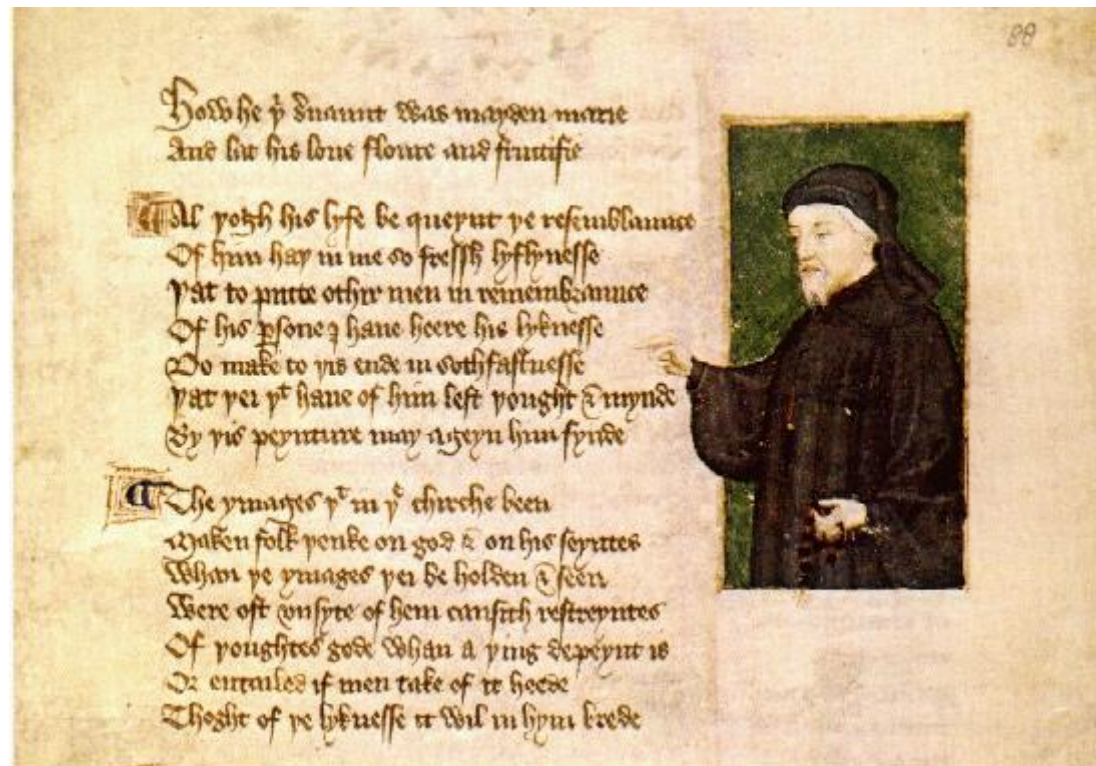# Images, Idolatry and Iconoclasm
## Seminar 6: The Pre-Reformation Image 5:  The Image and Social Media

# Solutions

- Destruction (e.g. Augustine (d. 430 CE), *City of God*

- Cosmic Fable (e.g. Varro, d. 27 BCE)

- Moral, or even typological allegory (e.g. *Ovidius moralizatus*)

- Euhemerism (e.g. Augustine, *City of God,* Book 7; Boccaccio, d. 1374, *De Genealogia Deorum* (1374))

- Astrology (e.g. Chaucer, *Knight's Tale*)

- Museums
- Blasphemy
- Satire
- Poetic Imitation
- Ignoring
- Etymology
- As a way of thinking with

# The Image: Recurrent Boundaries

- Educational: learned vs lay
- Theological: immaterial vs incarnate God
- Psychological: material vs mental
- Gender: male vs female
- Dogmatic: licit vs illicit
- Ontological: dead/material or alive/numinous
- Pleasure/instruction
- Transactional / artefactual
- Private / Public
- Still / Moving
- Historical: us vs them

# A strong claim

The polytheistic gods remain predatory in late medieval English writing

# The Pre-Reformation Image 5:  The Image and Social Media

**Primary Texts**

Thomas Hoccleve, *Series: Complaint, Dialogue with a Friend, Lerne to Dye* (posted)

Thomas Hoccleve, *Regement of Princes*, 4964-5019 (Chaucer image), https://d.lib.rochester.edu/teams/text/blyth-hoccleve-regiment-of-princes