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Late Antiquity has attracted a significant amount of attention in recent years. As a historical period it has thus far been defined by the transformation of Roman institutions, the emergence of distinct religious cultures (Jewish, Christian, Islamic), and the transmission of ancient knowledge to medieval and early modern Europe. Despite all this, the study of late antique literary culture is still in its infancy, especially for the Greek and other eastern texts examined in this volume. The contributions here presented make new inroads into a rich literature notable above all for its flexibility and unparalleled creativity in combining multiple languages and literary traditions. The authors and texts discussed include Philostratus, Eusebius of Caesarea, Nonnos of Panopolis, the important St Polyeuktos epigram, and numerous others. The volume makes use of a variety of interdisciplinary approaches in an attempt to provoke discussion on change (Dynamism), literary education (Didacticism), and reception studies (Classicism). The result is a study which highlights the erudition and literary sophistication characteristic of the period and brings questions of contextualization, linguistic association, and artistic imagination to bear on little-known or undervalued texts, without neglecting important evidence from material culture and social practices. With contributions by both established scholars and young innovators in the field of late antique studies, there is no work of comparable authority or scope currently available. This volume will stimulate further interest in a range of untapped texts from Late Antiquity. Late Antiquity, once known only as the period of protracted decline in the ancient world (Bas-Empire), has now become a major research area. In recent years, a wide-ranging historiographic debate on Late Antiquity has also begun. Replacing Gibbon's categories of decline and decadence with those of continuity and transformation has not only brought to the fore the concept of the Late Roman period, but has made the alleged hiatus between the Roman, Byzantine and Mediaeval ages less important, while also driving to the margins the question of the end of the Roman Empire. This has broadened the scope of research on Late Antiquity enormously and made the issue of periodization of crucial significance. The resulting debate has escaped the confines of Europe and now embraces almost all historiographic cultures around the world. This book sheds new light on this debate, collecting papers given at the 22nd International Congress of Historical Sciences (CISH/ICHHS) in Jinan, China. They recall key moments of the

discovery of the world of Late Antiquity, and show how it is possible to reach a definition of an age, analysing different sectors of history, using disparate sources, and with the guidance of very varied interpretative models. *The Family in Late Antiquity* offers a challenging, well-argued and coherent study of the family in the late Roman world and the influence of the emerging Christian religion on its structure and value. Before the Roman Empire's political disintegration in the west, enormous political, religious and cultural changes took place in the period of late antiquity. This book is the first comprehensive study of the family in the later Roman Empire, from approximately 300 AD to 550 AD. Geoffrey Nathan analyses the classical Roman family as well as early Christian notions of this most basic unit of social organisation. Using these models as a contextual backdrop, he then explores marriage, children, domestic servitude, and other familial institutions in late antiquity. He brings together a diverse collection of sources, transcending traditional studies that have centred on the legal record. These centuries, as the author demonstrates, were the era in which the most deeply rooted of ancient institutions disappeared for all time. By 476 the Roman empire had vanished from western Europe; by 655 the Persian empire had vanished from the Near East. Mr. Brown, Professor of History at Princeton University, examines these changes and men's reactions to them, but his account shows that the period was also one of outstanding new beginnings and defines the far-reaching impact both of Christianity on Europe and of Islam on the Near East. The result is a lucid answer to a crucial question in world history; how the exceptionally homogeneous Mediterranean world of c. 200 A.D. became divided into the three mutually estranged societies of the Middle Ages: Catholic Western Europe, Byzantium, and Islam. We still live with the results of these contrasts. It is estimated that only a small fraction, less than 1 per cent, of ancient literature has survived to the present day. The role of Christian authorities in the active suppression and destruction of books in Late Antiquity has received surprisingly little sustained consideration by academics. In an approach that presents evidence for the role played by Christian institutions, writers and saints, this book analyses a broad range of literary and legal sources, some of which have hitherto been little studied. Paying special attention to the problem of which genres and book types were likely to be targeted, the author argues that in addition to heretical, magical, astrological and anti-Christian books, other less obviously subversive categories of literature were also vulnerable to destruction, censorship or suppression through prohibition of the copying of manuscripts. These include texts from materialistic philosophical traditions, texts which were to become the basis for modern philosophy and science. This book examines how Christian authorities, theologians and ideologues suppressed ancient texts and associated ideas at a time of fundamental transformation in the late classical world. *Christianity in Late Antiquity, 300-450 C.E.: A Reader* collects primary sources of the early Christian world, from the last "Great Persecution" under Emperor Diocletian to the Council of Chalcedon in the mid-fifth century. During this period Christianity rose to prominence in the Roman Empire, developed new notions of sanctity and heresy, and spread beyond the Mediterranean world. This reader incorporates standard texts--from authors such as Athanasius, Augustine, and Eusebius--in the most recent translations and also includes less familiar texts, some of which appear in English translation for the first time. Presented in their entirety or in long excerpts, the texts are arranged thematically and cover such topics as orthodoxy, conversion, asceticism, and art and architecture. The editors provide introductions for each chapter, text, and image, situating the selections historically, geographically, and intellectually. *Christianity in Late Antiquity, 300-450 C.E.: A Reader* highlights the ways in which religion and culture were mutually transformed during this crucial historical period. Ideal for courses in Early Christianity, Christianity in Late Antiquity, and History of Christianity, this reader is an excellent companion to Bart D. Ehrman's *After the New Testament* (OUP, 1998) and an exceptional First Published in 2001. Routledge is an imprint of Taylor & Francis, an informa company. Fifteen papers focus on the active and dynamic uses of images during the first millennium AD. They bring

together an international group of scholars who situate the period's visual practices within their political, religious, and social contexts. The contributors present a diverse range of evidence, including mosaics, sculpture, and architecture from all parts of the Mediterranean, from Spain in the west to Jordan in the east. Contributions span from the depiction of individuals on funerary monuments through monumental epigraphy, Constantine's expropriation and symbolic re-use of earlier monuments, late antique collections of Classical statuary, and city personifications in mosaics to the topic of civic prosperity during the Theodosian period and dynastic representation during the Umayyad dynasty. Together they provide new insights into the central role of visual culture in the constitution of late antique societies.

Papers presented by Nordic scholars at a seminar held at Aarhus University 1987. This is the first systematic treatment in English by an historian of the nature, aims and efficacy of public law in late imperial Roman society from the third to the fifth century AD. Adopting an interdisciplinary approach, and using the writings of lawyers and legal anthropologists, as well as those of historians, the book offers new interpretations of central questions: What was the law of late antiquity? How efficacious was late Roman law? What were contemporary attitudes to pain, and the function of punishment? Was the judicial system corrupt? How were disputes settled? Law is analysed as an evolving discipline, within a framework of principles by which even the emperor was bound. While law, through its language, was an expression of imperial power, it was also a means of communication between emperor and subject, and was used by citizens, poor as well as rich, to serve their own ends. 2019 PROSE Award finalist in the Classics category!

*A Social and Cultural History of Late Antiquity* examines the social and cultural landscape of the Late Antique Mediterranean. The text offers a picture of everyday life as it was lived in the spaces around and between two of the most memorable and towering figures of the time—Constantine and Muhammad. The author captures the period using a wide-lens, including Persian material from the mid third century through Umayyad material of the mid eighth century C.E. The book offers a rich picture of Late Antique life that is not just focused on Rome, Constantinople, or Christianity. This important resource uses nuanced terms to talk about complex issues and fills a gap in the literature by surveying major themes such as power, gender, community, cities, politics, law, art and architecture, and literary culture. The book is richly illustrated and filled with maps, lists of rulers and key events.

*A Social and Cultural History of Late Antiquity* is an essential guide that: Paints a rich picture of daily life in Late Antique that is not simply centered on Rome, Constantinople, or Christianity Balances a thematic approach with rigorous attention to chronology Stresses the need for appreciating both sources and methods in the study of Late Antique history Offers a sophisticated model for investigating daily life and the complexities of individual and group identity in the rapidly changing Mediterranean world Includes useful maps, city plans, timelines, and suggestions for further reading

*A Social and Cultural History of Late Antiquity* offers an examination of everyday life in the era when adherents of three of the major religions of today—Christianity, Judaism, and Islam—faced each other for the first time in the same environment. Learn more about *A Social and Cultural History of Late Antiquity*'s link to current social issues in Boin's article for the History News Network. In 2002 the influential scholar of Late Antiquity, Peter Brown, published a series of lectures as a monograph titled *Poverty and Leadership in the Later Roman Empire*. Brown set out to explain a trend in the late Roman world observed in the 1970s by French social and economic historians, especially Paul Veyne and Evelyn Patlagean, namely that prior to the fourth century and the rise in dominance of Christianity, the poor in society went unrecognized as an economic category. This corresponded with the Greco-Roman understanding of patronage, whereby the state and private donors concentrated their largesse upon the citizen body. Non-citizens, for instance, were excluded from the dole system, in which grain was distributed to citizens of a city regardless of their economic status. By the end of the sixth century, rich and poor were not only recognized economic categories, but the largesse of private citizens was now focused on the poor.

Brown proposed that the Christian bishop lay at the heart of this change. The authors set out to test Brown's thesis amid growing interest in the poor and their role in early Christianity and in Late Antique society. They find that the development and its causes were more subtle and complex than Brown proposed and that his account is inadequate on a number of crucial points including rhetorical distortion of the realities of poverty in episcopal letters, homilies and hagiography, the episcopal emphasis on discriminate giving and self-interested giving, and the degree to which existing civic patronage structures adhered in the Later Roman Empire of the fourth and fifth centuries. *Religious Dissent in Late Antiquity* reconsiders the religious history of the late Roman Empire, focusing on the shifting position of dissenting religious groups - conventionally called "pagans" and "heretics". The period from the mid-fourth century until the mid-fifth century CE witnessed a significant transformation of late Roman society and a gradual shift from the world of polytheistic religions into the Christian Empire. This book challenges the many straightforward melodramatic narratives of the Christianisation of the Roman Empire, still prevalent both in academic research and in popular non-fiction works. *Religious Dissent in Late Antiquity* demonstrates that the narrative is much more nuanced than the simple Christian triumph over the classical world. It looks at everyday life, economic aspects, day-to-day practices, and conflicts of interest in the relations of religious groups. *Religious Dissent in Late Antiquity* addresses two aspects: rhetoric and realities, and consequently, delves into the interplay between the manifest ideologies and daily life found in late antique sources. It is a detailed analysis of selected themes and a close reading of selected texts, tracing key elements and developments in the treatment of dissident religious groups. The book focuses on specific themes, such as the limits of imperial legislation and ecclesiastical control, the end of sacrifices, and the label of magic. *Religious Dissent in Late Antiquity* examines the ways in which dissident religious groups were construed as religious outsiders, but also explores local rituals and beliefs in late Roman society as creative applications and expressions of the infinite range of human inventiveness. Antiquity was a multi-cultural and multi-religious world. Meetings and interactions between cultures in East and West, and the consequent widespread exchange of ideas had an enormous impact on cultural practices and the creation of identities. These cultural diversities are reflected by both the archaeological material and the written sources. Patrons of luxurious buildings, elaborate grave monuments, and churches used architecture and images to demonstrate political, social and religious power. These buildings and their embellishment with sculpture, mosaics and paintings were strong factors in communicating identity and attitudes both in the public and private spheres. The continuous production of mythological sculpture and mosaics coexisted, sometimes peacefully other times with violent consequences, with an increasing influence from new philosophical mind sets originating in the East, such as Christianity. In this period of rapid social and religious change new patrons appeared, such as bishops, who were responsible for the construction of churches commemorating the Christian triumph. The seminar focuses on the way patrons, pagan as well as Christian, conveyed messages through material culture and the responses of the viewers. The religious transformations that marked late antiquity represent an enigma that has challenged some of the West's greatest thinkers. But, according to Guy Stroumsa, the oppositions between paganism and Christianity that characterize prevailing theories have endured for too long. Instead of describing this epochal change as an evolution within the Greco - Roman world from polytheism to monotheism, he argues that the cause for this shift can be found not so much around the Mediterranean as in the Near East. *The End of Sacrifice* points to the role of Judaism, particularly its inventions of new religious life following the destruction of the Second Temple in 70 CE. The end of animal sacrifice gave rise to new forms of worship, with a concern for personal salvation, scriptural study, rituals like praying and fasting, and the rise of religious communities and monasticism. It is what Christianity learned from Judaism about texts, death, and, above all, sacrifice that allowed it to supersede Greco - Roman religions and, Stroumsa argues, transform religion itself. A concise and

original approach to a much - studied moment in religious history, *The End of Sacrifice* will be heralded by all scholars of late antiquity. Sheds light on the concept of late antiquity and the events of its time, showing that this was in fact a period of great transformation. The period AD 300-600 saw huge changes. The Graeco-Roman city-state was first transformed then eclipsed. Much of the Roman Empire broke up and was reconfigured. New barbarian kingdoms emerged in the Roman West. Above all, religious culture moved from polytheistic to monotheistic. Here, twenty papers by international scholars explore how group identities were established against this shifting background. Separate sections treat the Latin-speaking West, the Greek East, and the age of Justinian. Themes include religious conversion, Roman law in the barbarian West, problems of Jewish identity, and what in Late Antiquity it meant to be Roman. In *Pagans and Christians in Late Antiquity, A.D.* Lee documents the transformation of the religious landscape of the Roman world from one of enormous diversity of religious practices and creeds in the 3rd century to a situation where, by the 6th century, Christianity had become the dominant religious force. Using translated extracts from contemporary sources he examines the fortunes of pagans and Christians from the upheavals of the 3rd Century, through the dramatic events associated with the emperors Constantine, Julian and Theodosius in the 4th, to the increasingly tumultuous times of the 5th and 6th centuries, while also illustrating important themes in late antique Christianity such as the growth of monasticism, the emerging power of bishops and the development of pilgrimage, as well as the fate of other significant religious groups including Jews and Manichaeans. This new edition has been updated to include: additional documentary material, including newly published papyri an expanded chapter on the emperor Constantine greater attention to church controversies in the fourth and fifth centuries thoroughly updated references and further reading, taking into account developments in modern scholarship during the past fifteen years. *Pagans and Christians in Late Antiquity* is an invaluable resource for students of the late antique world, and of early Christianity and the early Church. The construction of urban defences was one of the hallmarks of the late Roman and late-antique periods (300–600 AD) throughout the western and eastern empire. City walls were the most significant construction projects of their time and they redefined the urban landscape. Their appearance and monumental scale, as well as the cost of labour and material, are easily comparable to projects from the High Empire; however, urban circuits provided late-antique towns with a new means of self-representation. While their final appearance and construction techniques varied greatly, the cost involved and the dramatic impact that such projects had on the urban topography of late-antique cities mark city walls as one of the most important urban initiatives of the period. To-date, research on city walls in the two halves of the empire has highlighted chronological and regional variations, enabling scholars to rethink how and why urban circuits were built and functioned in Late Antiquity. Although these developments have made a significant contribution to the understanding of late-antique city walls, studies are often concerned with one single monument/small group of monuments or a particular region, and the issues raised do not usually lead to a broader perspective, creating an artificial divide between east and west. It is this broader understanding that this book seeks to provide. The volume and its contributions arise from a conference held at the British School at Rome and the Swedish Institute of Classical Studies in Rome on June 20-21, 2018. It includes articles from world-leading experts in late-antique history and archaeology and is based around important themes that emerged at the conference, such as construction, spolia-use, late-antique architecture, culture and urbanism, empire-wide changes in Late Antiquity, and the perception of this practice by local inhabitants. This book brings together a vast amount of information pertaining to the society, economy, and culture of a province important to understanding the entire eastern part of the later Roman Empire. Focusing on Egypt from the accession of Diocletian in 284 to the middle of the fifth century, Roger Bagnall draws his evidence mainly from documentary and archaeological sources, including the papyri that have been published over the last

thirty years. The election of a new bishop was a defining moment for local Christian communities in Late Antiquity. This volume contributes to a reassessment of the phenomenon of episcopal elections from the broadest possible perspective, examining the varied combination of factors, personalities, rules and habits that played a role in the process. Building on the state of the art regarding late antique bishops and episcopal election, this interdisciplinary volume of collected studies by leading scholars offers fresh perspectives by focussing on specific case-studies and opening up new approaches. This collection of papers, arising from the conference series Late Antique Archaeology, examines the social and political structures of the late antique period and the ways in which they are manifested in the archaeological and textual record. Haas explores the broad avenues and back alleys of Alexandria's neighborhoods, its suburbs and waterfront, and aspects of material culture that underlay Alexandrian social and intellectual life. Selected by Choice Magazine as an Outstanding Academic Title Second only to Rome in the ancient world, Alexandria was home to many of late antiquity's most brilliant writers, philosophers, and theologians—among them Philo, Origen, Arius, Athanasius, Hypatia, Cyril, and John Philoponus. Now, in *Alexandria in Late Antiquity*, Christopher Haas offers the first book to place these figures within the physical and social context of Alexandria's bustling urban milieu. Because of its clear demarcation of communal boundaries, Alexandria provides the modern historian with an ideal opportunity to probe the multicultural makeup of an ancient urban unit. Haas explores the broad avenues and back alleys of Alexandria's neighborhoods, its suburbs and waterfront, and aspects of material culture that underlay Alexandrian social and intellectual life. Organizing his discussion around the city's religious and ethnic blocs—Jews, pagans, and Christians—he details the fiercely competitive nature of Alexandrian social dynamics. In contrast to recent scholarship, which cites Alexandria as a model for peaceful coexistence within a culturally diverse community, Haas finds that the diverse groups' struggles for social dominance and cultural hegemony often resulted in violence and bloodshed—a volatile situation frequently exacerbated by imperial intervention on one side or the other. Eventually, Haas concludes, Alexandrian society achieved a certain stability and reintegration—a process that resulted in the transformation of Alexandrian civic identity during the crucial centuries between antiquity and the Middle Ages. Late Antiquity (ca. 250-650) witnessed the transition from Classical Antiquity to the Middle Ages in the Mediterranean and Near Eastern worlds. Christianity displaced polytheism over a wide area, offering new definitions of identity and community. The Roman Empire collapsed in Western Europe to be replaced by new "Germanic" kingdoms. In the East, Byzantium emerged, while the Persian Empire reached its apogee and collapsed. Arab armies carrying the banner of Islam reshaped the political map and brought the late antique era to a close. This sourcebook illustrates the dramatic political, social and religious transformations of Late Antiquity through the words of the men and women who experienced them. Drawing from Greek, Latin, Syriac, Hebrew, Coptic, Persian, Arabic and Armenian sources, the carefully chosen passages illuminate the lives of emperors, abbesses, aristocrats, slaves, children, barbarian chieftains, and saints. The Roman Empire is kept at the centre of the discussion, with chapters devoted to its government, cities, army, law, medicine, domestic life, philosophy, Christianity, polytheism, and Jews. Further chapters deal with the peoples who surrounded the Roman state: Persians, Huns, northern "Germanic" barbarians, and the followers of Islam. This revised and updated second edition provides an expanded view of Late Antiquity with a new chapter on domestic life, as well extra material throughout, including passages that appear for the first time in English translation. *Readings in Late Antiquity* is the only sourcebook that covers such a wide range of topics over the full breadth of the late antique period. When did Late Antiquity actually end? Peter Brown, who has done so much to define the field, once replied: 'always later than you think'. This book takes stock of this insight and, in continual conversation with Peter Brown's work, applies it to ever wider social and geopolitical horizons. The essays of this volume demonstrate that Late Antiquity is not just a period in which the late

Roman world grew into the three successor cultures of the Roman Empire--the Latin West, Byzantium, and the Islamic world--but also a set of hermeneutical tools for exploring historical transformation. A late antique view considers both the profound plurality of past societies and the surprising instances when a culture coheres out of those differences. The studies here follow those motions of fracture and alignment, and they show how working along the lines of a single but deeply textured vision of Late Antiquity makes it possible to integrate different fields such as Roman, Byzantine, and Islamic studies, and to start a new conversation between ancient and medieval history. Many Roman towns survived through mediaeval times and up to the present day. The last two chapters examine the continuities between antiquity and the Middle Ages in the physical fabric and ideology of two very different regions. *The City in Late Antiquity* will interest all those concerned with the history or archaeology of the Later Roman Empire or the early mediaeval period, or more generally, with the city as a historical phenomenon. Recent studies on the development of early Christianity emphasize the fragmentation of the late ancient world while paying less attention to a distinctive feature of the Christianity of this time which is its inter-connectivity. Both local and trans-regional networks of interaction contributed to the expansion of Christianity in this age of fragmentation. This volume investigates a specific aspect of this inter-connectivity in the area of the Mediterranean by focusing on the formation and operation of episcopal networks. The rise of the bishop as a major figure of authority resulted in an increase in long-distance communication among church elites coming from different geographical areas and belonging to distinct ecclesiastical and theological traditions. Locally, the bishops in their roles as teachers, defenders of faith, patrons etc. were expected to interact with individuals of diverse social background who formed their congregations and with secular authorities. Consequently, this volume explores the nature and quality of various types of episcopal relationships in Late Antiquity attempting to understand how they were established, cultivated and put to use across cultural, linguistic, social and geographical boundaries. In *The Cult of Mithras in Late Antiquity* David Walsh examines how and why the cult of Mithras vanished from the Roman Empire by the early 5th century C.E. Theurgy is commonly taken to denote a complex of rites which are based on the so-called Chaldean Oracles, a collection of oracles in hexameters, which were probably composed during the late 2nd century AD. These rituals are mostly known through Neoplatonic sources, who engage in a passionate debate about their relevance to the salvation of the soul and thus to the philosopher's ultimate goal. Ilinca Tanaseanu-Döbler examines the development of the discourse on theurgy, attempting to reconstruct what was understood as theurgic ritual in the late antique sources. Withstanding the temptation to impose a unity on the disparate sources which span several centuries, she thus goes beyond the picture of a coherent, extra-philosophical tradition drawn by the Neoplatonists to sketch the variations in the rituals subsumed under "theurgy" and their function, and shows how every author constructs his own "theurgy". This perspective leads to consider theurgy as an example of an "artificial" ritual tradition, composed from already existing elements to create something claimed as *sui generis*. Theurgy offers the great opportunity to look at such a tradition from its beginning up to its end and to analyse the mechanisms of inventing and reinventing such a ritual tradition in process. This book introduces readers to lived experience in the Late Roman Empire, from c.250-600 CE. This thoroughly revised and expanded edition of *The Mediterranean World in Late Antiquity*, now covering the period 395-700 AD, provides both a detailed introduction to late antiquity and a direct challenge to conventional views of the end of the Roman empire. Leading scholar Averil Cameron focuses on the changes and continuities in Mediterranean society as a whole before the Arab conquests. Two new chapters survey the situation in the east after the death of Justinian and cover the Byzantine wars with Persia, religious developments in the eastern Mediterranean during the life of Muhammad, the reign of Heraclius, the Arab conquests and the establishment of the Umayyad caliphate. Using the latest in-depth archaeological evidence, this all-round historical and thematic study of the west



and the eastern empire has become the standard work on the period. The new edition takes account of recent research on topics such as the barbarian invasions, periodization, and questions of decline or continuity, as well as the current interest in church councils, orthodoxy and heresy and the separation of the miaphysite church in the sixth-century east. It contains a new introductory survey of recent scholarship on the fourth century AD, and has a full bibliography and extensive notes with suggestions for further reading. *The Mediterranean World in Late Antiquity 395-700 AD* continues to be the benchmark for publications on the history of Late Antiquity and is indispensable to anyone studying the period. The city was the nexus of the Roman Empire in its early centuries. *The City in Late Antiquity* charts the change undergone by cities as the Empire was weakened by the third-century crisis, and later disintegrated under external pressures. The old picture of the classical city as everywhere in decline by the fourth century is shown to be far too simple, and John Rich seeks to explain why urban life disappeared in some regions, while elsewhere cities survived through to the Middle Ages and beyond. *Fifty Early Medieval Things* introduces readers to the material culture of late antique and early medieval Europe, north Africa, and western Asia. Ranging from Iran to Ireland and from Sweden to Tunisia, Deborah Deliyannis, Hendrik Dey, and Paolo Squatriti present fifty objects—artifacts, structures, and archaeological features—created between the fourth and eleventh centuries, an ostensibly "Dark Age" whose cultural richness and complexity is often underappreciated. Each thing introduces important themes in the social, political, cultural, religious, and economic history of the postclassical era. Some of the things, like a simple ard (plow) unearthed in Germany, illustrate changing cultural and technological horizons in the immediate aftermath of Rome's collapse; others, like the Arabic coin found in a Viking burial mound, indicate the interconnectedness of cultures in this period. Objects such as the Book of Kells and the palace-city of Anjar in present-day Jordan represent significant artistic and cultural achievements; more quotidian items (a bone comb, an oil lamp, a handful of chestnuts) belong to the material culture of everyday life. In their thing-by-thing descriptions, the authors connect each object to both specific local conditions and to the broader influences that shaped the first millennium AD, and also explore their use in modern scholarly interpretations, with suggestions for further reading. Lavishly illustrated and engagingly written, *Fifty Early Medieval Things* demonstrates how to read objects in ways that make the distant past understandable and approachable. In Late Antiquity, people commonly sought to acquire knowledge about the past, the present, and the future, using a variety of methods. While early Christians did not doubt that these methods worked effectively, in theory they were not allowed to make use of them. In practice, people responded to this situation in diverse ways. Some simply renounced any hope of learning about the future, while others resorted to old practices regardless of the consequences. A third option, however, which emerged in the fourth century, was to construct divinatory methods that were effective yet religiously tolerable. This book is devoted to the study of such practices and their practitioners, and provides answers to essential questions concerning this phenomenon. How did it develop? How closely were Christian methods related to older, traditional customs? Who used them and in which situations? Who offered oracular services? And how were they treated by the clergy, intellectuals, and common people? *Education in Late Antiquity* explores how the Christian and pagan writers of the Graeco-Roman world between c. 300 and 550 CE rethought the role of intellectual and ethical formation. Analysing explicit and implicit theorization of education, it traces changing attitudes towards the aims and methods of teaching, learning, and formation. Influential scholarship has seen the postclassical education system as an immovable and uniform field. In response, this book argues that writers of the period offered substantive critiques of established formal education and tried to reorient ancient approaches to learning. By bringing together a wide range of discourses and genres, *Education in Late Antiquity* reveals that educational thought was implicated in the ideas and practices of wider society. Educational ideologies addressed central preoccupations of the time,

including morality, religion, the relationship with others and the world, and concepts of gender and the self. The idea that education was a transformative process that gave shape to the entire being of a person, instead of imparting formal knowledge and skills, was key. The debate revolved around attaining happiness, the good life, and fulfilment, thus orienting education toward the development of the notion of humanity within the person. By exploring the discourse on education, this book recovers the changing horizons of Graeco-Roman thought on learning and formation from the fourth to the sixth centuries.

Violence in Late Antiquity brings together a selection of the papers delivered at the fifth biennial 'Shifting Frontiers' conference with others specially commissioned for the volume. The four sections on Defining Violence, 'Legitimate' Violence, Violence In this volume, Hugh Elton offers a detailed and up to date history of the last centuries of the Roman Empire. Beginning with the crisis of the third century, he covers the rise of Christianity, the key Church Councils, the fall of the West to the Barbarians, the Justinianic reconquest, and concludes with the twin wars against Persians and Arabs in the seventh century AD. Elton isolates two major themes that emerge in this period. He notes that a new form of decision-making was created, whereby committees debated civil, military, and religious matters before the emperor, who was the final arbiter. Elton also highlights the evolution of the relationship between aristocrats and the Empire, and provides new insights into the mechanics of administering the Empire, as well as frontier and military policies. Supported by primary documents and anecdotes, *The Roman Empire in Late Antiquity* is designed for use in undergraduate courses on late antiquity and early medieval history. 'Ostia in Late Antiquity' narrates the life of Ostia Antica, Rome's ancient harbor, during the later empire. This book contains eleven essays, prefaced by a general introduction, on a set of related themes: the characteristic traits and diverse functions of holy men; the fashioning of saints out of a small minority of holy men and a number of other individuals of high social status but with more dubious spiritual credentials; the literary processes involved in the construction of hagiographical texts; the role of hagiography in the creation and diffusion of cults; and the worldly interests and other purposes which were served by hagiographical texts and the cults which they propagated. These themes are explored across a wide range of social and cultural milieux, extending from the late antique east Mediterranean through the early medieval Frankish world and Byzantium to Russia and Islam in the high middle ages. The work of Peter Brown, in particular his article, 'The Rise and Function of the Holy Man in Late Antiquity', first published in 1971, forms a constant point of reference, acknowledged by the contributors as having irradiated the whole field with fresh, provocative, and illuminating ideas. This collection of essays on late Roman Hispania describes the relationships between the peninsula and the rest of the late antique world. Its contributors – archaeologists, historians, and historians of art – address both the historical evidence and the complex historiography of late antique Hispania.

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