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## Relics of Antiquity

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#### Relics of Antiquity

Excerpt from *Relics of Antiquity, or Remains of Ancient Structures, With Other Vestiges of Early Times, in Great Britain: Accompanied With Descriptive Sketches And* still seems to have examined this building with great attention, thus describe it: The principal entrance is on the north east; the gateway, 120 feet long, whence turning to the right, you mount a terrace, running. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

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#### Relics of Antiquity, Or Remains of Ancient Structures, with Other Vestiges of Early Times, in Great Britain

Since Late Antiquity, relics have provided a privileged spiritual bond between life and death, between human beings and divinity. Royalty, nobility and clergy all tried to obtain the most prestigious remains of sacred bodies, since they granted influence and fame and allowed the cult around them to be used as a means of sacralization, power and propaganda. This volume traces the development of the veneration of relics in Europe and how these objects were often catalysts for the establishment of major pilgrimage sites that are still in use today. The book features an international panel of contributors taking a wide-ranging look at relic worship across Europe, from Late Antiquity until the present day. They begin with a focus on the role of relics in Jacobean pilgrimage, before looking at the link between relics and their shrines more generally. The book then focuses in on two major issues in the study of relics, the stealing of relics (*Furta Sacra*) and their modern-day scientific examination and authentication. These topics demonstrate not only symbolic importance of relics, but also their role as physical historical objects in material religious expression. This is a fascinating collection, featuring the latest scholarship on relics and pilgrimage across Europe. It will, therefore, be of great interest to academics working in Pilgrimage, Religious History, Material Religion and Religious Studies as well as Anthropology, Archaeology, Art and Cultural Studies.

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#### Relics, Shrines and Pilgrimages

This volume contributes to current discussions of the place of relics in devotional life, politics, and identity-formation, by illustrating both the power which relics were thought to emanate as well as the historical continuity in the significance assigned to that power. Relics had the power to 'touch' believers not only as material objects, but also through different media that made their presence tangible and

valuable. Local variants in relic-veneration demonstrate how relics were exploited, often with great skill, in different religious and political contexts. The volume covers both a wide historical and geographical span, from Late Antiquity to the early modern period, and from northern, central, and southern Europe. The book focuses on textual, iconographical, archaeological, and architectural sources. The contributors explore how an efficient manipulation of the liturgy, narrative texts, iconographic traditions, and architectural settings were used to construct the meaningfulness of relics and how linguistic style and precision were critically important in creating a context for veneration. The methodology adopted in the book combines studies of material culture and close reading of textual evidence in order to offer a new multidisciplinary perspective on the study of relic cults.

### Relics of Antiquity

Christians have often admired and venerated martyrs who died for their faith, but for long time thought that the bodies of martyrs should remain undisturbed in their graves. Initially, Christian attitude toward the bones of the dead, saint or not, was that of respectful distance. The Beginnings of the Cult of Relics examines how this changed in the mid-fourth century. Robert Wisniewski investigates how Christians began to believe in power of relics, first, over demons, then over physical diseases and enemies. He considers how they sought to reveal hidden knowledge at the tombs of saints and why they buried the death close to them. An essential element of this new belief was a strong conviction that the power of relics was transferred in a physical way and so the following chapters study relics as material objects. Wisniewski analyses what the contact with relics looked like and how close it was. Did people touch, kiss, or look at the very bones, or just at reliquaries which contained them? When did the custom of dividing relics appear? Finally, the book deals with discussions and polemics concerning relics and tries to find out how strong was the opposition which this new phenomenon had to face, both within and outside Christianity on its way relics to become an essential element of the medieval religiosity.

### RELICS OF ANTIQUITY OR REMAINS

This volume explores engagement with Greco-Roman Antiquity across Europe and beyond in the 18th century. Approximately 100 experts, in some 140 articles from "Academy" to "Wallpaper"

### Notes on the History of S. Begu & S. Hild

There are a great many people in the world who are interested in Egypt, in its antiquities, and in the unfolding of its pages of ancient history; a number collect specimens of old Egyptian art, such as scarabs, pottery, small statues, &c., and others, when in Egypt, buy them as presents for friends at home. It is for this numerous class, which is year by year defrauded of large sums of money by the plausible sellers of forged antiquities, that this book has been written, for most of them, sooner or later, find out to their dismay that that which they had thought was a genuine relic of ancient days, and prized accordingly, is nothing more nor less than a clever fraud, and, from a collector's point of view, worthless. The Egyptologist, museum authority, and expert collector may be safely left to take care of themselves; a perusal of the following pages might even prove interesting to them, although it is exceedingly unlikely that the book contains anything new so far as they are concerned. The selling of spurious Egyptian antiquities is not confined to Egypt alone. London, New York, Paris, and even Algiers, are also the hunting-ground of the makers of imitations, who often make large sums of money by imposing upon those who do not possess the knowledge requisite to detect the fraud. It is interesting to analyse the frame of mind of the people who have been cheated. As a rule, they are angry, but they are extremely careful to keep their feelings to themselves. If you inquire, they pooh-pooh the transaction as one of little moment, and pass it over, although, as I shall presently show, many pounds may have been lost. But if the conversation is not changed, and you wait patiently, you will presently find that under the carefully repressed annoyance runs a vein of genuine regret that the nice-spoken, honest-looking and plausible Hassan or Mohammed had cheated them. The subsequent history of the fraudulent antiquity is often interesting. As a rule, it is packed up and taken home, to be presented in due course to some friend with the cautious remark that "perhaps it is genuine." Then some day an unfortunate Egyptologist is brought face to face with it, and he has to make his escape as best he may, with a certain loss of reputation. I have heard a hostess remark sarcastically that she did not know what post was held by her victim in the Antiquities Department in Egypt, but it certainly did not require a clever man to see that hers was an important antiquity. There is no more trying moment in an Egyptologist's life than when, after a good dinner, while he is feeling at peace with all the world, a charming hostess brings out an antiquity for him to pass judgment upon. I have seen men literally squirm, and many are the subterfuges

employed by them to avoid giving an opinion. Woe betide the unhappy expert if a mischievous friend happens to be there who will lead their hostess on to ask questions, and who will assure her, despite mute appeals, that her victim is an expert in the particular branch to which her statue or jar, as it may be, belongs. And when the Egyptologist is cornered, and huffily declares to be a forgery the object upon which he is asked to pass judgment, the lady is, as a rule, angry or hurt; and then it is that the mischievous friend saves the situation by murmuring, "How shocking that these Egyptologists should be so jealous!" The straw is caught, the hostess smiles again, and peace is restored, while the unfortunate man from Egypt, vowing vengeance, makes his escape. If a buyer of some specimen wishes an expert opinion upon his purchase, he usually lays a deep plan. Perhaps he knows a man connected with the museum, whose opinion is worth having; or, if not, he gets some one to introduce him. Then, one day, in a casual off-hand kind of way, he produces his specimen, and explains that he did not buy it as a "real thing, you know," but it seemed very clever, and he did not pay much for it. Inquiries as to how much has been paid are met by "regrets that he has forgotten—it was so unimportant." Most probably it was pounds, but the buyer will seldom or never tell you. The expert groans, but cannot escape. The clever ones temporise, and tell tales of the marvellous cleverness of the forgers, and explain that it is almost impossible to distinguish some forgeries from genuine antiquities. Then come other stories of how such and such a one was taken in, and names are mentioned which stand high in the list of savants. It is assumed by the expert that his friend will never mention the matter. Then he expresses the opinion that it would be very difficult to be certain in the case of the specimen under consideration, that he himself would not like to say definitely, "and you know, my dear fellow, it has become almost impossible to tell, for these things are made by the descendants of the 6men who made the originals." So the friendship is preserved, and the subject drifts away into the safe region of "perhaps and if." It does not seem to occur to the general public that so great has been the demand for antiquities on the part of foreign museums, private collectors, and learned societies all over the world that the supply may threaten to give out; that the districts in which the relics lie are carefully watched; and that the Cairo museum is a jealous guardian. So important are the links between the past and the present times that stringent laws have been passed against unauthorised persons taking genuine and important relics out of the country. Moreover, the enormous numbers of antiquities sold yearly would require extensive expeditions to supply the demand, and few of the finds are obtained surreptitiously. In fact, since the above was written, an even more stringent law has been passed by the Egyptian Government, which took effect on July 1, 1912. Under this law all finds of 7examples of the Arts, Sciences, Literature, Religions, Customs, Industries, &c., will belong to the State. The definition of the term Antiquities is most comprehensive, and covers every possible find. All dealers will now require to have a licence, the export of antiquities is quite prohibited unless by special permit from the department responsible, and any attempt to evade this law will be followed by the confiscation of the objects. To be continue in this ebook...

### Relics, Identity, and Memory in Medieval Europe

Discovering that the mythical world from their childhood stories exists, two brothers set out upon a secret mission for justice. Navigating a supernatural web of magic and danger, the pair soon learns that bedtime stories and ancient myths are far more dangerous when yours is the life at stake.

### The History and Antiquities of New England, New York, New Jersey, and Pennsylvania

Relic Hunters is a study of the complex relationship between the people of 19th century America with the material antiquities of North America's indigenous past. As scholars struggled to explain their existence, farmers in Ohio were plowing up arrowheads, building their houses atop burial mounds, and developing their own ideas about antiquity. They experienced the new country as a "place with history" reflected in material traces that became important touch points for scientific knowledge, but for American cultural identity as well. Relic Hunters traces the encounter with American antiquities from 1812 to 1879. This encompasses the period when archaeology took root in the United States: it also spans the "deep settlement" of the Midwest and sectional strife both before and after the Civil War. At the center of the story is the first iconic find of American archaeology, known as "the Kentucky Mummy." Discovered deep in a cavern, this dessicated burial became the subject of scholarly competition, traveling exhibitions, and even poetry. The book uses the theme of the Kentucky Mummy to structure the broader story of the public and American antiquities, a tour that leads through rural museums, mound excavations, lecture tours, shady deals, and ultimately into the famous attic of the Smithsonian Institution. Ultimately, Relic Hunters is a story of the American landscape, and of the role of archaeology in shaping that place. Derived from letters, memoranda, and reports found in more than

a dozen archives, this is a unique account of a critical encounter that shaped local and national identity in ways that are only now being explored.

### Lecture on the Antiquity of Man

This book contains eleven essays, prefaced by a general introduction, on a set of related themes: the characteristic traits and diverse functions of holy men; the fashioning of saints out of a small minority of holy men and a number of other individuals of high social status but with more dubious spiritual credentials; the literary processes involved in the construction of hagiographical texts; the role of hagiography in the creation and diffusion of cults; and the worldly interests and other purposes which were served by hagiographical texts and the cults which they propagated. These themes are explored across a wide range of social and cultural milieux, extending from the late antique east Mediterranean through the early medieval Frankish world and Byzantium to Russia and Islam in the high middle ages. The work of Peter Brown, in particular his article, 'The Rise and Function of the Holy Man in Late Antiquity', first published in 1971, forms a constant point of reference, acknowledged by the contributors as having irradiated the whole field with fresh, provocative, and illuminating ideas.

### The Beginnings of the Cult of Relics

The principal theme of this volume is the importance of the public use of human remains in a historical perspective. The book presents a series of case studies aimed at offering historiographical and methodological reflections and providing interpretative approaches highlighting how, through the ages and with a succession of complex practices and uses, human remains have been imbued with a plurality of meanings. Covering a period running from late antiquity to the present day, the contributions are the combined results of multidisciplinary research pertaining to the realities of the Italian peninsula, hitherto not investigated with a long-term and multidisciplinary historical perspective. From the relics of great men to the remains of patriots, and from anatomical specimens to the skeletons of the saints: through these case studies the scholars involved have investigated a wide range of human remains (real or reputed) and of meanings attributed to them, in order to decipher their function over the centuries. In doing so, they have traversed the interpretative boundaries of political history, religious history and the history of science, as required by questions aimed at integrating the anthropological, social and cultural aspects of a complex subject.

### The Reception of Antiquity in the Age of Enlightenment

The Shroud of Turin has been the focus of extensive study by historians and researchers since the beginning of the twentieth century. It is possibly the world's most studied historical artifact, generating a regular flow of new research publications. There is, however, one scientific test that overshadows all other research: the 1988 radiocarbon dating. This test dated the cloth to the period 1260–1390AD and was given such extensive publicity that most people today no longer accept the Shroud to be a true relic. Sadly, very few people are aware that this test has been widely criticized for falling short of acceptable scientific standards. Similarly, most people remain unaware of the wealth of compelling evidence that contradicts the conclusions of that test and supports claims of the Shroud's authenticity. This book reveals extracts from secret discussions on dating evidence from the Shroud Science Group, a private, international forum of Shroud researchers and provides a detailed account of the dating evidence revealed by over a hundred years of research. It outlines reasons why the 1988 radiocarbon dating test continues to attract criticism from respected scientists and also describes a series of innovative flax dating techniques which have recently been used measure the age of Shroud material, producing results that contradict the radiocarbon date.

### Archaeologia, Or, Miscellaneous Tracts Relating to Antiquity

"A classified catalogue of papers from Archaeologia aeliana, 1813-1913\

### Forged Egyptian Antiquities (Illustrations)

Investigates regional roles of body parts in mortuary rituals and as relics, emphasising the central role of the corpse in the negotiation of human death.

### Shadowborne

With few exceptions, the scholarship on religion in late antiquity has emphasized its tendencies toward transcendence, abstraction, and spirit at the expense of matter. In *The Corporeal Imagination*, Patricia Cox Miller argues instead that ancient Christianity took a material turn between the fourth and seventh centuries. During this period, Miller contends, there occurred a major shift in the ways in which the human being was oriented in relation to the divine, a shift that reconfigured the relationship between materiality and meaning in a positive direction. *The Corporeal Imagination* is a groundbreaking investigation into the theological poetics of material substance in late ancient Christian texts. From hagiographies to literary descriptions of sacred paintings to treatises on relics and theurgy, Miller examines a wide variety of ancient texts to reveal how Christian writers increasingly described the matter of the world as invested with divine power. By appealing to the reader's sensory imagination, Christian texts endowed phenomena like relics, saints' bodies in hagiography, and saints' presence in icons with a visual and tactile presence. The book draws on a variety of contemporary theoretical models to elucidate the significance of all these materials in ancient religious life and imagination.

### Relic Hunters

Whether antiquities should be returned to the countries where they were found is one of the most urgent and controversial issues in the art world today, and it has pitted museums, private collectors, and dealers against source countries, archaeologists, and academics. Maintaining that the acquisition of undocumented antiquities by museums encourages the looting of archaeological sites, countries such as Italy, Greece, Egypt, Turkey, and China have claimed ancient artifacts as state property, called for their return from museums around the world, and passed laws against their future export. But in *Who Owns Antiquity?*, one of the world's leading museum directors vigorously challenges this nationalistic position, arguing that it is damaging and often disingenuous. "Antiquities," James Cuno argues, "are the cultural property of all humankind," "evidence of the world's ancient past and not that of a particular modern nation. They comprise antiquity, and antiquity knows no borders." Cuno argues that nationalistic retention and reclamation policies impede common access to this common heritage and encourage a dubious and dangerous politicization of antiquities--and of culture itself. Antiquities need to be protected from looting but also from nationalistic identity politics. To do this, Cuno calls for measures to broaden rather than restrict international access to antiquities. He advocates restoration of the system under which source countries would share newly discovered artifacts in exchange for archaeological help, and he argues that museums should again be allowed reasonable ways to acquire undocumented antiquities. Cuno explains how *partage* broadened access to our ancient heritage and helped create national museums in Cairo, Baghdad, and Kabul. The first extended defense of the side of museums in the struggle over antiquities, *Who Owns Antiquity?* is sure to be as important as it is controversial. Some images inside the book are unavailable due to digital copyright restrictions.

### The Cult of Saints in Late Antiquity and the Early Middle Ages

The pursuit of antiquity was important for scholarly artists in constructing their knowledge of history and cultural identity in late imperial China. By examining versatile trends within paintings in modern China, this book questions the extent to which historical relics have been used to represent the ethnic identity of modern Chinese art. In doing so, this book asks: did the antiquarian movements ultimately serve as a deliberate tool for re-writing Chinese art history in modern China? In searching for the public meaning of inventive private collecting activity, *Appropriating Antiquity in Modern Chinese Painting* draws on various modes of artistic creation to address how the use of antiquities in early 20th-century Chinese art both produced and reinforced the imaginative links between ancient civilization and modern lives in the late Qing dynasty. Further exploring how these social and cultural transformations were related to the artistic exchanges happening at the time between China, Japan and the West, the book successfully analyses how modernity was translated and appropriated at the turn of the 20th century, throughout Asia and further afield.

### The History and Antiquities of New England, New York, New Jersey, and Pennsylvania

In the course of the eighteenth century, discoveries ranging from Tahiti to Pompeii initiated a scientific turn in the study of the past. Seeking a formal language to display these new findings, Romantic-era plate books presented a wide array of objects as ancient relics. This proliferation of antiquities, a product of old affinities between natural history and antiquarianism, provided new material for the formation of archaeology, geology, anthropology, and other modern disciplines. *Sciences of Antiquity* traces the production of five scholarly plate books on subjects of major literary and scientific interest at the time:

South Pacific voyaging, Mount Vesuvius, ancient Greek vases, monuments in English cathedrals, and the geology of southeast England. Focusing on illustrators, fieldworkers, and ghostwriters associated with this type of scholarly publication, Heringman explores how the expertise acquired by these largely self-educated intellectuals precipitated a major shift in the way research was done - from patronage to professionalism. Their scholarship and technical skills demanded recognition, sparking conflicts over the division of labour and the role of institutions such as the Royal Society and the Society of Antiquaries. Ambitious, collaborative plate books, such as *The Collection of Etruscan, Greek, and Roman Antiquities* (1776) and *Sepulchral Monuments of Great Britain* (1799), forged a broader and deeper perception of antiquity as extending far beyond the Greco-Roman world.

#### Public Uses of Human Remains and Relics in History

The present volume of the *Native Races of the Pacific States* treats of monumental archæology, and is intended to present a detailed description of all material relics of the past discovered within the territory under consideration. Two chapters, however, are devoted to a more general view of remains outside the limits of this territory—those of South America and of the eastern United States—as being illustrative of, and of inseparable interest in connection with, my subject proper. Since monumental remains in the western continent without the broad limits thus included are comparatively few and unimportant, I may without exaggeration, if the execution of the work be in any degree commensurate with its aim, claim for this treatise a place among the most complete ever published on American antiquities as a whole. Indeed, Mr Baldwin's most excellent little book on *Ancient America* is the only comprehensive work treating of this subject now before the public. As a popular treatise, compressing within a small duodecimo volume the whole subject of archæology, including, besides material relics, tradition, and speculation concerning origin and history as well, this book cannot be too highly praised; I propose, however, by devoting a large octavo volume to one half or less of Mr Baldwin's subject-matter, to add at least encyclopedic value to this division of my work. There are some departments of the present subject in which I can hardly hope to improve upon or even to equal descriptions already extant. Such are the ruins of Yucatan, Guatemala, and Nicaragua, so ably treated by Messrs Stephens, Catherwood, and Squier. Indeed, not a few relics of great importance are known to the world only through the pen or pencil of one or another of these gentlemen, in which cases I am forced to draw somewhat largely upon the result of their investigations. Yet even within the territory mentioned, concerning Uxmal and Chichen Itza we have most valuable details in the works of M. M. Waldeck and Charnay; at Quirigua, Dr Scherzer's labors are no less satisfactory than those of Mr Catherwood; and Mr Squier's careful observations in Nicaragua are supplemented, to the advantage of the antiquarian public, by the scarcely less extensive investigations of Mr Boyle. In the case of Palenque, in some respects the most remarkable American ruin, we have, besides the exhaustive delineations of Waldeck and Stephens, several others scarcely less satisfactory or interesting from the pens of competent observers; and in a large majority of instances each locality, if not each separate relic, has been described from personal examination by several parties, each noting some particulars by the others neglected.

#### The Shroud of Christ

A Religious Mystery based on stories taken from Christianity, Judaism, and Islam. The year is 2025. The seven most sought-after religious artifacts from the time of Jesus Christ and before are discovered in the Holy Land. The sinners who find the relics soon realize these treasures have mystical powers. To unleash and control this godly power, each "Finder" must first understand the history of each relic. Travel back in time to experience the events which produced each antiquity. Ride on Noah's Ark, walk through the Red Sea with Moses to evade capture by the Pharaoh, and sit with Jesus and his disciples at the Last Supper. Watch God unleash his wrath on the infidels who create the golden calf and watch Jesus take his last breath on the cross. See these events and others through the eyes of those who were there. Then, fast-forward to the future to witness the Finders deal with their newfound power. Will they realize the significance of their discoveries? And will they become a force for Good or surrender to the temptations of Evil? Read volume 1 of *FOUND* and begin the journey to either the end of the world or its salvation.

#### Ancient reliques; or, Delineations of monastic, castellated, & domestic architecture

In Late Antiquity, people commonly sought to acquire knowledge about the past, the present, and the future, using a variety of methods. While early Christians did not doubt that these methods worked effectively, in theory they were not allowed to make use of them. In practice, people responded to this

situation in diverse ways. Some simply renounced any hope of learning about the future, while others resorted to old practices regardless of the consequences. A third option, however, which emerged in the fourth century, was to construct divinatory methods that were effective yet religiously tolerable. This book is devoted to the study of such practices and their practitioners, and provides answers to essential questions concerning this phenomenon. How did it develop? How closely were Christian methods related to older, traditional customs? Who used them and in which situations? Who offered oracular services? And how were they treated by the clergy, intellectuals, and common people?

Archaeologia Aeliana, Or, Miscellaneous Tracts Relating to Antiquity

History.

The Sacred Body

In Late Antiquity, people commonly sought to acquire knowledge about the past, the present, and the future, using a variety of methods. While early Christians did not doubt that these methods worked effectively, in theory they were not allowed to make use of them. In practice, people responded to this situation in diverse ways. Some simply renounced any hope of learning about the future, while others resorted to old practices regardless of the consequences. A third option, however, which emerged in the fourth century, was to construct divinatory methods that were effective yet religiously tolerable. This book is devoted to the study of such practices and their practitioners, and provides answers to essential questions concerning this phenomenon. How did it develop? How closely were Christian methods related to older, traditional customs? Who used them and in which situations? Who offered oracular services? And how were they treated by the clergy, intellectuals, and common people?

The Manx sketch book, or Beauties of the Isle of Man, in a series of lithographic prints, ed. [with descriptive text] by T. Ashe

Savant Relics