

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

Much like our world today, Late Antiquity (fourth-seventh centuries CE) is often seen as a period rife with religious violence, not least because the literary sources are full of stories of Christians attacking temples, statues and 'pagans'. However, using insights from Religious Studies, recent studies have demonstrated that the Late Antique sources disguise a much more intricate reality. The present volume builds on this recent cutting-edge scholarship on religious violence in Late Antiquity in order to come to more nuanced judgments about the nature of the violence. At the same time, the focus on Late Antiquity has taken away from the fact that the phenomenon was no less prevalent in the earlier Graeco-Roman world. This book is therefore the first to bring together scholars with expertise ranging from classical Athens to Late Antiquity to examine the phenomenon in all its complexity and diversity throughout 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.

The societies of ancient Europe underwent a continual process of militarisation, and this would come to be a defining characteristic of the early Middle Ages. The process was neither linear nor mono-causal, but it affected society as a whole, encompassing features like the lack of demarcation between the military and civil spheres of the population, the significance attributed to weapons beyond their military function and the wide recognition of martial values. Early medieval militarisation assembles twenty studies that use both written and archaeological evidence to explore the phenomenon of militarisation and its impact on the development of the societies of early medieval Europe. The interdisciplinary investigations break new ground and will be essential reading for scholars and students of related fields, as well as non-specialists with an interest in early medieval history.

This book presents results of an archaeological research project focused on a specific monumental area, the citadel, in the city of Urfa (Turkey), known in ancient times as Edessa. Three seasons of fieldwork were carried out (2014-2016) in order to identify the building sequence of the citadel and establish an absolute chronology of events.

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.

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.

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 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.

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.

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.

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, 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. --

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.

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.

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.

This collection on Byzantine culture in translation, edited by Amelia Brown and Bronwen Neil, examines the practices and theories of translation inside the Byzantine empire and beyond its horizons to the east, north and west, from Late Antiquity to the present.

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.

The collective volume Syriac Hagiography: Texts and Beyond explores several late-antique and medieval Syriac hagiographical works from the complementary perspectives of literature and cult.

A history of pivotal military and political events in Ancient 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

The Chronicle of Pseudo-Zachariah Rhetor Church and War in Late Antiquity Liverpool University Press

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 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.

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

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.

Church Architecture of Late Antique Northern Mesopotamia examines the church architecture of Northern Mesopotamia between the fourth and eighth centuries. Keser Kayaalp focuses on settlements, plan types, artistic encounters, the remarkable continuity of the classical tradition in the architectural decoration, the heterogeneity of the building techniques, patrons, imperial motivations, dedications of churches, and stories that claim and make spaces. Employing archaeological and epigraphical material and hagiographical and historical sources, she presents a holistic picture of the church architecture of this frontier region, encompassing the cities of Nisibis (Nusaybin), Edessa (Sanliurfa), Amida (Diyarbakir), Anastasiopolis (Dara/O?uz), Martyropolis (Silvan), Constantia (Viran?ehir), and their surroundings, and the rural

Tur Abdin region. The period covered spans the last centuries of Byzantine and the first century and a half of Arab rule, when the region was, on the one hand, a stage of war and riven by religious controversies, and a cultural interspace on the other. Keser Kayaalp discusses the different dynamics in this frontier region and the resulting built environment and church architecture in pursuit of providing a regional contribution to the study of the transformation that the Byzantine civilization underwent in the late antique period and understanding the continuities and changes after the Arab conquest. 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. 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.

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.

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

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.

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.

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 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.

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.

A significant new study of Rabbula and Christianity in Edessa This volume makes available for the first time both the Syriac text and an English translation of every available original composition by Rabbula, the controversial bishop of Edessa (ca. 411–435 CE). It includes a new edition of the Life of Rabbula and other biographical traditions about him, including his conversion from paganism to Christianity. The texts collected in the volume are a valuable source for studying the reception history of biblical themes. In addition, the corpus offers insights into the beginnings of ecclesiastical legislation in the East, charitable work, pilgrimage, ascetic ideals, and church administration. Horn and Phenix examine Rabbula's contribution to the Christological controversies of the fifth and sixth centuries, including his influence on Cyril of Alexandria in his debate with Theodoret of Cyrrhus and Theodore of Mopsuestia. Features A critical study of the theological, cultural, and historical development of Syriac Christianity Thorough historical, theological, and socio-cultural analysis provided for each text A previously unidentified Christian Palestinian Aramaic fragment

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

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.

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 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.

For centuries, statuary décor was a main characteristic of any city, sanctuary, or villa in the Roman world. However, from the third century CE onward, the prevalence of statues across the Roman Empire declined dramatically. By the end of the sixth century, statues were no longer a defining characteristic of the imperial landscape. Further, changing religious practices cast pagan sculpture in a threatening light. Statuary production ceased, and extant statuary was either harvested for use in construction or abandoned in place. The *Afterlife of Greek and Roman Sculpture* is the first volume to approach systematically the antique destruction and reuse of statuary, investigating key responses to statuary across most regions of the Roman world. The volume opens with a discussion of the complexity of the archaeological record and a preliminary chronology of the fate of statues across both the eastern and western imperial landscape. Contributors to the volume address questions of definition, identification, and interpretation for particular treatments of statuary, including metal statuary and the systematic reuse of villa materials. They consider factors such as earthquake damage, late antique views on civic versus “private” uses of art, urban construction, and deeper causes underlying the end of the statuary habit, including a new explanation for the decline of imperial portraiture. The themes explored resonate with contemporary concerns related to urban decline, as evident in post-industrial cities, and the destruction of cultural heritage, such as in the Middle East.

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 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.

Georgian literary sources for Late Antiquity are commonly held to be later productions devoid of historical value. As a result, scholarship outside the Republic of Georgia has privileged Graeco-Roman and even Armenian narratives. However, when investigated within the dual contexts of a regional literary canon and the active participation of Caucasia’s diverse peoples in the Iranian Commonwealth, early Georgian texts emerge as a rich repository of late antique attitudes and outlooks. Georgian hagiographical and historiographical compositions open a unique window onto a northern part of the Sasanian world that, while sharing striking affinities with the Iranian heartland, was home to vibrant, cosmopolitan cultures that developed along their own trajectories. In these sources, precise and accurate information about the core of the Sasanian Empire—and before it, Parthia and Achaemenid Persia—is sparse; yet the thorough structuring of wider Caucasian society along Iranian and especially hybrid Iranic lines is altogether evident. Scrutiny of these texts reveals, inter alia, that the Old Georgian language is saturated with words drawn from Parthian and Middle Persian, a trait shared with Classical Armenian; that Caucasian society, like its Iranian counterpart, was dominated by powerful aristocratic houses, many of whose origins can be traced to Iran itself; and that the conception of kingship in the eastern Georgian realm of K’art’li (Iberia), even centuries after the royal family’s Christianisation in the 320s and 330s, was closely aligned with Arsacid and especially Sasanian models. There is also a literary dimension to the Irano-Caucasian nexus, aspects of which this volume exposes for the first time. The oldest surviving specimens of Georgian historiography exhibit intriguing parallels to the lost Sasanian *Xwad?y-n?mag*, The Book of Kings, one of the precursors to Ferdows?’s *Sh?hn?ma*. As tangible products of the dense cross-cultural web drawing the re

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.

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 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 theo-political 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.

[Copyright: 1fe5b25fd86d81c632297ad7a53c9b44](#)