

INDEX

Note: Page numbers in *italics* refer to figures, and medieval names are given uninverted, in natural word order (e.g., Thomas Aquinas, not Aquinas, Thomas).

- Aavitsland, Kristin, 34–5, 139, 179
- Abel, 150–3, 150–1, 273–4, 274, 276
- Abraham, 222, 223
- Abu Ma'shar
 - Great Introduction to Astrology*, 270
- Adam, 276
- Adelae comitissae* (Baudri of Bourgueil), 52
- Aigincourt, Seroux d', 34
- agricultural activities
 - in calendar imagery, 32–3, 69, 142
 - labors of the months, 130, 133–6
 - theological conception of, 137–40
- Ahab, 223
- Aion, 131, 154–8, 156–7
- Akbari, Suzanne Conklin, 230
- Alan of Lille, 165, 230
 - Anticlaudianus*, 83, 103
 - De plantu naturae*, 52, 102
- Albertus Magnus, 90
- alchemy and transmutation, 264, 272–3
- Alexander IV, 38, 127
- Alexander the Great, 186, 192, 194, 204
- allegory. *see also* history; virtues and vices
 - allegorical animals, 26–8
 - biblical exegesis and, 218
 - blurred with history, 204
 - changing attitudes toward, 230
 - dubious links to reality, 230
 - personification allegory's equivocality, 230
 - prosopopoeia, 219–20
- Alfonso X of Castile, 206
- Alvarus of Cordoba, 185
- Amon-Re, 168
- Anagni Cathedral, 18, 18, 60, 244, 252–3, 253
 - Anagni crypt frescoes. *see also* elements, four; microcosm; papacy–Frederick II conflict
 - about fresco program, 5, 5, 19, 20–3, 22, 243–5, 281
 - alchemy and, 273
 - apocalypse, 22, 45, 257, 264, 266
 - as apologia for extra-theological knowledge, 278
 - Ark of the Covenant, 21, 21, 163, 253–7, 254
- astrology, 245–52, 247, 259, 278–9
- Cain and Abel, 274, 274
- cosmological knowledge, 20, 45, 245–52, 248, 257, 291
- creation theory in, 260–7
- earthbound perspective, 279
- encycopedism of, 6–7, 20, 245, 259
- four elements, 20, 45, 249, 250, 260
- Galen, 20, 21, 45, 245, 246, 267–8, 273, 274
- Gregory IX likely sponsor of frescoes, 6, 45
- grisaille technique, 274
- hagiographical images, 20, 22
- Hippocrates, 20, 21, 45, 245, 246, 267–8, 273, 274
 - Homo signorum*, 270
- human materiality, 279–81
- images establishing dialogue across space, 253–8, 263–6
- marine frieze, 263, 263
- medicine, 245–52, 246, 257, 259
- as monumental image of world's knowledge, 291–3
- mortality explored, 273–4
- papacy's interest in worldly knowledge, 6, 46
- papal associations, 45–6, 252–3, 296
- purpose and function of, 253
- Saint Aurelia, 20, 23
- Saint Magnus, 20, 24, 253, 255, 257, 274, 274
- Saint Neomisia, 20, 23
- Saint Sebastian, 20, 23
- Saint Secundina, 20, 23
- Santi Quattro Coronati, links with, 5–7, 244–5
- scriptural and astro-medical knowledge
 - coexisting, 303
- sight instrumental for knowledge, 281
- spectatorship in, 22, 251, 253–9, 262, 279
- as tool for philosophical thinking, 291–2
- unity of frescoes, 20, 22, 281
- unity with built environment, 245, 251, 265
- Anagni, Italy, 5, 252, 257, 283
- Andberg, Bjarne, 8, 263
- Andrea di Bonaiuto, 293, 293
- Andrea Pisano, 294, 295, 297

- animals, 16, 26–8, 28, 35, 158, 159, 160, 162
- Antichrist, 43, 45, 185, 204, 212
- Anticlaudianus* (Alan of Lille), 83, 103
- Antiochus, 185
- apocalypse cycle, 22, 24, 45, 213, 218, 257
- Apuleius, 88, 93, 95, 103
- Arabic texts, 40, 47, 77, 89–90, 278
- archers, 29
- Archimedes, 89
- architectural space, affecting experience of frescoes, 54–8, 245, 291–2
- Arena Chapel, Padua, 228, 228
- Arian Baptistry, Ravenna, 164, 164
- Aristotle, 77, 86, 90, 91, 93, 95, 275, *see also* natural philosophy
- arithmetic, 99, 108
- Arius of Alexandria, 190, 190
- Ark of the Covenant, 21, 25, 163, 253–7, 254
- Asclepius, 166, 167
- Astrologia Ypocratis* (Pseudo-Hippocrates), 268
- astrology. *see also* cosmos and cosmological knowledge; medicine
- Anagni crypt frescoes, 245–52, 247, 259, 278–9
- Arabic texts, 278
- astro-medicine, 267–73, 277, 303
- future knowledge through, 277–9
- Liber astrologiae* (Georgius Fendulus), 29, 30
- limb assignment theory (*melothesia*), 268–9
- materiality and, 245–52, 259, 279–81
- medicine's astrological dimension, 259
- microcosm, 257
- papal cultivation of, 45, 247, 251, 272, 278
- political power and, 277
- temporality and, 245–52, 259
- theology, compatible with, 279
- astronomy, 108–9
- Atkinson, Niall, 124
- Atlas, 95, 113, 154
- Augustine, 79, 191, 192, 218, 230, 300–3
 - On Christian Doctrine, 79, 301
- Babylon, 227
- Bagnoli, Martina, 8
- Bamberg Apocalypse, 220–3, 222
- Bamberg Cathedral, 201, 203
- Barelli, Lia, 7
- Bargello, Florence, 197, 198
- Baudri of Bourgueil
 - Adelae comitissae, 52
- bells and bell towers, 4, 105, 107, 124, 129, 294, 295, 296, 297
- Berenbeim, Jessica, 211
- Bernard of Chartres, 98, 100
- Bertelli, Carlo, 173
- biblical exegesis, 218, 239
- Blume, Dieter, 7
- Boethius
 - contingency, 277
 - human versus divine knowledge, 292
 - mathematics developed by, 93
 - music and, 109
 - Philosophy as female, 122
 - on quadrivium, 108
 - representing Arithmetic, 92
 - representing Geometry, 86, 88, 95, 103
 - representing Music, 110
 - Santi Quattro Coronati's Geometry and, 89
 - De institutione arithmeticæ*, 80
 - De musica*, 109
- Bonatti, Guido
 - Liber astronomiae*, 269, 270
- Boniface VIII, 40
- Boskovits, Miklos, 45
- Brancaleone degli Andalò, 32
- Brunetto Latini
 - Livre du Tresor*, 85, 86
- Caetani family, 252
- Caiaphas, 228, 228
- Cain, 150–1, 150–3, 185, 273–6, 274
- Calcidius, 264
- calendar imagery. *see also* labors of the months; time and temporal knowledge
 - agricultural activities, 32–3, 69, 142
 - about calendars, 129–30
 - cosmos and, 131, 231
 - courtly activities, 33
 - descriptive summary, 174
 - expression of ecclesiastical authority, 128
 - hagiographical stories, 32
 - labors of the months and, 31, 143–5
 - manuscript conventions reproduced, 33–4
 - mortality explored in, 275–6
 - Palazzo Senatorio, 32, 142, 142
 - popularity of, 141–4
 - Roman palace painting and, 30–4
 - San Pellegrino in Bomianaco, 143–4, 144
 - San Saba basilica, 31, 143
 - Santa Maria de Aventino, 32–4, 33, 142, 144, 144
 - Santi Quattro Coronati frescoes, 3, 14, 30, 31, 69
 - Sylvester Chapel liturgical calendar, 128, 129
 - Tre Fontane Cistercian abbey, 34, 174
- Calixtus II, 197, 217
- campanile, Florence, 4, 294, 295, 296, 297
- Cappelletti, Lorenzo, 8
- Capuan Gateway, Capua, 209, 209
- Carruthers, Mary, 81
- Cassiodorus, 79, 86, 92–3
- Celestine IV, 271
- Chaoskampf* (chaos-struggle), 169
- Charles I of Anjou, 40
- Chartres Cathedral, 95–7, 96, 99, 201, 235

INDEX

351

- Chrétien de Troyes
Érec et Énide, 52
- Christ, 164, 164, 169, 228, 229
- Cicerone, 90, 91–2, 92–3, 94, 95
- Clarke, John R., 67
- Clotho, 148
- Cole, Bruce, 228
- Concordat of Worms, 217
- Constantine, 42, 42, 108, 215–16, 215
- Constitutions of Melfi, 208
- Conti family, 38, 78, 252
- Cosmati family, 18, 252
- cosmos and cosmological knowledge. *see also*
 astrology; microcosm; zodiac and
 constellations
- Anagni crypt frescoes, 20, 45, 245–52, 248, 257,
 291
- calendar and, 131, 231
- creation theory and, 263
- Homo signorum*, 269–71, 270
- liberal arts integrated with, 74
- matter's ability to change, 267
- medicine and, 257
- models of, 69, 291
- months and seasons, joined with, 29
- order and chaos, 264
- personifications, 17
- planets and stars, 13, 29, 142, 246, 248, 248, 268–9
- Plato's cosmogony, 260–1
- San Saba basilica, 29, 29
- creation theory, 146–53, 231, 257, 260–7, 262
- Croesus, 227
- cults, pagan, 161–5, 167–70, *see also* Mithras; river
 gods
- Cyrus, 227
- Daniel, 58–9, 189
- David, 189, 189, 222, 223, 226–7
- David of Dinant, 118
- De institutione arithmeticæ* (Boethius), 80
- De musica* (Boethius), 109
- De nuptiis Philologiae et Merurii* (Martianus Capella),
 79
- De ortu et obitu patrum* (Isidore of Seville), 223
- De planctu naturae* (Alan of Lille), 52
- De retardatione accidentium senectutis* (Dominus Castri
 Goet), 47
- Demus, Otto, 54, 67
- disguised symbolism, 180
- distaff motif, 146–53, 275, 288
- Doge's Palace, Venice, 4, 295, 296–7
- Dominic de Guzmán, 192, 196, 204–5
- Dominus Castri Goet
On Delaying the Symptoms of Old Age (*De
 retardatione accidentium senectutis*), 47, 272
- Domitian, 185
- Donation of Constantine, 42, 78, 214–17, 215–16,
 303
- Donatus, 94, 94
- Draghi, Andreina, 1, 7, 78, 145–6, 207, 244
- Ebstorf Map, 49, 51
- Ecclissi, Antonio, 32, 33, 143, 201, 204
- Eco, Umberto, 165
- elements, four
 Anagni crypt frescoes, 20, 45, 249, 250, 260
 chaos and order, 264
 creation theory and, 260–4, 267
 human aging and, 272–3
 human body's connection to material world, 246
 medicine and, 259–60
 syzygy fresco, 21, 45, 260–1, 274
- Elijah, 163, 223
- Elsner, Jaš, 183
- encyclopedias
 Anagni crypt frescoes, 6–7, 20, 245, 259
 cathedral sculptures as, 51
 comprehensiveness, 48–9, 53
 divine knowledge, 239
 encyclopedic ekphrasis, 53
 encyclopedic motifs in pictorial programs, 53,
 293–5, 299
 florilegia, 20, 34
 organization of knowledge, 7, 48
 pictorial encyclopedias, 13, 49–53, 293–9
 political self-representation, 293–9
 rise in encyclopedism, 48
 Santi Quattro Coronati frescoes, 4, 6–7, 13, 48–9,
 55
Secretum secretorum (Philip of Tripoli), 47
 visual metaphors and literary descriptions, 52–3
- world maps (*mappae mundi*), 49, 51
- Érec et Énide* (Chrétien de Troyes), 52
- Etymologies* (Isidore of Seville), 93, 99
- eucharist, 158
- Euclid, 86, 88, 89, 91, 91, 95, 103
- Evans, Michael, 85, 126
- Eve, 148, 149
- Exodus, 168–9
- Ezekiel, 213
- Fassler, Margot, 109
- Ferrara Cathedral, 150, 150
- Fontana Maggiore, Perugia, 4, 100, 101, 294, 294,
 296, 299–300
- four humors, 275, *see also* elements, four
- Francis of Assisi, 192, 195, 204–5, 236
- Franklin-Brown, Mary, 122
- Frederick II of Hohenstaufen, 214, *see also* papacy–
 Frederick II conflict
- Constitutions of Melfi, 208
- crowned Holy Roman Emperor, 41
- cultural flowering at imperial court, 41, 47
- jurisprudence and, 207
 as "new Solomon", 43, 206
- frescoes, generally, 53–4

- Galen, 246, 274
 Anagni crypt frescoes, 20, 21, 45
 astro-medicine, 268, 273
 body connected to material world, 245, 267
 lamp motif, 275
 Gardner, Julian, 104
 gendered knowledge, 95–7, 102–3
 Genesis, 179, 261–4, 276, 285
 Georgius Fendulus
Liber astrologiae, 29
 Giotto, 228, 228
 Giovanni Pisano, 101, 299–300
 Gombrich, Ernst, 122
 Gorgias, 93, 94, 95
 Götze, Oliver, 7
 grammar, 99–103, 100
 great hall frescoes, Santi Quattro Coronati, 2, 14,
 see also calendar imagery; labors of the months;
 liberal arts; spectatorship; virtues and vices
 about, 1
 acrobats, 55, 56
 ambient vision and, 56
 Cain and Abel, 151, 151, 275–6
 calendar cycle, 69
 cosmos, model of, 69, 291
 encyclopedic rhetoric of, 7, 13, 48–9, 55
 illusionistic telamones and, 55, 56
 interactive design, 55–8
 Job, 151, 152
 missing sections, 60
 mortality explored, 275–6
 Muhammad, 58, 59
 Pharaoh, 151, 152
 propaganda in papal conflict with Frederick II, 1,
 42–5
 seasons personified, 69, 75
 Solomon, 43, 44, 69, 205, 206
 spatial enclosure, 49, 55
 Stefano Conti's throne placement and, 69
 "Third Master" of Anagni crypt, 11
 unity with built environment, 54–8, 245
 worldly knowledge as political power, 1, 43
 zodiacal signs and constellations, 75
Great Introduction to Astrology (Abu Ma'shar), 270
 Gregory IX
 Anagni and, 6, 45, 252, 283
 conflict with Frederick II, 41, 43, 212
 Conti family, 38
 coronation celebrations, 108
 education, 76, 78
 support for universities, 76
 Gregory the Great
Moralia in Job, 152
 Haman, 225
 Hapi, 168
 Henry of Avranches, 65
 Henry V, 217
Heptateucon (Thierry of Chartres), 96–7
 Hereford Mappa Mundi, 49
 Hermagoras, 93
 Herrad of Landesberg, *Hortus deliciarum*, 49, 81, 83
 Hippocrates, 20, 21, 45, 246, 267–8, 273, 274
Historia Scholastica (Petrus Comestor), 88, 93,
 111–13, 113
 history. *see also* allegory; virtues and vices
 and allegory in virtues and vices cycle,
 218–31
 blurred with allegory, 204
 good versus evil, chaos versus order, 168–9
 inter pictorial connections, 70
 interpretive uncertainty and historical time,
 165–73
 moral truths, 204
 polemical Christian reading of history, 163–5,
 168
 typology's cognitive paradigm, 201, 205
 Hodder, Ian, 54, 282
 Hoffman, Eva, 27
Homo signorum, 269–71, 270
 Honoriūs III, 40, 124, 210
 Honoriūs IV, 63
 Honoriūs of Autun
Imago mundi, 52
 Horace
Satires, 191
Hortus deliciarum (Herrard of Landesberg),
 49, 81, 83
 House of Aion mosaic, Antioch on the Orontes,
 154, 157
 Hugenholtz, Grederick, 45
 Hugh of Saint Victor, 79, 83, 98
 humors, four, 275, *see also* elements, four
Imago mundi (Honoriūs of Autun), 52
 imperial court, 41, 47–8, *see also* Frederick II of
 Hohenstaufen
 Innocent III
 Antichrist identifications, 185
 Aristotelian learning, 77
 Conti family, 38, 40
 education of, 78
 on human mortality, 273
 On the Misery of the Human Condition, 271
 as Solomon III, 43, 206
 Subiaco fresco, 211, 212
 support for universities, 76
 Innocent IV, 10, 41, 76
 Investiture Controversy, 216–17
 Isidore of Seville
 on Abel, 150, 274
 knowledge and words, 101
 on liberal arts, 93
 primeval matter, 264
De ortu et obitu patrum, 223
Etymologies, 93, 99

INDEX

353

- James, Liz, 54
 Janus
 about, 131, 145
 distaff held by, 146–7, 153, 275
 January personified as, 133, 145–8, 147, 153, 275
 multi-stable gaze, 146
 Jean de Meun
Roman de la Rose, 230
 Jensen, Robin, 164
 Jerome, 192, 194, 204
 Jerusalem, 227
 Job, 151, 152, 168, 188, 213, 222, 223
 John (evangelist), 226
 John Chrysostom, 150, 276
 John of Salisbury
Metalogicon, 100
 John XXI, 65
 Jordan River, 164, 164
 Judas, 185, 190, 191
 Julian the Apostate, 186, 192, 195, 204–5
 jurisprudence, 206–7, 209–14, *see also* Donation of Constantine; Solomon
 Katzenellenbogen, Adolf, 80, 97
 Kinney, Dale, 166
 knowledge. *see also* allegory; Anagni crypt frescoes; astrology; cosmos and cosmological knowledge; encyclopedias; history; liberal arts; medicine; time and temporal knowledge; word-image relations
 allegory potential impediment to, 230
 ancient knowledge, 13, 14, 75, 245
 Arabic texts, 40, 47, 77, 89–90, 278
 contingency and future contingents, 277, 279
 extra-theological knowledge, 278
 future knowledge, 276–9
 gendered knowledge, 95–8, 102–3
 Greek texts, 77
 human knowledge always incomplete, 277
 human versus divine, 57, 277, 279, 292–3
 language as impediment to, 165–7, 230
 memory pictures and geometric organization, 35
 moral knowledge, 13, 16
 natural philosophy, 47, 77, 90
 partial and complete, relationship between, 57
 temporal-spatial position and, 281, 292
 theological knowledge, 13, 16, 300
 time and, 74
 transmission of, 74, 95, 100
 visualization's role in, 49, 81, 281
 worldly and sacred knowledge coexisting, 7, 97, 299, 303
 worldly knowledge, 1, 5–7, 43, 46, 95, 272–3
L'Intelligenza, 53
 labors of the months, 131
 agricultural scenes, overview, 32–3, 130, 133–6
 Aion, 154, 156, 157–8
 ancient motifs in, 144–5, 153–65, 167, 182
 April, 134, 138
 August, 135, 139
 Cain and Abel, connected to, 276
 calendar and cosmos united, 131, 231
 calendar imagery and, 31, 143–5
 cyclicity of year emphasized, 136
 December, 135, 140
 descriptive overview, 130, 133–6
 eternity personified, 157–8
 expression of Christian supremacy, 161–5, 167–70
 February, 133, 136, 147, 276
 Genesis creation story and, 146–53, 231
 human labor and power structures in, 136, 140, 140
 January personified as Janus, 133, 136, 145–7, 147, 153, 275
 July, 135, 139
 June, 135, 139
 kraters, 158
 liberal arts cycle and, 71–5, 85
 March, 134, 137, 144, 147, 276
 May, 134, 139
 Mithras, 16, 158, 158, 162–3, 168–9
 months personified, 144
 mortality explored in, 131, 231, 275–6
 multi-stable gaze, 146
 narrative in, 143–6
 noble gaze, 133–41
 non-labeling of ancient motifs and temporality, 165–73, 231
 October, 135
 pagan cults rendered impotent, 161–5, 167–70
 Palazzo Senatorio, 32
 polemical Christian reading of history, 168
 postlapsarian labor and mortality, 153, 179
 river gods, 160, 160, 163, 168
 San Saba basilica, 31
 Santa Maria de Aventino, 33
 Santi Quattro Coronati, 14, 31
 seasons personified, 131, 132, 133, 134
 September, 135, 154, 155
spinario (thorn) iconography, 144, 144, 147, 276
 sun and moon personified, 158, 159, 160, 163, 168–9
 sun conceptualized as anthropocentric, 134, 146, 231, 276
 time in, 130, 146, 174–5
 tondo portrait reference, 154
 viewers participating in creation of time, 146
 winter as transitional season, 134
 yearly cycle and human life cycle linked, 131, 231
 Ladis, Andrew, 229
 Lambert of Saint-Omer
 Liber Floridus, 49, 50
 lamp motif, 275
 Laon Cathedral, 83, 84, 85, 99, 100

- Lateran Palace, Rome, 197, 199, 216–17, 216
 Leff, Gordon, 117
 Leonardo Fibonacci, 27, 65
 Levi, Doro, 154
 Leviathan, 43, 169, 213–14, 214
Liber additamentorum (Matthew Paris), 166, 167
Liber astrologiae (Georgius Fendulus), 29, 30
Liber astronomiae (Guido Bonatti), 269, 270
Liber floridus (Lambert of Saint-Omer), 49, 50
 liberal arts, 14
 about, 3, 70
 acoustic horns and Music scene, 104
 Admont diagram, 90–3, 91
 Aldersbach manuscript, 91–3, 92
 ambiguity in frescoes, 59, 87, 90–1
 ancient knowledge and, 13, 14
 Aristotelian learning's impact on, 77
 Arithmetic, 72, 73, 80, 80, 91, 98, 104
 Arithmetic, ancient scholars paired with, 88, 90, 92, 95, 103
 Astronomy, 74, 74, 80, 80, 91, 95, 113
 Astronomy, ancient scholars paired with, 91, 95, 113
 Augustine on, 79
 Cassiodorus, 79, 93
 Chartres Cathedral cycle, 96
 cosmology and temporality integrated with, 74
 Dialectic, 79, 81, 90, 91
 Dialectic, ancient scholars paired with, 86, 90, 95
 dialectic, conception of, 98–9
 educational progression through, 95
 foundational to knowledge, 98–102
 gendered knowledge, 95–7, 102–3
 Geometry, 71, 71, 79–80, 80, 87–91, 88, 91, 95, 103
 Geometry, ancient scholars paired with, 86–7, 87–91, 88, 91–3, 95, 103
 Grammar, 71, 79, 81, 87, 90, 90–1, 93, 95, 98–102
 Grammar, ancient scholars paired with, 90, 90, 93, 98–102
 Isidore of Seville on, 93
 knowledge and, 87, 95, 100
 labors of the months and, 71–5, 85
 Logic, 71, 98
 in medieval tradition, 79–87, 90–5
 Music, 72, 73, 80, 80, 85, 89–90, 91, 95, 104–16, 112–13
 Music, ancient scholars paired with, 90, 109, 111, 112, 115
 musica practica and musica theoria, 108–16
 natural philosophy versus, 90
 Noah's sons preserving, 93
 origins of, 92–5
 overview, 69–75
 papal power asserted, 78, 97
 as pathway to God and philosophy, 97
 personifications of, generally, 79–81, 85–7
 philosophers' identities concealed, 87–9
 Philosophy, 81, 85, 99
 Philosophy, ancient scholars paired with, 95
 pictorial tradition, 79–87, 82, 84, 86, 90–3
 platform for intellectual discussion, 89–91
 purpose of, 89–90, 95, 97
 quadrivium, 81, 108, 121
 Rhetoric, 85, 87, 90–1, 91–2, 93–4, 94
 Rhetoric, ancient scholars paired with, 90–1, 90, 92, 93, 94
 rhetoric, conception of, 98–9
 rosette emblem, 82, 83, 85
 theology versus, 90
 trivium, 81, 98–9, 121
 Tubal preserving for future generations, 111
 as unified system of knowledge, 82–5
 worldly and sacred knowledge coexisting, 97
Livre du tresor (Brunetto Latini), 85, 86
 Maddalo, Silvia, 34
 Mâle, Émile, 51
 Marcus Aurelius, 171, 171, 187
 Martianus Capella, 74
 De nuptiis Philologiae et Mercurii, 79
 Master Gregorius
 Narracio de mirabilibus urbis Romae, 163, 170–2
 material universe and materiality
 astrology and, 245–52, 259, 279–81
 four elements and, 246
 humans linked to, 20
 interconnectedness of, 20
 matter's ability to change, 267
 medicine and, 245–52, 259
 mind versus matter, 279–81
 primeval matter, 264
 temporality and, 245–52, 259
 Matthew Paris
 Liber additamentorum, 166, 167
 medicine. *see also* astrology; elements, four; Galen;
 Hippocrates; mortality
 Anagni crypt frescoes, 245–52, 246, 257, 259, 303
 ancient knowledge and, 245
 astrological dimension of, 259
 astro-medicine, 267–73, 277, 303
 cosmos and, 237
 four elements and, 260
 limb assignment theory (*melothesia*), 268–9
 materiality and, 245–52, 259
 matter's ability to change, 267
 microcosm, 259–60
 papal cultivation of, 45, 247, 251–2, 272
 physician as artist, 267
 prolonging life and rejuvenation, 272–3
 time and temporality, 245–52, 259, 269
 Mediterranean courtly network, 28–30
Metalogicon (John of Salisbury), 100
 Michael Scot, 47, 65
 microcosm, 21, 249, 274
 creation theory and, 257, 263
 four elements and, 249
 human creation, 266–7

INDEX

355

- human materiality, 279
- materiality and, 20
- medicine and astrology, 257, 259–60
- microcosmic–macrocosmic symmetry, 6, 260
- nature of change, 267
- papal cultivation of worldly knowledge, 45
- zodiac and, 269, 270
- Mirabilia urbis Romae*, 163, 170
- Mithras, 16, 158, 158, 162–3, 162, 168–9, *see also pagan cults*
- monochords, 111
- moral knowledge, 13, 16
- Moralia in Job* (Gregory the Great), 152
- Mordechai, 226
- mortality. *see also* medicine; time and temporal knowledge
 - Anagni crypt frescoes, explored in, 273–4
 - calendar imagery, 275–6
 - cognition and, 276
 - consciousness of time, 148–53
 - distaff motif, 146–53, 275
 - Innocent III on, 273
 - labors of the months, 131, 231, 275–6
 - lamp motif, 275
 - life stages and aging, 35, 37, 74, 271–3
 - papal life spans, 46, 248, 251, 271–3
 - political power's transience and, 271–2
 - postlapsarian labor and, 153, 179
 - Santi Quattro Coronati frescoes, explored in, 275–6
 - time transforms the body, 273
 - Vita Humana* frescoes, 35, 141
 - Wheel of the Ages, 34–7, 35
 - worldly knowledge and, 272–3
- Moses, 222, 223, 224, 226
- Muhammad, 58, 59, 185, 189, 213
- Müller, Kathrin, 8
- music, 104–11
- Narracio de mirabilibus urbis Romae* (Master Gregorius), 163, 170–2
- natural philosophy, 47, 77, 90
- Nero, 185, 191, 193, 204, 211, 213
- Nicola Pisano, 83, 84, 100, 101, 119, 299–300
- Nicomachus, 88, 91, 91, 93, 95, 103, 110, 111
- Nile River, 160, 168
- Norman reception room, Palermo, 27, 28
- Ohly, Friedrich, 201
- Old Testament, relationship to New, 201, 218
- On Brevity* (Peter Damian), 271
- On Christian Doctrine* (Augustine), 79, 301
- On Delaying the Symptoms of Old Age* (*De retardatione accidentium senectutis*) (Dominus Castri Goet), 272
- On the Misery of the Human Condition* (Innocent III), 271
- On the Seven Liberal Arts Depicted in a Certain Picture* (Theodulf of Orléans), 81, 85, 99
- Opitz, Christian Nikolaus, 7
- optics, 242, 272–3
- Ottaviano degli Ubaldini, 40
- Otto III, 222
- pagan cults, 161–5, 167–70, *see also* Mithras; river gods
- palace painting, thirteenth-century. *see also* individual buildings and edifices
 - allegorical animals, 26–8
 - calendar imagery, 30–4
 - extant frescoes and mosaics, overview, 25–6
 - Mediterranean courtly network, 28–30
 - monumental painting as political propaganda, 45
 - papal court's rivalry with Hohenstaufen court, 25
 - Santi Quattro Coronati in context, 2–7, 26, 36, 293–303
- Palazzo Senatorio, Rome, 32, 62, 142, 142
- Pan, 145, 145
- Panofsky, Erwin, 153, 180, 182
- papacy. *see also* Anagni crypt frescoes; mortality; palace painting, thirteenth-century; Santi Quattro Coronati frescoes; *individual popes*
 - astrological knowledge cultivated, 45, 247, 251, 272, 278
 - bureaucratic growth, 76
 - cultural flowering at papal court, 6, 40–1, 43, 272
 - education and papal court, 43, 75–6, 118
 - intellectualization of court, 6, 46–8, 77, 247
 - jurisprudence and, 97, 206, 211
 - legal reforms, 210
 - medical knowledge cultivated, 45, 247, 251–2, 272
 - music at court, 104
 - natural philosophy supported, 47, 77
 - papal power asserted in frescoes, 1, 41–2, 78, 97
 - papal self-representation in frescoes, 296
 - political propaganda, 45, 197, 218
 - shared cultural world with imperial court, 47–8
 - time an expression of ecclesiastical authority, 127–30
 - time cultivated, 77, 251
 - worldly knowledge and, 5–7, 43, 45–8, 272
- papacy–Frederick II conflict. *see also* Sylvester Chapel, Santi Quattro Coronati, frescoes about, 40–3
- Anagni crypt frescoes commenting on, 7, 45–6
 - as apocalyptic struggle, 213
- Donation of Constantine, 78, 214–17, 303
- Frederick as Leviathan and Antichrist, 43, 45, 204, 212–13, 214
- legal framing of, 214
- palace painting and, 25
- pamphlet wars, 211
- pope as Pharisee and devil, 213
- propaganda, 1, 42–6, 217
- Solomon, claims to, 43
- worldly and sacred knowledge coexisting, 7
- Parabiago plate, 154, 157
- Paravicini Baglioni, Agostino, 41, 46, 271
- Paul, 189, 190, 210

- Paxson, James, 123, 219–20
- Pentcheva, Bissera, 54
- personifications. *see also* labors of the months; liberal arts; virtues and vices
- in Alan of Lille, 230
 - allegory's equivocality and, 230
 - cosmological personifications, 17
 - eternity, 154–8
 - female personifications with distinctive attributes, 79
 - gender and grammar, 103
 - Janus, 133, 145–7, 147, 275
 - Jordan River, 164, 164
 - moon, 17, 158, 159, 160, 163, 168–9
 - seasons, 69, 75, 131, 132, 133, 134
 - semantic openness of, 158, 163–5
 - sun, 17, 158, 159, 160, 163, 168–9
- Peter, 191, 193, 204, 211
- Peter Damian
- On Brevity*, 46, 271
- Petrus Comestor
- Historia scholastica*, 88, 93, 111–13, 113
- Pharaoh, 151, 152, 168–9, 189, 213, 226
- Philip of Tripoli
- Secret of Secrets (Secretum secretorum)*, 47
- philosophy. *see also* Aristotle; Plato
- Aristotle's revisionary potential, 77
 - frescoes as tools for, 291–2
 - pagan philosophy's usefulness, 301
 - as pathway to knowledge of God, 97
 - realism versus nominalism, 242
 - theology unified with, 300–3
 - time in Neoplatonic philosophy, 154
- Piranesi, Giovanni Battista, 32
- Plato, 95, 110, 111, 260–1
- Timaeus*, 260, 264, 285
- Plotinus, 156
- Poole, Reginald, 174
- Porphyry, 86, 95
- Pozzo, Cassiano dal, 32
- Priscian, 90, 91, 94, 94
- Prognostication of Disease by Astrology* (Pseudo-Galen), 268
- prophet–apostle motif, 200–1, 202, 204
- Prudentius
- Psychomachia*, 43, 188, 196, 218–19, 221
- Prüfening manuscript, 222–7, 226
- Psalms, 226
- Pseudo-Aristotle
- Secret of Secrets (Secretum secretorum)*, 272, 277
- Pseudo-Galen, 269
- Prognostication of Disease by Astrology*, 268
 - Summary on Crises and Critical Days*, 268
- Pseudo-Hippocrates
- Astrologia Ypocratis*, 268
- Psychomachia* (Prudentius), 43, 188, 196, 218–19, 221
- Ptolemy, 91, 91, 95, 113
- Pythagoras, 89–90, 91, 93, 109–11, 110, 113, 114, 115
- Quadri, Irene, 29, 32
- Quintilian, 93, 218
- raising on shoulders motif, 200–1, 202, 204
- Raniero Capoccia, 26–8, 63, 65
- Red Sea crossing, 152, 169, 179
- Remigius of Auxerre, 79, 93
- Revelation, Book of, 169–70, 226, 266, *see also* Anagni crypt frescoes
- Riccardo Conti, 38, 41
- river gods, 160, 160, 163, 168, 181, *see also* pagan cults
- Roger Bacon, 47, 65, 272–3
- Roman de la Rose* (Jean de Meun), 230
- Romano, Serena, 7, 26–7, 61, 244
- Rome
- artistic and architectural production, 4–6, 61
 - as Christian triumph over paganism, 13, 170
 - Mediterranean courtly network, 28–30
 - soundscape, 108, 124
- Rowe, Nina, 207
- Royal Palace, Palermo, 27, 28
- Rudolph, Conrad, 51, 261
- Sacra Speco monastery, Subiaco, 211, 212, 236
- Saint Hubert Bible, 285
- Saint Thomas in Neumarkt, Merseburg, 201, 202
- Sala dei Nove, Siena, 4
- Salimbene di Adam, 213
- Samuel, 45, 46, 227
- San Clemente, Dominican monastery, 26–8, 27
- San Marco, Venice, 148, 149, 295
- San Pellegrino, Bominaco, 143–4, 143
- San Saba basilica, Rome, 29, 29, 31, 142, 143
- Sant'Andrea, Ferrara, 300, 302
- Santa Maria de Aventino, Rome, 32–4, 33, 142, 144, 144
- Santa Maria in Pallara, Rome, 201, 204
- Santa Maria at Summaga, Veneto, 196, 197
- Santa Maria Novella, Florence, 4, 293, 293
- Santi Giovanni e Paolo, Rome, 107
- Santi Quattro Coronati, 38
- acoustic elements, 104–5, 106
 - administration of justice, site for, 207
 - architectural development, 39, 122, 175
 - as *Gesamtkunstwerk*, 105
 - great hall, 38, 104–5, 207
 - human versus divine knowledge dramatized, 58
 - sensory engagement of spectators, 54
- Santi Quattro Coronati frescoes. *see also* encyclopedias; great hall frescoes, Santi Quattro Coronati; knowledge; palace painting, thirteenth-century; papacy–Frederick II conflict; spectatorship; Sylvester Chapel, Santi Quattro Coronati
- about, 1, 127
- Anagni crypt, links with, 5–7, 244–5
- animals, 28
- audience, 59

INDEX

357

- calendar imagery, 14, 30, 31
 conditions of human existence, 37
 cosmological personifications, 17
 encyclopedism of, 4, 6–7, 13, 49
 as monumental image of world's knowledge, 291–3
 papal self-representation and, 296
 personified rivers, 16
 semantic ambiguity of, 165
 as tool for philosophical thinking, 291–2
 unified system of knowledge, 13
Satires (Horace), 191
 Saul, 45, 46, 223
 Scheyern codex, 103
Secret of Secrets (Secretum secretorum) (Pseudo-Aristotle/
 Philip of Tripoli), 47, 65, 272, 277
 Seidel, Max, 119
 semantic and iconographic ambiguity, 165–7, 171–2
 senses, physical, 35, 36
 Serafino de' Serafini
 Triumph of Saint Augustine, 299–303, 302
 shoulder-carrying motif, 200–1, 202, 204
 Sicily, 28–30
 Siena Cathedral crypt, 60
 Simon Magus, 185, 194, 196, 204, 213
 Sinding-Larsen, Staale, 54
 Smith, Michael Q., 8, 21
 Socrates, 95
 Solomon, 43, 44, 69, 97, 189, 205, 206, 207, 208
 Souvigny Bible, 261, 262
 spectatorship
 active viewer participation, 262
 in Anagni crypt, 22, 251, 253–9, 262, 279
 ancient pictorial motifs, reception and
 repurposing, 153, 163–5
 bodily movement and, 7, 292, 296
 embodied viewing, 257–9
 entanglement and entrapment, 282
 frescoes generally, and, 53–4
 interdependency and reflective viewing, 54–60
 interpretive involvement, 223
 intervisual and participatory looking, 7, 253–9,
 296–9
 knowledge generation and, 6
 labels delimiting speculation, 184, 231
 limits of human knowledge, 292
 non-labeling of images and motifs, 167, 170, 172,
 223, 231
 semantic ambiguity of images and, 166, 171–2
 semantic openness of personifications, 158, 163–5
 virtues and vices as coded diagrams, 194
Speculum astronomiae, 268, 277–8
Speculum maius (Vincent of Beauvais), 52
 Stefano Conti
 about, 1, 38
 commissioning palace, 38
 curial career, 1, 42, 78
 Donation of Constantine and, 42
 education, 78
 knowledge, enthusiasm for, 78
 music appreciation, 104–5
 papal conflict with Frederick II and, 42
 power of written documents, 217
 throne, 69
 Strasbourg Cathedral, 207, 208
Summary on Crises and Critical Days (Pseudo-Galen),
 268
 Summers, David, 54, 68
 Sylvester, 42, 42, 108, 215–16, 215
 Sylvester Chapel, Santi Quattro Coronati, 104, 105,
 127, 128
 Sylvester Chapel, Santi Quattro Coronati, frescoes, 3
 Constantine and Sylvester, 108, 215, 215
 Donation of Constantine and, 42, 215, 215, 303
 liturgical calendar, 128, 129
 Officium stratoris, 42, 42, 215
 papal power asserted, 41, 42, 78
 “Second Master” of Anagni crypt, 11
 syzygy diagram, 21, 45, 260–1, 274
 Theodulf of Orléans, 165, 184
*On the Seven Liberal Arts Depicted in a Certain
 Picture*, 81, 85, 99
 theological knowledge, 13, 16, 300
 Thierry of Chartres, 121, 261
Heptateuchon, 96–7
 Thomas Aquinas, 77, 181, 277, 292–3, 293
 thorn motif, 144, 144–5, 145, 147, 276
 Thuno, Erik, 10
Timaeus (Plato), 260, 264, 285
 time and temporal knowledge. *see also* calendar
 imagery; labors of the months; mortality
 absolute versus earthly, 155–8
 as anthropocentric, 134, 146, 231, 276
 astronomy and, 245–52
 atemporal perspective versus human experience, 231
 Cain and Abel and, 148–53
 calculation of, 174–5
 calendar imagery and, 30–1, 34
 cosmological knowledge, joined with, 29
 education in relation to human life cycle, 74
 eternity, 154–8, 277
 Eucharist and, 158
 expression of ecclesiastical authority, 127–30
 incompleteness of knowledge and, 277
 interpretive uncertainty and historical time,
 165–73
 liberal arts integrated with, 74
 macrocosmic conception of, 130
 materiality and, 245–52, 259
 medicine and, 245–52, 259, 269
 months and seasons, 13, 14, 29, 31, 75
 narrative conveying, 145–6
 in Neoplatonic philosophy, 154
 non-labeling of ancient motifs, 165–73, 231
 papacy's cultivation of, 77, 251
 temporal-spatial position and knowledge, 281, 292

- time and temporal knowledge. (cont.)
 virtues and vices versus labors of the months, 231
 yearly cycle and human life cycle, 131, 231
- Toesca, Pietro, 19
- trampling motif, 195–200, 199, 222, 234, 300, *see also*
 virtues and vices
- Tre Fontane Cistercian abbey, Rome, 34–8, 35,
 139, 141, 174
- Triumph of Saint Augustine* (Serafino de' Serafini),
 299–303, 302
- Tubal, 89, 109, 111, 112, 125
- typology, 201, 203, 205, 218
- universities, 46, 76–7
- van Heemskerck, Maarten, 160, 161, 171
- Verkerk, Dorothy, 179
- viewers. *see* spectatorship
- Vincent of Beauvais
Speculum Maius, 52
- virtues and vices, 16
 Abraham, 222, 223
 Ahab, 223, 224
 Alexander the Great, 192, 194, 204
 allegory and history, interdependency of, 223, 226
 allegory versus history, 230–1
 ancient pictorial motifs, unlabeled *spolia*, 167–70, 172
 apocalyptic, eschatological framing, 213, 218
Appetite for Honor (Honoris Appetentia), 224, 225
 Arena Chapel frescoes, 228, 228
 Arius of Alexandria, 190, 190
 Augustine, 191, 192
 Avarice (*Avaritia*), 190, 191
 in Bamberg Apocalypse, 220–3, 222
 Caiaphas, 228, 228
 Charity (*Caritas*), 226
 Charity (*Karitas*), 191, 193, 210
 Chastity (*Pudicitia*), 222, 223
 Christ in the *Last Judgment*, 229
 as coded diagrams, 194
 Concord (*Concordia*), 189, 190
 Croesus, 227
 Daniel, 59, 189
 Daughter of Babylon, 226
 Daughter of Sion, 226
 David, 189, 189, 222, 223, 224, 226–7
 descriptive overview, 188–94
 Desire (*Voluptas*), 223, 224
 Despair, 197
 Discord (*Discordia*), 190, 190
 documentary rhetoric, 210–11, 217
 Dominic de Guzmán, 192, 196, 204–5
 Elijah, 223, 224
 eschatological image of history, 168–70
 exegetical understanding of history, 231
 Exodus narrative, 168–9
 Faith (*Fides*), 188
 Fear of God (*Timor Domini*), 192, 194, 222, 223
- Fortitude (*Fortitudo*), 226, 229
 Fortune (*Fortuna*), 227
 Francis of Assisi, 192, 195, 204–5
 good versus evil, chaos versus order, 168–9
 Greed (*Cupiditas*), 226
 Hatred (*Odium*), 191, 193, 211
 Heavenly Love (*Amor Celestis*), 192, 195, 204
 Heresy (*Heresis*), 219–20, 221
 historical and allegorical figures presented, 219
 historical knowledge and, 132, 163, 168–9, 194,
 204–5
 history versus allegory blurred, 204
 Holy Emulation (*Emulatio Sancta*), 192, 196
 Humility (*Humilitas*), 189, 189, 223, 224, 227
 Hypocrisy (*Ypocrisia*), 191, 192
 Idolatry (*Idolatria*), 183, 188
 interpictorial connections, 70, 151
 Job, 168, 188, 213, 222, 223
 John (evangelist), 226
 Judas, 190, 191
 Julian the Apostate, 192, 195, 204–5
 Justice (*Iustitia*), 207, 210, 226, 229
 knowledge presented through, 13
 labels and interpretive keys, 184, 230–1
 levels of signification, 219
 Long-Suffering Patience (*Longanimitas*), 224, 226
 Love of the Present Era (*Amor Presentis*
Saeuiti), 204
 Lust (*Libido*), 222, 223
 Luxury, 59
 Luxury (*Luxuria*), 189
 Magnanimity (*Largitas*), 190, 191
 Mary in *The Way to Cavalry*, 229
 metalepsis in, 220, 227
 moral knowledge, 13, 16
 Mordechai, 224, 226
 Moses, 222, 223, 224, 226
 Muhammad, 59, 189
 Nero, 191, 193, 204, 211
 Obstinacy (*Obstinantia*), 222, 223
 Opulence (*Opulentia*), 227
 as papal propaganda, 218
 Patience (*Patientia*), 152, 168, 188, 213, 222, 223
 Patience/Meekness (*Mansuetudo*), 224, 226
 Penitence (*Poenitentia*), 222, 223
 Perverted Emulation (*Emulatio Perversa*), 194, 196
 Pharaoh, 152, 168–9, 189, 213, 224, 226
 Pharisee, 191, 192
 Pride (*Superbia*), 189, 189
 Prudence (*Prudentia*), 226
 Prüfening manuscript, 222–7
 psychomachian theme, 203, 205
 reflective viewing, 58
 Saint Jerome, 192, 194, 204
 Saint Lawrence, 190, 191
 Saint Paul, 189, 190, 210
 Saint Peter, 191, 193, 204, 211
 Saul, 223, 224

INDEX

359

- scriptural narratives and exegetical commentaries
 evoked, 168–70
shoulder-carrying motif, 200–1
Simon Magus, 194, 196, 204
Sobriety (*Sobrietas*), 59, 189, 223, 224
Solomon, 43, 189, 207
sources and references for, 197–200
strict allegorical personifications, 219
Temperance (*Temperentia*), 226
temporal distance and contrast, 204
trampling representing triumph, 196, 222, 300
True Religion (*Vera Religio*), 191, 192
typology structuring history, 203, 205
Vainglory (*Inanis Gloria*), 192, 194, 222, 223, 224
vices alluding to Frederick II, 43
Violence (*Potentia*), 224, 226
Wrath (*Ira*), 152, 168, 189, 213, 222, 223, 228, 229
Vita Humana frescoes, 34–8, 35, 141
Vitruvius, 67
von Schlosser, Julius, 52
Walters cosmography, 279, 280
water and the seas, 168–9
- Williams, Steven, 47
word-image relations
 de-naming, 166–7
documentary mode of representation,
 210–11
documentary rhetoric, 217
documents in virtues and vices cycle, 210–11
inscriptions, 165–6, 188
knowledge preservation and dissemination,
 100
non-labeling, 167–70
propagandistic potential, 217–18
words as visual knowledge repositories, 101
- zodiac and constellations, 75, 248
astro-medicine, 257, 268
clockwise versus counterclockwise arrangement,
 279
inter pictorial connections, 248, 257, 269
microcosm, 269, 270
viewpoint perspective, 279
Walters Cosmography, 279, 280
Zoroaster, 86