

The Early Arabic Historical Tradition A Source Critical Study Studies In Late Antiquity And Early Islam Vol 3

East and West in Late Antiquity Women and Law in Late Antiquity Shifting Genres in Late Antiquity Being Christian in Late Antiquity History and Historians in Late Antiquity Daily Life in Late Antiquity People, Personal Expression, and Social Relations in Late Antiquity Violence in Late Antiquity Egypt in Late Antiquity From East to West in late antiquity. Studies in honor of Jan Willem Drijvers Greek and Roman Historiography in Late Antiquity Alexandria in Late Antiquity The City in Late Antiquity The Qur'an and Late Antiquity Patrons and Viewers in Late Antiquity City Walls in Late Antiquity Rome in Late Antiquity Pagans and Christians in Late Antiquity Ravenna in Late Antiquity: AD; 7. Ravenna capital: 600-850 AD Unclassical Traditions: Alternatives to the classical past in late antiquity J.H.W.F. Liebeschuetz Antti Arjava Professor Hugh Elton Carol Harrison Brian Croke Kristina Sessa Ralph W. Mathisen H.A. Drake Roger S. Bagnall R. Rees Noel Lenski Gabriele Marasco Christopher Haas John Rich Angelika Neuwirth Stine Birk Emanuele Intagliata Bertrand Lan [?] on A.D.(Doug) Lee Deborah Mauskopf Deliyannis Christopher Kelly

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east and west in late antiquity combines published and unpublished articles by emeritus professor wolf liebeschuetz the collection concerns aspects of what gibbon called the decline and fall of the roman empire this interpretation is now much criticized but the author agrees with gibbon topics discussed are defensive strategies the settlement inside the empire of invaders and immigrants and the modification of identities with the formation of new communities liebeschuetz is interested in both the eastern and the western halves of the empire in the east he is particularly concerned with syria the expansion of settlement up to the edge of the desert and christianisation the book ends with an examination of the role of the christian arab ghassanids in the defense of the syrian provinces in the century leading up to the conquest of the provinces by the islamic arabs

this is the first comprehensive account of women s legal and social positions in the west from classical antiquity right through to the early middle ages the main focus of the book is on the late antique period with constant reference to classical roman law and the lives of women in the early empire the book goes on to follow women s history up to the seventh century thus bridging the notorious gap of the dark ages major themes include daughters succession rights the independence of married women sexual relations outside marriage divorce remarriage and the general legal capacity of women antti arjava argues that from the viewpoint of most women late antiquity was not a period of radical change in particular the influence of christianity has often been considerably exaggerated it was only after the fall of the western empire that a new legal system and a new social world emerged

this volume examines the transformation that took place in a wide range of genres in late antiquity aspects of sacred and secular literature are discussed alongside chapters on technical writing monody epigraphy epistolography and visual representation what emerges is the flexibility of genres in the period late antique authors were not slavish followers of their classical predecessors but were capable of engaging with existing models and adapting them to their own purposes

what do we mean when we talk about being christian in late antiquity this volume brings together sixteen world leading scholars of ancient judaism christianity and greco roman culture and society to explore this question in honour of the ground breaking scholarship of professor gillian clark after an introduction to the volume s dedicatee and themes by averil cameron the papers in section i being christian through reading writing and hearing analyse the roles that literary genre writing reading hearing and the literature of the past played in the formation of what it meant to be christian the essays in section ii move on to explore how late antique christians sought to create maintain and represent christian communities communities that were both textually created and enacted in living realities finally in section iii the particularities of being christian the contributions examine what it was to be christian from a number of different ways of representing oneself each of which raises questions about certain kinds of particularities for example gender location education and culture bringing together primary source material from the early imperial period up to the seventh century ad and covering both the eastern and western empires the papers in this volume demonstrate that what it meant to be christian cannot simply be taken for granted being christian was part of a continual process of construction and negotiation as individuals and christian communities alike sought to relate themselves to existing traditions social structures and identities at the same time as questioning and critiquing the past s in their present

this book introduces readers to lived experience in the late roman empire from c 250 600 ce

a collection of latin sources that shed light on the changing world of late antiquity throughout western europe

violence is virtually synonymous in the popular imagination with the period of the later roman empire a time when waves of barbarian invaders combined with urban mobs and religious zealots to bring an end to centuries of peace and serenity all of these images come together in the visigothic sack of the city of rome in a d 410 a date commonly used for the fall of the entire empire but was this period in fact as violent as it has been portrayed a new generation of scholars in the field of late antiquity has called into question the standard narrative pointing to evidence of cultural continuity and peaceful interaction between barbarians and romans christians and pagans to assess the state of this question the fifth biennial shifting frontiers conference was devoted to the theme of violence in late antiquity conferees addressed aspects of this question from standpoints as diverse as archaeology and rhetoric anthropology and economics a selection of the papers then delivered have been prepared for the present volume along with others commissioned for the purpose and a concluding essay by martin zimmerman reflecting on the theme of the book the four sections on defining violence legitimate violence violence and rhetoric and religious violence are each introduced by a theme essay from a leading scholar in the field while offering no definitive answer to the question of violence in late antiquity the papers in this volume aim to stimulate a fresh look at this age old problem

focusing on egypt from the accession of diocletian in 284 to the middle of the fifth century this book brings together information pertaining to the society economy and culture of a province important to understanding the entire eastern part of the later

this book is the first comprehensive study of greek and latin historiography from constantine to the end of the sixth century ad it aims to examine the development of late antique historiography stressing chiefly the relations between pagan and christian historians their polemics but also their often neglected agreements of special importance is the study of the church historians who are considerable but not adequately known sources for the political and social history of the period greek and latin historiography in late antiquity is a highly valuable and useful reference tool for both scholars and students greek and roman historiography in late antiquity has been selected by choice as outstanding academic title 2005

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

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

in this book angelika newwirth provides a new approach to understanding the founding text of islam typical exegesis of the qur an treats the text teleologically as a fait accompli finished text or as a replica or summary of the bible in arabic instead newwirth approaches the qur an as the product of a specific community in the late antique arabian peninsula one which was exposed to the wider worlds of the byzantine and sasanian empires and to the rich intellectual traditions of rabbinic judaism early christianity and gnosticism a central goal of the book is to eliminate the notion of the qur an as being a historical she argues that it is in fact highly aware of its place in late antiquity and is capable of yielding valuable historical information by emphasizing the liturgical function of the qur an newwirth allows readers to see the text as an evolving oral tradition within the community before it became collected and codified as a book this analysis sheds much needed light on the development of the qur an s historical theological and political outlook the book s final chapters analyze the relationship of the qur an to the bible to arabic poetic traditions and more generally to late antique culture and rhetorical forms by providing a new introduction to the qur an one that uniquely challenges current ideas about its emergence and development the qur an and late antiquity bridges the gap between eastern and western approaches to this sacred text

the monumentality and the often rich embellishment of late antique buildings and monuments emphasises their importance to the patrons that commissioned them however the understanding and interpretation of the message conveyed may often be obtained through the study of the other important agent namely the viewer this book contains a collection of papers that focuses on the way patrons pagan as well as christian conveyed messages through material and visual culture and on the reception by the viewers the contributions investigate how patrons of luxurious buildings elaborate grave monuments and churches used architecture images and inscriptions to demonstrate political social and religious power the visual arts were a strong factor in communicating identity and attitudes both in the public and private spheres also in late antiquity

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

first published in 2001 routledge is an imprint of taylor francis an informa company

in this book a d lee charts the rise to dominance of christianity in the roman empire using translated texts he explains the fortunes of both pagans and christians from the upheavals of the 3rd century to the increasingly tumultuous times of the 5th and 6th centuries the book also examines important themes in late antiquity such as the growth of monasticism the emerging power of bishops and the development of pilgrimage and looks at the fate of other significant religious groups including the jews zoroastrians and manichaeans

a comprehensive survey of ravenna s history and monuments in late antiquity including discussions of scholarly controversies archaeological discoveries and interpretations of art works

unclassical traditions alternatives to the classical past in late antiquity is the first of two collections of essays by leading scholars discussing the nature and extent of the late antique engagement with its classical heritage this issue has long been at the heart of modern historical debate and as this volume demonstrates it was no less a matter of concern among authors and audiences in the period itself from the chronological tables of eusebius of caesarea to the brevarium of festus and from the imperial panegyric to the byzantine liturgy eight papers explore how the persistence dominance and normative nature of the classical tradition in its various forms could be negotiated undermined ironised or even flatly denied whether in the hands of christian bishops such as ambrose of milan or basil of caesarea or in the poetry of ausonius or in the lives of the saints many central aspects of late antique culture here emerge as the product of a combination of authoritatively classical and avowedly unclassical traditions

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