Yazid II - Materials.

Notes of Vascello
for Yazid II
(Continued)

[scribbled text]

[unreadable lines]

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[unreadable lines]

[scribbled text]
Lavoix.


p. XVII : "Les monnaies restent les mêmes, la croix s'est maintenue au foire de Phébus, autour de la figure de l'Ahmadi à droite, Le cabinet de France montre deux dars d'AH410. Le potier pompea l'Ahmadi en quatre dépêches. C'est là des-Caire concernant toutes les monnaies sanitaires. XVII : Elle voulut donner à ses empires, à son empire, une organisation qui fut connue à toute les peuples, ce système monétaire allait être appliqué aux monnaies de l'empire.

p. XVIII : "Le dinaar, à effigie du chah, fut remplacé par le dinar à l'effigie arabe."

p. XIX : "Le monnayeur ne portait pas le nom du chah. Il se limitait à mettre un chiffre en doré ou en or, il était une monnaie nationale."
Sometimes the name of the Caliph is given, sometimes not; there are copies bearing the name of A.M. C. Nügäil, 10-16, P. 34, 39, 48, 44, 45, written in A.M. 47.

The Arab-Sassanian coins passed through the similar change.
For Thursday, Jan. 22, 1953

1. Read in new Armenian literature.

2. Read in something from Walcher's Arab-Samaritan Codex.

3. Look up again S. Lane-Poole's "Codex in the Chaf. Lib., p. 69, note."
Introduction. Begin with Leo III.

Leo III. Under the influence of a few bishops of Arian

monarch, who had been served by Islam and Jews,

hostility against the suppressive idolatry and

of images (Leo III, 1277).

Liberius, 1360.

May he overcome. Photos, and iconoclasm?

Yepoû, and his personality, his morals,

inspired by the Jews, was by the doctrine of

Islam. His spirit, therefore, was promptly renewed

by his necessity.

Apart his personality, the anti-Abayye
tradition.

Brodkin, "H. I. A. W. Jungl, 1938.

6 Aorist of Leo. Thomas, Long, to Vie. Les

origines de l'iconoclasme 1743 (2), n. 3

Yepoû is regarded by the anti-Abayye

as an "imperious" artist of spirit and music

as well as angry girls. He left the concern of his

province to his foremores. His age young;

short reign. Hadrian and his descendants.
The decree of Yaqi's II, 721, was not an isolated and unexpected fact. It was regarded as a continuation and confirmation of the preceding period marked by the anti-Chronicon and iconoclastic activities of his predecessor Omeira. The latter, in his turn, was not an innovator in his religious poetry, and we have seen above that, according to certain Islamic historians, he had reverted back even earlier, under Abd al-Malik.

In order to understand better the continuity of this process, we must go back to the reign of Abd al-Malik, who reigned from 685 to 705.
Under his rule as well as under that of his mecenar al-Walid I (705-715) the empire reached the zenith of its power and brilliance. But the era of still left also a deep impress on the intellectual life of the vast realm of the Arab empire. It was the era of the national unity and of administration, when the Arabic language began to have been employed as the official language in all government documents, thus supplanting Greek, Latin, Coptic, and Persian (Pahlavi) and one of the most essential items in this general reform undertakings was the celebration of the coronation.
Up to then, Greek gold and Persian silver coinage had been circulating in the region. A new type of coin came from Sardis. The letter and upon them [illegible] was replaced by a hole in the [illegible] which showed that revealing all coins into Persian coinage.

In this respect, the Hellenistic period gives an interesting information. After a unsuccessful war with the Hellenistic monarch who had been compelled to purchase peace by the payment of a tribute, [illegible] returned to receive their new unknown coins (1 Macc. 7:6; 1 Macc. 2:3, 20; 2 Macc. 3:22, 17:2).

See that 3, 2-3.
Then the figure of the Byzantine emperor was adopted with a throne in his hand where was inscribed a scroll, which in the hand of the emperor and a cross in it. In the House of the Cross standing on four steps attains into a column with a ball at the top. The coins are of mean money.

3. Then in the figure of the Byzantine emperor, and the Ommayyad Caliph did not put their names in their gold or silver coins, whereas the figure of the caliph was anonymous to the foreign coins (as hini) as the emperor the silver coins (as hini) as the emperor.

4. Walcher.

But the coins could have been attributed to one or another emperor. The figure of this very important artist may represent the middle of his lifetime. With his policy of rich medals in the era of his rule, the figure of the caliph was replaced by some monarchs; then new emperors.
Islamic coinage was instituted for the
whole of the empire, notice that all
sorts of previous coins named have
been replaced and made invalid.

From page 174, after 5.

It seems to me that we may pre-
ammon to a certain aspect of the
theme of living beings.

It seems to me that we may connect the
professed iconoclastic policy of his predecessors with the known
reforms brought about by Al-Ma'mun, which put an end to the representation of the
human figure on the coins. And this in-
formation regarding the going has been possibly applied to other
objects, being based on representations of human beings,
including the & icons.
One of the most important measures was the reform of the coinsage. Waterlow's supremacy, and hence minting, were circumscribed in the Caliphate. All regular issues were under the supervision of the State exchequer. In 1268, the caliph al-Mu'ayyad issued a new silver dirham, on which an inscription was impressed. It is not quite certain when this important reform was undertaken.

[Further text not legible due to handwriting]
217

Well hunger, infuriate, will began to stamp goods in Damascus in A.D. 74, and the city's economy stagnated. Goods began to arrive at the end of A.D. 75. By the late 8th century, goods and currency were circulating and a few comparable coins were current (Christ and Atto or Caliphs therein). Wajih, "Medieval Trade," Tax 3, 1939, 307-308. Atto began to stamp the mints of Damascus and the domain of the Umayyads.

The new coins were struck in the name of Allah and his rule, as superscription, pagans for the Qur'an.

Shahkane Paolel, Catalogue of the Collection of Chinese Coins preserved in the Russian Museum, Cairo, Cairo, 1897.

p. 8, note: The qur'anic caliphate did not put their names on their gold or silver coins.

Early copper coins:

[Inscription: At the base, A891, 103, 761. A890, i.e., 761. Kirsman, "Name of the caliph, A889, and stamping facing, with legend over."

"Early copper coins:"

[Inscription: At the base, A891, 103, 761. A890, i.e., 761. Kirsman, "Name of the caliph, A889, and stamping facing, with legend over.

The end of the paragraph is not legible.
Hormis, Khaled Al-Ashtar.

Monnaies au type Monastir, 1827.

Au type d'Hérodias, 1928
- Damase, Émile Tichenard, Études
- d'Hérodias et Hérode, Constantin, p. 6-7
- d'Hérodias, Hérode, Constantin et Héron, Constantin, p. 7-9

Au type de Constantin I avec tous les rangs des
christianisme: 9-10

intégrant avec les rangs du christianisme, 11-12

Hormis à l'effigie de l'architecte dénommé Hérodias:
- Al Sotoum près à Abd al-Malik, 65 ans, 13-16
- croix modélée sous quatre drapeaux, avec incrustations
- arabis pâtes, 13-16

Abdel Halim 17...
Monnaies du type syriaque, p. 1-29.


Monnaies du type Sassanide, p. 49-58.

Arabe et écriture arabe, p. 59-70.

Monnaies de Khalifat Omeyyade, p. 71-83.

Monnaies de Khalifat Abbassid, p. 84-96.

Monnaies de Khalifat Al-Andalus, p. 97-109.

Arabe et écriture arabe, p. 110-122.

Monnaies de Khalifat Al-Andalus, p. 123-134.
Yap's Introduction
Yes:5 Plan.

Imagery with the museums.


Graham, 166-67.

Bou, Farès.

Buchthal's studies.

Creswell.

Lammens.
J. Wellhausen, The Arab Kingdom and Its Fall. University of Calcutta. 1921.

Preface. Takri (65) was preserved to us, in very considerable fragments: the genuine MS. Mirkhat, the oldest as last Arab [prosewriter] we possess. we do not know the date of his book: but 654 52 (701-702) he had already reached Mecca. He went to Mecca 52 and Mirkhat. 561 5. N. Ibn-Isayy, Wasiti. Medine - the kernel of the Islamic community and the Arabian Kingdom (133). Continuation of [Ibn] Al Seville, Medine (65).

p. 5: The political element became more prominent, the religious element less so, but it must always be remembered that, in principle, politics and religion belong together.

p. 5: The Umayyads had won the Kaffaata, but it was not in Syria (with Mesopotamia and Egypt) that they had a firm seat. Everywhere else they encountered opposition, both secret and open; especially in Iraq and in Kufah.

p. 77: The accounts of the battles of Sittah and Takri, almost exclusively that of Ibn-Mirkhat.

p. 124: ‘Umar had no deep relation to Islam; and as a politician he was tolerant towards his Christian subjects, and earned their grateful sympathies.

p. 228: Abd-al-Malik is called the father of the Kaffaata, because four of his sons succeeded to the rule after him.

p. 268: ‘Umar is almost an ascetic.

p. 294-300: ‘UmarII’s conduct towards people of other faiths. Though, 621-10. In that three statements there is a mixture of truth and falsehood. It is true he was a jealous Muslim, and that the Christians had cause to know it, but he did not force them to convert or fear of death (Dhahab, AbuN. 591). For then he would have been infringing the existing law, but he was a good Muslim. With regard to the Christians he kept absolutely within the bounds of justice, even though it might seem otherwise to them.

p. 307: The Umayyad government, instead of being supported by Ishay, whose foundation it still claimed to stand, it was rather repudiated by it. They had to be constantly on the alert to keep down the opposition which rose up against them in the name of Allah and His religion.

p. 309: ‘Uthman tried to find common ground for the government and the hostile power among them. He pursued a policy of agreement and conciliation, and that not towards the Muslims only.
The new era was essentially distinguishable from the old by its relation to the religion. The Abbasid Caliphs divided themselves upon the fact that they brought into power Islam, which had been suppressed by the Umayyads. They wanted to reconstitute the Arabian tradition of the Prophet, as they put it. They encouraged those bent in the Islamic law to come to them at Baghdad from Medina, their former seat, and always gained their association by getting them to deal even with the political questions decided in legal form, and decide them according to the Qur'an and Sunna. But it reached, they were finding Islam serve their own ends.

Let us, XIII. I B. 1784. Port. 7 x 15 = 70 cubic meters. This Jewish community of Tibetans, as is well known, was founded by Leo III, who was the first of the thirteen 

"Forty Cubits." See E. W. Brooks, "The Campaspe and the Forty Cubits." The Journal of the Royal Asiatic Society, 105 (1899), 26 and n. 1. Since Theophanes mentions a Syrian named Beser (Bisner) who was the high priest of Leo, for his body strength, for his concurrence in the emperor's iconoclasm, we may say that the leader of the landless Jews mentioned in the acts of the Council was named Tessaaraktos, although he himself was not a Jew.

The Chronicle of Theophanes (p. 646; 1680), and his Historiographic Sources, gives two other instances of this name. For mere curiosity, I may mention here that, when in 714-712, the Arabs reduced Sind, they captured, among other cities, the seaport al-Dhaybāl, which has a statue of the Buddha, "standing to a height of forty cubits." Hitti, History of the Arabs (1937), 210 (with reference to Yaqubi, ii, 346).
Concluding

As we know, the two courses, often connect the decree of 475 with the iconoclastic policy of Leo I. Leo, who definitely opposes this historical tendency, contemporary trends. Of course, this is not the case. The first, long before the time of Leo, from the 5th century, and already present through a long period of iconoclast traditions. Christ is representing the human figure in music, literature, sculpture, and painting; but only these unmarred practices the hands of many deeply religious people by its resemblance to the substance or forms of paganism, and iconoclasts in essentials had occurred in the teren of the Empire, both in the East and in the West, and already pronounced in the centuries. Leo himself, as Oriental Emperor of Egypt, might not have felt the same as Justinian, who on the edict "Pro tauro" before his accession, in the East, as the strategos of the theme of Thracian; he had been well acquainted with the religious festivals of the pagan".

He is known which were strongly opposed to image-veneration; we may say, that, at the moment of his accession, he was honestly and sincerely involved. Another important measure was to make

the iconoclasts obligate on the whole Empire, and, according to Constantine VII, only in the tenth year of his rule did he "begin to mean of the destruction of the holy altar and all-honoured icons." (p. 104). So, taking into consideration all the above data, the decree of 475 is to be regarded as the fact which urged Leo to make the decision of the iconoclastic campaign, which started a new important epoch in the history of Byzantium.

According to the theme given Leo by Theophanes, the Saracen made the "sacred" child

with the policy which was in full agreement with his own sympathies and convictions, and which was shared by a certain part of the population of the Empire; the
The most decisive cause for the fixation of
the year 721 for Yao's edict is the fact of Tiberius
constantius (at the Council of 721, who lived in the eighth
century and originated from Syria, in other words,
from the dominions of Persia, which, at that time,
belonged to Yao's empire, where the edict had
been promulgated. In addition to that, as we have
noted above, the time of two and a half years,
which elapsed from the time of the edict to
Yao's death, on January 27, 724, was
indicated in A.D. 164, by the
Patriarch Nicetas, and in
the later Syrian chronicle of
Constantine, 1284, which
follows the bull of his predecessor
which was
promulgated in the edict,
and which was
the exact date
of the issue of the decree.

1. In the year 721 it is indicated by
   Constantine, Chronography of
   Islam, 1284, (9), and by
   Caswell, The Laws of
   Yao, 164, n. 32 (the
   end of July 721, A.D.).

   Wernolt attributes the edict to
   Caswell, 164, (9).
Conclusion

As we know, the two events often connect the decree in 725 and the iconoclastic policy of Leo III, which extended his heretical and anti-monastic tendencies. Of course, this is not to say that the iconoclasts, who were opposed to the veneration of images in the Christian Church, were motivated entirely by religious zeal. The emperor, Michael I, was a supporter of the iconoclasts, and his decisions were influenced by political considerations. The situation was further complicated by the presence of Nestorianism in the Empire, which advocated the separation of the Church and state.

In the early 8th century, the Emperor Leo III, who was supported by the Nestorian bishops, issued the Iconoclast decree of 726, which declared all icons to be idols and ordered their destruction. This decree led to a series of conflicts with the eastern provinces, where many people continued to venerate images. The Council of Nicaea in 787 reversed the decision of Leo III and declared icons to be sacred images of Christ and the Virgin Mary.

The iconoclasts, however, continued to resist the restoration of icons, and the conflict between the two sides was not resolved until the end of the 8th century. The iconoclasts were eventually defeated, and the veneration of icons was restored.

In conclusion, the Iconoclast controversy was a complex issue that involved religious, political, and social factors. The conflict between the iconoclasts and the iconodule factions was not just a matter of religious doctrine, but also a struggle for power and influence. The resolution of the controversy was a significant event in the history of the Byzantine Empire, and it had a lasting impact on the development of Christian art and theology.

P.S. The doctrine of the Incarnation is the cornerstone of Christian belief, and it is important to understand the historical context in which it was developed. The controversy over icons was not just a matter of theological speculation, but also a reflection of the social and political conditions of the time.
The most important source concerning the origin of iconoclasm, which connects it with the Jewish and Arab influence, is a record of the most revered presbyter John, representative of the Anatolian bishops, who, from the beforehand written paper, read at the Second Council of Nicaea in 787, "the most trustworthy account."

How, when, and whence the abominable heresy of iconoclasm has taken its origin? John's account is a document defying with the events which occurred about sixty years earlier, but as a statement officially presented at the Ecumenical Council must have originated from the first-hand knowledge of the facts and represented the exact ideas of what was the general opinion on the problem in the eighth century. There is, in an abridged form, what John read: 2

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1. On John of Jerusalem, who was presbyter, monk, and the former synkelles of the Patriarch of Antioch, see B. M. Melioransky, George of Cyprus and John of Jerusalem, the Two Little Known Champions for Orthodoxy in the Eighth Century (St. Petersburg, 1901), 17-102 (in Russian). According to Melioransky, the record which John read at the Council had been compiled not in 787 but earlier.

And moved by satanic wickedness, contriving to show his hostility towards us, the false prophet added: "every likeness if it may cause suspicion."

This is a passage from Theophanes Continuatus, Bonn, 1983. The text printed in Mansi (1977, D-E) has ἄνωκρατον for ἄνωκρατος. I prefer Combefis' text. The verbal adjective, ὀκράτησας, with alpha privative, is an odd word without it. I could not find it in any most detailed Greek dictionary. It is as it stands here, or without it, I could not find it in any most detailed Greek dictionary.
He started with mentioning the death of the caliph Sulayman (died in 610), and telling a few words about his successor Omer (Omer II, Omeiyad, 711-720); then he proceeded: "After Omer's death, Eqsid (see above, Yazid II, 720-724), a frivolous and unstable man, succeeded him. There lived at Siberias a leader of the lawless Jews, a magician and a soothsayer, and a tool of soul-destroying demons, named Tesserakontaechochiy."

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1. Mani, XIII, 197 B: ῶεγαλακονταθυρουσ, i.e., 40 cubits high. This Jewish sorcerer from Siberias may be identified, I think, with an individual employed by Leo III, who is mentioned in an Arabic historical work entitled Kitaab al-Uyyun, at the eleventh, twelfth, or thirteenth century (?), and nicknamed "Forty Cubits." E. W. Brooks, "The Campaign of 716-718 from Arabic Sources," The Journal of Hellenic Studies, XIX (1899), 96 and n. 2. On this Arabic source see A. Vasiliev - M. Canard, Byzance et les Arabes, I (Brussels, 1950), 220-231. Since Theophanes mentions a Syrian freedman Beser (Byz.?) who joined the high esteem of Leo for his bodily strength and his concurrence in the emperor's iconoclastic policy (p. 402), we may say that the leader of the lawless Jews mentioned in the Acts of the Council and named Tesserakontaechochiy was this Beser, although the latter was not a Jew. This name in the form Sarantaechochiy occurs twice in the later part of the Chronicle of Theophanes. See Joshua Star, "An Iconoclastic Legend and Its Historical Basis," Speculum, VIII (1933), 500-503. The author of this article gives two other instances of this name.
On learning of the frivolity (μουρνότητα) of the ruler Eger ("Ezē'ōy) he approached him and began to utter prophecies... saying: "If you will live long and reign for thirty years if you follow my advice. That haughty tyrant answered: "Whatever you say, I am ready to do." And then the magician (Ὑψηλος δύνατας) Jew said: 

Give order immediately without any delay or postponement, that an ecphrastic letter (ἐκφραστικὴ ἔπος) be issued throughout your empire to the effect that every representational painting (πίνακας ἐκφραστικὸς), whether on tablets, or in wall-mosaics, or on sacred vessels and altar coverings, and all such objects as are found listed and so with also all representations of any kind whatever that adorn and embellish the market places in cities (καὶ τῶν ἱστορίων),... the impious tyrant, yield- ing to his advice (ὑπότιμοι ᾨδορίστα). and most frivolously in the whole province under his rule and, turning to the Jewish magician, thus ruthlessly robbed the Churches of God under his sway of all ornaments, before the evil came into this land (πέρι τοῦ οἴκου τῆς Χριστοῦ τούτου). As the Christians fled lest they should have to overthrow the holy images with their own hands, the emirs who were sent for this purpose ordered into service abominable Jews at wicked threats; and thus they burnt the venerable icons, and either emasculated or scraped the ecclesiastical buildings.
(Iconoclasm) is born from the first time from a certain Jew by his religion, a learned man named Tiberius, who was bitterly enraged against
the faith of the Christians. According to some good authorities, he had come at Thessalonica, being there prominent among his countrymen,
and went to the king of the Arabs, who was then critically ill, promising him the relief from his illness, if he destroyed all
the statues and images of his subjects, of happy 12, and being
left under the omnipotent conditions. He has been said in
the previous writings on this subject in more detail, this error
has made its appearance indeed from Jews and Saracens;
from them, with the will of God, the evil falling upon the
Christians has proceeded.

1) The Mountains may remain to all time.

Naguib Mahfouz a beauest colère ministre d'enfer et le prophéte de Natjran devant le prophéte Mouhammad.


Les découvertes inspirées d'une miniature religieuse, antérieure à la chute de Bagdad, ajan's hain, un spécime unique.

Bibliographie sommaire, p. XIII-IX, Vay encadrée.

Ch. 3.

1. La valeur documentaire, i-3.


trats de M. que nous possédons se trouvent dans deux ouvrages historiques : l'un par David ad-

Mr 707-714 (1307-1314); l'autre, un abîme de Bâbâ, 707 (1307-1308); tout deux d'époque

mongole des 12e 13e siècles, dès le cycle de la

peinture persane. Aucune miniature religieuse antérieure à ces œuvres n'est connue.

p. 2. Aujourd'hui, je vous montre une miniature de l'escula arabe dite de Bagdad. Elle est datée

décl. 614 (1274-1278), réunissant un épisode important de l'histoire musulmane de la premièr

vius et dans laquelle la Megan, non

voilée, figure le prophéte Mouhammad.
Cette œuvre splendidement écrite de l'histoire de la peinture religieuse et de peinture de la période musulmane, a eu le jour avec le début de l'islam. Au sud de l'Empire byzantin, des textes sacrés ont été librement illustrés. Le costume de l'islamique du VIIIe siècle.


Dans le seul document présentant un thème musulman, nous n'avons pas encore pu. Nous avons aussi un passage de l'art isolé dans des volumes anciens. Ce qui atteste que des écrits manuscrits et fac-similés de la peinture bagdadienne sont connus aujourd'hui, mais aussi que de tels documents, ainsi que d'autres, de multiples catalogues, tels que les carabas, les stèles, etc., sont recherchés et utilisés de multiples catégories.
V \textit{Schr. de thél. cath. VIII} (1924), 707.
V V \textit{Loura}, II, 32, 39.
V V \textit{Loura, Les origines}, 1924.
The library copy has it.
V V \textit{Weiss}, VII, 1, 180 ff.
V V \textit{Dichlo}, I, 265, 265. 262.
V V \textit{Géorce}, Les Païcianes, 1936. Les sources,
\textit{De païcianae Religione}, 297. \textit{Les Païcianes}.
V V \textit{Schmerzlose}, 84 ff.
V V \textit{Orthogenesis, Studies}, 24 ff., 7 A. Cottigen.
V V \textit{Schenkyer, La Runic et l'épigraphie universelle}
V V \textit{Lislev}, Byzantium, XI (1936), 473 ff.
V V C. \textit{Hirsch}, \textit{Inscriptiones graecae sanctae Thierry}
V V \textit{Baronini}, 723.
Margeray, Byzantium, VII.
V V \textit{Lebeau}, XIII, 133.
V V \textit{Schoeotin}, \textit{As de la bibliothèque nationale}
\textit{Kaiser}, Brabant, 1812, 152 ff.
V V \textit{Levi della vida}, Sec. iv, 1812.
V. Marx, Der Bildungstreit der byzant. Kaiser.
Ti'ne, 1839. p. 15.
ont été volontairement détruits par les iconoclases. Les siècles suivants, l'époque parvenant à une époque faiblement répandue, on découvre des images, mutilant les peintures, grattant les visages. Les exemples ne manquent pas.

On devrait s'attendre tant particulièrement sur la peinture non laique.


Ch. II. Le sujet.

p. 7 - 10

En l'an 10 (1781), une députation de Mésrin à Médine. L'événement, au titre de la délégation, et le délégué, M. le conseiller d'Etat, le préfet. La conversation entre M. le délégué, p. 11-13. Description de la miniature. Tous les personnages sont nimbés.


Ch. III. Ton et demi (picturae religiosa), 59 -
And moved by Satanic wickedness, the false prophet added: "Every likeness," so contrary to how his hatred against us.

I greet. In this text, that is the puzzling word μετανοητόν, which I could not find in any most detailed Greek dictionary. Similarly, it is the verbal adjective of διαφέρω, with perhaps paraphrastic διά τὸν as it occurs here, and may mean much; that is to say, suspicion, i.e., clear, unquestionable. In the Latin version of this text in Harnack we read: "falsus divinis addit, omnem similium diem; argumentum hoc est importabilissimum ostendit, dum hic in sacris quae continet nos haecilat." But the word διαφέρω does not mean importability. It seems to me that the translator took μετανοητόν for something like διαφέρω, meaning undeniable, irrefutable. I have tentatively written "unquestionable." John's above report was also printed by Conccles in the second volume of his edition of Theophanes Continuatus (Bonn, 481-484), where the text is identical; but instead of (Bonn, 481-484), where the text is identical; but instead of "falsus divinis addit, omnem similium diem; argumentum hoc est importabilissimum ostendit, dum hic in sacris quae continet nos haecilat." But the word διαφέρω does not mean importability. It seems to me that the translator took μετανοητόν for something like διαφέρω, meaning undeniable, irrefutable. I have tentatively written "unquestionable." John's above report was also printed by Conccles in the second volume of his edition of Theophanes Continuatus (Bonn, 481-484), where the text is identical; but instead of (Bonn, 481-484), where the text is identical; but instead of Combelles' text gives one word διαφέρω, there is (two words) ποικιλότον, which, if one takes ποικιλότον, may signify "if it may cause suspicion" (p.483). His Latin version runs as follows: falsus est adjicit quidquid demum simulacrum spectatum est in quod cantaret. The above cited Mendham translates the passage as: the false prophet with Satanic cunning added this "every image," contriving thereby to display his hatred against us without being suspected. Hefele, Conciliengeschichte, III, 2 ed. (Freiburg in Bruges, 1877), 374; in French, trans. by Leclercq, Histoire des Conciles, III, 2 (Paris, 1910), 630.
As we know, there was a certain repercussion of the Iconoclastic troubles in the West in the Frankish kingdom. The Franks were, and Charlemagne rejected the B.C. of images. But this rejection did not mean that they openly sided with the Iconoclasts, because, at the same time, they actually refused to accept, rejected the Iconoclastic council of 754. They had holy images and wanted to keep them; but they thought that the Fathers of the C. of images had gone too far encouraging what would be real idolatry.

During the reign of Charlemagne, the synod of Frankfort, in 744, condemned the I.C. of images. However, after Charlemagne's death, and under the Bourbon, in 825, at Paris, a meeting was held which followed the example of the Synod of 1=Iconobsta. At this meeting, the bishops tried to find a middle way but to decide formerly towards the Iconoclasts; they said that pictures might be tolerated only as mere ornaments.

1. At this Meeting, see Heiden-Ledercy, Histoire Carolingienne, IV, 1 C.P. (311), 49-58. Fliche-Martin.

I believe delayed... in this meeting because
I think that the correct interpretation of this passage may be found in the Third Antitheses of the Patriarch Nicephorus, which we shall discuss later on. We refer directly to the text of John's Gospel. Here is the text:

"...i.e. and the diabolical wickedness of the enemy of God concealed cunning that indirection..."

Along with the destruction of every likeness, the beauty of our sacred paintings should be also thrown down (Whi, P. G. C., p. 529). On Nicephorus see last column. In the Latin version of this text, the Greek adverb "tacito artificio" has become "in hac arte as tacito artificio."

Or Nicephorus see below.

According to the first quoted writer, and particularly according to the fallen, the Jew, who supposed the destruction of images and "any likeness" was very sensitive to the words of the Christians about him: realizing that he was not exclusively against the images which were still dear to many real Christians but was against the representations of the living being in general, which, he knew, were the strong feeling against the representations of the living being in general already existed in many regions of the Empire.

I am greatly indebted to Prof. E. Ratzinger, who calling particular attention to the interpretation of this text and who is inclined to accept the point of view of these writers.
For this study the meeting of Paris, 1525, is interest not because, when the questions arose 'whence for the first time the destructive process originated in the Oriental Church', Luther, to assume this question, in the facts of the meeting was included, in an abridged form, the 2nd report of the Brustet John, in which the names of the Caliph Suliman, Sultan, Omar (Munæus), and those of

were not mentioned.

1 here is here is the text of the fourteenth chapter of the acts of the meeting of Paris: 

Remarque

The acts of the Council of Vienna were translated to Latin in a very deteriorated form. That from

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But one Latin text deserves special mention, although failing to supply us with anything new material deserves special attention.
And moved by satanic meekness, continuing to show his hostility towards us, the false prophet added: "every likeness which fails to arouse suspicion."

I am not sure about my translation of the word ἐνυφέρατον as "which fails to arouse suspicion", i.e. clear, unquestionable; the verbal adjective ἐνυφέρατος, with alpha privativum, ἐν ἐν, as it occurs here, or without it, I could not find in any most detailed Greek dictionary; the more so as in the text printed by Combeitis in his edition of Theophanes Continuatus, we find, instead of one word ἐνυφέρατον, two words ἐν ὑφέρατον, which, if we take ἐν for ἐν, may signify "if it may arouse suspicion."
In addition to the Nicene Anti-Chalcedonians, there is also another, the fourth Anti-Chalcedonian, the first part of which was published in 1852 by the Cardinal Pitra, under the title Sancti Nicephori Anti-Chaldæorum Liber Quartus. Pierre Petit, Eusebius Caesariensis, Contra Tigurinitum, long before Pitra's edition, the noted D. J. B. Petit, Speculum Solenne, I (Paris, 1853), 371-503; see Blake, op. cit., 2-3.

Imperium Orientale

The author of the Deis Chalcedonius, Anselme Bandini (1670-1743), has noted in one of the manuscripts of the B.N. of Paris, this fourth Anti-Chalcedonian "Adversus Eusebium sectae iconoclasticae primam," but failed to have it published.


In the third chapter of the Anti-Chalcedonian IV, we read the usual story of the Jew in Tiberias who suggested "the king of the druids" (i.e. Yudet) to embrace an iconoclastic policy; but in the latter story there is a new, probably legendary, detail: occurs that the Jew approached the Caliph, when he was critically sick, so that, among other promises, the Jew promised him the complete restoration of his health. Since this text is not very available, I wish to reproduce from the Vatican manuscript in English: 3 The Latin runs as follows:

3 Pitra, 375, 38.
On the basis of the above sources we come to the inescapable conclusion that Omar in his religious policy, under the influence of the Aburan theology of his time, must be recognized as an anti-Christian and iconoclastic ruler. The role of his rule has been described in detail in the pertinent literature on the rise of Islam. The idea of the equality between Muslims and non-Arabs embracing Islam, the so-called "masabi" (mawali-clients), was offensive and anathema to him.

Goldziher said that Omar tried to bring the calm worn of the Christians of the first century into practice, and called his religious policy a transient episode in the religious history of the Umayyad dynasty. De Goeje, after mentioning Omar's religious policy, states that he probably did not introduce any innovations, but wanted to re-establish the religious precepts which were neglected.