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THE ARCHAEOLOGY OF  
RELIGIOUS  
HATRED



# Destruction Of The Idols The End Of Pagan Cults In Antiquity

**N Noddings**





## **Destruction Of The Idols The End Of Pagan Cults In Antiquity:**

*Readings in Late Antiquity* Michael Maas, 2012-08-06 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 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 **Philae and the End of Ancient**

**Egyptian Religion** Jitse H. F. Dijkstra, 2008 The famous island of Philae on Egypt's southern frontier can be considered the last major temple site where Ancient Egyptian religion was practiced According to the Byzantine historian Procopius in 535 537 CE the Emperor Justinian ordered one of his generals to end this situation by destroying the island's temples This account has usually been accepted as a sufficient explanation for the end of the Ancient Egyptian cults at Philae Yet it is by no means unproblematic This book shows that the event of 535 537 has to be seen in a larger context of religious transformation at Philae which was more complex and gradual than Procopius describes it Not only are the various Late Antique sources from and on Philae taken into account for the first time the religious developments at Philae are also placed in a regional context by analyzing the sources from the other major towns in the region Syene Aswan and Elephantine The author situates his material into its wider historical context and does this so effectively that what begins as a very specific study of a local problem expands to consider the transitions from paganism to Christianity in Egypt as a whole and stands as one of the most important studies of this topic to date This well written and deeply learned book is a tour de force of regional religious history that will also be essential reading for anyone interested in indigenous religion and early Christianity in this time of transition Terry Wilfong in *Bulletin of the American Society of Papyrologists* Byzantine Architecture Charles Texier, Richard Popplewell Pullan, 1864 **Ex Asia et Syria: Oriental Religions in the Roman Central Balkans** Nadežda Gavrilović Vitas, 2021-02-25 This book examines the cults of Asia Minor and Syrian origin in the Roman provinces of the



Central Balkans The author analyzes all hitherto known epigraphical and archaeological material attesting to the presence of the cults in that region a subject yet to be the object of serious scholarly study *The Eerdmans Encyclopedia of Early Christian Art and Archaeology* Finney, 2017 One of the most widely respected theological dictionaries put into one volume abridged form Focusing on the theological meaning of each word the abridgment contains English keywords for each entry tables of English and Greek keywords and a listing of the relevant volume and page numbers from the unabridged work at the end of each article or section **Greco-Roman Cities at the Crossroads of Cultures: The 20th Anniversary of Polish-Egyptian Conservation Mission Marina el-Alamein** Grazyna Bakowska-Czerner, Rafal Czerner, 2019-03-11 Papers present research from different regions ranging from ancient Mauritania through Africa Egypt Cyprus Palestine Syria as well as sites in Crimea and Georgia Topics include topography architecture interiors and d cor religious syncretism the importance of ancient texts pottery studies and conservation **Proceedings of the Rhode Island Historical Society** Rhode Island Historical Society, 1875 **The Sacred Tree** Carole M. Cusack, 2011-05-25 The fundamental nature of the tree as a symbol for many communities reflects the historical reality that human beings have always interacted with and depended upon trees for their survival Trees provided one of the earliest forms of shelter along with caves and the bounty of trees nuts fruits and berries gave sustenance to gatherer hunter populations This study has concentrated on the tree as sacred and significant for a particular group of societies living in the ancient and medieval eras in the geographical confines of Europe and sharing a common Indo European inheritance but sacred trees are found throughout the world in vastly different cultures and historical periods Sacred trees feature in the religious frameworks of the Ghanaian Akan Arctic Altaic shamanic communities and in China and Japan The power of the sacred tree as a symbol is derived from the fact that trees function as homologues of both human beings and of the cosmos This study concentrates the tree as axis mundi hub or centre of the world and the tree as imago mundi picture of the world The Greeks and Romans in the ancient world and the Irish Anglo Saxons continental Germans and Scandinavians in the medieval world all understood the power of the tree and its derivative the pillar as markers of the centre Sacred trees and pillars dotted their landscapes and the territory around them derived its meaning from their presence Unfamiliar or even hostile lands could be tamed and made meaningful by the erection of a monument that replicated the sacred centre Such monuments also linked with boundaries and by extension with law and order custom and tradition The sacred tree and pillar as centre symbolized the stability of the cosmos and of society When the Pagan peoples of Europe adopted Christianity the sacred trees and pillars visible signs of the presence of the gods in the landscape were popular targets for axe wielding saints and missionaries who desired to force the conversion of the landscape as well as the people Yet Christianity had its own tree monument the cross on which Jesus Christ was crucified and which came to signify resurrected life and the conquest of eternal death for the devout As European Pagans were converted to Christianity their tree and pillar monuments were changed into Christian forms the great standing crosses of Anglo Saxon



northern England played many of the same roles as Pagan sacred trees and pillars Irish and Anglo Saxons Christians often combined the image of the Tree of Life from the Garden of Eden with Christ on the cross to produce a Christian version of the tree as imago mundi A General History of the Christian Era: From the beginning to the so-called reformation (1-1517) Nicholas Aloysius Weber,1919 **The Cambridge Ancient History: The late empire, A.D. 337-425** ,1970 **The Cambridge Ancient History: The late Empire, A.D. 337-425** John Bagnell Bury,Stanley Arthur Cook, Frank Ezra Adcock,1998 **The Cambridge Ancient History: The late empire, A.D. 37-425** ,1998 **The End of Paganism in the North-western Provinces of the Roman Empire** Eberhard Sauer,1996 The decline of Mithraism in the fourth century AD is used as a case study for understanding the end of other classes of paganism in the Roman western provinces The author reviews epigraphic and numismatic evidence to date the final uses of Mithraea He then discusses examples of wilful damage to Mithraic monuments Drawing all this archaeological evidence into a historical framework Sauer argues that rather than losing its social function as the Roman army became splintered Mithraism was a healthy religion with active shrines until the very late fourth century Rather than fading away its desecrated monuments indicate that the religion was the victim of a sustained Christian attack which was also directed at other established faiths in the western provinces *American Journal of Archaeology* ,2011 **The Works of Lord Macaulay Complete: Speeches. Lays of ancient Rome. Miscellaneous poems. Index** Thomas Babington Macaulay Baron Macaulay,1897 **The Fathers of the Church** Hubertus R. Drobner,2007 The Fathers of the Church A Comprehensive Introduction presents the most important authors and works of the early history of Christian literature Spanning the first seven hundred years of Christianity Hubertus R Drobner introduces writers such as Philo Origen Eusebius Jerome and Augustine among many others All of the authors are presented in their respective political social ecclesiastical and cultural contexts and are organized in terms of bibliographies editions English translations ancillary sources and relevant literature Jacket *A Manual of Church History* Franz Xaver Funk,1914 **Speeches. Lays of ancient Rome. Miscellaneous poems** Thomas Babington Macaulay Baron Macaulay,1873 Speeches. Lays of ancient Rome. Miscellaneous poems. Index Thomas Babington Macaulay Baron Macaulay,1906 The Encyclopaedic Dictionary Robert Hunter,1886



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