The Chronicle of Pseudo-Zachariah Rhetor - Geoffrey Greatrex 2011 Among the most important sources for the history of the church from the Council of Chalcedon in 451 to the early years of the reign of Justinian is the chronicle attributed to Zachariah of Mytilene. Though Zachariah's Ecclesiastical History was just one of a range of sources cited by this later compiler, so great was its influence that the resultant text bears his name. The chronicle covers both church and secular affairs and includes a wealth of important information about the fifth and sixth centuries, including a history of theological controversies, a catalog of the world's regions based on Ptolemy's Geography, and many eyewitness accounts of key historical events. The Chronicle of Pseudo-Zachariah Rhetor is the first translation of this seminal text to a modern language in over one hundred years, and the new edition benefits from improvements in Syriac lexicography and expanded research on the source. Contributions from two eminent Syriac scholars—Sebastian P. Brock and Witold Witakowski—and a detailed commentary further enhance the value of this book, as does the substantial bibliography. Beyond a mere translation, this book is a key resource for understanding the development of the modern dynamics of Christianity in Turkey, Iraq, and the Near East.
lexicography and expanded research on the source. Contributions from two eminent Syriac scholars—Sebastian P. Brock and Witold Witakowski—and a detailed commentary further enhance the value of this book, as does the substantial bibliography. Beyond a mere translation, this book is a key resource for understanding the development of the modern dynamics of Christianity in Turkey, Iraq, and the Near East.

**The Chronicle of Pseudo-Joshua the Stylite**-Joshua (the Stylite.) 2000 This is a Syriac text written, in all probability, by an inhabitant of Edessa almost immediately after the conclusion of the war between Rome and Persia in 502-650 AD. Although that conflict is treated in other ancient texts, none of them can match "Joshua" in his wealth of detail, his familiarity with the region where the hostilities occurred, and his proximity in time to the events. The Chronicle also vividly describes the famine and plague that swept through Edessa in the years immediately before the war. The work is a document of great importance for both the social and military history of late antiquity, remarkable for the information it provides on Roman and Persian empires alike.

**Chronicle**-Pseudo-Denys de Tell-Maḥré 1996 Translation of part of an important Syriac historical work dating from the end of the eighth century. The part translated relates events of the reigns of Zeno, Anastasius, Justin I and Justinian, written from the point of view of a religious dissident whose personal experience as a persecuted monk in his native Mesopotamia which makes the Chronicle an interesting and unusual source.

**Apocalypse. An Alexandrian World Chronicle**-Pseudo-Methodius 2012-06-04 The Apocalypse informed medieval expectations of the end of the world, responses to strange and exotic invaders, and the legend of Alexander the Great. An Alexandrian World Chronicle represented the early Christian chronicle tradition that would dominate medieval historiography. Both crossed the Mediterranean in Late Antiquity.

**The Chronicle of Zuqnīn, Parts III and IV**-Pseudo-Dionysius (of Tel-Maḥrē) 1999 The Syriac chronicle of Zuqnin features accounts of the world from its creation to the eighth century A.D. Part III preserves much of the lost work of the late sixth-century Syriac historian, John of Ephesus, who described at length the persecution launched by the Chalcedonians against the adherents of Monophysitism; the Great Plague which broke out around the middle of the sixth century and which devastated the "whole world"; and three decades in Byzantium where he was exposed to the world of imperial and church politics at the time of Justinian (527-565). John's early admiration
for the Emperor and his subsequent frustration with him are vividly portrayed. Part IV deals with the seventh and eighth centuries. The entries are more developed for the few years after 715, while the accounts dealing with the period between 767 and 775 grow very detailed, even verbose. The rapacious economic policy of the early 'Abbasid caliphs is the main theme, a policy which turned the particularly wealthy province of the Jazira (northern Syria) into ruins, due to the blatant exploitation of its human and agricultural resources.

The History of Alexander the Great, Being the Syriac Version of the Pseudo-Callisthenes-Pseudo-Callisthenes 1889

The Syriac Chronicle Known as that of Zachariah of Mitylene-Zacharias (Bishop of Mytilene.) 1899

The Chronicle of Pseudo-Zachariah Rhetor- 2014 The Chronicle was written in Syriac in the second half of the 6th century by an author designated here as Pseudo-Zachariah Rhetor. It draws heavily on the Historia ecclesiastica of Zacharias, Bishop of Mytilene, with whom the Chronicle's author became conflated.

The Seventh Century in the West-Syrian Chronicles-Michael I (the Syrian, Syrian Orthodox Patriarch of Antioch) 1993 "Part One presents 12 texts written between 636 and 847, including date-lists, king-lists, anecdotal chronicles, inscriptions and a contemporary memorandum of the Arab conquest. Part Two contains a long extract from the Chronicle of AD 1234 with supplementary material from Michael the Syrian ... Part Three contains the last part of the Apocalypse of Pseudo-Methodius and a related text from Edessa"-- Back cover.

When Christians First Met Muslims-Michael Philip Penn 2015-03-21 The first Christians to meet Muslims were not Latin-speaking Christians from the western Mediterranean or Greek-speaking Christians from Constantinople but rather Christians from northern Mesopotamia who spoke the Aramaic dialect of Syriac. Living in what constitutes modern-day Iran, Iraq, Syria, and eastern Turkey, these Syriac Christians were under Muslim rule from the seventh century to the present. They wrote the earliest and most extensive accounts of Islam and described a complicated set of religious and cultural exchanges not reducible to the solely antagonistic. Through its critical introductions and new translations of this invaluable historical material, When Christians First Met Muslims allows scholars, students,
and the general public to explore the earliest interactions of what eventually became the world's two largest religions, shedding new light on Islamic history and Christian-Muslim relations.

Weekly Weather and Crop Bulletin- 1985

The Lost Gospel-Simcha Jacobovici 2014-11-12 Waiting to be rediscovered in the British Library is an ancient manuscript of the early Church, copied by an anonymous monk. The manuscript is at least 1,450 years old, possibly dating to the first century. And now, The Lost Gospel provides the first ever translation from Syriac into English of this unique document that tells the inside story of Jesus’ social, family, and political life. The Lost Gospel takes the reader on an unparalleled historical adventure through a paradigm shifting manuscript. What the authors eventually discover is as astounding as it is surprising: the confirmation of Jesus’ marriage to Mary Magdalene; the names of their two children; the towering presence of Mary Magdalene; a previously unknown plot on Jesus’ life (thirteen years prior to the crucifixion); an assassination attempt against Mary Magdalene and their children; Jesus’ connection to political figures at the highest level of the Roman Empire; and a religious movement that antedates that of Paul—the Church of Mary Magdalene. Part historical detective story, part modern adventure, The Lost Gospel reveals secrets that have been hiding in plain sight for millennia.

After Bardaisan-G. J. Reinink 1999 The present collection of twenty-five studies represents the general theme of ‘continuity and change’, as applied to various topics connected with the rich heritage of Syriac culture. These studies cover the period from the early third to the fourteenth centuries, with an incidental excursion into modern times. The focal areas are early Syriac Christianity and its Umwelt and the later West Syrian and East Syrian traditions. Most of the contributions deal with historical subjects, with the general theme elaborated in two different directions: first, ecclesiastical history, monasticism, hagiography and theology, and second, secular history, literature, scholarship, ideas and religions. In a more specific sense the contributions focus on patterns of cultural continuity and change, such as the influence and reception of Greek secular and theological culture and literature, developments within early and later Syriac asceticism, religious controversy, the interaction between different religious communities, and the effects of major political and social changes on the cultural and religious life of the various Syriac communities. One of the most radical political changes in the Middle East concerns the Arab conquest and the rise of Islam in the seventh century. Some authors explicitly discuss the consequences of these changes for the Christian (Syriac and Armenian) populations. The effects of these historical events on intellectual, social and economic life are some of the topics discussed in this connection. Of particular interest is the number of newly edited Syriac texts in this
volume, which make available translations of Greek theological works, works resulting from the reception of pagan philosophy, and magic texts reflecting popular belief.

**Seeing Islam as Others Saw It: A Survey and Evaluation of Christian, Jewish and Zoroastrian Writings on Early Islam** - Robert G. Hoyland 2014-01-10 This book offers a new approach to the vexing question of how to write the early history of Islam. The first part discusses the nature of the Muslim and non-Muslim source material for the seventh- and eighth-century Middle East and argues that by lessening the divide between these two traditions, which has largely been erected by modern scholarship, we can come to a better appreciation of this crucial period. The second part gives a detailed survey of sources and an analysis of some 120 non-Muslim texts, all of which provide information about the first century and a half of Islam (roughly A.D. 620-780). The third part furnishes examples, according to the approach suggested in the first part and with the material presented in the second part, how one might write the history of this time. The fourth part takes the form of excurses on various topics, such as the process of Islamization, the phenomenon of conversion to Islam, the development of techniques for determining the direction of prayer, and the conquest of Egypt. Because this work views Islamic history with the aid of non-Muslim texts and assesses the latter in the light of Muslim writings, it will be essential reading for historians of Islam, Christianity, Judaism, or Zoroastrianism--indeed, for all those with an interest in cultures of the eastern Mediterranean in its traditional phase from Late Antiquity to medieval times.

**Asceticism and Christological Controversy in Fifth-Century Palestine** - Cornelia B. Horn 2006-03-09 The Life of Peter the Iberian by John Rufus records the ascetic struggle of a fifth-century anti-Chalcedonian bishop of Mayyuma, Palestine. Cornelia Horn presents a historical-critical study of the only substantial anti-Chalcedonian witness to the history of the conflict in Palestine and analyses the formative period of fifth-century anti-Chalcedonian hierarchy, theology, and its ascetic expression. Important themes are pilgrimage as an ascetic ideal and asceticism as source of theological authority. Archaeological data on many places in the Levant and textual sources in Syriac, Coptic, Greek, Armenian, and Georgian are examined. This book contributes to our understanding of the origins of anti-Chalcedonian theology and the influence of asceticism on its development, the Christian topography of the Levant, and the history of the anti-Chalcedonian movement in Palestine.

**The Oxford Dictionary of Late Antiquity** - Oliver Nicholson 2018-04-19 The Oxford Dictionary of Late Antiquity is the first comprehensive reference book covering every aspect of history, culture, religion, and life in Europe, the Mediterranean, and the Near East (including the Persian Empire and Central Asia) between the mid-3rd and the mid-8th centuries AD, the era now generally known as
Late Antiquity. This period saw the re-establishment of the Roman Empire, its conversion to Christianity and its replacement in the West by Germanic kingdoms, the continuing Roman Empire in the Eastern Mediterranean, the Persian Sassanian Empire, and the rise of Islam. Consisting of over 1.5 million words in more than 5,000 A-Z entries, and written by more than 400 contributors, it is the long-awaited middle volume of a series, bridging a significant period of history between those covered by the acclaimed Oxford Classical Dictionary and The Oxford Dictionary of the Middle Ages. The scope of the Dictionary is broad and multi-disciplinary; across the wide geographical span covered (from Western Europe and the Mediterranean as far as the Near East and Central Asia), it provides succinct and pertinent information on political history, law, and administration; military history; religion and philosophy; education; social and economic history; material culture; art and architecture; science; literature; and many other areas. Drawing on the latest scholarship, and with a formidable international team of advisers and contributors, The Oxford Dictionary of Late Antiquity aims to establish itself as the essential reference companion to a period that is attracting increasing attention from scholars and students worldwide.

Memory and Identity in the Syriac Cave of Treasures - Sergey Minov 2020-12-07 In Memory and Identity in the Syriac Cave of Treasures, Sergey Minov analyses the role played by the pseudepigraphic work known as the Cave of Treasures in the formation of cultural memory and collective identity among Syriac Christians of Iran during Late Antiquity.

The Chronicle of Zuqnin - Pseudo-Dionysius (of Tel-Mahrē) 2017 The Chronicle of Zuqnin is a universal history beginning with the Creation according to the biblical account and ending with the time of the Chronicler, the years 775-776 AD. The author is most probably Joshua the Stylite, a contemporary of the Caliphs al-Mansur and al-Mahdi, who lived in the monastery of Zuqnin that was located near Amid, the Diar-Bakr of modern Turkey. Parts I and II contain compiled sources some of which survived only in this Chronicle. Sources include the Bible, Cave of Treasures, the Sleepers of Ephesus, Eusebius of Caesarea, Socrates, and the short Chronicle called Pseudo-Joshua the Stylite that deals with Sassanian-Byzantine warfare at the begging of the 6th century. Parts III and IV cover the years 488 and 775 AD. In this volume, Parts I and II, including the author's dedicatory letter, are now published in an updated edition of the Syriac text and the first English translation.

Jacob of Edessa and the Syriac Culture of His Day - Bas Ter Haar Romeny 2008-12-24 Jacob of Edessa is considered the most learned Christian of the early days of Islam. Exactly 1300 years after his death in 708, fifteen articles written by prominent specialists sketch a fascinating picture of his life and times.
Gog and Magog in Early Eastern Christian and Islamic Sources-E.J. van Donzel 2010-05-17 An important contribution to the discussion about Christian Syriac influence on Koran and Early Muslim Tradition, this volume studies Eastern Christian and Islamic views on the Biblical and Koranic Gog and Magog. Connected with this theme is the quest for Alexander’s wall.

The Roman Near East, 31 B.C.-A.D. 337-Fergus Millar 1993 From Augustus to Constantine, the Roman Empire in the Near East expanded step by step, southward to the Red Sea and eastward across the Euphrates to the Tigris. In a remarkable work of interpretive history, Fergus Millar shows us this world as it was forged into the Roman provinces of Syria, Judaea, Arabia, and Mesopotamia. His book conveys the magnificent sweep of history as well as the rich diversity of peoples, religions, and languages that intermingle in the Roman Near East. Against this complex backdrop, Millar explores questions of cultural and religious identity and ethnicity--as aspects of daily life in the classical world and as part of the larger issues they raise. As Millar traces the advance of Roman control, he gives a lucid picture of Rome's policies and governance over its far-flung empire. He introduces us to major regions of the area and their contrasting communities, bringing out the different strands of culture, communal identity, language, and religious belief in each. The Roman Near East makes it possible to see rabbinic Judaism, early Christianity, and eventually the origins of Islam against the matrix of societies in which they were formed. Millar's evidence permits us to assess whether the Near East is best seen as a regional variant of Graeco-Roman culture or as in some true sense oriental. A masterful treatment of a complex period and world, distilling a vast amount of literary, documentary, artistic, and archaeological evidence--always reflecting new findings--this book is sure to become the standard source for anyone interested in the Roman Empire or the history of the Near East.

Making Christian History-Michael Hollerich 2021-06-22 Known as the “Father of Church History,” Eusebius was bishop of Caesarea in Palestine and the leading Christian scholar of his day. His Ecclesiastical History is an irreplaceable chronicle of Christianity’s early development, from its origin in Judaism, through two and a half centuries of illegality and occasional persecution, to a new era of tolerance and favor under the Emperor Constantine. In this book, Michael J. Hollerich recovers the reception of this text across time. As he shows, Eusebius adapted classical historical writing for a new “nation,” the Christians, with a distinctive theo-political vision. Eusebius’s text left its mark on Christian historical writing from late antiquity to the early modern period—across linguistic, cultural, political, and religious boundaries—until its encounter with modern historicism and postmodernism. Making Christian History demonstrates Eusebius’s vast influence throughout history, not simply in shaping Christian culture but also when falling under scrutiny as that culture has been reevaluated, reformed, and resisted over the past 1,700 years.
The Syriac Chronicle Of Pseudo Dionysius Of Tel Ma R Witold
Witold Witakowski

Syriac Polemics-Wout Jac. van Bekkum 2007 This Festschrift honours Dr. Gerrit Reinink on the occasion of the end of his professional career as a senior lecturer of Syriac and Aramaic studies at the University of Groningen, The Netherlands. The Festschrift includes, in addition to a brief biography and a complete bibliography of Reinink's scholarly writings, fifteen articles, arranged according to the chronology of their topics and covering a wide variety of subjects, ranging from the days of Julian the Apostate to the year of the fall of Constantinople, through the period of Late Antiquity, the Byzantine period, early Islam and the Middle Ages. The authors are all prominent experts in the field of Syriac studies and adjacent areas. The title of the book, Syriac Polemics, is a clear reference to one of Reinink's favourite research topics: Eastern Christian reactions to the rise of Islam. This volume is a valuable contribution to the study of Syriac literature and culture in general.

Orientalia-Frances Margaret Young 2006 Papers presented at the Fourteenth International Conference on Patristic Studies held in Oxford 2003 (see also Studia Patristica 39, 40, 42 and 43). The successive sets of Studia Patristica contain papers delivered at the International Conferences on Patristic Studies, which meet for a week once every four years in Oxford; they are held under the aegis of the Theology Faculty of the University. Members of these conferences come from all over the world and most offer papers. These range over the whole field, both East and West, from the second century to a section on the Nachleben of the Fathers. The majority are short papers dealing with some small and manageable point; they raise and sometimes resolve questions about the authenticity of documents, dates of events, and such like, and some unveil new texts. The smaller number of longer papers put such matters into context and indicate wider trends. The whole reflects the state of Patristic scholarship and demonstrates the vigour and popularity of the subject.

Between Empires-Greg Fisher 2011-04-14 An examination of the complex inter-relationships between the Roman and Sasanid Empires, and some of their Arab allies and neighbours, during the last century before the emergence of Islam. Greg Fisher stresses the importance of a Near East dominated by Rome and Iran for the formation of early concepts of Arab identity.

Envisioning Islam-Michael Philip Penn 2015-06-24 The first Christians to encounter Islam were not Latin-speakers from the western Mediterranean or Greek-speakers from Constantinople but Mesopotamian Christians who spoke the Aramaic dialect of Syriac. Under Muslim rule from the seventh century onward, Syriac Christians wrote the most extensive descriptions extant of early Islam. Seldom translated and often omitted from modern historical reconstructions, this vast body of texts reveals a complicated and evolving range of religious and cultural exchanges that took place from the seventh to the ninth century. The first book-length analysis of these earliest encounters, Envisioning Islam highlights the ways these neglected texts challenge the modern scholarly narrative of early Muslim
conquests, rulers, and religious practice. Examining Syriac sources including letters, theological tracts, scientific treatises, and histories, Michael Philip Penn reveals a culture of substantial interreligious interaction in which the categorical boundaries between Christianity and Islam were more ambiguous than distinct. The diversity of ancient Syriac images of Islam, he demonstrates, revolutionizes our understanding of the early Islamic world and challenges widespread cultural assumptions about the history of exclusively hostile Christian-Muslim relations.

**Pseudo-Dionysius as Polemicist**-Rosemary A. Arthur 2016-12-05 The anonymous theologian known as Pseudo-Dionysius, who was responsible for arranging the angelic hierarchy into nine orders, had a significant influence on mediaeval European mysticism. This book places him in his religious and political context in sixth century Syria, and uncovers the hidden agenda which lies behind his writings. New evidence is presented to establish the dating of the corpus more accurately than has been done before. Rather than analysing the minutiae of Dionysius' thought, Rosemary Arthur focuses on his sources for, and treatment of, the Angelic Hierarchy and the Dazzling Darkness, with a view to ascertaining his motive for writing, his relationship with his opponents and his need to hide his identity.

**Fear of God and the Beginning of Wisdom**-Adam H. Becker 2013-11-14 The School of Nisibis was the main intellectual center of the Church of the East in the sixth and early seventh centuries C.E. and an institution of learning unprecedented in antiquity. Fear of God and the Beginning of Wisdom provides a history both of the School and of the scholastic culture of the Church of the East more generally in the late antique and early Islamic periods. Adam H. Becker examines the ideological and intellectual backgrounds of the school movement and reassesses the evidence for the supposed predecessor of the School of Nisibis, the famed School of the Persians of Edessa. Furthermore, he argues that the East-Syrian ("Nestorian") school movement is better understood as an integral and at times contested part of the broader spectrum of East-Syrian monasticism. Becker examines the East-Syrian culture of ritualized learning, which flourished at the same time and in the same place as the famed Babylonian Rabbinic academies. Jews and Christians in Mesopotamia developed similar institutions aimed at inculcating an identity in young males that defined them as beings endowed by their creator with the capacity to study. The East-Syrian schools are the most significant contemporary intellectual institutions immediately comparable to the Rabbinic academies, even as they served as the conduit for the transmission of Greek philosophical texts and ideas to Muslims in the early 'Abbasid period.

**Caliphs and Merchants**-Fanny Bessard 2020-10-09 Caliphs and Merchants: Cities and Economies of Power in the Near East (700-950) offers fresh perspectives on the origins of the economic success of the early Islamic Caliphate, identifying a number of previously
unnoticed or underplayed yet crucial developments, such as the changing conditions of labour, attitudes towards professional associations, and the interplay between the state, Islamic religious institutions, and the economy. Moving beyond the well-studied transition between the death of Justinian in 565 and the Arab-Muslim conquests in the seventh century, the volume focuses on the period between 700 and 950 during which the Islamic world asserted its identity and authority. Whilst the extraordinary prosperity of Near Eastern cities and economies during this time was not unprecedented when one considers the early Imperial Roman world, the aftermath of the Arab-Muslim conquests saw a deep transformation of urban retail and craft which marked a distinct break from the past. It explores the mechanisms effecting these changes, from the increasing involvement of caliphs and their governors in the patronage of urban economies, to the empowerment of enriched entrepreneurial tāğir from the ninth century. Combining detailed analysis of a large corpus of literary sources in Arabic with presentation of new physical and epigraphic evidence, and utilizing an innovative approach which is both comparative and global, the discussion lucidly locates the Middle East within the contemporary Eurasian context and draws instructive parallels between the Islamic world and Western Christendom, Byzantium, South-East Asia, and China.

**Christian-Muslim Relations. A Bibliographical History. Volume 1 (600-900)**-David Thomas 2009-10-23 Christian-Muslim Relations, a Bibliographical History 1 (CMR1) is a history of all the known works on Christian-Muslim relations from 600 to 1500. It comprises introductory essays and over 200 detailed entries containing descriptions, assessments and comprehensive bibliographical details of individual works.

**Christian-Muslim Relations**-David Richard Thomas 2009 Christian-Muslim Relations, a Bibliographical History 1 (CMR1) is the first part of a general history of relations between the faiths from the seventh century to the present. It covers the period from 600 to 1500, when encounters took place through the extended Mediterranean basin and are recorded in Syriac, Arabic, Greek, Latin and other languages. It comprises introductory essays on the treatment of Christians in the Qur’an, Qur’an commentaries, biographies of the Prophet, Hadith and Sunni law, and of Muslims in canon law, and the main body of more than two hundred detailed entries on all the works recorded, whether surviving or lost. These entries provide biographical details of the authors where known, descriptions and assessments of the works themselves, and complete accounts of manuscripts, editions, translations and studies. The result of collaboration between leading scholars, CMR1 is intended as a basic tool for research in Christian-Muslim relations.

**Justinian and the Making of the Syrian Orthodox Church**-Volker L. Menze 2008-07-10 The Council of Chalcedon in 451 divided eastern Christianity, with those who were later called Syrian Orthodox among the Christians in the near eastern provinces who refused
to accept the decisions of the council. These non-Chalcedonians (still better known under the misleading term Monophysites) separated from the church of the empire after Justin I attempted to enforce Chalcedon in the East in 518. Volker L. Menze historicizes the formation of the Syrian Orthodox Church in the first half of the sixth century. This volume covers the period from the accession of Justin to the second Council of Constantinople in 553. Menze begins with an exploration of imperial and papal policy from a non-Chalcedonian, eastern perspective, then discusses monks, monasteries and the complex issues surrounding non-Chalcedonian church life and sacraments. The volume concludes with a close look at the working of "collective memory" among the non-Chalcedonians and the construction of a Syrian Orthodox identity. This study is a histoire évènementielle of actual religious practice, especially concerning the Eucharist and the diptychs, and of ecclesiastical and imperial policy which modifies the traditional view of how emperors (and in the case of Theodora: empresses) ruled the late Roman/early Byzantine empire. By combining this detailed analysis of secular and ecclesiastical politics with a study of long-term strategies of memorialization, the book also focuses on deep structures of collective memory on which the tradition of the present Syrian Orthodox Church is founded.

Compilation of little-known and never-before-published apocryphal Christian texts in English translation
This anthology of ancient nonbiblical Christian literature presents informed introductions to and readable translations of a wide range of little-known apocryphal texts, most of which have never before been translated into any modern language. An introduction to the volume as a whole addresses the most significant features of the writings included and contextualizes them within the contemporary study of the Christian Apocrypha. The body of the book comprises thirty texts that have been carefully introduced, copiously annotated, and translated into English by eminent scholars. With dates of composition ranging from the second century CE to early in the second millennium, these fascinating texts provide a more complete picture of Christian thought and expression than canonical texts alone can offer.

**Historiography and Space in Late Antiquity** - Peter Van Nuffelen 2019-08-31
The later Roman Empire was shrinking on the map, but still shaped the way historians represented the space around them.

**Methods and the Medievalist** - Jesse Keskiaho 2020-11-09
The field of medieval studies has shifted towards a growing degree of inter- and multidisciplinarity during the recent decades. The concept of medieval studies covers in fact a multitude of disciplines, some of them being loyal to their long-established traditions, whereas others are very new and borrow methods from other branches of the humanities or even from modern natural or social sciences. Since this means not only new possibilities but also new challenges, sources and
methodology should obviously concern anyone engaged in the history and culture of the Middle Ages. Regardless of what aspects of the medieval world a scholar is dealing with, his or her study has much to gain from a source-pluralistic approach: in order to be able to understand and even combine different types of sources, a scholar must be aware of what methods are relevant and available and how they can be adapted and applied. This collection of essays presents a comprehensive overview of current and fresh approaches to the history of medieval Europe. The topics include, among other things, the complex relationship between the spoken and the written word, explorations in social and geographic space, layers and mental images perceivable in medieval texts, source edition techniques, relics as visual and tangible items, not to mention the possibilities offered by prosopography, zooarchaeology and the natural sciences. Also the question and significance of ethics, an ever more important issue in present-day academic circles, is discussed. The contributors to this volume themselves form a very inter- and multidisciplinary team: although they can all be labeled as medievalists, they in fact they work within different disciplines and in several different research units in different countries. Geographically, several parts of Europe are covered in the essays – not only the westernmost part of the continent but also the poorly known eastern and northern parts as well. This diversity makes the collection worthwhile reading for students and scholars alike.

The Oxford Handbook of Byzantine Literature - Stratis Papaioannou 2021 "Byzantine literary studies, despite their long scholarly tradition, remain a fragile enterprise, just as Byzantine Greek literature continues to be a relatively exotic domain. The present volume, the first of its kind in English, maps this literature and the field of its study, aiming to provide a true vade mecum, that will accompany as well as invite readers of Byzantine texts. In twenty-five chapters, composed by leading specialists, the volume surveys the immense body of Greek literature produced from the fourth to the fifteenth century CE, and propagates a nuanced understanding of what "literature" was in Byzantium, highlighting key problems, and presenting basic research tools. Four parts structure the volume. Part I, "Materials, Norms, Codes", presents basic matrices for literary creation in Byzantium: language, manuscript book culture, theories of literature, and systems of textual memory, from within the history of Greek (classical literature and ancient myth) and from without (literature translated into Greek from other languages). Part II, "Forms", deals with the "how" of Byzantine literature: oral discourse and "text"; storytelling; rhetoric; rewriting; verse; and song. Part III, "Agents", focuses on the "creators" of Byzantine literature, both its producers and its recipients. Part IV, "Translation, Transmission, Edition", surveys the three main ways by which we access Byzantine Greek literature today: translations into other Byzantine languages during Late Antiquity and the Middle Ages; Byzantine and post-Byzantine manuscripts; and modern, printed editions. A final, concluding chapter offers a view of the recent past and the likely future of Byzantine literary studies"--

When Aseneth Met Joseph - Ross Shepard Kraemer 2015-07-01 This is the study of an anonymous ancient work, usually called Joseph
and Aseneth, which narrates the transformation of the daughter of an Egyptian priest into an acceptable spouse for the biblical Joseph, whose marriage to Aseneth is given brief notice in Genesis. Kraemer takes issue with the scholarly consensus that the tale is a Jewish conversion story composed no later than the early second century C.E. Instead, she dates it to the third or fourth century C.E., and argues that, although no definitive answer is presently possible, it may well be a Christian account. This critique also raises larger issues about the dating and identification of many similar writings, known as pseudepigrapha. Kraemer reads its account of Aseneth's interactions with an angelic double of Joseph in the context of ancient accounts of encounters with powerful divine beings, including the sun god Helios, and of Neoplatonic ideas about the fate of souls. When Aseneth Met Joseph demonstrates the centrality of ideas about gender in the representation of Aseneth and, by extension, offers implications for broader concerns about gender in Late Antiquity.

Missionary Stories and the Formation of the Syriac Churches - Jeanne-Nicole Mellon Saint-Laurent 2015-06-19 Missionary Stories and the Formation of the Syriac Churches analyzes the hagiographic traditions of seven missionary saints in the Syriac heritage during late antiquity: Thomas, Addai, Mari, John of Ephesus, Simeon of Beth Arsham, Jacob Baradaeus, and Ahudemmeh. Jeanne-Nicole Mellon Saint-Laurent studies a body of legends about the missionaries' voyages in the Syrian Orient to illustrate their shared symbols and motifs. Revealing how these texts encapsulated the concerns of the communities that produced them, she draws attention to the role of hagiography as a malleable genre that was well-suited for the idealized presentation of the beginnings of Christian communities. Hagiographers, through their reworking of missionary themes, asserted autonomy, orthodoxy, and apostolicity for their individual civic and monastic communities, positioning themselves in relationship to the rulers of their empires and to competing forms of Christianity. Saint-Laurent argues that missionary hagiography is an important and neglected source for understanding the development of the East and West Syriac ecclesiastical bodies: the Syrian Orthodox Church and the Church of the East. Given that many of these Syriac-speaking churches remain today in the Middle East and India, with diaspora communities in Europe and North America, this work opens the door for further study of the role of saints and stories as symbolic links between ancient and modern traditions.
Related with The Syriac Chronicle Of Pseudo Dionysius Of Tel Ma R Witold Witakowski:

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