

Lives Of The Visigothic Fathers Translated Texts For Historians

The extraordinary array of images included in this volume reveals the full and rich history of the Middle Ages. Exploring material objects from the European, Byzantine and Islamic worlds, the book casts a new light on the cultures that formed them, each culture illuminated by its treasures. The objects are divided among four topics: The Holy and the Faithful; The Sinful and the Spectral; Daily Life and Its Fictions, and Death and Its Aftermath. Each section is organized chronologically, and every object is accompanied by a penetrating essay that focuses on its visual and cultural significance within the wider context in which the object was made and used. Spot maps add yet another way to visualize and consider the significance of the objects and the history that they reveal. Lavishly illustrated, this is an appealing and original guide to the cultural history of the Middle Ages.

Medieval Islamic society set great store by the transmission of history: to edify, argue legal points, explain present conditions, offer political and religious legitimacy, and entertain. Modern scholars, too, have had much to say about the usefulness of early Islamic history-writing, although this debate has traditionally focused overwhelmingly on the central Islamic lands. This book looks instead at local and regional history-writing in Medieval Iberia. Drawing on numerous Arabic texts — historical, geographical and biographical — composed and transmitted in al-Andalus, North Africa and the Islamic east between the ninth and fourteenth centuries, Nicola Clarke offers a nuanced and detailed analysis of narratives about the eighth-century Muslim conquest of Iberia. Comparing how individual episodes, characters, and themes are treated in different texts, and how this treatment relates to intellectual debates, literary trends, and socio-political conditions at the time of writing, she shows how competing priorities shaped myriad variations on a single story and how the scholars and patrons of a corner of the Islamic world distant from Baghdad viewed their own history. Offering a framework in which historians of Christian Iberia (and of Christian Europe more generally) can approach and make sense of culturally-significant texts from Muslim Iberia, this book will also be relevant to broader debates about the historiography of early Islam. As such, it will be of great interest to scholars of historiography, world history and Islamic studies.

Challenging the accepted historical belief that they were mere passive recipients of Christian doctrine and providing insights into the way they would initially have apprehended a very different type of religion in the light of their own beliefs and intuitions, the book also examines the gradual adjustments which the Christian Church itself was forced to make across the period in order to consolidate large-scale conversions. Drawing on an exceptionally wide range of source material offering new approaches to evidence drawn from writers such as Tacitus, Ambrose, Augustine, Jordanes, as well as the *Indiculus Superstitionum*, and Pirmin's *Scarapsus*, it supplements these with material drawn from liturgical texts, hagiography, homilies, ecclesiastical and royal legislation and also from European folklore, interpreted in the light of latest theory to provide an authoritative overview of the period.

In this classic textbook history of early medieval Europe, Roger Collins provides a succinct account of the centuries during which Europe changed from being an abstract geographical expression to a new culturally coherent, if politically divided, entity. This comprehensive new edition explores key topics such as the fall of the Roman Empire, the rise of both Christianity and Islam, the Vikings, and the expansion of Latin Christian culture into eastern Europe. Clear and insightful, this is an invaluable guide to an important era in the history of both Europe and the wider world. This is an ideal companion for students of History or European Studies taking modules on Early Medieval Europe or

Europe in Late Antiquity. In addition, this is a useful reference work for postgraduate students, scholars and teachers of early medieval Europe. New to this Edition: - Fully updated, augmented and revised to take account of the latest scholarship and research on all aspects of the period it covers - Greater emphasis given to social and economic considerations, the peripheries of Europe, the rise and impact of Islam, art, architecture, books and the spread of learning - Extensively rewritten to make it more accessible for students

Late Antiquity witnessed a major transformation in the authority and power of the Episcopate within the Church, with the result that bishops came to embody the essence of Christianity and increasingly overshadow the leading Christian laity. The rise of Episcopal power came in a period in which drastic political changes produced long and significant conflicts both within and outside the Church. This book examines these problems in depth, looking at bishops' varied roles in both causing and resolving these disputes, including those internal to the church, those which began within the church but had major effects on wider society, and those of a secular nature.

These five seventh-century religious texts cast light not only on the development of the church in Visigothic Spain and its internal politics, but also on its, at times troubled, relationship with the Visigothic state and the history of that state itself, particularly in the period when the Visigoths changed their adherence from Arian to Trinitarian Christianity. "...these intriguing texts will help dispel the still prevalent notion that Visigothic Spain was some kind of 'Dark Age'"—Bulletin of Hispanic Studies

Drawing upon the latest historical and archaeological research, Dr Peter Sarris provides a panoramic account of the history of Europe, the Mediterranean, and the Near East from the fall of Rome to the rise of Islam. The formation of a new social and economic order in western Europe in the fifth, sixth, and seventh centuries, and the ascendancy across the West of a new culture of military lordship, are placed firmly in the context of on-going connections and influence radiating outwards from the surviving Eastern Roman Empire, ruled from the great imperial capital of Constantinople. The East Roman (or 'Byzantine') Emperor Justinian's attempts to revive imperial fortunes, restore the empire's power in the West, and face down Constantinople's great superpower rival, the Sasanian Empire of Persia, are charted, as too are the ways in which the escalating warfare between Rome and Persia paved the way for the development of new concepts of 'holy war', the emergence of Islam, and the Arab conquests of the Near East. Processes of religious and cultural change are explained through examination of social, economic, and military upheavals, and the formation of early medieval European society is placed in a broader context of changes that swept across the world of Eurasia from Manchuria to the Rhine. Warfare and plague, holy men and kings, emperors, shahs, caliphs, and peasants all play their part in a compelling narrative suited to specialist, student, and general readership alike.

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Toledo, former capital of Spain until 1560, is now one of the most monumental of Spanish cities. In Roman times, it was originally a modest tribal township, which was eventually elevated to a national capital by the Visigoths (one of two main branches of the Goths, who along with their cousins, the Ostrogoths in South Russia, were considered barbarians across Europe). The history of the Visigoth's victory over Rome and the foundation of their own Western empire is an epic story: as dramatic as their subsequent overthrow in a single battle by the Islamic expansion in 710-711. Their rise owes much to their service as allies, and later legionaries, of the Roman army. Over time, they gradually shed their tribal attributes and became themselves 'Romanized'. The Goths' sudden collapse arose, similarly to the Romans, from their failure to resolve the problem of succession. Their legacy is unseen: they left no written history of themselves, and their story has to be pieced together from other accounts. This book attempts to trace their evolutionary passage from a Germanic tribe into conquerors.

The Routledge Hispanic Studies Companion to Medieval Iberia: Unity in Diversity draws together the innovative work of renowned scholars

as well as several thought-provoking essays from emergent academics, in order to provide broad-range, in-depth coverage of the major aspects of the Iberian medieval world. Exploring the social, political, cultural, religious, and economic history of the Iberian Peninsula, the volume includes 37 original essays grouped around fundamental themes such as Languages and Literatures, Spiritualities, and Visual Culture. This interdisciplinary volume is an excellent introduction and reference work for students and scholars in Iberian Studies and Medieval Studies. SERIES EDITOR: BRAD EPPS SPANISH LIST ADVISOR: JAVIER MUÑOZ-BASOLS

Studies of the advances made by the Visigoths from the decline of the Roman Empire to the seventh century, when their kingdom stretched from the Loire to the Straits of Gibraltar. Studies of the advances made by the Visigoths from the decline of the Roman Empire to the seventh century, when their kingdom stretched from the Loire to the Straits of Gibraltar.

Lucas, the garrulous bishop of Tuy, included the thaumaturgy of Saint Dominic of Silos as one of the glories of Spain in his mid-thirteenth-century account of the Peninsula's history. This study examines the rise to prominence of one of the most important of saints' cults in Medieval Spain and its development throughout the Middle Ages. It interrogates neglected texts such as the late eleventh-century *Vita Dominici Exiliensis* and the late thirteenth-century *Miraculos romancados* (as well as artistic representations and works written outside Silos), and places the more widely known *Vida de Santo Domingo* by Gonzalo de Berceo (c. 1260) in a new light by firmly fixing its presentation of the saint within the development of the cult. Dominic's veneration became centred upon his role in freeing captives, and a study of this phenomenon provides a focus on the frontier and its settlers through their devotion to the saint, as well as illuminating their view of their Muslim adversaries. This is not the only centre of interest in the book, and a variety of approaches are employed to draw as round a picture as possible of the functioning of this saint's cult, from analysis of the manuscript traditions of the various works discussed to a consideration of the anthropology of Silos as a pilgrimage centre. All quotations are given in both Latin or Romance with an English translation.

This volume in the ongoing Late Antique Archaeology series draws on material and textual evidence to explore the diverse religious world of Late Antiquity. Subjects include Jews and Samaritans, orthodoxy and heresy, pilgrimage, stylites, magic, the sacred and the secular. 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.

"Intersectionality, a term coined in 1989, is rapidly increasing in importance within the academy, as well as in broader civic conversations. It describes the study of overlapping or intersecting social identities such as race, gender, ethnicity, nationality, and sexual orientation alongside related systems of oppression, domination, and discrimination. Together, these frameworks are used to understand how systematic injustice or social inequality occurs. In this book, Roland Betancourt examines the presence of marginalized identities and intersectionality in the medieval era. He reveals the fascinating, little-examined conversations in medieval thought and visual culture around matters of sexual and

reproductive consent, bullying, non-monogamous marriages, homosocial and homoerotic relationships, trans and non-binary gender identifications, representations of disability, and the oppression of minorities. In contrast to contemporary expectations of the medieval world, this book looks at these problems from the Byzantine Empire and its neighbors in the eastern mediterranean through sources ranging from late antiquity and early Christianity up to the early modern period. In each of five chapters, Betancourt provides short, carefully scaled narratives used to illuminate nuanced and surprising takes on now-familiar subjects by medieval thinkers and artists. For example, Betancourt examines depictions of sexual consent in images of the Virgin; the origins of sexual shaming and bullying in the story of Empress Theodora; early beginnings of trans history as told in the lives of saints who lived portions of their lives within different genders; and the ways in which medieval authors understood and depicted disabilities. Deeply researched, this is a groundbreaking new look at medieval culture for a new generation of scholars"--

In *Isidore of Seville and the "Liber Iudiciorum,"* the author re-interprets the meaning and "function" of the seventh-century Visigothic law-code, the *Liber Iudiciorum* within the context of the cooperative competition of history-writing between nodes of power in Seville and Toledo. A standard work in nineteen chapters from leading international scholars on bishop Isidore of Seville (d. 636), addressing the contexts in which the seventh-century bishop lived and worked, exploring his key works and activities, and finally considering his later reception.

The *Oxford Handbook of Early Christian Studies* responds to and celebrates the explosion of research in this inter-disciplinary field over recent decades. As a one-volume reference work, it provides an introduction to the academic study of early Christianity (c. 100-600 AD) and examines the vast geographical area impacted by the early church, in western and eastern late antiquity. It is thematically arranged to encompass history, literature, thought, practices, and material culture. It contains authoritative and up-to-date surveys of current thinking and research in the various sub-specialties of early Christian studies, written by leading figures in the discipline. The essays orientate readers to a given topic, as well as to the trajectory of research developments over the past 30-50 years within the scholarship itself. Guidance for future research is also given. Each essay points the reader towards relevant forms of extant evidence (texts, documents, or examples of material culture), as well as to the appropriate research tools available for the area. This volume will be useful to advanced undergraduate and post-graduate students, as well as to specialists in any area who wish to consult a brief review of the 'state of the question' in a particular area or sub-specialty of early Christian studies, especially one different from their own.

From early in their history, England and Spain were among the most competitive of European nations. Both were formed from migrant minorities, conquerors who merged with the native population and established culture only to become, in turn, the conquered. As England and Spain evolved into monarchies, their ambition and their enmity increased. The New World provided a new arena for their competition. Soon their mutual enmity spread from Florida to California—spawning a conflict whose repercussions are still felt throughout North America. Concentrating on the colonization of the Americas and the subsequent cultural development, this volume examines how the historically tense relationship between Spain and England affects North American society today. The politics of conquest and the concept of nativism (which interprets cultures as "races") are discussed.

The behavioral and ethical manifestations of prejudice are examined with specific emphasis on how they apply to today's political landscape.

This book reappraises the historical writings of the seventh-century Spanish bishop Isidore of Seville as a coherent and pastorally-informed programme intended to reconcile the population of Spain to their recent conquest by the barbarian Visigoths.

One of the most significant transformations of the Roman world in Late Antiquity was the integration of barbarian peoples into the social, cultural, religious, and political milieu of the Mediterranean world. The nature of these transformations was considered at the sixth biennial Shifting Frontiers in Late Antiquity Conference, at the University of Illinois at Urbana-Champaign in March of 2005, and this volume presents an updated selection of the papers given on that occasion, complemented with a few others. These 25 studies do much to break down old stereotypes about the cultural and social segregation of Roman and barbarian populations, and demonstrate that, contrary to the past orthodoxy, Romans and barbarians interacted in a multitude of ways, and it was not just barbarians who experienced "ethnogenesis" or cultural assimilation. The same Romans who disparaged barbarian behavior also adopted aspects of it in their everyday lives, providing graphic examples of the ambiguity and negotiation that characterized the integration of Romans and barbarians, a process that altered the concepts of identity of both populations. The resultant late antique polyethnic cultural world, with cultural frontiers between Romans and barbarians that became increasingly permeable in both directions, does much to help explain how the barbarian settlement of the west was accomplished with much less disruption than there might have been, and how barbarian populations were integrated seamlessly into the old Roman world. Slavery After Rome, 500-1100 offers a substantially new interpretation of what happened to slavery in Western Europe in the centuries that followed the fall of the Roman Empire. The periods at either end of the early middle ages are associated with iconic forms of unfreedom: Roman slavery at one end; at the other, the serfdom of the twelfth century and beyond, together with, in Southern Europe, a revitalised urban chattel slavery dealing chiefly in non-Christians. How and why this major change took place in the intervening period has been a long-standing puzzle. This study picks up the various threads linking this transformation across the centuries, and situates them within the full context of what slavery and unfreedom were being used for in the early middle ages. This volume adopts a broad comparative perspective, covering different regions of Western Europe over six centuries, to try to answer the following questions: who might become enslaved and why? What did this mean for them, and for their lords? What made people opt for certain ways of exploiting unfree labour over others in different times and places, and is it possible, underneath all this diversity, to identify some coherent trajectories of historical change?

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The author found himself at the beginning of a career that would raise him to the apex of the ecclesiastical hierarchy as bishop of Toledo, but that would also see him involved, suspiciously, in the deposition of Wamba that same year."

Portrays the power struggles among medieval rulers, sacred and profane

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

A collection of fresh essays examining the wide scope and significance of early Germanic culture and literature.

Between the seventh and eleventh centuries, Christian worship on the Iberian Peninsula was structured by rituals of great theological and musical richness, known as the Old Hispanic (or Mozarabic) rite. Much of this liturgy was produced during a seventh-century cultural and educational program aimed at creating a society unified in the Nicene faith, built on twin pillars of church and kingdom. Led by Isidore of Seville and subsequent generations of bishops, this cultural renewal effort began with a project of clerical education, facilitated through a distinctive culture of textual production. Rebecca Maloy's *Songs of Sacrifice* argues that liturgical music--both texts and melodies--played a central role in the cultural renewal of early Medieval Iberia, with a chant repertory that was carefully designed to promote the goals of this cultural renewal. Through extensive reworking of the Old Testament, the creators of the chant texts fashioned scripture in ways designed to teach biblical exegesis, linking both to patristic traditions--distilled through the works of Isidore of Seville and other Iberian bishops--and to Visigothic anti-Jewish discourse. Through musical rhetoric, the melodies shaped the delivery of the texts to underline these messages. In these ways, the chants worked toward the formation of individual Christian souls and a communal Nicene identity. Examining the crucial influence of these chants, *Songs of Sacrifice* addresses a plethora of long-debated issues in musicology, history, and liturgical studies, and reveals the potential for Old Hispanic chant to shed light on fundamental questions about how early chant repertoires were formed, why their creators selected particular passages of scripture, and why they set them to certain kinds of music.

Recent advances in research show that the distinctive features of high medieval civilization began developing centuries earlier than previously thought. The era once dismissed as a "Dark Age" now turns out to have been the long morning of the medieval millennium: the centuries from AD 500 to 1000 witnessed the dawn of developments that were to shape Europe for centuries to come. In 2004, historians, art historians, archaeologists, and literary specialists from Europe and North America convened at Harvard University for an interdisciplinary conference exploring new directions in the study of that long morning of medieval Europe, the early Middle Ages. Invited to think about what seemed to each the most exciting new ways of investigating the early development of western European civilization, this impressive group of international scholars produced a wide-ranging discussion of innovative types of research that define tomorrow's field today. The contributors, many of whom rarely publish in English, test approaches extending from using ancient DNA to deducing cultural patterns signified by thousands of medieval manuscripts of saints' lives. They examine the archaeology of slave labor, economic systems, disease history, transformations of piety, the experience of power and property, exquisite literary sophistication, and the construction of the meaning of palace spaces or images of the divinity. The book illustrates in an approachable style the vitality of research into the early Middle Ages, and the signal contributions of that era to the future development of western civilization. The chapters cluster around new approaches to five key themes: the early medieval economy; early medieval holiness; representation and reality in early medieval literary art; practices of power in an early medieval empire; and the intellectuality of early medieval art and architecture. Michael McCormick's brief introductions open each part of the volume; synthetic essays by accomplished specialists conclude them. The editors summarize the whole in a synoptic introduction. All Latin terms and citations and other foreign-language quotations are translated, making this work accessible even to undergraduates. *The Long Morning of Medieval Europe: New Directions in Early Medieval Studies* presents innovative research across the wide spectrum of study of the early Middle Ages. It exemplifies the promising questions and methodologies at play in the field today, and the directions that beckon tomorrow.

Makes available, for the first time in English translation, four of the principal narrative sources for the history of the Spanish kingdom of León-

Castile during the eleventh and twelfth centuries. Three chronicles focus primarily upon the activities of the kings of León-Castile as leaders of the Reconquest of Spain from the forces of Islam, and especially upon Fernando I (1037-65), his son Alfonso VI (1065-1109) and the latter's grandson Alfonso VII (1126-57). The fourth chronicle is a biography of the hero Rodrigo Díaz, better remembered as El Cid, and is the main source of information about his extraordinary career as a mercenary soldier who fought for Christian and Muslim alike. Covers the fascinating interaction of the Muslim and Christian worlds, each at the height of their power. Each text is prefaced by its own introduction and accompanied by explanatory notes.

This book challenges the standard conception of the Middle Ages as a time of persecution for Jews. Jonathan Elukin traces the experience of Jews in Europe from late antiquity through the Renaissance and Reformation, revealing how the pluralism of medieval society allowed Jews to feel part of their local communities despite recurrent expressions of hatred against them. Elukin shows that Jews and Christians coexisted more or less peacefully for much of the Middle Ages, and that the violence directed at Jews was largely isolated and did not undermine their participation in the daily rhythms of European society. The extraordinary picture that emerges is one of Jews living comfortably among their Christian neighbors, working with Christians, and occasionally cultivating lasting friendships even as Christian culture often demonized Jews. As Elukin makes clear, the expulsions of Jews from England, France, Spain, and elsewhere were not the inevitable culmination of persecution, but arose from the religious and political expediencies of particular rulers. He demonstrates that the history of successful Jewish-Christian interaction in the Middle Ages in fact laid the social foundations that gave rise to the Jewish communities of modern Europe. Elukin compels us to rethink our assumptions about this fascinating period in history, offering us a new lens through which to appreciate the rich complexities of the Jewish experience in medieval Christendom.

In early Christianity it was established that every church should have a light burning on the altar at all times. In this unique study, *Eternal Light and Earthly Concerns* looks at the material and social consequences of maintaining these 'eternal' lights. It investigates how the cost of lighting was met across western Europe throughout the whole of the Middle Ages, revealing the social organisation that was built up around maintaining the lights in the belief that burning them reduced the time spent in Purgatory. When that belief collapsed in the Reformation the eternal lights were summarily extinguished. The history of the lights thus offers not only a new account of change in medieval Europe, but also a sustained examination of the relationship between materiality and belief.

This work centres on the post-Roman period of Narbonne and its territory, up to its capture by the Arabs in 720, encompassing not only recent archaeological findings but also perspectives of French, Spanish and Catalan historiography that have fashioned distinct national narratives. Seeking to remove Narbonne from any subsequent birth of France, Catalonia and Spain, the book presents a geopolitical region that took shape from the late fifth century, evolving towards the end of the eighth century into an autonomous province of the nascent Carolingian Empire. Capturing this change throughout a 300-year period somewhat lacking in written sources, the book takes us beyond an exclusive depiction of the classical city to an examination of settlement in various forms. Discourses of literary criticism also lie behind aspects of this study, mapped around textual commentaries which highlight a more imaginative biography of a city. Narbonne's role as a point of departure and travel across the Mediterranean is examined through a reading of the correspondence of Paulinus of Nola and the writings of Sulpicius Severus, enabling the reader to gain a fuller picture of the city and its port. The topography of Narbonne in the fifth century is surveyed together with Bishop Rusticus's church-building programme. Later chapters emphasise the difficulties in presenting a detached image of Narbonne, as sources become mainly Visigothic, defining the city and its region as part of a centralised kingdom. Particular attention

is given to the election of Liuva I as king in Narbonne in 568, and to the later division into upper and lower sub-kingdoms shared by Liuva and his brother Leovigild, a duality that persisted throughout the sixth and seventh centuries. The study therefore casts new light on Narbonne and its place within the Visigothic Kingdom of Toledo, suggesting that it was the capital of a territory with roots in the post-Roman settlement of barbarian successor states.

This is the first single-author study in over fifty years to offer an integrated appraisal of the early Middle Ages as a dynamic and formative period in European history. Written in an attractive and accessible style, it makes extensive use of original sources to introduce early medieval men and women at all levels of society from slave to emperor, and allows them to speak to the reader in their own words. It overturns traditional narratives and instead offers an entirely fresh approach to the centuries from c.500 to c.1000. Rejecting any notion of a dominant, uniform early medieval culture, it argues that the fundamental characteristic of the early middle ages is diversity of experience. To explain how the men and women who lived in this period ordered their world in cultural, social, and political terms, it employs an innovative methodology combining cultural history, regional studies, and gender history. Ranging comparatively from Ireland to Hungary and from Scotland and Scandinavia to Spain and Italy, the analysis highlights three themes: regional variation, power, and the legacy of Rome. The book's eight chapters examine the following subjects: Speaking and Writing; Living and Dying; Friends and Relations; Men and Women; Labour and Lordship; Getting and Giving; Kingship and Christianity; Rome and the Peoples of Europe. Collectively, they establish the complex cultural realities which distinguished Europe in the period between the end of the central institutions of the western Roman empire in the fifth century and the emergence of a Rome-centred papal monarchy from the late eleventh century onwards. In the context of debates about the social, religious and cultural meaning of 'Europe' in the early twenty-first century, this books seeks the origins of European cultural pluralism and diversity in the early Middle Ages.

The End of Antiquity saw an increase in the divide between East and West. This crucial development in the history of the Late and Post-Roman World was addressed in a series of linked papers delivered at the first plenary conference of the European Science Foundation's scientific programme on the Transformation of the Roman World, held in 1995. A group of leading scholars addressed questions of social, cultural, artistic and linguistic change, concentrating largely on developments within the East, while changes in the West were explored in a series of responses.

These essays examine how various communities remembered and commemorated their shared past through the lens of utopia and its corollary, dystopia, providing a framework for the reinterpretation of rapidly changing religious, cultural, and political realities of the turbulent period from 300 to 750 CE. The common theme of the chapters is the utopian ideals of religious groups, whether these are inscribed on the body, on the landscape, in texts, or on other cultural objects. The volume is the first to apply this conceptual framework to Late Antiquity, when historically significant conflicts arose between the adherents of four major religious identities: Greco-Roman 'pagans', newly dominant Christians; diaspora Jews, who were more or less persecuted, depending on the current regime; and the emerging religion and power of Islam. Late Antiquity was thus a period when dystopian realities competed with memories of a mythical Golden Age, variously conceived according to the religious identity of the group. The contributors come from a range of disciplines, including cultural studies, religious studies, ancient history, and art history, and employ both theoretical and empirical approaches. This volume is unique in the range of evidence it draws upon, both visual and textual, to support the basic argument that utopia in Late Antiquity, whether conceived spiritually, artistically, or politically, was a place of the past but also of the future, even of the afterlife. Memories of Utopia will be of interest to historians,

archaeologists, and art historians of the later Roman Empire, and those working on religion in Late Antiquity and Byzantium.

The idea that with the decline of the Roman Empire Europe entered into some immense 'dark age' has long been viewed as inadequate by many historians. How could a world still so profoundly shaped by Rome and which encompassed such remarkable societies as the Byzantine, Carolingian and Ottonian empires, be anything other than central to the development of European history? How could a world of so many peoples, whether expanding, moving or stable, of Goths, Franks, Vandals, Byzantines, Arabs, Anglo-Saxons, Vikings, whose genetic and linguistic inheritors we all are, not lie at the heart of how we understand ourselves? *The Inheritance of Rome* is a work of remarkable scope and ambition. Drawing on a wealth of new material, it is a book which will transform its many readers' ideas about the crucible in which Europe would in the end be created. From the collapse of the Roman imperial system to the establishment of the new European dynastic states, perhaps this book's most striking achievement is to make sense of an immensely long period of time, experienced by many generations of Europeans, and which, while it certainly included catastrophic invasions and turbulence, also contained long periods of continuity and achievement. From Ireland to Constantinople, from the Baltic to the Mediterranean, this is a genuinely Europe-wide history of a new kind, with something surprising or arresting on every page.

Drawing on studies of kings from Cyrus to Shah Abbas, this volume provides a rich variety of readings on royal authority and its limitations in medieval societies in both Europe and the Middle East, exemplified especially in the case of Alexander the Great, God and King, and the persistence of his legend in later eras.

Space is contested in contemporary multireligious societies. This volume looks at space as a critical theory and epistemological tool within cultural studies that fosters the analysis of power structures and the deconstruction of representations of identities within our societies that are shaped by power.

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

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