

The World Of Late Antiquity 150 750 Library Civilization Peter RI Brown

Medieval Europe and the World: From Late Antiquity to Modernity, 400-1500 examines the development of western European social, political, economic, and cultural institutions during one of the most complex and creative periods the world has ever known. The book looks at the history of Medieval Europe in relation to its links with the rest of the world, exploring the interaction of western Europe with Islam, the Far East, Africa, and such outlying areas as Scandinavia, Iberia, and Eastern Europe. It considers the genesis and shaping of distinct western ideals, social affairs, economic patterns, and new cultural forms in relation to Islam and Byzantium--two other great civilizations that deeply influenced the growth of western Europe's unique history. Placing emphasis on medieval Europe's social and economic transformations and the diversity of social orders, the book analyzes the ways in which these elements interconnected during the formation of medieval society. It also gives special consideration to the twelfth and thirteenth centuries, an era that serves as a bridge between the cultural developments of the early and central Middle Ages and the emergence of new patterns of thought and social organization in the late medieval period. Featuring nine maps, numerous illustrations, a chronological table, and a detailed list of suggested further readings, this brief but comprehensive narrative is an ideal text for undergraduate courses in medieval history.

This volume seeks to explain developments within the structure of the family in antiquity, in particular in the later Roman Empire and late antiquity. Contributions extend the traditional chronological focus on the Roman family to include the transformation of familial structures in the newly formed kingdoms of late antiquity in Europe, thus allowing a greater historical perspective and establishing a new paradigm for the study of the Roman family. Drawing on the latest research by leading scholars in the field the book includes new approaches to the life course and the family in the Byzantine empire, family relationships in the dynasty of Constantine the Great, death, burial and commemoration of newborn children in Roman Italy, and widows and familial networks in Roman Egypt. In short, this volume seeks to establish a new agenda for the understanding of the Roman family and its transformation in late antiquity.

Ostia in Late Antiquity is the first book to narrate the life of Ostia Antica, Rome's ancient harbor, during the later empire. The Exegetical Encounter between Jews and Christians in Late Antiquity is a collection of essays examining the relationship between Jewish and Christian biblical commentators. The contributions focus on analysis of interpretations of the book of Genesis, a text which has considerable importance in both Christian and Jewish tradition. The essays cover a wide range of Jewish and Christian literature, including primarily rabbinic and patristic sources, but also apocrypha, pseudepigrapha, Philo, Josephus and Gnostic texts. In bringing together the studies of a variety of eminent scholars on the topic of Exegetical Encounter, the book presents the latest research on the topic and illuminates a variety of original approaches to analysis of exegetical contacts between the two sets of religious groups. The volume is significant for the light it sheds on the history of relations between Jews and Christians in Late Antiquity.

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.

Religious Dissent in Late Antiquity reconsiders the religious history of the late Roman Empire, focusing on the shifting position of dissenting religious groups - conventionally called 'pagans' and 'heretics'. The period from the mid-fourth century until the mid-fifth century CE witnessed a significant transformation of late Roman society and a gradual shift from the world of polytheistic religions into the Christian Empire. This book challenges the many straightforward melodramatic narratives of the Christianisation of the Roman Empire, still prevalent both in academic research and in popular non-fiction works. Religious Dissent in Late Antiquity demonstrates that the narrative is much more nuanced than the simple Christian triumph over the classical world. It looks at everyday life, economic aspects, day-to-day practices, and conflicts of interest in the relations of religious groups. Religious Dissent in Late Antiquity addresses two aspects: rhetoric and realities, and consequently, delves into the interplay between the manifest ideologies and daily life found in late antique sources. It is a detailed analysis of selected themes and a close reading of selected texts, tracing key elements and developments in the treatment of dissident religious groups. The book focuses on specific themes, such as the limits of imperial legislation and ecclesiastical control, the end of sacrifices, and the label of magic. Religious Dissent in Late Antiquity examines the ways in which dissident religious groups were construed as religious outsiders, but also explores local rituals and beliefs in late Roman society as creative applications and expressions of the infinite range of human inventiveness.

This book brings together a vast amount of information pertaining to the society, economy, and culture of a province important to understanding the entire eastern part of the later Roman Empire. Focusing on Egypt from the accession of Diocletian in 284 to the middle of the fifth century, Roger Bagnall draws his evidence mainly from documentary and archaeological sources, including the papyri that have been published over the last thirty years.

In this volume, Hugh Elton offers a detailed and up to date history of the last centuries of the Roman Empire. Beginning with the crisis of the third century, he covers the rise of Christianity, the key Church Councils, the fall of the West to the Barbarians, the Justinianic reconquest, and concludes with the twin wars against Persians and Arabs in the seventh century AD. Elton isolates two major themes that emerge in this period. He notes that a new form of decision-making was

created, whereby committees debated civil, military, and religious matters before the emperor, who was the final arbiter. Elton also highlights the evolution of the relationship between aristocrats and the Empire, and provides new insights into the mechanics of administering the Empire, as well as frontier and military policies. Supported by primary documents and anecdotes, *The Roman Empire in Late Antiquity* is designed for use in undergraduate courses on late antiquity and early medieval history.

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.

This volume reflects the huge upsurge of interest in the Near East and early Islam currently taking place among historians of late antiquity. At the same time, Islamicists and Qur'anic scholars are also increasingly seeking to place the life of Muhammad and the Qur'an in a late antique background. Averil Cameron, herself one of the leading scholars of late antiquity and Byzantium, has chosen eleven key articles that together give a rounded picture of the most important trends in late antique scholarship over the last decades, and provide a coherent context for the emergence of the new religion. A substantial introduction, with a detailed bibliography, surveys the present state of the field, as well as discussing some recent themes in Qur'anic and early Islamic scholarship from the point of view of a late antique historian. The volume also provides an invaluable introduction to recent scholarship, making clear the ferment of religious change that was taking place across the Near East before, during and after the lifetime of Muhammad. It will be essential reading for Islamicists and late antique students and scholars alike.

The World of Late Antiquity AD 150-750 W. W. Norton

At various times over the past millennium bishops of Rome have claimed a universal primacy of jurisdiction over all Christians and a superiority over civil authority. Reactions to these claims have shaped the modern world profoundly. Did the Roman bishop make such claims in the millennium prior to that? The essays in this volume from international experts in the field examine the bishop of Rome in late antiquity from the time of Constantine at the start of the fourth century to the death of Gregory the Great at the beginning of the seventh. These were important periods as Christianity underwent enormous transformation in a time of change. The essays concentrate on how the holders of the office perceived and exercised their episcopal responsibilities and prerogatives within the city or in relation to both civic administration and other churches in other areas, particularly as revealed through the surviving correspondence. With several of the contributors examining the same evidence from different perspectives, this volume canvasses a wide range of opinions about the nature of papal power in the world of late antiquity.

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

Analyses elite public generosity as a structural feature of the polis throughout all periods of ancient Greek history. 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.

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.

An accessible and authoritative overview capturing the vitality and diversity of scholarship that exists on the transformative time period known as late antiquity. Provides an essential overview of current scholarship on late antiquity – from between the

accession of Diocletian in AD284 and the end of Roman rule in the Mediterranean Comprises 39 essays from some of the world's foremost scholars of the era Presents this once-neglected period as an age of powerful transformation that shaped the modern world Emphasizes the central importance of religion and its connection with economic, social, and political life Winner of the 2009 Single Volume Reference/Humanities & Social Sciences PROSE award granted by the Association of American Publishers These centuries, as the author demonstrates, were the era in which the most deeply rooted of ancient institutions disappeared for all time. By 476 the Roman empire had vanished from western Europe; by 655 the Persian empire had vanished from the Near East. Mr. Brown, Professor of History at Princeton University, examines these changes and men's reactions to them, but his account shows that the period was also one of outstanding new beginnings and defines the far-reaching impact both of Christianity on Europe and of Islam on the Near East. The result is a lucid answer to a crucial question in world history; how the exceptionally homogeneous Mediterranean world of c. 200 A.D. became divided into the three mutually estranged societies of the Middle Ages: Catholic Western Europe, Byzantium, and Islam. We still live with the results of these contrasts.

Late Antiquity, once known only as the period of protracted decline in the ancient world (Bas-Empire), has now become a major research area. In recent years, a wide-ranging historiographic debate on Late Antiquity has also begun. Replacing Gibbon's categories of decline and decadence with those of continuity and transformation has not only brought to the fore the concept of the Late Roman period, but has made the alleged hiatus between the Roman, Byzantine and Mediaeval ages less important, while also driving to the margins the question of the end of the Roman Empire. This has broadened the scope of research on Late Antiquity enormously and made the issue of periodization of crucial significance. The resulting debate has escaped the confines of Europe and now embraces almost all historiographic cultures around the world. This book sheds new light on this debate, collecting papers given at the 22nd International Congress of Historical Sciences (CISH/ICHS) in Jinan, China. They recall key moments of the discovery of the world of Late Antiquity, and show how it is possible to reach a definition of an age, analysing different sectors of history, using disparate sources, and with the guidance of very varied interpretative models.

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.

In this book A.D. Lee charts the rise to dominance of Christianity in the Roman empire. Using translated texts he explains the fortunes of both Pagans and Christians from the upheavals of the 3rd Century to the increasingly tumultuous times of the 5th and 6th centuries. The book also examines important themes in Late Antiquity such as the growth of monasticism, the emerging power of bishops and the development of pilgrimage, and looks at the fate of other significant religious groups including the Jews, Zoroastrians and Manichaeans.

It is estimated that only a small fraction, less than 1 per cent, of ancient literature has survived to the present day. The role of Christian authorities in the active suppression and destruction of books in Late Antiquity has received surprisingly little sustained consideration by academics. In an approach that presents evidence for the role played by Christian institutions, writers and saints, this book analyses a broad range of literary and legal sources, some of which have hitherto been little studied. Paying special attention to the problem of which genres and book types were likely to be targeted, the author argues that in addition to heretical, magical, astrological and anti-Christian books, other less obviously subversive categories of literature were also vulnerable to destruction, censorship or suppression through prohibition of the copying of manuscripts. These include texts from materialistic philosophical traditions, texts which were to become the basis for modern philosophy and science. This book examines how Christian authorities, theologians and ideologues suppressed ancient texts and associated ideas at a time of fundamental transformation in the late classical world.

Empires and Exchanges in Eurasian Late Antiquity offers an integrated picture of Rome, China, Iran, and the Steppes during a formative period of world history. In the half millennium between 250 and 750 CE, settled empires underwent deep structural changes, while various nomadic peoples of the steppes (Huns, Avars, Turks, and others) experienced significant interactions and movements that changed their societies, cultures, and economies. This was a transformational era, a time when Roman, Persian, and Chinese monarchs were mutually aware of court practices, and when Christians and Buddhists criss-crossed the Eurasian lands together with merchants and armies. It was a time of greater circulation of ideas as well as material goods. This volume provides a conceptual frame for locating these developments in the same space and time. Without arguing for uniformity, it illuminates the interconnections and networks that tied countless local cultural expressions to far-reaching inter-regional ones. 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.

Explores the problems for studying art and religion in Eurasia arising from ancestral, colonial and post-colonial biases in historiography.

Late Antiquity (ca. 250-650) witnessed the transition from Classical Antiquity to the Middle Ages in the Mediterranean and Near Eastern worlds. Christianity displaced polytheism over a wide area, offering new definitions of identity and community. The Roman Empire collapsed in Western Europe to be replaced by new "Germanic" kingdoms. In the East,

Byzantium emerged, while the Persian Empire reached its apogee and collapsed. Arab armies carrying the banner of Islam reshaped the political map and brought the late antique era to a close. This sourcebook illustrates the dramatic political, social and religious transformations of Late Antiquity through the words of the men and women who experienced them. Drawing from Greek, Latin, Syriac, Hebrew, Coptic, Persian, Arabic and Armenian sources, the carefully chosen passages illuminate the lives of emperors, abbesses, aristocrats, slaves, children, barbarian chieftains, and saints. The Roman Empire is kept at the centre of the discussion, with chapters devoted to its government, cities, army, law, medicine, domestic life, philosophy, Christianity, polytheism, and Jews. Further chapters deal with the peoples who surrounded the Roman state: Persians, Huns, northern "Germanic" barbarians, and the followers of Islam. This revised and updated second edition provides an expanded view of Late Antiquity with a new chapter on domestic life, as well as extra material throughout, including passages that appear for the first time in English translation. Readings in Late Antiquity is the only sourcebook that covers such a wide range of topics over the full breadth of the late antique period. 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. And introduction -- Inventory applications of current plans -- Approaches for maintaining inventories -- Alternative plans for maintaining fighter inventories.

"Using a wide range of epigraphic, archaeological, numismatic, and literary evidence, Northern Italy in the Roman World traces the evolution of Northern Italy from the Bronze Age to Late Antiquity and examines how the Roman state dramatically changed the region. This study on a much-neglected part of the Roman world uses northern Italy as a case study for examining the impact of the Roman empire on areas that it controlled. The book finds that while levels of Roman intervention varied considerably over time, the Roman state greatly influenced both local and transregional developments. This influence is shown to be pervasive and reflected in material ranging from loom weights to social networks and from ritual horse burials to the careers of writers"--

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.

Centuries.... By studying together pagan and Christian dreams, Cox Miller hopes to reach a better understanding of some fundamental patterns of late antique culture. DLGuy G. Stroumsa, The Journal of Religion A fluent and discursive text.... This is an adventurous exploration of a range of material which deserves to be more widely known.DLGillian Clark, The Classical Review.

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 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

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. 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.

This book introduces readers to lived experience in the Late Roman Empire, from c.250-600 CE.

[Copyright: 418cdb56411207b2826d45d9e2b0dab3](https://www.amazon.com/dp/418cdb56411207b2826d45d9e2b0dab3)