



IMC 2019 Session

- Session **348**
- Title **Interpretations, Appropriations, Conceptions: Reading the Old Testament as Political Narrative, 13th-15th Centuries**
- Date/Time Monday 1 July 2019: 16.30-18.00
- Organiser Athanasios Panos, Faculty of History & Archaeology, National Kapodistrian University of Athens
- Moderator/Chair Athanasios Panos, Faculty of History & Archaeology, National Kapodistrian University of Athens
- Paper 348-a **England as a New Israel: The Uses of Deuteronomy as Political Speech and Identity in Chronicles of Lancastrian England**
(Language: English)
Caio de Barros M. Costa, Scriptorium, Laboratório de Estudos Medievais e Ibéricos, Universidade Federal Fluminense, Rio de Janeiro
Index Terms: Biblical Studies; Historiography - Medieval; Political Thought
- Paper 348-b **History and Politics: Reading the Old Testament in Byzantium**
(Language: English)
Jason Koutoufaris-Malandrinos, School of Law, National Kapodistrian University of Athens
Index Terms: Byzantine Studies; Historiography - Medieval; Political Thought
- Paper 348-c **It's the Thought that Counts: Immaterial Circulation in the *Binding of Isaac* and *Sir Gawain and the Green Knight***
(Language: English)
Margo Kolenda-Mason, Department of English Language & Literature, University of Michigan

Index Terms: Biblical Studies; Economics - General; Language and Literature - Middle English

Paper 348-d

Against the Antichrist 'in persona': The Tradition and Transmission of the Critique in (and before) the Bohemian Reformation

(Language: English)

Lucie Mazalová, Department of Classical Studies, Masarykova univerzita, Brno

Index Terms: Language and Literature - Latin; Manuscripts and Palaeography; Religious Life; Sermons and Preaching

Abstract

The main question the session seeks to explore is in what context the conceptions of the Old Testament's books impacted the various materialities/immaterialities of the era (late Middle Ages). Focusing on the Books of Pentateuch and Prophetic ones as well, the later medieval thought was able to track a strong archetype of how building a new proper 'state'. In this sense, from Constantinople and central Europe to England, the Old Testament functioned in the time of the dissolution of the traditional feudalism and of the old relations as a tank which provided alternatives concerning the reconstruction and transformation of morality, law, justice, messianism, culture, economy, strategies, and at final analysis of secular power.