

History of Salonitan Christianity

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History of Salonitan Christianity. By Ejnar Dyggve. (Instituttet for Sammenlignende Kulturforskning. Ser. A. XXI.) Pp. xiii + 164. Oslo: H. Aschehoug, 1951; London: Kegan Paul, 1951, 1968.

The present work represents the material (with copious references and illustrations) of six lectures given by Dr. Dyggve in 1946. It summarises the results of long-continued excavations on the site of Salona (in which he has played an outstanding part for almost twenty years), and uses these to illustrate the ecclesiastical history of the city for the period A.D. 300-600, and to show the interrelation of architectural developments on cult and liturgical procedures.

After an introductory chapter, the material is treated in three sections: the Cult-centres, Catholic and Arian and other buildings within its walls: the Cemeteries and associated Buildings, and the types of Tombs outside the walls: and a final chapter showing the evolution of Christianity in the settlement which, after the destruction of Salona, grew up in the abandoned Palace of Diocletian and became the town of Split.

The treatment throughout is primarily archaeological and it is this and the conclusions drawn from the actual remains which makes the interest and the importance of the book.

The history, for Dyggve, begins with a mission from the East in the last years of the third century, the period to which belong the two Oratories, preserved virtually unchanged within the complex of the catholic *Episcopium*. We can only regret the lack of evidence for the existence of a Christian community, which might reasonably be hoped for, at an earlier period. But in the fourth century the growth was rapid, the great twin basilicas were erected before, perhaps long before, A.D. 400, though not in their latest form, and with the Baptistry, and the large and elaborate episcopal palace form an impressive group, which in plan throw valuable light on church planning in the fifth and sixth centuries and on their liturgical implications.

Equally interesting is the account of the second episcopal group, with the significant variation in the plan of its baptistry, and the various grounds which lead Dyggve to the reasonable conjecture that here, as at Ravenna, an Arian episcopate existed, side by side with the catholic one, during the period of Ostrogothic control.

There were obvious reasons for a special devotion to martyrs at Salona (note the Oratory in the shrine of Nemesis in the Amphitheatre, with frescoes of them which Dyggve believes to have been directly copied in the mosaic of the Salonitan martyrs in the Oratory of St. Venantius in the Lateran). In his account of the cemeteries the author lays special stress on the development of the cult of the dead and especially of the martyred dead, showing how little the tomb arrangements differ from those of pagan graves, with provision for libations, and memorial meals in which the dead had their share, how in the *memoriae* the martyr tomb became the altar, and how gradually the old prohibition against more than one altar (without a tomb) in the urban congregational churches became obsolete until the elaborate procession bringing the body or the relic to place it below the altar was the natural concomitant of the dedication of any new church. Thus the twin basilicas provide one church for divine service proper, the other consecrated to the cult of relics. This led also to the practice of burial within the urban churches, through the desire of the devout to lie as near as possible to the remains of the saint or martyr. The influence of this on church-planning is obvious. Dyggve suggests, further, a possible connexion

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History of Salonitan Christianity, Volume Front Cover. Ejnar Dyggve. Aschenhoug, - Church history - pages. History of Salonitan Christianity. Ejnar Dyggve Published in Oslo: Cambridge by Aschenhoug Harvard University Press. Services. Reference details .History of Salonitan Christianity (Instituttet for Sammenlignende Kulturforskning XXI) [Ejnar Dyggve] on crescernamaior.com *FREE* shipping on qualifying offers. History of Salonitan Christianity on crescernamaior.com *FREE* shipping on qualifying offers. Get this from a library! History of Salonitan Christianity.. [Ejnar Dyggve]. Get this from a library! History of Salonitan christianity, by Ejnar Dyggve, . [Ejnar Dyggve]. JOURNAL OF ECCLESIASTICAL HISTORY. History of Salonitan Christianity. By Ejnar Dyggve. (Instituttet for Sammenlignende crescernamaior.com A. XXI.). Download Citation on ResearchGate On Oct 1, , T. S. R. Boase and others published History of Salonitan Christianity. By Ejnar Dyggve. (Instituttet for. History of Salonitan Christianity. By Ejnar Dyggve. (Instituttet for Sammenlignende crescernamaior.com A. XXI.) Pp. xiii + Oslo: H. Aschehoug, ; London. History. Abandoned, 7th century. Cultures, Illyrian, Greek, Roman. Site notes. Condition, In ruins. Salona - amphitheatre. Salona (Ancient Greek: ??????) was an ancient city and the capital of the Roman province of The construction of the Salonitan city walls took several centuries. . History of Salonitan Christianity. Dyggve published several smaller essays related to this huge complex, which History of Salonitan Christianity: After Rome Salona is the most important urban . (Niort,) Ejnar Dyggve, History of Salonitan Christianity (Instituttet for Sammenlignende Kulturforskning, serie A, xxi; Oslo,) The Life of St Anselm, . (Newcastle upon Tyne) Davies, J.G. The Origin and Development of Early E. 1 History of Salonitan Christianity (= Instituttet for Sammenlignende. CHAPTER 5: LATE ANTIQUE INSCRIPTIONS AND SOCIAL HISTORY IN SALONA .. 39 Ejnar Dyggve, History of Salonitan Christianity (Oslo: Aschenhoug; The History of Menander the Guardsman: Introductory Essay, Text, Translation and Historiographical Notes. Liverpool: Cairns. History of Salonitan Christianity . long review of Dyggve's History of Salonitan Christianity from Apart from a few acts of courtesy, the latter was a slating review. Dyggve's search for the.

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