

Late Antiquity A Guide To The Postclassical World Harvard University Press Reference Library

Compared to the wealth of information available to us about classical tragedy and comedy, not much is known about the culture of pantomime, mime, and dance in late antiquity. Webb fills this gap in our knowledge and provides us with a detailed look at social life in the late antique period through an investigation of its performance culture.

Late antique Corinth was on the frontline of the radical political, economic and religious transformations that swept across the Mediterranean world from the second to sixth centuries CE. A strategic merchant city, it became a hugely important metropolis in Roman Greece and, later, a key focal point for early Christianity. In late antiquity, Corinthians recognised new Christian authorities; adopted novel rites of civic celebration and decoration; and destroyed, rebuilt and added to the city's ancient landscape and monuments. Drawing on evidence from ancient literary sources, extensive archaeological excavations and historical records, Amelia Brown here surveys this period of urban transformation, from the old Agora and temples to new churches and fortifications. Influenced by the methodological advances of urban studies, Brown demonstrates the many ways Corinthians responded to internal and external pressures by building, demolishing and repurposing urban public space, thus transforming Corinthian society, civic identity and urban infrastructure. In a departure from isolated textual and archaeological studies, she connects this process to broader changes in metropolitan life, contributing to the present understanding of urban experience in the late antique Mediterranean.

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 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.

Late Antiquity A Guide to the Postclassical World Harvard University Press

A colorful tour of late antiquity covers late Roman, Byzantine, Sassanian, and early Islamic culture and discusses topics ranging from angels in Islam, concubinage, barbarians and ethnicity, and empire building.

Sambursky describes the development of scientific conceptions and theories in the centuries following Aristotle until the close of antiquity in the sixth century A.D. Originally published in 1987. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

This book focuses on a simple dynamic: the taking in hand of a heritage, the variety of changes induced within it, and the handing on of that legacy to new generations. Our contributors suggest, from different standpoints, that this dynamic represented the essence of 'late antiquity'. As Roman society, and the societies by which it was immediately bounded, continued to develop, through to the late sixth and early seventh centuries, the interplay between what needed to be treasured and what needed to be explored became increasingly self-conscious, versatile, and enriched. By the time formerly alien peoples had established their 'post-classical' polities, and Islam began to stir in the East, the novelties were more clearly seen, if not always welcomed; and one witnesses a stronger will to maintain the momentum of change, of a forward reach. At the same time, those in a position to play now the role of heirs were well able to appreciate how suited to their needs the 'Roman' past might be, but how, by taking it up in their turn, they were more securely defined and yet more creatively advantaged. 'Transformation' is a notion apposite to essays in honour of Peter Brown. 'The transformation of the classical heritage' is a theme to which he has devoted, and continues to devote, much energy. All the essays here in some way explore this notion of transformation; the late antique ability to turn the past to new uses, and to set its wealth of principle and insight to work in new settings. To begin, there is the very notion of what it meant to be 'Roman', and how that notion changed. Subsequent chapters suggest ways in which fundamental characteristics of Roman society were given new form, not least under the impact of a Christian polity. Augustine, naturally, finds his place; and here the emphasis is on the unfettered stance that he took in the face of more broadly held convictions - on miracles, for example, and the errors of the pagan past. The discussion then moves on to

The fourth and fifth centuries AD were an era of religious conflict, political change and military conflict. The responses of contemporary historians to these turbulent times reflect their diverse backgrounds - Christian and pagan, writing in both Greek and Latin, documenting church and state. This volume is the first to offer an accessible survey of the lives and works of these varied figures. The first half of the book explores the structure, style, purpose and nature of their writings. The second half compares and contrasts the information the historians provide, and the views they express on some central topics. These range from historiography, government and religion to barbarian invasions, and the controversial emperors Julian 'The Apostate' and Theodosius.

This is the first volume ever to systematically study the subject of disabilities in the Roman world. The contributors examine the topic from head to toe: mental and intellectual disability, alcoholism, visual impairment, speech disorder, hermaphroditism, monstrous births, mobility problems, osteology and visual representations of disparate bodies.

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.

Ravenna was one of the most important cities of late antique Europe. Between 400 and 751 AD, it was the residence of western Roman emperors, Ostrogothic kings, and Byzantine governors of Italy, while its bishops and archbishops ranked second only to the popes. This book provides a comprehensive survey of Ravenna's history and monuments in late antiquity, including discussions of scholarly controversies, archaeological discoveries, and new interpretations of art works. -from publisher description *Environment and Society in the Long Late Antiquity* brings together scientific, archaeological and historical evidence on the interplay of social change and environmental phenomena at the end of Antiquity and the dawn of the Middle Ages, ca. 300-800 AD.

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.

Social Control in Late Antiquity: The Violence of Small Worlds explores the small-scale communities of late antiquity – households, monasteries, and schools – where power was a question of personal relationships. When fathers, husbands, teachers, abbots, and slave-owners asserted their own will, they saw themselves as maintaining the social order, and expected law and government to reinforce their rule. Naturally, the members of these communities had their own ideas, and teaching them to 'obey their betters' was not always a straightforward business. Drawing on a wide variety of sources from across the late Roman Mediterranean, from law codes and inscriptions to monastic rules and hagiography, the book considers the sometimes conflicting identities of women, slaves, and children, and documents how they found opportunities for agency and recognition within a system built on the unremitting assertion of the rights of the powerful.

Explores the persona of the author in classical Greek and Latin authors from a range of disciplines and considers authority and ascription in relation to the authorial voice. The angry emotions, and the problems they presented, were an ancient Greek preoccupation from Homer to late antiquity. From the first lines of the *Iliad* to the church fathers of the fourth century A.D., the control or elimination of rage was an obsessive concern. From the Greek world it passed to the Romans. Drawing on a wide range of ancient texts, and on recent work in anthropology and psychology, *Restraining Rage* explains the rise and persistence of this concern. W. V. Harris shows that the discourse of anger-control was of crucial importance in several different spheres, in politics--both republican and monarchical--in the family, and in the slave economy. He suggests that it played a special role in maintaining male domination over women. He explores the working out of these themes in Attic tragedy, in the great Greek historians, in Aristotle and the Hellenistic philosophers, and in many other kinds of texts. From the time of Plato onward, educated Greeks developed a strong conscious interest in their own psychic health. Emotional control was part of this. Harris offers a new theory to explain this interest, and a history of the anger-therapy that derived from it. He ends by suggesting some contemporary lessons that can be drawn from the Greek and Roman experience.

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.

This catalogue focuses on numismatic gold jewelry, from pendants set with coins and medallions to stamped pseudo-medallions, or a combination of both. Special attention is given to the technical issues of mounting techniques.

Only in recent years has archaeology begun to examine in a coherent manner the transformation of the landscape from classical through to medieval times. In *Landscapes of Change*, leading scholars in the archaeology of the late antique and early medieval periods address the key results and directions of Roman rural fieldwork. In so doing, they highlight problems of analysis and interpretation whilst also identifying the variety of transformations that rural Europe experienced during and following the decline of Roman hegemony. Whilst documents and standing buildings predominate in the urban context to provide a coherent and tangible guide to the evolving urban form and its society since Roman times, the countryside in many ages remains rather shadowy - a context for the cultivation, gathering and movement of food and other resources, inhabited by farmers, villagers and miners. Whilst the Roman period is adequately served through occasional extant remains and through the survey and excavation of villas and farmsteads, as well as the writings of agronomists, the medieval one is generally well marked by the presence of still extant villages across Europe, often dependent on castles and manors which symbolise the so-called 'feudal' centuries. But the intervening period, the fourth to tenth centuries, is that with the least documentation and with the fewest survivals. What happened to the settlement units that made up the Roman rural world? When and why do new settlement forms emerge?

Landscapes of Change is essential reading for anyone wanting an up-to-date summary of the results of archaeological and historical investigations into the changing countryside of the late Roman, late antique and early medieval world, between the fourth and tenth centuries AD. It questions numerous aspects of change and continuity, assessing the levels of impact of military and economic decay, the spread and influence of Christianity, and the role of Germanic, Slav and Arab settlements in disrupting and redefining the ancient rural landscapes.

The era of late antiquity—from the middle of the third century to the end of the eighth—was marked by the rise of two world religions, unprecedented political upheavals that remade the map of the known world, and the creation of art of enduring glory. In these eleven in-depth essays, drawn from the award-winning reference work *Late Antiquity: A Guide to the Postclassical World*, an international cast of experts provides essential information and fresh perspectives on this period's culture and history.

There was no sharp break between classical and medieval map making. Contributions by thirteen scholars offer fresh insight that demonstrates continuity and adaptation over the long term.

This work reflects current thinking in the history of cartography and opens new directions for the future.

The *Oxford Handbook of Late Antiquity* offers an innovative overview of a period (c. 300-700 CE) that has become increasingly central to scholarly debates over the history of western and Middle Eastern civilizations. This volume covers such pivotal events as the fall of Rome, the rise of Christianity, the origins of Islam, and the early formation of Byzantium and the European Middle Ages. These events are set in the context of widespread literary, artistic, cultural, and religious change during the period. The geographical scope of this Handbook is unparalleled among comparable surveys of Late Antiquity; Arabia, Egypt, Central Asia, and the Balkans all receive dedicated treatments, while the scope extends to the western kingdoms, and North Africa in the West. Furthermore, from economic theory and slavery to Greek and Latin poetry, Syriac and Coptic literature, sites of religious devotion, and many others, this Handbook covers a wide range of topics that will appeal to scholars from a diverse array of disciplines. The *Oxford Handbook of Late Antiquity* engages the perennially valuable questions about the end of the ancient world and the beginning of the medieval, while providing a much-needed touchstone for the study of Late Antiquity itself.

Papers presented by Nordic scholars at a seminar held at Aarhus University 1987.

The transformation of the Roman world from polytheistic to Christian is one of the most sweeping ideological changes of premodern history. At the center was sex. Kyle Harper examines how Christianity changed the ethics of sexual behavior from shame to sin, and shows how the roots of modern sexuality are grounded in an ancient religious revolution.

This catalogue is published in conjunction with the exhibition *The Codex and Crafts in Late Antiquity* held at Bard Graduate Center Gallery February 23-June 24, 2018.

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 Polyuktos 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.

This ebook is a selective guide designed to help scholars and students of the ancient world find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentary to make it clear how the cited sources are interrelated. A reader will discover, for instance, the most reliable introductions and overviews to the topic, and the most important publications on various areas of scholarly interest within this topic. In classics, as in other disciplines, researchers at all levels are drowning in potentially useful scholarly information, and this guide has been created as a tool for cutting through that material to find the exact source you need. This ebook is just one of many articles from *Oxford Bibliographies Online: Classics*, a continuously updated and growing online resource designed

to provide authoritative guidance through the scholarship and other materials relevant to the study of classics. Oxford Bibliographies Online covers most subject disciplines within the social science and humanities, for more information visit www.aboutobo.com.

A clear account of all the Jewish literature produced in Late Antiquity in either Palestine or Babylonia, aiming above all to orientate students and interested non-specialists as regards what types of literature are involved and how access can be gained to texts and translations.

Steven Muhlberger presents a collection of Internet resources about late antiquity in the Mediterranean. The collection is part of ORB: The Online Reference Book for Medieval Studies. Late antiquity is considered to be the period between 284 A.D. and 632 A.D. Muhlberger offers access to essays, articles, studies, biographies, timelines, bibliographies, primary sources, teaching resources, images, maps, and more.

Inscribing Faith in Late Antiquity considers the Greek and Latin texts inscribed in churches and chapels in the late antique Mediterranean (c. 300–800 CE), compares them to similar texts from pagan, Jewish, and Muslim spaces of worship, and explores how they functioned both textually and visually. These texts not only recorded the names and prayers of the faithful, but were powerful verbal and visual statements of cultural values and religious beliefs, conveying meaning through their words as well as through their appearances. In fact, the two were intimately connected. All of these texts – Christian, Jewish, Muslim, and pagan – acted visually, embracing their own materiality as mosaic, paint, or carved stone. Colourful and artfully arranged, the inscriptions framed human relationships with the divine, encouraged responses from readers, and made prayers material. In the first in-depth examination of the inscriptions as words and as images, the author reimagines the range of aesthetic, cultural, and religious experiences that were possible in spaces of worship. Inscripting Faith in Late Antiquity is essential reading for those interested in Roman, late antique, and Byzantine material and visual culture, inscriptions and other texts, and religious life in the ancient Mediterranean.

A preliminary report on continuing research into the political, cultural, and religious milieu of the later Roman Empire, from a humanist historiographic perspective. Discusses autocracy and the elites, power, poverty, and the forging of a Christian empire. Does not assume a knowledge of Latin. Paper edition (unseen), \$12.95. Annotation copyright by Book News, Inc., Portland, OR
Ephrem the Syrian was one of the founding voices in Syriac literature. While he wrote in a variety of genres, the bulk of his work took the form of *madrashas*, a Syriac genre of musical poetry or hymns. In *Bible and Poetry in Late Antique Mesopotamia*, Jeffrey Wickes offers a thoroughly contextualized study of Ephrem's magnum opus, the Hymns on Faith, delivered in response to the theological controversies that followed the First Council of Nicaea. The ensuing doctrinal divisions had tremendous impact on the course of Christianity and led in part to the development of a uniquely Syriac Church, in which Ephrem would become a central figure. Drawing on literary, ritual, and performance theories, *Bible and Poetry* shows how Ephrem used the Syriac Bible to construct and conceive of himself and his audience. In so doing, Wickes resituates Ephrem in a broader early Christian context and contributes to discussions of literature and religion in late antiquity.

This book addresses a particular and little-known form of writing, the prose dialogue, during the Late Antique period, when Christian authors adopted and transformed the dialogue form to suit the new needs of religious debate. Connected to, but departing from, the dialogues of Classical Antiquity, these new forms staged encounters between Christians and pagans, Jews, Manichaeans, and "heretical" fellow Christians. At times fiction, at others records of, or scripts for, actual debates, the dialogues give us a glimpse of Late Antique rhetoric as it was practiced and tell us about the theological arguments underpinning religious differences. By offering the first comprehensive analysis of Christian dialogues in Greek and Syriac from the earliest examples to the end of the sixth century CE, the present volume shows that Christian authors saw the dialogue form as a suitable vehicle for argument and apologetic in the context of religious controversy and argues that dialogues were intended as effective tools of opinion formation in Late Antique society. Most Christian dialogues are little studied, and often in isolation, but they vividly evoke the religious debates of the time and they embody the cultural conventions and refinements that Late Antique men and women expected from such debates.

This is a history of life in ancient Rome from the third to the seventh centuries AD. At the beginning of the period Rome was the centre of civilisation, by far the greatest city in the world, whose vast revenues supplied its million people with lavish provisions of food and wine and at least one hundred days of spectacular entertainment each year. It was a city of pristine marble, brightly coloured stucco, with temple and government buildings roofed in dazzling gold and bronze. Its citizens had access to public baths, gardens, libraries, circuses, amphitheatres, and venues for sea-fight spectacles. Well-maintained roads and aqueducts stretched from it in all directions. When Pope Gregory died in Rome in 604 Rome had become a papal power, the centre of western Christianity, the Pantheon itself transformed into a church. The author examines the conversion first of the plebs and later of the nobility, the long struggle between ancient rituals of worship and Christianity, and charts the effects of the latter's triumph on the social and physical fabric of the city. Professor Lancon describes the building of the great city wall which in 410 failed to prevent the first of a series of violent Gothic and Vandal incursions, and the citizens' valiant and repeated efforts to restore their city's glory. He considers changes in sexuality, the position of women, education, the family and life cycle, in the measurement, of time, and in the calendar of games and festivals. He examines the continuing role and prestige of the Senate, and the early years and rise of the papacy. Bertrand Lancon brings three turbulent centuries of life in the world's greatest city vividly before the reader's eye: his account is as readable as it is scholarly. The book is introduced by Mark Humphries, who has also provided a guide to further reading for anglophone readers.

A comprehensive and innovative reconstruction of the emergence of early Muslim religion and polity in their historical, religious and ethnological contexts. Intended principally for scholars of late antiquity, Islamic studies and the history of religions, the book opens up many novel directions for future research.

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.

This volume offers a comprehensive survey of Roman villas in Italy and the Mediterranean provinces of the Roman Empire, from their origins to the collapse of the Empire. The architecture of villas could be humble or grand, and sometimes luxurious. Villas were most often farms where wine, olive oil, cereals, and manufactured goods, among other products, were produced. They were also venues for hospitality, conversation, and thinking on pagan, and ultimately Christian, themes. Villas spread as the Empire grew. Like towns and cities, they became the means of power and assimilation, just as infrastructure, such as aqueducts and bridges, was transforming the Mediterranean into a Roman sea. The distinctive Roman/Italian villa type was transferred to the provinces, resulting in Mediterranean-wide culture of rural dwelling and work that further unified the Empire.

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.

The papers collected in this volume shift the focus away from "heretics" and "heresy" to heresiological discourse, by contextualizing the late antique Jewish and Christian groups that produced our extant literature. The contributors to the volume draw from multiple literary corpora and genres, bringing a variety of late antique perspective to explore the discursive construction of the Other. They unravel ethnic identities, and re-create the multiple voices textured in the dialogue between the "orthodox" and "heretical" writers.

[Copyright: 271959412e9f8c5c305ab23f3f18514f](#)