterpreted according to contemporary concerns and conflicts, in all their complexity. Rather than a distinct time in the past, the Middle Ages form a space in which theory and narrative, gaming and textuality, identity and society are remediated and reimagined. Together, the essays demonstrate that while having its roots firmly in narrative traditions, neomedieval gaming—where neomedievalism no longer negotiates with any reality beyond itself and other medievalisms—creates cultural palimpsests, multiply-layered trans-temporal artifacts. *Digital Gaming Re-imagines the Middle Ages* demonstrates that the medieval is more than just a stockpile of historically static facts but is a living, subversive presence in contemporary culture. In the book presented here, one encounters dreams and visions from the history of Christianity. Faculty members of the Tilburg School of Theology (TST; Tilburg University, The Netherlands) and other (Dutch and Flemish) experts in theology, Late Antiquity and the

Download Free Dreaming In The Middle Ages

Middle Ages present a collection of articles examining the phenomenon of dreaming in the Christian realm from the first to the thirteenth century. Their aim is to investigate the dream world of Christians as a source of historical theology and spirituality. They try to show and explain the importance and function of dreams in the context of the texts discussed, meanwhile making these texts accessible and understandable to the people of today. By contextualizing those dreams in their own historical imagery, the authors want to give the reader some insight into the fascinating dream world of the past, which in turn will inspire him or her to consider the dream world of today.

Essays discuss the Middle Ages, language, culture, the media, sports, fashion, photography, films, and philosophy

This is the first book to focus on Latin epic verse saints' lives in their medieval historical contexts. Anna Taylor examines how these works promoted bonds of friendship and expressed rivalries among writers, monasteries, saints, earthly patrons, teachers and students in Western Europe in the central Middle Ages. Using philological, codicological and microhistorical approaches, Professor Taylor reveals new insights that will reshape our understanding of monasticism, patronage and education. These texts give historians an unprecedented glimpse inside the early medieval classroom, provide a nuanced view of the complicated synthesis of the Christian and Classical heritages, and show the cultural importance and varied functions of poetic composition in the ninth, tenth and eleventh centuries.

"His book...supplant[s] all others, even the immensely successful History of Western Philosophy by Bertrand Russell."—A. C. Grayling Already a classic in its first year of publication, this landmark study of Western thought takes a fresh look at the writings of the great thinkers of classic philosophy and questions many pieces of conventional wisdom. The book invites comparison with Bertrand Russell's monumental History of Western Philosophy, "but Gottlieb's book is less idiosyncratic and based on more recent scholarship" (Colin McGinn, Los Angeles Times). A New York Times Notable Book, a Los Angeles Times Best Book, and a Times Literary Supplement Best Book of 2001.

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.

The Dream Songs is widely seen as Berryman's masterpiece, an impressively vast and varied collection of poems that is in itself a single, sprawling, ever-shifting poem. The songs in this great work are thus offered in many different tones, moods, and guises, although their form, Berryman's idiosyncratic reworking of the sonnet, remains more or less constant. Combining all of Berryman's earlier 77 *Dream Songs* (which won the 1965 Pulitzer Prize) and *His Toy, His Dream, His Rest* (which won the 1969 National Book Award), this one-volume edition contains no fewer than 385 entries in

what the critic Denis Donoghue has called Berryman's "dream diary." The book also has an index of first lines, an index of titles, and a note by the author.

This book assess the relationship of literature to various other cultural forms in the Middle Ages.

Jesse M. Gellrich uses the insights of such thinkers as Levi-Strauss, Foucault, Barthes, and Derrida to explore the continuity of medieval ideas about speaking, writing, and texts.

Imagine a dreamland where roasted pigs wander about with knives in their backs to make carving easy, where grilled geese fly directly into one's mouth, where cooked fish jump out of the water and land at one's feet. The weather is always mild, the wine flows freely, sex is readily available, and all people enjoy eternal youth. Such is Cockaigne. Portrayed in legend, oral history, and art, this imaginary land became the most pervasive collective dream of medieval times—an earthly paradise that served to counter the suffering and frustration of daily existence and to allay anxieties about an increasingly elusive heavenly paradise. Illustrated with extraordinary artwork from the Middle Ages, Herman Pleij's *Dreaming of Cockaigne* is a spirited account of this lost paradise and the world that brought it to life. Pleij takes three important texts as his starting points for an inspired of the panorama of ideas, dreams, popular religion, and literary and artistic creation present in the late Middle Ages.

What emerges is a well-defined picture of the era, furnished with a wealth of detail from all of Europe, as well as Asia and America. Pleij draws upon his thorough knowledge of medieval European literature, art, history, and folklore to describe the fantasies that fed the tales of Cockaigne and their connections to the central obsessions of medieval life.

This book tells the story of the early modern astronomer Johannes Kepler's *Somnium*, which has been regarded by science historians and literary critics alike as the first true example of science fiction. Kepler began writing his complex and heavily-footnoted tale of a fictional Icelandic astronomer as an undergraduate and added to it throughout his life. The *Somnium* fuses supernatural and scientific models of the cosmos through a satirical defense of Copernicanism that features witches, lunar inhabitants, and a daemon who speaks in the empirical language of modern science. Swinford's looks at the ways that Kepler's *Somnium* is influenced by the cosmic dream, a literary genre that enjoyed considerable popularity among medieval authors, including Geoffrey Chaucer, Dante, John of Salisbury, Macrobius, and Alan of Lille. He examines the generic conventions of the cosmic dream, also studying the poetic and theological sensibilities underlying the categories of dreams formulated by Macrobius and Artemidorus that were widely used to interpret specific symbols in dreams and to assess

their overall reliability. Swinford develops a key claim about the form of the *Somnium* as it relates to early science: Kepler relies on a genre that is closely connected to a Ptolemaic, or earth-centered, model of the cosmos as a way of explaining and justifying a model of the cosmos that does not posit the same connections between the individual and the divine that are so important for the Ptolemaic model. In effect, Kepler uses the cosmic dream to describe a universe that cannot lay claim to the same correspondences between an individual's dream and the order of the cosmos understood within the rules of the genre itself. To that end, Kepler's *Somnium* is the first example of science fiction, but the last example of Neoplatonic allegory.

This volume discusses the so-called *Oneirocriticon* of Achmet, the most important Byzantine work on dream interpretation which was written in Greek in the 10th century and has greatly influenced subsequent dreambooks in Byzantine Greek, Medieval Latin, and modern European languages. By comparing the *Oneirocriticon* with the 2nd-century A.D. dreambook of Artemidoros (translated into Arabic in the 9th century) and five medieval Arabic dreambooks, this study demonstrates that the *Oneirocriticon* is a Christian Greek adaptation of Islamic Arabic material and that the similarities between it and Artemidoros are due to the influence of Artemidoros on the Arabic sources of the

Byzantine work. The Oneirocriticons textual tradition, its language, the identities of its author and patron, and its position among other Byzantine translations from Arabic into Greek are also investigated.

The first-ever history of the representation of dreams in Western painting, illustrated with works by more than 130 artists Organized by period, from the Middle Ages to the present, this engaging book shows how the idea of the dream, and its depictions, have shifted throughout history, from the biblical dream--a communication from God--to the deeply personal dream, the lighthearted fantasy, the nightmare. Sometimes these ideas have existed simultaneously: thus we have, only a few years apart, Raphael's limpid High Renaissance composition of Jacob dreaming his Ladder; Albrecht Drer's watercolor of a mysterious deluge that he saw in his own slumbers; and Hieronymus Bosch's nightmarish hellscapes. More recently, movements such as Symbolism and Surrealism have taken the dream as a primary source of inspiration, even conflating dreaming and the creative process itself. This rich vein of visionary art runs from Gustave Moreau and Odilon Redon, through De Chirico and Dal, down to the present--demonstrating, as Bergez reminds us, that Morpheus was a god of form as well as of dreams.

Originally published in 1993, *The Medieval World of Nature* looks at how the natural world was viewed by

medieval society. The book presents the argument that the pragmatic medieval view of the natural world of animals and plants, existed simply to serve medieval society. It discusses the medieval concept of animals as food, labour, and sport and addresses how the biblical charge of assuming dominion over animals and plants, was rooted in the medieval sensibility of control. The book also looks at the idea of plants and animals as not only pragmatic, but as allegories within the medieval world, utilizing animals to draw morality tales, which were viewed with as much importance as scientific information. This book provides a unique and interesting look at the everyday medieval world.

The notions of other peoples, cultures, and natural conditions have always been determined by the epistemology of imagination and fantasy, providing much freedom and creativity, and yet have also created much fear, anxiety, and horror. In this regard, the pre-modern world demonstrates striking parallels with our own insofar as the projections of alterity might be different by degrees, but they are fundamentally the same by content. Dreams, illusions, projections, concepts, hopes, utopias/dystopias, desires, and emotional attachments are as specific and impactful as the physical environment. This volume thus sheds important light on the various lenses used by people in the Middle Ages and the early modern age as to

how they came to terms with their perceptions, images, and notions. Previous scholarship focused heavily on the history of mentality and history of emotions, whereas here the history of pre-modern imagination, and fantasy assumes center position. Imaginary things are taken seriously because medieval and early modern writers and artists clearly reveal their great significance in their works and their daily lives. This approach facilitates a new deep-structure analysis of pre-modern culture.

A “scintillating collection” of essays on Disneyland, medieval times, and much more, from the author of Foucault’s Pendulum (Los Angeles Times). Collected here are some of Umberto Eco’s finest popular essays, recording the incisive and surprisingly entertaining observations of his restless intellectual mind. As the author puts it in the preface to the second edition: “In these pages, I try to interpret and to help others interpret some ‘signs.’ These signs are not only words, or images; they can also be forms of social behavior, political acts, artificial landscapes.” From Disneyland to holography and wax museums, Eco explores America’s obsession with artificial reality, suggesting that the craft of forgery has in certain cases exceeded reality itself. He examines Western culture’s enduring fascination with the middle ages, proposing that our most pressing modern concerns began in that time. He delves into an array of topics, from sports to media to what he calls the crisis of reason. Throughout these travels—both physical and mental—Eco displays the same wit, learning, and lively intelligence that delighted readers of *The Name of the Rose* and *Foucault’s Pendulum*. Translated by William Weaver
Jacqueline Woodson's National Book Award and Newbery

Download Free Dreaming In The Middle Ages

Honor winner, now available in paperback with 7 all-new poems. Jacqueline Woodson is the 2018-2019 National Ambassador for Young People's Literature A President Obama "O" Book Club pick Raised in South Carolina and New York, Woodson always felt halfway home in each place. In vivid poems, she shares what it was like to grow up as an African American in the 1960s and 1970s, living with the remnants of Jim Crow and her growing awareness of the Civil Rights movement. Touching and powerful, each poem is both accessible and emotionally charged, each line a glimpse into a child's soul as she searches for her place in the world. Woodson's eloquent poetry also reflects the joy of finding her voice through writing stories, despite the fact that she struggled with reading as a child. Her love of stories inspired her and stayed with her, creating the first sparks of the gifted writer she was to become. Includes 7 new poems, including "Brown Girl Dreaming". Praise for Jacqueline Woodson: A 2016 National Book Award finalist for her adult novel, ANOTHER BROOKLYN "Ms. Woodson writes with a sure understanding of the thoughts of young people, offering a poetic, eloquent narrative that is not simply a story . . . but a mature exploration of grown-up issues and self-discovery."--The New York Times Book Review

For centuries carved writings and artworks in churches lay largely unnoticed. So archaeologist Matthew Champion started a nationwide survey to gather the best examples. In this book he shines a spotlight on a forgotten world of ships, prayers for good fortune, satirical cartoons, charms, curses, windmills, word puzzles, architectural plans and heraldic designs. Drawing on examples from surviving medieval churches in England, the author gives a voice to the secret graffiti artists: from the lord of the manor and the parish priest to the people who built the church itself. Here are strange medieval beasts, knights battling unseen dragons, ships

Download Free Dreaming In The Middle Ages

sailing across lime-washed oceans and demons who stalk the walls. Latin prayers for the dead jostle with medieval curses, builders' accounts and slanderous comments concerning a long-dead archdeacon. Strange and complex geometric designs, created to ward off the 'evil eye' and thwart the works of the devil, share church pillars with the heraldic shields of England's medieval nobility.

The conflict and contact between Muslims and Christians in the Middle Ages is among the most important but least appreciated developments of the period from the seventh to the fourteenth century. Michael Frassetto argues that the relationship between these two faiths during the Middle Ages was essential to the cultural and religious developments of Christianity and Islam—even as Christians and Muslims often found themselves engaged in violent conflict. Frassetto traces the history of those conflicts and argues that these holy wars helped create the identity that defined the essential characteristics of Christians and Muslims. The polemic works that often accompanied these holy wars was important, Frassetto contends, because by defining the essential evil of the enemy, Christian authors were also defining their own beliefs and practices. Holy war was not the only defining element of the relationship between Christians and Muslims during the Middle Ages, and Frassetto explains that everyday contacts between Christian and Muslim leaders and scholars generated more peaceful relations and shaped the literary, intellectual, and religious culture that defined medieval and even modern Christianity and Islam.

Stephen Kruger considers previously neglected material and arrives at a new understanding of this literary genre, and of medieval attitudes to dreaming in general.

Dreams and visions played important roles in the Christian cultures of the early middle ages. But not only did tradition and authoritative texts teach that some dreams were divine:

Download Free Dreaming In The Middle Ages

some also pointed out that this was not always the case. Exploring a broad range of narrative sources and manuscripts, Jesse Keskiaho investigates how the teachings of Augustine of Hippo and Pope Gregory the Great on dreams and visions were read and used in different contexts. Keskiaho argues that the early medieval processes of reception in a sense created patristic opinion about dreams and visions, resulting in a set of authoritative ideas that could be used both to defend and to question reports of individual visionary experiences. This book is a major contribution to discussions about the intellectual place of dreams and visions in the early middle ages, and underlines the creative nature of early medieval engagement with authoritative texts.

In the High Middle Ages, the dream narrative was an enormously popular and influential form. Along with the romance, it was perhaps the genre of the age. It has come down to us in such classics twelfth to fourteenth-century classics as *The Divine Comedy*, the *Romance of the Rose*, *Piers Plowman*, Chaucer's early poetry, and the works of Guillaume de Machaut. This book redefines the dream vision by attending to its role in philosophical debate of the time, a conservative role in defense of the high medieval synthesis of reason and revelation. Lynch shows how the epistemological basis of this synthesis and the theories of visions that emerged from it drew on Arabic commentaries of Aristotle. These theories informed poetic visions modeled on Boethius's *Consolation of Philosophy*, a work she discusses in detail before turning to Alain de Lille, Jean de Meun, and Dante. A final section, on John Gower's *Confessio Amantis* shows how fourteenth and fifteenth-century writers extended and finally moved beyond the conventional form of the dream vision.

This 1976 book is a study of the medieval English dream-poem set against classical and medieval visionary and

Download Free Dreaming In The Middle Ages

religious writings.

In *Nowhere in the Middle Ages*, Lochrie reveals how utopian thinking was, in fact, "somewhere" in the Middle Ages. In the process, she transforms conventional readings of More's *Utopia* and challenges the very practice of literary history today.

Funny, informative, and down-to-earth, this ebook features thirteen of the most popular articles from Medievalist.net's Five-Minute Medievalist, Daniele Cybulskie. Readers will learn about everything from the Templars, to popular movie myths, to love and lust advice from a 12th-century priest. Exclusive content includes two never-before-published articles on quirky medieval words we still use every day, and the surprising sexual secrets of the Middle Ages. Unlock the mysteries of the medieval world, five minutes at a time."

Two opposing views of the future in the Middle Ages dominate recent historical scholarship. According to one opinion, medieval societies were expecting the near end of the world and therefore had no concept of the future. According to the other opinion, the expectation of the near end created a drive to change the world for the better and thus for innovation. Close inspection of the history of prognostication reveals the continuous attempts and multifold methods to recognize and interpret God's will, the prodigies of nature, and the patterns of time. That proves, on the one hand, the constant human uncertainty facing the contingencies of the future. On the other hand, it demonstrates the firm belief during the Middle Ages in a future which could be shaped and even manipulated. The handbook provides the first overview of current historical research on medieval prognostication. It considers the entangled influences and transmissions between Christian, Jewish, Islamic, and non-monotheistic societies during the period from a wide range of perspectives. An international

Download Free Dreaming In The Middle Ages

team of 63 renowned authors from about a dozen different academic disciplines contributed to this comprehensive overview.

In *Dreams, Visions, and the Rhetoric of Authority*, John Bickley explores the ways dreams and visions in literature function as authorizing devices, both affirming and complicating a text's authority. After providing a framework for categorizing the diverse genres and modes of dream and vision texts, Bickley demonstrates how the theme of authority and strategies for textual self-authorization play out in four highly influential works: the Book of Daniel, Macrobius's *Commentary on the Dream of Scipio*, Julian of Norwich's *Revelations of Love*, and Chaucer's *House of Fame*.

A Companion to Medieval English Literature and Culture, c.1350-c.1500 challenges readers to think beyond a narrowly defined canon and conventional disciplinary boundaries. A ground-breaking collection of newly-commissioned essays on medieval literature and culture. Encourages students to think beyond a narrowly defined canon and conventional disciplinary boundaries. Reflects the erosion of the traditional, rigid boundary between medieval and early modern literature. Stresses the importance of constructing contexts for reading literature. Explores the extent to which medieval literature is in dialogue with other cultural products, including the literature of other countries, manuscripts and religion. Includes close readings of frequently-studied texts, including texts by Chaucer, Langland, the Gawain poet, and Hoccleve. Confronts some of the controversies that exercise students of medieval literature, such as those connected with literary theory, love, and chivalry and war.

A "lively and engaging" history of the Middle Ages (Dallas Morning News) from the acclaimed historian William Manchester, author of *The Last Lion*. From tales of chivalrous

Download Free Dreaming In The Middle Ages

knights to the barbarity of trial by ordeal, no era has been a greater source of awe, horror, and wonder than the Middle Ages. In handsomely crafted prose, and with the grace and authority of his extraordinary gift for narrative history, William Manchester leads us from a civilization tottering on the brink of collapse to the grandeur of its rebirth: the dense explosion of energy that spawned some of history's greatest poets, philosophers, painters, adventurers, and reformers, as well as some of its most spectacular villains. "Manchester provides easy access to a fascinating age when our modern mentality was just being born." --Chicago Tribune

This wide-ranging study examines the role of the dream in medieval culture with reference to philosophical, legal and theological writings as well as literary and autobiographical works. Stephen Kruger studies the development of theories of dreaming, from the Neoplatonic and patristic writers to late medieval re-interpretations, and shows how these theories relate to autobiographical accounts and to more popular treatments of dreaming. He considers previously neglected material including one important dream vision by Nicole Oresme, and arrives at a new understanding of this literary genre, and of medieval attitudes to dreaming in general. A comprehensive, eye-opening exploration of what dreams are, where they come from, what they mean, and why we have them. Questions on the origins and meaning of dreams are as old as humankind, and as confounding and exciting today as when nineteenth-century scientists first attempted to unravel them. Why do we dream? Do dreams hold psychological meaning or are they merely the reflection of random brain activity? What purpose do dreams serve? When Brains Dream addresses these core questions about dreams while illuminating the most up-to-date science in the field. Written by two world-renowned sleep and dream researchers, it debunks common myths?that we only dream

Download Free Dreaming In The Middle Ages

in REM sleep, for example—while acknowledging the mysteries that persist around both the science and experience of dreaming. Antonio Zadra and Robert Stickgold bring together state-of-the-art neuroscientific ideas and findings to propose a new and innovative model of dream function called NEXTUP—Network Exploration to Understand Possibilities. By detailing this model’s workings, they help readers understand key features of several types of dreams, from prophetic dreams to nightmares and lucid dreams. When Brains Dream reveals recent discoveries about the sleeping brain and the many ways in which dreams are psychologically, and neurologically, meaningful experiences; explores a host of dream-related disorders; and explains how dreams can facilitate creativity and be a source of personal insight. Making an eloquent and engaging case for why the human brain needs to dream, When Brains Dream offers compelling answers to age-old questions about the mysteries of sleep.

Presents a translation of the poet's third version of the text Dream Hoarders sparked a national conversation on the dangerous separation between the upper middle class and everyone else. Now in paperback and newly updated for the age of Trump, Brookings Institution senior fellow Richard Reeves is continuing to challenge the class system in America. In America, everyone knows that the top 1 percent are the villains. The rest of us, the 99 percent—we are the good guys. Not so, argues Reeves. The real class divide is not between the upper class and the upper middle class: it is between the upper middle class and everyone else. The separation of the upper middle class from everyone else is both economic and social, and the practice of “opportunity hoarding”—gaining exclusive access to scarce resources—is especially prevalent among parents who want to perpetuate privilege to the benefit of their children. While many families

Download Free Dreaming In The Middle Ages

believe this is just good parenting, it is actually hurting others by reducing their chances of securing these opportunities. There is a glass floor created for each affluent child helped by his or her wealthy, stable family. That glass floor is a glass ceiling for another child. Throughout *Dream Hoarders*, Reeves explores the creation and perpetuation of opportunity hoarding, and what should be done to stop it, including controversial solutions such as ending legacy admissions to school. He offers specific steps toward reducing inequality and asks the upper middle class to pay for it. Convinced of their merit, members of the upper middle class believe they are entitled to those tax breaks and hoarded opportunities. After all, they aren't the 1 percent. The national obsession with the super rich allows the upper middle class to convince themselves that they are just like the rest of America. In *Dream Hoarders*, Reeves argues that in many ways, they are worse, and that changes in policy and social conscience are the only way to fix the broken system.

Emmanuel Ofose Yeboah's inspiring true story—which was turned into a film, *Emmanuel's Gift*, narrated by Oprah Winfrey—is nothing short of remarkable. Born in Ghana, West Africa, with one deformed leg, he was dismissed by most people—but not by his mother, who taught him to reach for his dreams. As a boy, Emmanuel hopped to school more than two miles each way, learned to play soccer, left home at age thirteen to provide for his family, and, eventually, became a cyclist. He rode an astonishing four hundred miles across Ghana in 2001, spreading his powerful message: disability is not inability. Today, Emmanuel continues to work on behalf of the disabled. Thompson's lyrical prose and Qualls's bold collage illustrations offer a powerful celebration of triumphing over adversity. Includes an author's note with more information about Emmanuel's charity.

Dreaming in the Middle Ages Cambridge University Press

Download Free Dreaming In The Middle Ages

[Copyright: 013700955ea9646cbc91e9196ce4e948](#)