

HELLENISM IN LATE ANTIQUITY

G.W. Bowersock

Hellenism In Late Antiquity

Aaron P. Johnson



Hellenism In Late Antiquity:

Hellenism in Late Antiquity Glen Warren Bowersock, 1990 Studies Hellenism's influence on a predominantly Christian world

Hellenism in Late Antiquity Glen Warren Bowersock, 1990 Professor Bowersock analyses Hellenism and the impact on late antiquity Eastern paganism and Christianity

Mutations of Hellenism in Late Antiquity Polymnia Athanassiadi, 2017-07-05 The 21 studies in this volume which deal with issues of social and intellectual history religion and historical methodology explore the ways whereby over the course of a few hundred years roughly between the second and the fifth centuries A D an anthropocentric culture mutated into a theocentric one Rather than underlining the differences between a revamped paganism and the emergent Christian traditions the essays in the volume focus on the processes of osmosis interaction and acculturation which shaped the change in priorities among the newly created textual communities that were spreading across the entire breadth of the late antique oecumene The main issues considered in this connection include the phenomena of textuality and holy scripture canonicity and exclusion truth and error prophecy and tradition authority and challenge faith and salvation holy places and holy men in the context of the construction of new orthodox readings of the Greek philosophical heritage Moreover the volume suggests that intolerant attitudes which form a characteristic trait of monotheisms were not an exclusive preserve of Christianity as the Enlightenment tradition would insist but were progressively espoused by pagan philosophers and divine men as part of the theory and practice of Hellenism's theological koine Efforts to establish the monopoly of a revealed truth against any rival claims were transversal to the textual communities which emerged in late antiquity and remodelled the intellectual and spiritual landscape of the Greater Mediterranean

Hellenism in Late Antiquity Glen Warren Bowersock, 1996 Hellenism in Late Antiquity, 1990 *Religion and Identity in Porphyry of Tyre* Aaron P. Johnson, 2013-03-28 Examines Porphyry of Tyre's critical engagement with Hellenism in late antiquity emphasizing philosophical translation as the key to his thought

Hellenism in Byzantium Anthony Kaldellis, 2008-01-31 This text was the first systematic study of what it meant to be Greek in late antiquity and Byzantium an identity that could alternatively become national religious philosophical or cultural Through close readings of the sources Professor Kaldellis surveys the space that Hellenism occupied in each period the broader debates in which it was caught up and the historical causes of its successive transformations The first section 100 400 shows how Romanisation and Christianisation led to the abandonment of Hellenism as a national label and its restriction to a negative religious sense and a positive albeit rarefied cultural one The second 1000 1300 shows how Hellenism was revived in Byzantium and contributed to the evolution of its culture The discussion looks closely at the reception of the classical tradition which was the reason why Hellenism was always desirable and dangerous in Christian society and presents a new model for understanding Byzantine civilisation

Divine Men and Women in the History and Society of Late Hellenism Maria Dzielska, Kamilla Twardowska, 2013 The papers collected in the present volume were originally delivered at

the conference Divine Men and Women in the History and Society of Late Hellenism organised at the Jagiellonian University in Krak w on the 24th 25th June 2010 The conference was a unique gathering of international scholars who cherish the tradition of Hellenism in Late Antiquity and venerate its divine representatives theoi andres and who deeply identify with the moral values and philosophical concepts of those times and the Neoplatonic doctrine in general The conference gathered many eminent scholars who brought with them new perspectives on ancient sources presenting divine men and women of Neoplatonic era their multifaceted activities and the entire range of their scientific pursuits and virtues *Origen and Hellenism* Panagiōtēs Tzamalikos, 2021 Since 1986 Professor Panayiotis Tzamalikos he has argued that Origen was an anti Platonist in many respects and all of the clauses in Origen's official anathematisation in AD 553 were based on nefarious adulteration by unschooled and fanatical drumbeaters The author's pertinent books heretofore have uprooted all of those charges and demonstrated that they had nothing to do with Origen's real thought Therefore Tzamalikos work constitutes a peripeteia in the Aristotelian sense of the term referring to tragedian plays of classical Athens which points to the moment when the hero learns that everything he knew was wrong This book like the author's previous ones brings to light and critically discusses Origen's Greek philosophical background which he put to full use upon composing his Christian works Consequently the author insists on the need for engaging in the onerous task of ascertaining Origen's endowments and feat whereas he was a Greek apostate who forsook his ancestral religion and converted to Christianity when he was well on in years nevertheless he implicitly made ample use of his patrimonial lore upon composing his ground breaking work which paved the way to Nicaea The author's thesis is that in the quest for discovering the real Origen scrutinised perusal of this illuminating background is inexorable For in the history of philosophy Origen ipso facto is an uncategorised author whose thought constitutes an unexampled chapter of its own revealing a perfect match between Christian exegesis and Greek philosophy which imparted the later episcopal orthodoxy the gravamen of its anti Arian doctrine **Origen and Hellenism** Panayiotis Tzamalikos, 2022-05-09 Since 1986 Professor Panayiotis Tzamalikos he has argued that Origen was an anti Platonist in many respects and all of the clauses in Origen's official anathematisation in AD 553 were based on nefarious adulteration by unschooled and fanatical drumbeaters The author's pertinent books heretofore have uprooted all of those charges and demonstrated that they had nothing to do with Origen's real thought Therefore Tzamalikos work constitutes a peripeteia in the Aristotelian sense of the term referring to tragedian plays of classical Athens which points to the moment when the hero learns that everything he knew was wrong This book like the author's previous ones brings to light and critically discusses Origen's Greek philosophical background which he put to full use upon composing his Christian works Consequently the author insists on the need for engaging in the onerous task of ascertaining Origen's endowments and feat whereas he was a Greek apostate who forsook his ancestral religion and converted to Christianity when he was well on in years nevertheless he implicitly made ample use of his patrimonial lore upon composing his ground breaking work which

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Magic and Ritual in the Ancient World Paul Allan Mirecki, Marvin W. Meyer, 2002 This volume contains a series of provocative essays that explore expressions of magic and ritual power in the ancient world The strength of the present volume lies in the breadth of scholarly approaches represented The book begins with several papyrological studies presenting important new texts in Greek and Coptic continuing with essays focussing on taxonomy and definition The concluding essays apply contemporary theories to analyses of specific test cases in a broad variety of ancient Mediterranean cultures Paul Mirecki Th D 1986 in Religious Studies Harvard Divinity School is Associate Professor of Religious Studies at the University of Kansas Marvin Meyer Ph D 1979 in Religion Claremont Graduate School is Professor of Religion at Chapman University Orange California and Director of the Coptic Magical Texts Project of the Institute for Antiquity and Christianity

Selected Papers on Late Antiquity Glen Warren Bowersock, 2000

The Formation of Islam Jonathan P. Berkey, 2003 Jonathan Berkey s 2003 book surveys the religious history of the peoples of the Near East from roughly 600 to 1800 CE The opening chapter examines the religious scene in the Near East in late antiquity and the religious traditions which preceded Islam Subsequent chapters investigate Islam s first century and the beginnings of its own traditions the classical period from the accession of the Abbasids to the rise of the Buyid amirs and thereafter the emergence of new forms of Islam in the middle period Throughout close attention is paid to the experiences of Jews and Christians as well as Muslims The book stresses that Islam did not appear all at once but emerged slowly as part of a prolonged process whereby it was differentiated from other religious traditions and indeed that much that we take as characteristic of Islam is in fact the product of the medieval period

Transfigurations of Hellenism László Török, 2021-11-29 This book deals with the architecture and visual arts in late antique early Byzantine Egypt as an organic part of the art of the Mediterranean region in the period between the 3rd and 8th centuries The richly illustrated book discusses the survival and transformations of Hellenistic themes and forms in the Roman and late antique periods It also presents a history of Coptic art history Transfigurations of Hellenism is an outstanding addition to this scholarship tracing out in detail the continuity of the Hellenistic tradition in Egyptian art All scholars of late antiquity will find much of interest in this fine work Stanley M Burstein California State University Los Angeles

The Archaeology of Late Antique 'Paganism', 2011-06-22 There is no agreement over how to name the pagan cults of late antiquity Clearly they were more diverse than this Christian label suggests but also exhibited tendencies towards monotheism and internal changes which makes it difficult to describe them as traditional cults This volume which includes two extensive bibliographic essays considers the decline of urban temples alongside the varying evolution of other foci of

cult practice and identity The papers reveal great regional diversity in the development of late antique paganism and suggest that the time has come to abandon a single compelling narrative of the end of the temples based on legal sources and literary accounts Although temple destructions are attested in some regions the end of paganism was both gradual and untraumatic with more co existence with Christianity than one might have expected Contributors are Javier Arce B atrice Caseau Georgios Deligiannakis Koen Demarsin Jitse H F Dijkstra Demetrios Eliopoulos James Gerrard Penelope J Goodman David Gwynn Luke Lavan Michael Mulryan Helen G Saradi Eberhard W Sauer Gareth Sears Peter Talloen Peter Van Nuffelen and Lies Vercauteren

The School of Libanius in Late Antique Antioch Raffaella Cribiore, 2016-07-26 This book is a study of the fourth century sophist Libanius a major intellectual figure who ran one of the most prestigious schools of rhetoric in the later Roman Empire He was a tenacious adherent of pagan religion and a friend of the emperor Julian but also taught leaders of the early Christian church like St John Chrysostom and St Basil the Great Raffaella Cribiore examines Libanius s training and personality showing him to be a vibrant educator though somewhat gloomy and anxious by nature She traces how he cultivated a wide network of friends and former pupils and courted powerful officials to recruit top students Cribiore describes his school in Antioch how students applied how they were evaluated and trained and how Libanius reported progress to their families She details the professional opportunities that a thorough training in rhetoric opened up for young men of the day Also included here are translations of 200 of Libanius s most important letters on education almost none of which have appeared in English before Cribiore casts into striking relief the importance of rhetoric in late antiquity and its influence not only on pagan intellectuals but also on prominent Christian figures She gives a balanced view of Libanius and his circle against the far flung panorama of the Greek East

Hellenism in Byzantium Antōnios Emm Kaldellēs, 2007 This text was the first systematic study of what it meant to be Greek in late antiquity and Byzantium an identity that could alternatively become national religious philosophical or cultural Through close readings of the sources Professor Kaldellis surveys the space that Hellenism occupied in each period the broader debates in which it was caught up and the historical causes of its successive transformations The first section 100 400 shows how Romanisation and Christianisation led to the abandonment of Hellenism as a national label and its restriction to a negative religious sense and a positive albeit rarefied cultural one The second 1000 1300 shows how Hellenism was revived in Byzantium and contributed to the evolution of its culture The discussion looks closely at the reception of the classical tradition which was the reason why Hellenism was always desirable and dangerous in Christian society and presents a new model for understanding Byzantine civilisation

The Cultural Turn in Late Ancient Studies Philip Rousseau, 2005-04-28 Collection of essays that focuses on questions of gender and culture in early Christianity

Late Antique and Medieval Art of the Mediterranean World Eva R. Hoffman, 2009-02-09 Late Antique and Medieval Art of the Mediterranean World is a much needed teaching anthology that rethinks and broadens the scope of the stale and limiting classifications used for Early Christian Byzantine visual arts A

comprehensive anthology offering a new approach to the visual arts classified as Early Christian Byzantine Comprised of essays from experts in the field that integrate the newer historiographical research into the canon of established scholarship Exposes the historical geographical and cultural continuities and interactions in the visual arts of the late antique and medieval Mediterranean world Covers an extensive range of topics including the effect that converging cultures in late antiquity had on art the cultural identities that can be observed by looking at difference of tradition in visual art and the variance of illuminations in holy books *City and School in Late Antique Athens and Alexandria* Edward J.

Watts,2008-09-10 This lively and wide ranging study of the men and ideas of late antique education explores the intellectual and doctrinal milieux in the two great cities of Athens and Alexandria from the second to the sixth centuries to shed new light on the interaction between the pagan cultural legacy and Christianity While previous scholarship has seen Christian reactions to pagan educational culture as the product of an empire wide process of development Edward J Watts crafts two narratives that reveal how differently education was shaped by the local power structures and urban contexts of each city Touching on the careers of Herodes Atticus Proclus Damascius Ammonius Saccas Origen Hypatia and Olympiodorus and events including the Herulian sack of Athens the closing of the Athenian Neoplatonic school under Justinian the rise of Arian Christianity and the sack of the Serapeum he shows that by the sixth century Athens and Alexandria had two distinct locally determined approaches to pagan teaching that had their roots in the unique historical relationships between city and school

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