

The Chronicle Of Pseudo Zachariah Rhetor Church And War In Late Antiquity Translated Texts For Historians Lup

John of Ephesus traveled throughout the sixth-century Byzantine world in his role as monk, missionary, writer and church leader. In his major work, *The Lives of the Eastern Saints*, he recorded 58 portraits of monks and nuns he had known, using the literary conventions of hagiography in a strikingly personal way. War, bubonic plague, famine, collective hysteria, and religious persecution were a part of daily life and the background against which asceticism developed an acute meaning for a beleaguered populace. Taking the work of John of Ephesus as her guide, Harvey explores the relationship between asceticism and society in the sixth-century Byzantine East. Concerned above all with the responsibility of the ascetic to lay society, John's writing narrates his experiences in the villages of the Syrian Orient, the deserts of Egypt, and the imperial city of Constantinople. Harvey's work contributes to a new understanding of the social world of the late antique Byzantine East, skillfully examining the character of ascetic practices, the traumatic separation of "Monophysite" churches, the fluctuating roles of women in Syriac Christianity, and the general contribution of hagiography to the study of history. This title is part of UC Press's *Voices Revived* program, which commemorates University of California Press's mission

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to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, *Voices Revived* makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1990.

The Avars arrived in Europe from the Central Asian steppes in the mid-sixth century CE and dominated much of Central and Eastern Europe for almost 250 years. Fierce warriors and canny power brokers, the Avars were more influential and durable than Attila's Huns, yet have remained hidden in history. Walter Pohl's epic narrative, translated into English for the first time, restores them to their rightful place in the story of early medieval Europe. *The Avars* offers a comprehensive overview of their history, tracing the Avars from the construction of their steppe empire in the center of Europe; their wars and alliances with the Byzantines, Slavs, Lombards, and others; their apex as the first so-called barbarian power to besiege Constantinople (in 626); to their fall under the Frankish armies of Charlemagne and subsequent disappearance as a distinct cultural group. Pohl uncovers the secrets of their society, synthesizing the rich archaeological record recovered from more than 60,000 graves of the period, as well as accounts of the Avars by Byzantine and other chroniclers. In recovering the story of the fascinating encounter between Eurasian nomads who established an empire in the heart of Europe and the post-Roman Christian cultures of Europe, this book provides a new perspective on the origins of medieval Europe itself.

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This book examines the cultural and political history of the Church of the East, the main Christian church in Iraq and Iran. Philip Wood uses medieval Arabic sources to examine history-writing by Christians in the fifth to ninth centuries AD.

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Christian communities flourished during late antiquity in a Zoroastrian political system, known as the Iranian Empire, that integrated culturally and geographically disparate territories from Arabia to Afghanistan into its institutions and networks. Whereas previous studies have regarded Christians as marginal, insular, and often persecuted participants in this empire, Richard Payne demonstrates their integration into elite networks, adoption of Iranian political practices and imaginaries, and participation in imperial institutions. The rise of Christianity in Iran depended on the Zoroastrian theory and practice of hierarchical, differentiated inclusion, according to which Christians, Jews, and others occupied legitimate places in Iranian political culture in positions subordinate to the imperial religion. Christians, for their part, positioned themselves in a political culture not of their own making, with recourse to their own ideological and institutional resources, ranging from the writing of saints' lives to the judicial arbitration of bishops. In placing the social history of East Syrian Christians at the center of the Iranian imperial story, *A State of Mixture* helps explain the endurance of a culturally diverse empire across four centuries.

The collective volume *Syriac Hagiography: Texts and*

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Beyond explores several late-antique and medieval Syriac hagiographical works from the complementary perspectives of literature and cult.

Tradition, Transmission, and Transformation presents fourteen papers delivered at the Thirteenth Orion Center International Symposium, which trace the development of interpretive traditions found in Second Temple texts through later interpretive contexts.

Cartography between Christian Europe and the Arabic-Islamic World offers a timely assessment of interaction between medieval Christian European and Arabic-Islamic geographical thought, making the case for significant but limited cultural transfer across a range of map genres.

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.

Theophilus of Edessa was a Greek astrologer and scholar in the court of the Muslim caliphs in the eighth century. Making use of his fluency in Greek, Syriac, and Arabic, he brought together historical sources from each language to comprise a single chronicle that charted world-changing events in the Near East from 590–750 CE, among them the Arab conquests, the rise to power of a Muslim Arab dynasty, and the last great war of antiquity, between Byzantium and Iran. Though no longer extant,

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Theophilus's work is known from extensive citations by later historians, and Robert Hoyland has here collected and translated these citations to present the scope of the original text. Included are translations of four chronicles, several of which are being made available here for the first time to the English-language reader.

Why did dreams matter to Jews, Byzantine Christians, and Muslims in the first millennium? Bronwen Neil shows how the three faiths took the pagan practice of divining the future from dreams and melded it with their own scriptural traditions to produce a novel and rich culture of dream interpretation.

From Constantinople to the Frontier: The City and the Cities provides twenty-five articles addressing the concept of centres and peripheries in the late antique and Byzantine worlds, focusing on urban aspects of this paradigm between the fourth and thirteenth centuries.

More than 400 distinguished scholars, including archaeologists, art historians, historians, epigraphers, and theologians, have written the 1,455 entries in this monumental encyclopedia--the first comprehensive reference work of its kind. From Aachen to Zurzach, Paul Corby Finney's three-volume masterwork draws on archaeological and epigraphic evidence to offer readers a basic orientation to early Christian architecture, sculpture,

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painting, mosaic, and portable artifacts created roughly between AD 200 and 600 in Africa, Asia, and Europe. Clear, comprehensive, and richly illustrated, this work will be an essential resource for all those interested in late antique and early Christian art, archaeology, and history. --

A comparative examination and interpretation of religious violence in the Graeco-Roman world and Late Antiquity.

Justinian I was the last great conquering Roman emperor, who dramatically increased the size of his realm although he never actually led an army in person. His long reign (527-565) was devoted to the challenging project of *renovatio imperii*, that is the renovation of Empire. His was the will and vision behind campaigns that saw the reconquest of Rome itself and Italy from the Ostrogoths, North Africa from the Vandals, and parts of Spain from the Visigoths. These grand schemes were largely accomplished through the services of two talented generals, Belisarius and Narses, and in spite of the distractions of wars against the Persians in the east for most of his reign and the devastation caused by bubonic plague. This is the only book available devoted to analysing all of Justinian's campaigns on the basis of the full range of sources. Besides narrating the course and outcome of these wars, Michael Whitby analyses the Roman army of the period, considering its equipment, organization,

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leadership, strategy and tactics, and considers the longer-term impact of Justinian's military ventures on the stability of the empire.

"As the Roman Empire broke down in western Europe, its stability and prosperity moved decisively to the east, producing history's first truly affluent, multi-faceted Christian society, in what is now known as the Byzantine Empire. What united the twenty-four million people living in this vast realm--Roman citizens all, but as diverse as the landscape itself--was a shared conviction in the Christian ideal of philanthropia. In this sweeping cultural and social history of Christian philanthropy, Daniel Caner shows this practice involved more than simply a love of humanity; it required living up to Jesus's injunction to 'Give to all who ask of you' by offering mercy and material aid to every human being, whatever their origin or status. Yet this commitment to the common good arose in an aristocratic society marked by sharp gradations of rank and privilege and dominated by an official church experiencing explosive growth and unprecedented affluence. In tracking the evolution of distinctive ideals and modes of Christian giving over three centuries, Caner brings to the fore the people of Byzantium, from the countryside to the lower levels of urban society to the elites, and the complex, hierarchical relationships that these gifts fostered among them. Drawing on an immense range of evidence, *The Rich and the Pure*

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offers nothing less than a portrait of the whole of early Byzantine society"--

An indispensable resource for investigating the history of the Byzantine Empire, this book provides a comprehensive summary of its overall development as well as its legacy in the modern world. • Presents reference entries grouped in topical sections for fundamental, objective information about a wide range of subjects related to the Byzantine Empire • Includes a timeline with succinct information about major events in Byzantine history • Features an introduction and overview essays at the beginning of each topical section on the history of the Byzantine Empire • Includes primary source documents that give readers first-hand accounts of the Byzantine world • Directs the reader to additional sources of information via entry bibliographies and an end-of-work bibliography

The Military History of Late Rome Volume 457-518 provides a fresh, new look into the events that led to the collapse of West Rome, while East Rome not only survived but went on to prosper despite a series of major defeats that included, most notably, the catastrophic campaign against the Vandals in 468. The author explains what mistakes the West Romans made and what the East Romans did right to survive. He analyses the role of the barbarian generals and military forces in this and also offers an analysis of the tactical developments during this pivotal period as a result of which the cavalry, so famous from the accounts of Procopius, became the dominant arm in the East. The book also offers a detailed study of a number of battles

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that have never before been subjected to such scrutiny and puts these firmly into the context of their times. At the very end of this period in 518, East Rome was poised to start its reconquest under Anastasius' successors Justin I and Justinian I. This book explains why this was possible.

The material culture of the Babylonian Talmud remains an important question in the absence of any archaeological finds from Jewish Babylonia. In *The Archaeology and Material Culture of the Babylonian Talmud*, Markham Geller explores the links between Jewish Babylonia and Israel.

The story of the woman taken in adultery features a dramatic confrontation between Jesus and the Pharisees over whether the adulteress should be stoned as the law commands. In response, Jesus famously states, "Let him who is without sin be the first to throw a stone at her." *To Cast the First Stone* traces the history of this provocative story from its first appearance to its enduring presence today. Likely added to the Gospel of John in the third century, the passage is often held up by modern critics as an example of textual corruption by early Christian scribes and editors, yet a judgment of corruption obscures the warm embrace the story actually received. Jennifer Knust and Tommy Wasserman trace the story's incorporation into Gospel books, liturgical practices, storytelling, and art, overturning the mistaken perception that it was either peripheral or suppressed, even in the Greek East. The authors also explore the story's many different meanings. Taken as an illustration of the expansiveness of Christ's mercy, the purported

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superiority of Christians over Jews, the necessity of penance, and more, this vivid episode has invited any number of creative receptions. This history reveals as much about the changing priorities of audiences, scribes, editors, and scholars as it does about an “original” text of John. To Cast the First Stone calls attention to significant shifts in Christian book cultures and the enduring impact of oral tradition on the preservation—and destabilization—of scripture.

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 502/506 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.

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.

A history of pivotal military and political events in Ancient

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Rome from 425 to 457 BC. Military History of Late Rome 425–457 analyses in great detail how the Romans coped with the challenge posed by masses of Huns in a situation in which the Germanic tribes had gained a permanent foothold in the territories of West Rome. This analysis reassesses the strategy and tactics of the period. The book shows how cooperation between the West Roman Master of Soldiers, Aetius, and East Roman Emperor Marcian saved Western civilization from the barbarian nightmare posed by the Huns of Attila. A fresh appraisal of the great clash at the Catalaunian Fields in 451 offers new insights into the mechanics of the fighting and shows that it was a true battle of nations which decided nothing less than the fate of human civilization. Had Aetius and his allies lost the battle and had Marcian not cooperated with Aetius in 451 and 452, we would not have seen the rise of the West and the rise of the scientific thinking. Praise for Military History of Late Rome 425–457 “An outstanding work . . . [the series] gives us a very good picture of the long process that has come to be known as the “Fall of Rome”. This is an invaluable read for anyone with an interest in Late Antiquity.” —The NYMAS Review

Battles and Generals offers an analysis of Procopius’ descriptions of combat that emphasizes Procopius’ didactic aims, the specificity of Procopius’ accounts, and the role of Procopius’ audience in shaping his approach to warfare.

This book examines the Avar siege of Constantinople in 626, one of the most significant events of the seventh century, and the impact and

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repercussions this had on the political, military, economic and religious structures of the Byzantine Empire. The siege put an end to the power politics and hegemony of the Avars in South East Europe and was the first attempt to destroy Constantinople, the capital of the Eastern Roman Empire. Besides the far-reaching military factors, the siege had deeper ideological effects on the mentality of the inhabitants of the Empire, and it helped establish Constantinople as the spiritual centre of eastern Christianity protected by God and his Mother. Martin Hurbani? discusses, from a chronological and thematic perspective, the process through which the historical siege was transformed into a timeless myth, and examines the various aspects which make the event a unique historical moment in the history of mankind – a moment in which the modern story overlaps with the legend with far-reaching effects, not only in the Byzantine Empire but also in other European countries.

Spanning the history of Islamic Central Asia from medieval to modern times, this volume features groundbreaking studies of the region's religious life and culture by leading scholars in the field.

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

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Baradaeus, and Ahudemmen. 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.

Robert Phenix investigates the collection of twelve Syriac poetic sermons recounting the story of Joseph in Genesis 37 and 39-50. The authorship of

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these poems has been disputed, but this is the first study to attempt to argue from all aspects of the evidence that Balai of Qenneshrin is the author. The study then examines all of the data that can be associated with Balai: the religious environment of Qenneshrin and nearby Aleppo, Balai's connections with the monk-bishops of central Syria in the late fourth and early fifth centuries, particularly Acacius of Beroea/Aleppo and Rabbula of Edessa, the status of chorbishops, and the presence of Syriac speakers. Since it is argued in this study that Balai's source for the Sermons on Joseph was a Jewish text, this section also carefully examines the evidence for the Jewish community in Qenneshrin. As part of the background of the author, links between characters and the physical setting of the Sermons on Joseph and Qenneshrin are investigated. The relationship of the Sermons on Joseph to other Syriac Joseph sources and Joseph material in the Pseudepigrapha and at Qumran is discussed, followed by the question of the origin of the story, which is located in a lost Greek Jewish composition. The last section of the work examines the author's use of Hellenistic rhetoric and literary themes. The many speeches in the Sermons on Joseph reveal rhetorical arrangements that are strikingly close to the models of arrangement found in Late Antique handbooks, such as the Hermogenic Corpus . Several of these arguments are examined, as are the elaborate

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prefaces that introduce some of the individual Sermons on Joseph . The literary themes and motifs of the Sermons on Joseph are explored. It can be shown that some motifs known only in Syriac religious literature are employed in the Sermons on Joseph in non-religious literary contexts.

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

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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. Scholars have long claimed that the Eastern Roman Empire, a Christian theocracy, bore little resemblance to ancient Rome. Here, Anthony Kaldellis reconnects Byzantium to its Roman roots, arguing that it was essentially a republic, with power exercised on behalf of, and sometimes by, Greek-speaking citizens who considered themselves fully Roman.

The later Roman Empire was shrinking on the map, but still shaped the way historians represented the space around them.

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

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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 theological 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.

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

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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 city of Constantinople was named New Rome or Second Rome very soon after its foundation in AD 324; over the next two hundred years it replaced the original Rome as the greatest city of the Mediterranean. In this unified essay collection, prominent international scholars examine the changing roles and perceptions of Rome and Constantinople in Late Antiquity from a range of different disciplines and scholarly perspectives. The seventeen chapters cover both the comparative development and the shifting status of the two cities. Developments in politics and urbanism are considered, along with the cities' changing relationships with imperial power, the church, and each other, and their evolving representations in both texts and images. These studies present important revisionist arguments and new interpretations of significant texts and events. This comparative perspective allows the neglected subject of the relationship between the two Romes to come into focus while avoiding the teleological distortions common in much past scholarship. An introductory section sets the cities, and their comparative development, in context. Part Two looks at topography, and includes the first English translation of the *Notitia of Constantinople*. The following section deals with politics proper, considering the role of emperors in the two Romes and how rulers interacted with their cities. Part Four then considers the cities through the prism of literature, in particular through the distinctively late antique genre of panegyric. The fifth group of essays considers a crucial

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aspect shared by the two cities: their role as Christian capitals. Lastly, a provocative epilogue looks at the enduring Roman identity of the post-Heraclian Byzantine state. Thus, *Two Romes* not only illuminates the study of both cities but also enriches our understanding of the late Roman world in its entirety.

This volume arose out of a seminar series organised at the Classics Centre of Corpus Christi College, Oxford in 2009 and a subsequent workshop in 2010.

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.

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This collection of papers, arising from the Late Antique Archaeology conference series, explores war and warfare in Late Antiquity. Papers examine strategy and intelligence, weaponry, literary sources and topography, the West Roman Empire, the East Roman Empire, the Balkans, civil war and Italy.

Bringing together an international team of historians, classicists, and scholars of religion, this volume provides the first comprehensive overview of the extant Greek and Latin letter collections of late antiquity (ca. 300–600 c.e.). Each chapter addresses a major collection of Greek or Latin literary letters, introducing the social and textual histories of each collection and examining its assembly, publication, and transmission. Contributions also reveal how collections operated as discrete literary genres, with their own conventions and self-presentational agendas. This book will fundamentally change how people both read these texts and use letters to reconstruct the social history of the fourth, fifth, and sixth centuries.

La Diplomatie byzantine, de l'Empire romain aux confins de l'Europe (Ve-XVe s.) provides twelve articles addressing the manifold aspects of Byzantine diplomacy. Spanning the fifth to fifteenth centuries it focuses both on chronological and thematic aspects of its history.

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