
Journal of Religious Culture

Journal für Religionskultur

Ed. by / Hrsg. von

Edmund Weber

Goethe-Universität Frankfurt am Main

in Association with / in Zusammenarbeit mit

Matthias Benad, Mustafa Cimsit, Natalia Diefenbach, Martin Mittwede,
Vladislav Serikov, Ajit S. Sikand, Ida Bagus Putu Suamba & Roger Töpelmann
in Cooperation with the Institute for Religious Peace Research / in Kooperation mit dem
Institut für Wissenschaftliche Irenik
Assistant Editor/ Redaktionsassistentin Susan Stephanie Tsomakaeva

ISSN 1434-5935 - © E.Weber – E-mail e.weber@em.uni-frankfurt.de;

<http://publikationen.ub.uni-frankfurt.de/solrsearch/index/search/searchtype/series/id/1613>;

<http://www.irenik.org/journal-of-religious-culture/blog-post/>

No. 274 (2020)

Byzantium and the pre-Islamic Arabs:
a selection of religious, hagiographical and
ecclesiastical sources

By

Maria Vaiou

I dedicate this work
to my father,
Apostolos Vaiou,
who died last year.

Hagiographies, martyrologies (Byzantine, Latin, Coptic, Syriac)

Acts of martyrs=G. Hoffmann, *Auszüge aus den syrischen Akten persischer Märtyrer übersetzt und durch Untersuchungen zur historischen Topographie erläutert* (Leipzig, 1880).

Ammonii Monachi Relatio (wr. 500–650) [BHG 1300]; ed./tr. Ch. Müller-Kessler and M. Sokoloff, *The forty martyrs of the Sinai desert, Eulogios, The stone-cutter, and Anastasia*, v. 3 (Groningen, 1996), 9–69 [CCPA]; tr. ‘Ammonius, *Report (Relatio), Concerning the slaughter of the monks of Sinai and Rhaithou*’, in D. F. Caner, *History and hagiography from the late Antique Sinai, including translations of Pseudo-Nilus’ ‘Narrations’, Ammonius’ ‘Report on the slaughter of the monks of Sinai and Rhaithou’, and Anastasius of Sinai’s ‘Tales of the Sinai fathers’* (Liverpool, 2010), 141–71; *Relatio* [Greek], ed. F. Combefis, *Illustrium Christi martyrum lecti triumphi* (Paris, 1660); ed./tr. A. S. Lewis, ‘The forty martyrs of the Sinai desert’, *Horae Semiticae* 9 (1912), 1–24; [Greek version], ed./tr., D. G. Tsames and K. G. Katsanes, *To Martyrologion tou Sina: periechei keimena kai metaphraseis peri ton agonon, palaimaton kai martyrion ton anairethenton hagion pateron en toi theovadistoi orei Sina kai tei sinaitikei eremoi hina mimesamenei ten areten ton martyron touton kakei ton stephanon dynethomen autois koinonesai* (Thessaloniki, 1989), 194–234; ed. D. Tsames, *To martyrologion tou Sina* (Thessalonike, 2003).

Shahid, *BAFOC*, 297–319, index, *BASIC*, I.I., index, I.2., index; Constantelos, 327 n. 3; Mayerson, ‘The Ammonius narrative: Bedouin and Blemmyes attacks in Sinai’, in G. Rendsburg et al. (eds.), *The Bible world. Essays in honour of C.H.Gordon* (N. Y., 1980), 133–48.

The Book of the Himyarites: ed./tr. A. Moberg, *Fragments of a hitherto unknown Syriac work* [ARSHLL 7] (Lund, 1924).

Shahid, *BASIC*, 2.2, index; idem, 806–45, 869–75, 879–82; idem, ‘The book of the Himyarites. Authorship and authenticity’, *Mus.* 76 (1963), 349–62; repr. VIII; A. Jeffery, ‘Christianity in South Arabia’, *MW* 36 (1946), 193–216; I. Shahid, ‘Byzantium in South Arabia’, *DOP* 33 (1979), 23–94, 53–66; Trimingham, 295, 297 n. 21, 298 n. 28, 299, n. 29–30; D. G. K. Taylor, ‘A stylistic comparison of the Syriac Ḥimyarite martyr texts attributed to Simeon of Beth Arsham’, in J. Beaucamp, and F. Briquel-Chatonnet, and Chr. J. Robin (eds.), *Juifs et Chrétiens en Arabie aux Ve et VIe siècles. Regards croisés sur les sources* (Paris, 2010) (=Le massacre de Najrân 2) [Centre de Recherche d’Histoire et Civilisation de Byzance, Monographies 32]; *Documenta ad Origines Monophysitarum*, vol. 37 [CSCO Scriptores Syri, ser. 2]; F. Briquel-Chatonnet, ‘La tradition textuelle et manuscrite de la Lettre de Siméon de Bet Arsham’, in J. J. Beaucamp, and F. Briquel-Chatonnet, and Chr. J. Robin (eds.), *Juifs et Chrétiens en Arabie aux Ve et VIe siècles. Regards croisés sur les sources* (Paris, 2010), 123–41; Y. Arzhanov, ‘K istorii khristianstva v doislamskoj Aravii: Poslanie Simeona Betarshamskogo ogonenijakh na khristian’ [On the History of Christianity in pre-Islamic Arabic: Simeon of Bett Arsham’s epistle on the persecutions of Christians] *Bogoslovskij vestnik* MDAiS 8–9 (2008–2009), 155–221.

Jerome (d. 420), *Sancti Eusebii Hieronymi Epistulae*, ed. I. Hilberg (Vindobonae, 1910–8; repr. 1996) [CSEL 54-56], (1918), 144; *Select Letters of Jerome*, ed./tr. F. A. Wright (Cambridge, MA, London, 1933).

_____, *Vita S. Hilarionis* (wr. 390), ASS Oct. 9: 43–58; PL 23, cols. 29–54; tr. W. H. Fremantle, G. Lewis and W. G. Martley, *Nicene and Post-Nicene Fathers*, 2nd Series, v. 6, ed. Ph. Schaff and H. Wace (Buffalo, NY, 1893); ed. Fr. tr. E. Morales, *Trois vies de moines [Paulus, Malchus, Hilarion]* (Paris, 2007) [SC 508], 212–99; tr. C. White, *Early Christian lives* (London, 1998), 85–115; rev. K. Knight in www.newadvent.org/fathers/3003.htm.

Shahid, *BAFOC*, 288–93, index; K. Klein, ‘How to get rid of Venus? Some remarks on Jerome’s *Vita Hilarionis* and the conversion of Elusa in the Negev’, in A. Papaconstantinou et al. (eds.), *Conversion*

in late antiquity: Christianity, Islam, and beyond (Farnham, 2015), 241–66; K. Klein, ‘Ο ἀγιος Ιερώνυμος και οι Σαρακηνοί της Συρίας και της Παλαιστίνης σχόλια με τους βίους του Μάλχου του Μοναχού και του αγίου Ιλαρίωνα’, in A. Kralides, *Byzantium and the Arab world* (Thessaloniki, 2013), 195–218; R. Elter, and A. Hassoune ‘Le monastère de saint Hilarion: les vestiges archéologiques du site de Umm al-Amr’, in *Gaza dans l’antiquité tardive: archéologie, rhétorique et histoire: actes du colloque international de Poitiers, 6–7 mai 2004*, ed. C. Saliou (Salerno, 2005), 13–40 [Cardo, 2]; S. Weingarten, *The Saint’s saints: hagiography and geography in Jerome* (Leiden, 2005), ch. Two.

_____, *Vita Malchi* (wr. 391), ASS October IX, 59–69; ed. C. C. Mierow, *Sancti Eusebii Hieronymi Vita Malchi Monachi Captivi, The classical bulletin* (St. Louis, 1946), 31–60; ed. Morales, *Trois vies de moines*, 184–211.

Shahid, *BAFOC*, 284–7; Weingarten, *The Saint’s saints: hagiography and geography in Jerome*, ch. Three; Klein, ‘Ο ἀγιος Ιερώνυμος και οι Σαρακηνοί της Συρίας και της Παλαιστίνης σχόλια με τους βίους του Μάλχου του Μοναχού και του αγίου Ιλαρίωνα’, in Kralides, *Byzantium and the Arab world*, 195–218; on Jerome, see *ODB*, 2, 1033; Shahid, *BAFOC*, index; J. N. D. Kelly, *Jerome: his life, writings, and controversies* (London, 1975); Trimingham, index, 101, 105–6; D. Rohrbacher, ‘Jerome, an early reader of Ammianus Marcellinus’, *Latomus* 65 (2006), 422–4; J. N. D. Kelly, *Jerome: his life, writings, and controversies* (London, 1975); R. W. Burgess, ‘Jerome explained: an introduction to his chronicle and his guide to its use’, *AHB* 16 (2002), 1–32; I. Opelt, ‘Des Hieronymus Heiligenbiographien als Quellen der historischen Topographie des östlichen Mittelmeerraumes’, *RQCAK* 74 (1979), 145–77.

John Cassian (c. 360–435), *Collatio sexta De nece sanctorum*, *PL* 49, cols. 643–68; *Iohannis Cassiani Collationes* XXIII, ed. M. Petschenig (Vienna, 1886).

EPLBHC, 2, 173–4; Shahid, *BAFIC*, 16–7; O. Chadwick, *John Cassian* (Cambridge, 1968); A. A. Vasiliev, ‘Notes on some episodes concerning the relations between the Arabs and the Byzantine empire from the fourth to the sixth century’, *DOP* 10 (1955), 306–16, 308; C. Stewart, *Cassian the monk* (Oxford, 1998); P. Rousseau, *Ascetics, authority and the church in the age of Jerome and Cassian* (Oxford, 1978).

John Moschus (d. 619 or 634), *Pratum Spirituale*, *PG* 87 (3), cols. 2852–3112; Engl. tr. J. Wortley, *John Moschos, The Spiritual meadow (Pratum spirituale) by John Moschos (also known as John Eviratus)* (Kalamazoo, 1992); Fr. tr. C. Bouchet, *Fioretti des moines d’Orient. Jean Mschos, le Pré spirituel*, introduction and notes by V. Deroche (Paris, 2007); It. Tr. R. Maisano, *Il Prato* (Naples, 2002); Fr. tr. M. Rouët de Journel, *John Moschus: le Pré Spirituel* (Paris, 1946) [SC 12]; T. Stauroniketianos, *Ioannes Moschos, Leimonarion. Eisagogika-metaphase-scholia* (Hagios, Oros, 1983); part tr. D. C. Hesselink, *Morceaux choisis du Pré Spirituel de Jean Moschos* (Paris, 1931); ‘Prologue’=ed. H. Usener, *Der heilige Tychon und sonderbare Heilige* (Leipzig, 1907), 91–3; tr. C. von Schönborn, *Sophrone de Jérusalem: vie monastique et confession dogmatique* (Paris, 1972), 243–4; Lat. tr. *PL* 74, 110–22; tr. excerpt in R. G. Hoyland, *Seeing Islam as others saw it: a survey and evaluation of Christian, Jewish and Zoroastrian writings on early Islam* (Princeton, 1997), 63. Ms. Berlin gr. 221 [85 tales-ten are not found in Migne’s edition] =ed. Th. Nissen, ‘Unbekante Erzählungen aus dem *Pratum Spirituale*’, *BZ* 38 (1938), 351–763, 354–67; E. Mioni, ‘Il *Pratum Spirituale* di Giovanni Mosco’, *OCP* 17 (1951), 61–94; P. Pattenden, ‘The text of the *Pratum Spirituale*’, *JTS* 26 (1975), 38–54; *Supplementum Ibericum ad Pratum Spirituale*: ed. I. Abuladze, Ioane Moshi. Limonari (Tbilisi, 1960), 85–118; Latin tr., G. Garitte, ‘*Histoires édifiantes géorgiennes*’, *Byz* 36 (1966), 406–23.

ODB, 2, 1415; Shahid, *BASIC*, vol. 1, pt. 1, 597–602; Vasiliev, ‘Notes’, 315; Karayannopoulos-Weiss, v. 2, 311; Hoyland, 61–7; B. Llewellyn Ihssen, *John Moschos’ Spiritual meadow: authority and*

autonomy at the end of the antique world (Farnham, 2014); D. Sahas, ‘Saracens and Arabs in the *Leimon* of John Moschos’, *Byzantiaka* 17 (1997), 121–38; P. Pattenden, ‘Some remarks on the newly edited text of the *Pratum* of John Moschus’, *SP* 18.2 (Leuven, 1989), 45–51; H. Chadwick, ‘John Moschus and his friend Sophronius the Sophist’, *JThS* 25 (1974), 41–74; S. Vailhe, ‘Jean Mosch’, *EO* 5 (1902), 107–16; Trimingham, 120; P. A. Booth, *John Moschus, Sophronius Sophista and Maximus Confessor between east and west* (Ph. D thesis Cambridge, 2008); P. R. Penkett, ‘Palestinian Christianity in the *Spiritual Meadow* of John Moschos’, *Aram* 15 (2003), 173–84; N. H. Baynes, ‘The ‘*Pratum Spirituale*’, *OCP* 13 (1947), 404–14; repr. in idem, *Byzantine studies and other essays* (London, 1955), XVIII, 261–70; S. Efthymiadis, *The Ashgate research companion to Byzantine hagiography: volume II* (Oxon, NY, 2016), index.

John Psaltes’ hymn on the Himyarite martyrs=‘The hymns of Severus and others in the Syriac version of Paul of Edessa as revised by James of Edessa’, ed. /tr. E.W. Brooks, *PO* 7.5 (Paris, 1909), 1911), 201.

Tannous, *The making of the medieval middle east*, 526.

Letter of Symeon of Beth Arsham (d. 540) to Simeon, abbot of Gabula (near Aleppo)=Syriac-Latin: ed. I. S. Assemani, *Bibliotheca Orientalis* I (Rome, 1719), 364–79; Syr.-Ital.: I. Guidi, ‘La lettera di Simeone vescovo di Bêth Aršâm sopra I martiri omeriti’, in *ARAL, 3rd series: Memorie della classe di Scienze morali, storiche e filologiche* 7 (Rome, 1881), 471–515; repr. Idem, *Raccolta di scritti*, vol. 1 (Rome, 1945), 1–60 [Oriente Cristiano 1] ; tr. A. Jeffery, ‘Letter giving an account of the Himyarite martyrs by Simeon, Bishop of the Persian Christians’, *MW* 36 (1946), 204–16 ; abbrev. form in Zacharias Rhetor, cont., *HE* VIII 3: CSCO 88 (V), 43–50; paraphrasing translation in N. Pigulewskaia, *Byzanz auf den Wegen nach Indien* (Berlin, 1969), 325–35= *The Book of the Himyarites*

_____, Letter (sent from Gbita, military camp of the anti-Chalcedonian Ghassanids, recalls martyrdom of women in south Arabia), tr. I. Shahid, *The martyrs of Najrân. New Documents* (Bruxelles, 1971), 43–64.

Shahid, *BASIC*, 1.1, index, 2.1, index; Jeffery, ‘Christianity in South Arabia’; Vasiliev, ‘Notes’, 314; Taylor, ‘A stylistic comparison of the Syriac Himyarite martyr texts attributed to Simeon of Beth Arsham’, in Beaucamp et al., *Juifs et Chrétiens en Arabie*; Briquel-Chatonnet, ‘La tradition textuelle et manuscrite de la Lettre de Siméon de Bet Arsham’, in Beaucamp et al. *Juifs et Chrétiens*, 123–41; Y. Arzhanov, ‘K istorii khristianstva v doislamskoj Aravii: Poslanie Simeona Betarshamskogo ogonenijakh na khristian’ [On the History of Christianity in pre-Islamic Arabic: Simeon of Bett Arsham’s epistle on the persecutions of Christians] *Bogoslovskij vestnik MDAiS* 8–9 (2008–2009), 155–221; A. H. Becker, *Sources for the study of the school of Nisibis* (Liverpool, 2008) [TTH 50]; J. N. Mellon-Saint Laurent, ‘Legends of Simeon of Beth Arsham, missionary to Persia’, in *Missionary stories and the formation of the Syriac churches* (Oakland, 2015), 80–95; Y. Shitomi, ‘Réexamen des deux lettres attribuées à Siméon de Bêth Arsâm, relatives à la perceécution des chrétiens de Nagrân’, in *Études sudarabes. Recueil offert à Jacques Ryckmans* (Louvain-la-Neuve, 1991), 207–24;; Tannous, *The making of the medieval middle east: religion, society, and simple believers*, 529; N. Nebes, ‘The martyrs of Najrân and the end of the Himyar: on the political history of South Arabia in the early sixth century’, in A. Neuwirth et al., *The Qur’ān in context. Historical and literary investigations into the Qur’ānic milieu* (Leiden, 2009), 25–60.

‘Life of Anastasius the Persian’ (d. 628)=Georgius Pisida, *Vita sancti Anastasii martyris*, PG 92 1680–1729= *Acta S. Anastasii Persae*, ed. H. K. Usener (Bonn, 1894); ed. B. Flusin, *Saint Anastase le Perse et l’histoire de la Palestine au début du VIIe siècle*, 2 vols. (Paris, 1992).

Shahid, *BASIC*, I.I, I.2, index; C. V. Franklin, *The Latin dossier of Anastasius the Persian: hagiographic translations and transformations* (Toronto, 2004); J. Patrich, *Studies in the archaeology and history of Caesarea Maritima: Caput Judaeae Metropolis Palaestinae. Ancient Judaism and early Christianity* (Leiden, 2011), 147; idem, ‘The impact of the Muslim conquest on monasticism in the

desert of Jerusalem', in A. Borrut et al., *Le Proche Orient de Justinien aux Abbassides: peuplement et dynamiques spatiales* (Turnhout, 2011), 203–16, 206, M. Angar, *Byzantine head reliquaries and their perception in the West after 1204: a case study of the reliquary of St. Anastasios the Persian in Aachen and related objects* (Wiesbaden, 2017); L. di Segni, 'Monasteries in the Jerusalem area in light of the literary sources', in D. Amit et al., *New studies in the archaeology of Jerusalem and its region* (Jerusalem, 2009), 10–14, 11.

'Life of Abramius'= Engl. tr. R. Price, *Cyril of Scythopolis: The Lives of the monks of Palestine* (Kalamazoo, 1991), 273–80; ed. G. Graf, 'Die arabische Vita des hl. Abramios', *BZ* 14 (1905), 509–18.

Life of Aḥūdummeh, monophysite bishop of Takrit, *PO* 3 (1909), 15–51; ed./tr. F. Nau, *Histoires d'Ahoudemneh et de Marouta, métropolitains jacobites de Tagrit et de l'Orient (VI et VII siècles)* (Paris, 1907).

Shahid, *BAFOC*, 420–2, index, *BASIC*, 2.1, 167, 177–82; E. Honigmann, *Évêques et évêchés monophysites* (Louvain, 1951); J. N. Mellon-Saint Laurent, 'Aḥūdummeh among the Arabs', in *Missionary stories and the formation of the Syriac churches* (Oakland, 2015), 110–28; K. E. Fowden, *The barbarian plain: Saint Sergius between Rome and Iran* (Berkeley, 1999); J. B. Chabot, 'Notice sur deux manuscrits contenant les œuvres du moine Isaac de Rabban Isho et du métropolitain Ahoudemmeh', *Notices et extraits des manuscrits de la Bibliothèque Nationale et autres bibliothèques* 43 (1965), 43–76; J. M. Fiey, 'Ahoudemmeh. Notule de littérature syriaque', *Le Muséon* 81 (1968), 155–9; idem, 'Identification of Qasr Serej', *Sumer* 14 (1958), 125–7. Th. Benfey, 'A Greek source for the treatise on the composition of Man attributed to Aḥūdummeh Anṭīpaṭrōs?', *Hugoye: Journal of Syriac Studies* 22:1 (2019), 3–37. Th. Hainthaler, *Christliche Araber vor dem Islam. Verbreitung und konfessionelle Zugehörigkeit: eine Hinführung* (Leuven, 2007); P. Yousif, ed. *La vision de l'homme chez deux philosophes syriaques: Bardesane (154–222), Ahoudemmeh (VIème siècle)* (Paris, 2007). A. Scher, 'Étude supplémentaire sur les écrivains syriens

orientaux’, *ROC* II, 1:1 [11] (1906), 1–33; J. N. M. Saint-Laurent, ‘Apostolic memories: religious differentiation and the construction of Orthodoxy in Syriac missionary literature’ (Ph.D. dissertation, Brown University, 2009); Idem, *Missionary stories and the formation of the Syriac churches* (California, 2015); K. Maksymiuk, ““Apostoł” Arabów – Ahudemmeh. Kilka uwag na temat sporów doktrynalnych i wiarygodności przekazów źródłowych”, *Scripta Biblica et Orientalia* 4 (2012), 185–97.

‘Life of Antony by Athanasius’, ed. *PG* 26, cols. 833–976; tr. R. C. Gregg, *The Life of Antony and the letter to Marcellinus* (New York, 1980); R. T. Meyer, *The Life of Antony* (Westminster, 1950); G. Bartelink, *Athanase d’Alexandrie: Vie d’Antonie*: SC 400 (Paris, 2004); tr. C. White, *Early christian Lives* (London, 1998), 1–70.

Shahid, *BAFIC*, 405; D. Brakke, *Athanasius and asceticism* (Baltimore, 1995); idem, ‘The martyr and holy man: Athanasius of Alexandria’s Life of Antony’, in *Demons and the making of the monk: spiritual combat in early Christianity* (London, 2006), 23ff; D. M. Gwynn, *Athanasius of Alexandria: bishop, theologian, ascetic, father* (Oxford, 2012); A. Louth, ‘St. Athanasius and the Greek *Life of Antony*’, *JTS NS* 39 (1988), 504–9; F. M. Young, ‘Athanasius and the Life of Antony’, in F. M. Young, A. Teal, *From Nicaea to Chalcedon: a guide to the literature and its background* (London, 1983, 2010), 73–8; K. M. Klein, ‘Invisible monk, human eyes and the Egyptian desert in late antique hagiography’, in H. Barnard, K. Duistermaat (eds.), *The history of the peoples in the eastern desert* (California, 2012), 298–309, 304; T. Power, ‘You shall not see the tribes of the Blemmyes or of the Saracens’: on the other ‘barbarians’ of the late Roman desert of Egypt’, in Barnard, Duistermaat (eds.), *The history of the peoples in the eastern desert*, 282–97, 285; J. E. Goehring, *Ascetics, society and the desert: studies in early Egyptian monasticism* (Harrisburg, 1999), index.

‘Life of Chariton’ (2nd half of 6th c.) =*Vita Charitonis*, ed. G. Garitte, ‘La vie premetaphrastique de S. Chariton’, *BIHBR* 21 (1941), 16–46; Engl. tr. L. Di Segni, ‘The Life of Chariton’, in V. L. Wimbush (ed.), *Ascetic Behavior in Greco-Roman antiquity: a*

sourcebook (Claremont, 1990), 393–421.

Shahid, *BAFIC*, 292; B. Bitton-Ashkelony, A. Kofsky, *The monastic school of Gaza* (Leiden, 2006); J. Patrich, *The Sabaite heritage in the Orthodox church from the fifth century to the present* (Leuven, 2001), index; idem, *Sabas, leader of Palestinian monasticism: a comparative study in eastern monasticism, fourth to seventh centuries* (Washington DC, 1995). *Cyril of Scythopolis: The lives of the monks of Palestine*, tran. R. M. Price, 229, 5; 231, 27; 234, 26; 235, 9; Y. Hirschfeld, ‘Life of Chariton in light of archaeological research’, in Wimbush, *Ascetic behavior*, 426–36; idem, ‘The monastery of Chariton. Survey and excavations’, *LA* 50 (2000), 315–62 [SBF 50]; idem, ‘Holy sites in the vicinity of the monastery of Chariton’, *Early Christianity in context*, 297–311; idem, ‘The ‘suspended’ cave of Chariton’, *ESI* (1991) [Explorations and Surveys in Israel 10], 36–7; idem, ‘The water supply of the monastery of Chariton, in D. Amit, J. Patrich and Y. Hirschfeld (eds.), *The aqueducts of Israel* (Portsmouth, RI), 428–37; J. Binns, *Ascetics and ambassadors of Christ: The monasteries of Palestine* (Oxford, 1994); 41, 45–7, 108, 114, 155, 157, 161, 227, 230, 234, 245; A. Ovadiah, C. G. da Silva, ‘Supplement to the corpus of the Byzantine churches in the Holy Land I’, *Levant* 13 (1981), 200–62, 204 no 182; G. Lombardi, *La tombe di Rahel* (Jerusalem, 1971), 164–72; idem, ‘H. Farah–W. Farah presso Anatot e la questione della Tomba di Rahel (Gen 35, 16–20; 1 Sam 10,2–5; Ger 31,15)’, *LA* 20 (1970), 299–352; A. Strobel, ‘Die Charitonhöhle in der Wüste Juda’, *ZDPV* 83 (1967), 46–63; O. Limor, G. Stroumsa, *Christians and Christianity in the Holy Land* (Turnhout, 2006), 172, 259, 271–2, 273, 287 n. 134, 417; A. Lewin, *The archaeology of ancient Judea and Palestine* (Los Angeles, 2005), 188.

‘Life of Constantine’ by Eusebius= ed. F. Winkelmann, *Eusebius Werke 1.1; Über das Leben des Kaisers Konstantin*, ed. F. Winkelmann (Berlin, 1975), 3–151 [GCS 1]; ed. J. P. Migne, *Eusebiou tou Pamphilou, episkopou tes en Palaistine Kaisareias ta euriskomena panta* (in Greek). *PGr* 19–24 (Paris, 1857); tr. E. C. Richardson, *Life of Constantine*, in *A select library of Nicene and Post-Nicene Fathers of the Christian Church*, vol. 1, 2nd series (New York,

1890); tr. Av. Cameron and S. G. Hall, Eusebius' *Life of Constantine: introduction, translation and commentary* (Oxford, 1999); www.fordham.edu/Halsall/basis/vita-constantine.asp.

Shahid, *BAFOC*, 53–6, 69, index; A. Cameron, ‘Eusebius’s Vita Constantini and the construction of Constantine’, M. J. Edwards and S. Swain, *Portraits:biographical representation in the Greek and Latin literature of the Roman empire* (Oxford, 1997), 245–74; H. Sivan, ‘A passage through Palestine. Notes on Eusebius’ Vita Constantini 1.19’, in D. Bojovic, *Свети цар Константин и хришћанство* (Punta, 2013), 109–16; F. Winkelmann, ‘Eusebius Werke’, I, 1 (Berlin, 1975); G. Downey, ‘The builder of the original church of the Apostles at Constantinople: a contribution to the criticism of the ‘Vita Constantini’ attributed to Eusebius’, *DOP* 6 (1951), 51–80; Álvaro Sánchez-Ostiz, *Beginning and end: from Ammianus Marcellinus to Eusebius of Caesarea* (Huelva, 2016). T. D. Barnes, *Constantine and Eusebius* (Cambridge, Mass., 1981); idem, ‘Panegyric, History and Historiography in Eusebius’ *Life of Constantine*’, in R. Williams (ed.), *The making of Orthodoxy: essays in honour of Henry Chadwick* (Cambridge, 1989), 94–123; idem, ‘The two drafts of Eusebius’ *Life Constantini*’, in idem, *From Eusebius to Augustine: selected papers 1982–1993* (Aldershot, 1994); G. Pasquali, ‘Die Composition der Vita Constantini des Eusebius’, *Hermes* 46 1910, 369–86; H. A. Drake, ‘What Eusebius knew: the genesis of the *Life Constantini*’, *CPh* 83 (1988), 20–38; F. Foakes-Jackson, *Eusebius Pamphili, bishop of Caesarea in Palestine and first Christian historian: a study of the man and his writings* (Cambridge, 1933); A. H. M. Jones, and Th. C. Skeat, ‘Notes on the genuiness of the Constantinian documents in Eusebius’s *Life of Constantine*’, *JEH* 5.2 (1954), 196–200; J. Corke-Webster, ‘A bishop’s biography: Eusebius of Caesarea and ‘The Life of Constantine’, in K. de Temmerman (ed.), *Oxford handbook of ancient biography* (Oxford, forthcoming); idem, Eusebius and empire: constructing church and Rome in the *Ecclesiastical History* (Cambridge, 2019), index.

_____, *On the martyrs of Palestine* (CPG 3490) 1. Short recension (BHG 1193): ed. E. Schwartz, *Eusebius Werke* I, 2. *Die Kirchengeschichte* (Leipzig, 1908), 907–50 [GCS 9, 2]; 2. Long recension: Syriac tr., ed. W. Cureton, *History of the martyrs of Palestine, by Eusebius*,

Bishop of Caesarea (London, 1861); A. Cushman McGiffert, tr. *Martyrs of Palestine*. From *Nicene and Post-Nicene Fathers*, Second Series, Vol. 1. ed. Ph. Schaff and H. Wace (NY, 1890). Rev. edition K. Knight. Online at New Advent and CCEL; G. Bardy, *Eusèbe de Césarée, Histoire Ecclésiastique, Livres XIII–X et les Martyrs en Palestine* (Paris, 1967); tr. H. J. Lawlor, J. E. L. Oulton, *Eusebius: The Ecclesiastical History and the Martyrs of Palestine*, vol. 1 (London, 1927).

J. Leemans, (ed.), *Martyrdom ad persecution in Late Antique Christianity. Festschrift Boudewijn Dehandschutter* (Leuven, 2010); J. Corke-Webster, ‘Author and authority: literary representations of moral authority in Eusebius of Caesarea’s *The Martyrs of Palestine*’, in J. Leemans, P. Gemeinhardt (eds.), *Christian martyrdom in late antiquity (300–450 AD): history and discourse, tradition and religious identity* (Berlin, 2012), 51–78; idem, Eusebius and empire: constructing church and Rome in the *Ecclesiastical History* (Cambridge, 2019); E. Carotenuto, ‘Five Egyptians coming from Jerusalem: some remarks on Eusebius, ‘De martyribus palestinae’ 11.6–13’, *CQ* 52 (2002), 500–6; H. Lawlor, ‘The chronology of Eusebius’ Martyrs of Palestine’, in idem, *Eusebiana: essays on the Ecclesiastical History of Eusebius Pamphili I, ca.264–349 AD Bishop of Caesarea* (Oxford, 1912; repr. 1973); J. Verheyden, ‘Pain and glory: some introductory comments on the rhetorical qualities and potential of the Martyrs of Palestine by Eusebius of Caesarea’, in Leemans, *Martyrdom ad persecution in Late Antique Christianity. Festschrift Boudewijn Dehandschutter*, ; E. C. Penland, ‘Eusebius philosophus? School activity at Caesarea through the lens of the *Martyrs*’, in S. Inowlocki, C. Zamagni (eds.), *Reconsidering Eusebius. Collected papers on literary, historical, and theological issues* (Leiden, 2011), 87–98.

‘Life of St. Euthymius’ (d. 473) by Cyril of Skythopolis = R. Genier, *Vie de Saint Euthyme le Grand* (Paris, 1909); *Vita Euthymii in Kyrillos von Skythopolis*, ed. E. Schwartz (Leipzig, 1939); Fr. tr. A. J. Festugière, *Les moines de Palestine* (Paris, 1962), 55–144; Engl. tr., Price, *Lives of the monks*, 1–92.

ODB, 2, 756–7; Shahid, *BAFIC, BASIC*, 1, I, 251–5, index; Vasiliev, ‘Notes’, 310; Karayannopoulos-Weiss, v. 2, 271; *EPLBHC*, 2, ‘Euthymios the Great, St.’, 444–5; Trimingham, index, 334; S. Vailhé, *Saint Euthyme le grand moine de Palestine (376–473)* (Paris, 1909); J. Pargoire, ‘Saint Euthyme et Jean de Sardes’, *EO* 5 (1901–2), 157–61; J. L. Hevelone-Harper, *Disciples of the desert: monks, laity, and spiritual authority in sixth-century Gaza* (Baltimore, 2005), index; J. Patrich, *The Sabaite heritage in the Orthodox church from the fifth century to the present* (Leuven, 2001), index. Y. Hirschfeld, ‘Euthymius and his monastery in the Judaean desert’, *LA* 43 (1993), 339–71; idem, ‘Survey and excavations in the region of the Euthymius monastery’, *Hadashot Arkheologiyot* 86 (1986), 42–4 (Hebrew); idem, ‘The monastery of St. Euthymius, survey and excavations’, [ES in Israel 3] *ESI* 3 (1984), 80–2; and R. Birger, ‘Khan el-Ahmar’, *ESI* 1988–9 [ESI 7–8] 110; S. Vailhe, ‘Les premiers monastères de la Palestine’, *Bessarione* 3 (1897–8), 209–25; J. L. Federlin, ‘Découverte des laures de saint Euthyme le grand et de saint Theoctiste, dans le désert de Judée à l’ est de Jérusalem’, *La Terre Sainte*, 11.1 (1894), 81–5; D. Chitty, ‘The monastery of St. Euthymius’, *PEFQS* 65 (1932), 188–203; idem and A.H. M. Jones, ‘The church of St. Euthymius at Khan ed Ahmar near Jerusalem’, *PEFQ* St. (1928), 175–8; A. E. Mader, ‘Ein Bilderzyklus in der Gräber höhle der Euthymios-laura auf Mardes (Chirbet el-Mard) in der Wüste Juda’, *OrChr* 34 (1937); B. Bagatti, ‘Khan el-Ahmar . Il monastero di S. Eutimio’, *TS* 47 (1971), 399–404; M. von Riess, ‘Das Euthymius kloster, die Peterskirche der Eudokia und die Laura Heptastomos in der Wüste Juda’, *ZDPV* 15 (1892), 212–33; A. Jotischky, *The perfection of solitude: hermits and monks in the Crusader states*, (Pennsylvania, 1995), 77; I. Hershkovitz, R. Yakar, C. Taitz, V. Eshed, S. Wish-Baratz, A. Pinhasov, B. Ring, ‘Palaeopathology at the Khan-el-Ahmar site: health and disease in a Byzantine monastery in the Judaean Desert, Israel’, *International journal of Osteoarchaeology* vol. 5.1 (Mar. 1995), 61–76; I. Hershkovitz, R. Yakar, C. Taitz, S. Wish-Bakatz, A. Pinkasov, B. Ring, ‘The human remains from the Byzantine monastery at Khan el-Ahmar’, *LA* 43 (1993), 373–85; O. Sion, ‘A monastic precinct in Khirbet Handumah?’, *LA* 42 (1992), 279–87. www.en.wikipedia.org/wiki/Laura_of_Euthymius

‘Life of S. George of Choziba’ (d. c. 638), *AB* 7 (1888), 95–144, 336–59; 8 (1889), 209–10; Engl. tr. Vivian and A. N. Athanassakis, *The life of Saint George of Choziba and the miracles of the most holy mother of God at Choziba* (San Francisco, 1994).

Constantelos, 332; K. Athanasiades, *He iera mone tou Choziba* (Athens, 1895); Binns, *Ascetics*, 41, 53–5, 232, 242, 244; S. Vailhé, ‘Les Saints Kozibites’, *EOr* 1 (1897–8), 228–33; A.M. Schneider, ‘Das Kloster der Theotokos zu Choziba im Wadi el Kelt’, *RQ* 39 (1931), 297–332; J. Patrich, ‘The cells (ta kellia) of Choziba, Wadi al-Qilt’, in G. C. Bottini et al, eds., *Christian archaeology in the Holy Land: new discoveries; essays in honor of V. C. Corbo* (Jerusalem, 1990), 205–26; D. J. Chitty, *The desert a City. An introduction to the study of Egyptian and Palestinian monasticism under the Christian empire* (Oxford, 1966), 155, 156, 158; Y. E. Meimaris, ‘The hermitage of St. John the Chozibite, Deir Wady el-Qilt’, *LA* 28 (1978), 171–92; K. M. Koikilides, *Ta kata ten Lavran kai ton cheimarron tou Chouziba* (Jerusalem, 1901); Limor–Stroumsa, 418.

‘Life of Gregentius’ (d. 552) by Palladios (7th c.), ed. Halkin (Bruxelles, 1957) [BHG 1]; ed. A. Vasiliev, *VV* 14 (1907), 39–46; *PG* 86, 568–784; ed./tr. A. Berger, *Life and works of Saint Gregentios, Archbishop of Taphar. Introduction, critical edition and translation* (Berlin, 2006) [SCHFM 7].

- *ODB*, 2, 874; I. Shahid, ‘Byzantium in South Arabia’, *DOP* 33 (1979), 33–94, 30–53, 91–4; Karayannopoulos-Weiss, v. 2, 292–3; Trimingham, 302–3; V. Christides, ‘The martyrdom of Arethas and the aftermath: history vs. hagiography’, in V. Christides and Th. Papadopoulos, *Proceedings, Proceedings of the sixth international congress of Graeco-Oriental and African studies Nicosia 30 April–5 May 1996, GA* vols. VII–VIII, 1999–2000 (Nicosia 2000), 51–92; D. Letsios, ‘Some remarks on reflections of Byzantine foreign policy in the ‘Martyrdom’ of Arethas and the ‘Acts’ of Gregentius’, *GA* 4 (1991), 141–55; Ch. Papastathes, ‘Περὶ τῶν ‘Νομῶν’ τῶν Ομηριτῶν του Αγίου Γρηγορίου’, *GA* 4 (1991), 115–36; A. Papathanasiou, ‘Οἱ “Νόμοι τῶν Ὁμηριτῶν”, ιεραποστολικὴ

προσέγγιση καὶ ιστορική νομική συμβολή’ (Ph. D. Athens, 1991); V. Christides, ‘The Himyarite Ethiopian war and the Ethiopian occupation of south Arabia in the acts of Gregentius (ca. 530 A.D.)’, *AE* 9 (1972), 115–46; G. Fiaccadori, ‘Gregentios in the land of the Homerites’, in A. Berger (ed.), *Life and works of Saint Gregentios, Archbishop of Taphar* (Berlin, 2006), 48–82; A. Berger, ‘Das Dossier des heiligen Gregentios, ein Werk der Makedonenzeit’, *Byzantina* 22 (2001) 53–65.

‘Life of Isaac’ (The Life of St. Isaac of Constantinople)=ASS, 20 Maii, t. 7, 243–55.

Shahid, *BAFOC*, 168, 219-20, index.

‘The Spurious Life of James’, ed. E. W. Brooks, *John of Ephesus, The lives of the eastern saints*, ‘The spurious life of James’, *PO*, ed. R. Graffin and F. Nau, 19 (Paris, 1925), 229–73.

‘Life of St. John the Almsgiver’ (d. 619/20)=A. –J. Festugière and L. Rydén, *Léontios de Néapolis, Vie de Symèon le Fou et Vie de Jean de Chypre* (Paris, 1974) [BAH 95]; Engl. tr. E. Dawes and N. Baynes, *Three Byzantine saints* (Oxford, 1948), 195–262; ed. H. Gelzer, *Leontios’ von Neapolis Leben des heiligen Iohannes des Barmherzigen* (Freiburg im Breisgau-Leipzig, 1893); www.fordham.edu/Halsall/basis/john-almsgiver.asp.

Shahid, *BASIC*, 1.1., 640–1; *ODB*, 3, 1058–9; H. Delehaye, ‘Une vie inédite de saint Jean l’ aumônier’, *AB* 45 (1927), 23 line 35; E. Lappa-Zizicas, ‘Un épitome inédit de la vie de S. Jean l’ Aumônier’, *AB* 88 (1970); H. T. F. Duckworth, *St. John the Almsgiver patriarch of Alexandria* (Oxford, 1901); D. Krueger, ‘Biblical quotations and liturgical echoes in Leontios of Neapolis’s Life of Symeon the Fool: scriptural familiarity and the culture of reference in seventh-century Cyprus’, in Th. X. Giangou et al., *Kyptiake agiologia. Praktika A’. Diethnous synedriou, Paralimni, 9–12 Febrouriou 2012* (Agia Napa, 2015), 267–80; C. Rapp, ‘All in the family: John the Almsgiver, Nicetas and Heraclius’, *Nea Rheme. Rivista di ricerche bizantinistiche* 1 (2004=Studi in onore di Vera von Falkenhausen), 121–34; O. Kresten, ‘Leontios von Neapolis als Tachygraph. Hagiographische

Texte als Quellen zu Schriftlichkeit und Buchkultur im 6. und 7. Jahrhundert', *Scrittura e civiltà* 1 (1977) 155–75.

‘Life of John the Hesychast’(d. 559)=Engl. tr. Price, *Lives of the monks*, 220–44.

Shahid, *BAFIC*, index; Hevelone-Harper, *Disciples of the desert*, index; G. Garitte, ‘La mort de S. Jean l’ Hesychaste d’ après un text géorgien inédit’, *AB* 72 (1954), 75–84; J. Patrich, ‘The hermitage of St. John the Hesychast in the great laura of Sabas’, *LA* 43 (1993), 315–37.

‘Life of Moses of Abydos’ (Coptic), ed./tr. W. Till, *Koptische Heiligen-und Märtyrerlegenden* [OCA 108] (Rome, 1936), 46–81.

G. Gabra and H. N. Takla (eds.), *Christianity and monasticism in Upper Egypt. Volume 1: Sohag and Akhmim*, edited by (Cairo and New York, 2008); J. E. Goehring, *Politics, monasticism, and miracles in sixth century Upper Egypt* (Tübingen, 2012); idem and J. A. Timbie (eds.), *The world of early Egyptian Christianity: language, literature, and social context. Essays in honor of David W. Johnson* (Washington, D.C., 2007) [CUA Studies in Early Christianity]; idem, ‘Monasticism in Byzantine Egypt: continuity and memory’, in *Egypt in the Byzantine world, 300–700*, ed. R. S. Bagnall (Cambridge, 2007), 390–407.

‘Life of Pachomius’ (d. 346), ed. F. Halkin, *Sancti Pachomii Vitae Graecae* (Brussels, 1932); *Vita Prima Graeca*, tr. A. N. Athanassakis (Missoula, Mont., 1975).

ODB, 3, 1549–50; Hevelone-Harper, *Disciples of the desert*; P. Rousseau, *Pachomius. The making of a community in fourth-century Egypt* (Berkeley, 1999); Goehring, *Ascetics, society and the desert: studies in early Egyptian monasticism*; idem, ‘Pachomius and the White monastery’, in *Christianity and monasticism in Upper Egypt. Volume 1: Sohag and Akhmim*, edited by G. Gabra and H. N. Takla (Cairo and New York, 2008), 47–57); idem and Timbie (eds.), *The world of early Egyptian*

Christianity; idem, 'Monasticism in Byzantine Egypt: continuity and memory', in Bagnall, *Egypt in the Byzantine world*, 390–407; idem, *Politics, monasticism, and miracles in sixth century Upper Egypt*, index.

'Life of Pelagia' [5th c.] = *Pélagie la pénitente. Métamorphoses d'une légende, Les textes et leur histoire*, t. I, ed. P. Petitmengin, M. Cazacu, F. Dolbeau, B. Flusin, A. Guillamont, F. Guillamond, L. Leloir, C. Levy, J. P. Rotschild, J.-Y. Tilliette et M. van Esbroeck (Paris, 1981).

Shahid, *BAFIC*, 17–9, index.

'Life of Peter the Iberian' (d. 488) by John Rufus (bishop of Maiouma)= Syriac text: German tr./ed. R. Raabe, *Petrus der Iberer: Ein charakterbild zur kirchen –und sittengeschichte des fünften jahrhunderts* (Leipzig, 1895).

ODB, 3, 1642; Shahid, *BASIC*, 1.2, index; Vasiliev, 'Notes', 312–3; B. Bitton-Ashkelony, 'Imitatio Mosis and pilgrimage in the Life of Peter the Iberian', in B. Bitton-Ashkelony and A. Kofsky (eds.), *Christian Gaza in late antiquity* (Leiden, 2004), 107–29. A. Kofsky, 'Peter the Iberian, pilgrimage, monasticism and ecclesiastical politics in Byzantine Palestine', *LA* 47 (1997), 209–22; D. M. Lang, 'Peter the Iberian and his biographers', *JEH* 2 (1951), 158–68; E. Schwartz, *Johannes Rufus, ein monophysitischer Schriftsteller* (Heidelberg, 1912) [Sitzungsbericht der Heidelberger Akad. D. Wss., phil.-hist. Kl.]; C. Horn, *Asceticism and christological controversy in fifth-century Palestine: the career of Peter the Iberian* (Oxford, 2006). J. B. Chabot, 'Pierre l' Iberien, évêque monophysite de Mayouma [Gaza] à la fin du ve siècle d' après une récente publication', *ROL* 3 (1895), 367–97.

‘Life of St. Sabas’ (d. 532) by Cyril of Scythopolis =Engl. tr. Price, *Lives of the monks*, 93–219; A.-J. Festugière, *Les moines de Palestine: Cyrille de Scythopolis, Vie de saint Sabas. Les moines d’Orient III. 2* (Paris, 1962).

ODB, 3, 1823–4; Shahid, *BASIC*, I.I., index, I.2, index; *ODB*, 3, 1823; Vasiliev, ‘Notes’, 311; Karayannopoulos-Weiss, v. 2, 290–1; J. Patrich, *The Sabaite heritage in the Orthodox church from the fifth century to the present* (Leuven, 2001), index; idem, *Sabas, leader of Palestinian monasticism: a comparative study in eastern monasticism, fourth to seventh centuries* (Washington DC, 1995); K. Galatariotou, *The making of a saint: the life, times and sanctification of Neophytos the recluse* (Cambridge, 1991), 29; J. Patrich, ‘The Sabaite monastery of the Cave (Spelaion) in the Judean desert’, *LA* 41 (1991), 429–48; S. Brock, S. Brock, ‘From Qatar to Tokyo, by way of Mar Saba: the translations of Isaac of Beth Qatrane (Isaac the Syrian)’, *ARAM* 11&12 (1999–2000), 475–484; A.-J. Festugière, ‘La vie de Sabas et les tours de Syrie-Palestine’, *RB* 70 (1963), 82–92; Hevelone-Harper, *Disciples of the desert*, index; K. Hay, ‘Impact of St. Sabas: the legacy of Palestinian monasticism’, in P. Allen, E. Jeffreys, *The sixth century. End or beginning?* (Leiden, 2017), 118–25; for additional literature related to St. Sabas see, R. P. Blake, ‘Deux lacunes comblées dans la passio XX monachorum Sabitarum’, *AB* 68 (1950), 27–43; *ODB*, 3, 1954–5; *Anonymous Martyrion of the twenty fathers of the Great Lavra of St. Sabas*, ed. A. Papadopoulos-Kerameus, *Sylloge, Pravoslavnij Palestinskij Sbornik* 19/3 (1907), I, 1–41; A. Kazhdan, ‘The monks and the Arabs: martyrdom of the Sabaites (BHG 1200)’, in A. Kazhdan, *A history of Byzantine literature (650–850)* in collaboration with Lee F. Sherry-C. Angelidi (Athens, 1999), 169–181; V. Grumel, ‘L’ère mondiale dans la date du martyre des vingt moines sabbaïtes’, *REB* 14 (1956), 207–8; P. Peeters, ‘La passion de S. Michel le Sabaïte’, *AB* 48 (1930), 65–98; M. J. Blanchard, ‘The Georgian version of the martyrdom of Saint Michael, monk of Mar Sabas monastery’, *Aram* 6 (1994), 149–63; S. H. Griffith, ‘The *Life of Theodore of Edessa*: history, hagiography, and religious apologetics in Mar Saba monastery in early Abbasid times’, in J. Patrich, ed., *The Sabaite heritage in the Orthodox church from the fifth century to the present* (Leuven, 2001), 147–69; idem, ‘Michael, the martyr and monk of Mar Sabas monastery, at the court of the caliph ‘Abd al-Malik: Christian apologetics and martyrology in the early Islamic period’,

ARAM 6 (1994), 115–48; idem, ‘Anthony David of Baghdad, scribe and monk of Mar Sabas: Arabic in the monasteries of Palestine’, *CH* 58 (1989), 7–19; M. Levy-Rubin, ‘A Spanish source on mid-ninth century Mar Saba and a neglected Sabaite martyr’, Patrich, *The Sabaite heritage*, 63–72; B. Z. Kedar, ‘Latin in ninth-century Mar Sabas?’, *B* 65 (1995), 252–4; E. Mercenier, ‘Le monastry de Mar Saba’, *Iren.* 20 (1947), 283–97.

‘Life of Shenoute’ (d. 466) (Coptic) by Besa (wr. after 465) (reports on Blemmyes)=J. Leipoldt, ‘Berichte Schenutes über Einfälle der Nubier in Ägypten’, *ZÄS* 40 (1902–3), 126–40; N. Lubomierski, *Die Vita Sinuthii: Form- und Überlieferungsgeschichte der hagiographischen Texte über Schenute den Archimandriten.* [STAC 45] (Tübingen, 2007); tr. D. Bell, *Besa. The life of Shenute* (Kalamazoo, Mich., 1983).

ODB, 3, 1888; N. Lubomierski, ‘The Coptic Life of Shenoute’, in G. Gabra and H. N. Takla (eds.), *Christianity and Monasticism in Upper Egypt: Sohag and Akhmim* (Cairo and New York, 2008), 91–8; J. Leipoldt, *Schenute von Atri* (Leipzig, 1903).

‘Life of Symeon Stylites’ (d. 459) =ed. P. Bedjan, *AMS* 4, 507–644; ed. H. Lietzmann, *Das Leben des heiligen Symeon Stylites* (Leipzig, 1908) [TU 32.4]; tr. Rev. F. Lent, ‘The *Life of saint Simeon Stylites*. A translation of the Syriac text in Bedjan’s *Acta Martyrum et Sanctorum*’, *JAOS* 35 (1915–17), 103–98 [repr. New Jersey, 2009] [CRE ser. 7]; www.tertullian.org/fathers/simeon_styites_vita; *The Lives of Simeon Stylites*, tr. R. Doran (Kalamazoo, 1992); ed. P. Canivet, A. Leroy-Molingen, *Théodoret de Cyr. Histoire des moines de Syrie*, vol. 2 (Paris, 1979), 158–215; Greek Vita: Antonius, Life of Simeon Stylites, trans. R. Doran, *The Lives of Simeon Stylites* [CS 112] (Kalamazoo, 1992).

ODB, 3, 1985–6; Shahid, *BAFIC*, 159–64, index, *BASIC*, 2.1, index; Vasiliev, ‘Notes’, 311, 312; Karayannopoulos-Weiss, v. 2, 270; P. Peeters, ‘Saint Syméon le Stylite et ses premiers biographes’, *AB*

lxi (1943), 29–71; Trimingham, index, 340; R. Doran, *The Lives of Simeon Stylites* (Kalamazoo, Mich., 1992); Peeters, *Trefonds oriental*, 93–136; B. Flusin, ‘Syméon et les philologues, ou la mort du stylite’, in C. Jolivet-Lévy, M. Kaplan, and J. P. Sodini (eds.), *Les saints et leur sanctuaire à Byzance: texts, images et monuments* (Paris, 1993), 1–19; E. Soler, ‘La figure de Syméon Stylite l’ancien et les controverses christologiques des Ve-VIe siècles en Orient’, in S. Croiez-Pétrequin (ed.), *Dieu(x) et Hommes. Histoire et iconographie des sociétés païennes et chrétiennes de l’Antiquité à nos jours. Mélanges en l’honneur de Françoise Thelamon* (Rouen, 2005), 187–210.

‘Life of Symeon Stylites the Younger’ (d. 592) by Anonymous (7th c.) (*BHG* 1689); ed./ Fr. tr. P. van den Ven, *La Vie ancienne de S. Syméon le Jeune* (521–592), I. *Introduction et texte grec*, II. *Traduction et commentaire. Vie grecque de saint Marthe, mère de S. Symeon*, 2 vols. (Bruxelles, 1962 and 1970) [SH 32]; Engl. tr. E. Dawes and N. H. Baynes, *Three Byzantine Saints* (Oxford, 1948).

ODB, 3, 1986–7; Shahid, *BASIC*, 2.1, index; Karayannopoulos-Weiss, v. 2, 291; P. Peeters, ‘Un saint hellénisé par annexion: Syméon Stylite’, in idem, *Orient et Byzance, le tréfonds oriental de l’ hagiographie Byzantine* (Brussels, 1950) [SH 26]; J. Nasrallah, ‘L’orthodoxie de Siméon Stylite l’Alépin et sa survie dans l’Église melchite’, *PdOr* 2 (1971), 345–64; A. Henry, *The pilgrimage center of St. Symeon the Younger: designed by angels, supervised by a saint, constructed by pilgrims* (Illinois, D.Phil); F. Millar, ‘The image of a Christian monk in northern Syria: Symeon Stylites the Younger’, in C. Harrison et al (eds.), *Being Christian in late antiquity. A Festschrift for G. Clark* (Oxford, 2014), 278–95; on Arabic and Georgian transl. of his Life: J. Nasrallah, *AB* 90 (1972), 387–9.

‘Life of Theognis’ (7th c.) by Paul of Elusa; Engl. tr. T. Vivian, *Journeying into God: seven early monastic lives* (Minneapolis, MI, 1996), 134–65.

Caner, *History and hagiography*, 68, 229.

Lives of the eastern saints by John of Ephesus (d. 586 or 588) = ed/ Eng. tr. E. W. Brooks, *John of Ephesus: Lives of the Eastern saints* (PO 17.1, 18.4, 19.2; Paris, 1923, 1924, 1926).
_____, ‘Life of Simeon, the bishop’, *PO* 17 (1923), 137–58.

ODB, 2, 1064, Shahid, *BASIC*, 1, (1995), 741; idem, *Byzantium and the Arabs in late antiquity*, iii (2006), 244; S. A. Harvey, *Asceticism and society in crisis: John of Ephesus and the ‘Lives of the Saints’* (Berkeley, 1990); J. N. Mellon-Saint Laurent, *Missionary stories and the formation of the Syriac churches* (Oakland, 2015), 88, 89; T. Hainthaler, ‘Christian Arabs before Islam: a short overview’, in N. al-Jallad, *People from the desert: pre-Islamic Arabs in history and culture* (Wiesbaden, 2012), 34; J. Tannous, *The making of the medieval middle east: religion, society, and simple believers* (Princeton, Oxford, 2018), 242ff.

Lives of the monks of Palestine by Cyril of Scythopolis (d. after 559) = *Kyrillos von Scythopolis*, ed. E. Schwartz (Leipzig, 1939) [TU 49]; Engl. tr. R. M. Price, annot. J. Binns, *Cyril of Scythopolis: The lives of the monks of Palestine* (Kalamazoo, 1991); E. Schwartz, ‘Kyrilos von Scythopolis’ (Leipzig, 1939), 3–85; A. Corbu (ed.), *Chiril de Schitopolis, Vieile pustnicilor Palestinei* (Arad, 2013).

ODB, 1, 573; Shahid, *BAFIC*, index; *BASIC*, 1.1, index, 2.1, index; Karayannopoulos-Weiss, v. 2, 271; P. Devos, ‘Cyrille de Scythopolis, influences littéraires-Vêtement de l’ évêque de Jerusalem-Passarion et Pierre l’ Ibère’, *AB* 98 (1980), 25–38; B. Flusin, *Miracle et histoire dans l’ Oeuvre de Cyrille de Scythopolis* (Paris, 1983); J. Binns, ‘The miracle stories of Cyril of Scythopolis’, *StP* 23 (1989), 3–7; J.R. Elliott-Binns, *Cyril of Scythopolis and the monasteries of the Palestinian desert* (Uni. London, 1989); Ch. Birkner, ‘Between monastic leadership and spiritual instruction. Aspects of teaching in the hagiographical corpus of Cyril of Scythopolis’, in P. Gemeinhardt et al., *Teachers in late antique Christianity* (Tübingen, 2018), 206–27; F. Millar, ‘Cyril of Scythopolis and Palestinian society: the Saracens’, in idem, ‘Empire, church and society in the late Roman Near East: Greeks, Jews, Syrians

and Saracens (Leuven, 2015); D. Krueger, ‘Writing as devotion: hagiographical composition and the cult of the saints in Theodoret of Cyrrhus and Cyril of Scythopolis’, *CH* 66.4 (1997), 707–17.

Martyrium Arethae (d. 520)= ed. J. Boissonade, *Anecdota graeca* (Hildesheim, 1962), v. 5, 1–62; Greek text with Latin tr.: ed. E. Carpentier, ‘Martyrium Sancti Arethae et Sociorum in civitate Negran (BHG 166)’, in *ASS Octobris* 10 (1869), 721–59; metaphrastic Greek version: *PG* 115, col. 1249–90; older metaphrase (BHG 1666z), ed. F. Halkin, ‘Le martyre d’ Aréthas et de ses compagnons himyarites’, in idem, *Six inédits d’ hagiologie Byzantine* (Subs Hag 74) (Brussels, 1987), 133–78; 134–57 (Greek); 157–78 (French); ed./Sp. tr. A. Bausi and A. Gori, *Tradizioni orientali del ‘Martirio di Areta’: la prima recenzione araba e la versione etiopica* [QS 27] (Firenze, 2006); M. Detoraki and J. Beaucamp, *Le martyre de saint Aréthas et de ses compagnons* (BHG 166) [CRHCB Monographies 27] (Paris, 2007).

ODB, 1, 162–3; Shahid, *BASIC*, I.I., index; idem, ‘Byzantino-Arabica: the conference of Ramla, A.D. 524’, *Journal of Near Eastern Studies* 23 (1964), 115–31; J. P. Monferrer Sala, *Redefining history on pre-Islamic accounts: the Arabic recension of the martyrs of Najrān* (Pisataway, NJ, 2010); G. L. Huxley, ‘On the Greek martyrium of the Negranites’, *PRIA* 8 (1980), 41–55; A. Lenora, ‘Eine Handschrift des ‘Martyrium des Arethas’ als Sprachzeugnis des mittelalterlichen Arabisch’, in A. Drost-Abgarjan, et al. (eds.), *Vom Nil an die Saale: Festschrift für Arafa Mustafa zum 65. Geburtstag* (Halle, 2008), 189–216; idem, ‘Eine arabische Version des ‘Martyrdom des Arethas’’, *HBO* 40 (2005), 105–29; Y. Shitomi, ‘Nore sur le Martyrium Arethae § 20: date de la persecution de Negran’, *Mus. 100-Fasc. 1–4* (1987), 315–21; N. Nebes, ‘The martyrs of Najrān and the end of the Himyar: on the political history of South Arabia in the early sixth century’, in A. Neuwirth, N. Sinai, M. Marx (eds.), *The Qur’ān in context: Historical and Literary Investigations into the Qur’ānic Milieu* [TSQ 6] (Leiden, 2010), 27–60; S. Apostolopoulou, ‘Σχετικα με την καινουρια εκδοση του μαρτυριου του Αγιου Αρεθα’, *GA* 5 (1993), 303–13; idem, ‘Die byzantinische Aussenpolitik, wie sie sich uns in Martyrium des heiligen Arethas und seiner Begleiter darstellt’, *Theo* 63 (1992), 286–93; J. P.

Monferrer Sala, ‘The martyrdom of Arethas’ wife. Rewriting hagiographies in the Melkite Arabic tradition’, in N. al-Jallad, *People from the desert: pre-Islamic Arabs in history and culture; selected essays* (Wiesbaden, 2012); 129–54; A. Grillmeier, Th. Hainthaler, *Christ in Christian tradition* (Mowbrays, 1975), 310–2; *The Martyrs of Najran. New documents* (Brussels, 1971) [SH 49]; *EPLBHC*, 1, ‘Arethas, St.’, 357; J. Halévy, ‘Examen critique de sources relatives a la persécution des chrétiens de Nedjran par le roi juif des Himyarites’, *REJ* 18 (1889), 16–42, 161–78; Th. Sizgorich, ‘Become infidels or we will throw you into the fire’: the martyrs of Najran in early Muslim historiography and Qur’ānic exegesis’, in A. Papaconstantinou et al. (eds.), *Writing ‘true stories’: historians and hagiographers in the late antique and medieval Near East* (Turnhout, 2010), 125–47 [CELAMA]; L. van Rompay, ‘The Martyrs of Najran. Some remarks on the nature of the sources’, in *Studia Paulo Naster Oblata*, vol. 2, Orientalia antiqua, ed. J. Quaegebeur[OLA 13] (Leuven, 1982), 301–9; F. de Blois, ‘The date of the “Martyrs of Nağrān””, *AAE* 1:2-3 (1990), 110–28; J. Ryckmans, ‘A confrontation of the main hagiographic accounts of the Najran persecution’, in M. M. Ibrahim (ed.), *Arabian studies in honour of Mahmoud Ghul: symposium at Yarmouk University, December 8–11, 1984*. [Yarmouk University Publications, IAA Ser. 2] (Wiesbaden, 1989), 113–33; Y. Shitomi, ‘Une note sur la chronologie de la persécution de Nağrān’, in A. Théodoridès, P. Naster, and Aloïs van Tongerloo (eds.), *Humana condicio / La condition humaine* [AOB 6] (Bruxelles, 1991), 355–61; J. Beaucamp et al., *Le massacre de Najrān: regards croisés sur les sources* (Paris, 2010), 197–218; eadem, F. Briquel-Chatonnet and Ch. Robin, ‘La persécution des chrétiens de Nağrān et la chronologie himyarite’, *Aram* 11(1999), 15–83; F. Briquel-Chatonnet, ‘The Syriac sources relating to the persecution of the Christians of Najran in South Arabia’, *The Harp* 8-9 (1995–6), 41–51; M. Detoraki, J. Beaucamp, and A. Binggeli, *Le martyre de Saint Aréthas et de ses compagnons* (BHG 166) (Paris, 2007); B. Lourié, ‘Friday veneration in the sixth- and seventh-century Christianity and the Christian legends on conversion of Nağrān’, in C. A. Segovia and B. Lourié (eds.), *The coming of the comforter: when, where, and to whom? Studies on the rise of Islam and various other topics in memory of John Wansbrough* [OJC 3] (Piscataway, NJ:, 2012), 131–230; J. P. Monferrer-Sala, ‘An episode of the ‘Massacre of the Christians of Najran’ in a fragment at the Mingana collection’ (Ming.Chr. Arab. 246)’, in S. Torallas Tovar, J. P. Monferrer Sala (eds.),

Cultures in contact. Transfer of knowledge in the Mediterranean context (Cordoba, 2013) [Syr-Ar 1], 179–206; G. Nickel, ‘We will make peace with you’: the Christians of Najran in Muqatil’s ‘Tafsir’, *CCO* 3 (2006), 171–88.

Neilos the Eremites (wr. 430), *Narrationes de caede monachorum in Monte Sinai* [BHG 1301–1307]=‘Nili Narrationes’, *PG* 79, cols. 589–694; Ed./ Germ. tr. M. Link, *Die Erzählung des Pseudo-Neilos: ein spätantiken Märtyrroman* (Munich, 2005); ed. D. Tsames, *To Martyrologion tou Sina* (Thessalonike, 2003), 354–452; F. Conca, *Nilus Ancyranus Narratio* (Leipzig, 1983); ed./ Fr. tr. F. Halkin, ‘Les moines martyrs du Sinaï dans le ménologue impérial’, in E. Lucchesi and H.D. Saffrey (eds.), *Mémorial André-Jean Festugière. Antiquité païenne et chrétienne* (Geneva 1984), 267–73 (BHG 1307d); part. tr. S. Brock, ‘A ninth – century excerpt from Ps. Nilus, *Narrations*, in Caner, *History and hagiography*, 136–7; tr. D. F. Caner, ‘Pseudo-Nilus’ Narrations, Concerning the slaughter of the monks of Sinai and the captivity of Theodulus’, in Caner, *History and hagiography*, 73–135.

ODB, 2, 1450; Shahid, *BAFOC*, index; Constantelos, 327 n. 2, 328 n. 1; Vasiliev, ‘Notes’, 307; V. Christides, ‘Once again the narrations of Nilus Sinaiticus’, *B* 43 (1973), 39–50; idem, ‘Once again the ‘Narrations of Nilus Sinaiticus’. The nomad Arabs of Sinai in pre-Islamic times, myth and reality’, in N. al-Jallad (ed.), *People from the desert: pre-Islamic Arabs in history and culture; selected essays* (Wiesbaden, 2012) [Textualia 2]; 9–18 Trimingham, 254–5; D. Caner, ‘Sinai pilgrimage and ascetic romance: Pseudo-Nilus’ Narrationes in context’, in L. Ellis and F. Kidner (eds.), *Travel, Communication and geography in late antiquity: Sacred and profane* (Aldershot, 2004), 135–48; M. Link, *Die Erzählung des Pseudo-Neilos-ein spätantiker Märtyrerroman* [BzA] (Munich, Leipzig, 2005); J. Henninger, ‘Ist der sogenannte Nilus-Bericht eine brauchbare religionsgeschichtliche Quelle?’, *Anthropos* 50 (1955), 81–148.

Sinai, Martyrologies= Narrative (entry in an imperial menologion)=ed. F. Halkin, ‘Le mois du janvier du menologe impérial byzantin’, *AB* 57.2 (1939), 225–36; idem, ‘Les moins martyrs du Sinaï dans le ménologe impérial’, in E. Lucchesi and H. D. Safrey (eds.), *Mémorial André-Jean Festugiere: Antiquité païenne et chrétienne* (Geneva, 1984), 267–73; tr. A. Constantinides Hero, ‘An anonymous narrative of the martyrdom of the anchorites of Mount Sinai (*BHG* 307D)’, in D. Sullivan et al., *Byzantine religious culture: Studies in honor of Alice–Mary Talbot* (Leiden, 2012), 411–20, 415–20; Caner, *History and hagiography from the late Antique Sinai=see also above* Neilos the Eremites.

Th. Detorakis, “H χρονολόγηση τοῦ αὐτοκρατορικοῦ μηνολογίου τοῦ B. Latyšev”, *BZ* 83 (1990), 46–50

2. Religious and Ecclesiastical (Byzantine, Latin, Coptic, Syriac)

Acta Conciliorum Oecumenicorum, 4 vols. 27 pts. ed. E. Schwartz (Berlin, 1922–74); tr. *Decrees of the ecumenical councils*, 2 vols., ed. N. P. Tanner (London, Washington, DC, 1990).

Shahid, *BAFIC*, 214, 225.

Bar Hebraeus, *Chronicon ecclesiasticum*=J. B. Abbeloos and Th. J. Lamy (eds.), *Gregorii Barhebræi Chronicon ecclesiasticum* (Paris, 1872–77); Eng. tr. D. Wilmshurst, *Bar Hebraeus. The ecclesiastical chronicle* (New Jersey, 2015) [GECS 40

ODB, 2, 878–9; Shahid, *BAFOC*, index, *BASIC*, I.I, index, I.2, index; W. Hage, ‘Gregor Barhebraeus (1225/26–1286)’, *TRE* 14 (1985), 158–64; *EPLBHC*, 2, ‘Bar Hebraeus’, 39–41; D. Aigle, ‘Bar Hebraeus et son public à travers ses chroniques en syriaque et en arabe’, *Le Muséon* 118:1–2 (2005), 87–108; W. Witakowski, Witold, ‘The ecclesiastical chronicle of Gregory Bar ‘Ebroyo”, *JCSSS* 6 (2006), 61–81.

Basil the Great (330–79), ‘Commentarium in Isaiam prophetam’, *PG* 30, 117–668.

Retsö, 509–10, 522.

_____, ‘Letters to Victor, Mavia’s son in law and *magister praesentalis* (2nd half 4th century)’= ed. J. Quasten, *Patrology*, vols. 2–3 (Westminster, Maryland, 1953–60), v. 3: *The golden age of Greek patristic literature, from the Council of Nicaea to the Council of Chalcedon* (Westminster, Maryland, 1959), 220–6; Y. Courtonne, *Saint Basile: Lettres* (Paris, 1961).

Shahid, *BAFOC*, 164–7; Karayannopoulos-Weiss, v. 2, 250–1; Trimingham, 109, 239; *EPLBHC*, 2, ‘Basil the Great, St’, 70–3; E. L. Fortin, ‘Christianity and Hellenism in Basil the Great’s address ad Adolescentes’, in H. J. Blumenthal and R. A. Markus (eds.), *Neoplatonism and early Christian thought: essays in honour of A. H. Armstrong* (London, 1981), 189–203; repr. idem with J. B. Benestad, *The birth of philosophic Christianity: studies in early Christian and medieval thought* (Lanham, 1996), 136–51.

Chronicle of Arbela (6th c.), ed. P. Kawerau, Engl. tran. T. Kroll (Louvain, 1985) [CSCO, Scr. Syri Tomus 200, vol. 468]; tr. I. L. Ramelli, *Il Chronicon di Arbela: presentazione, traduzione e note essenziali*. [Anejos de ’Ilu 8] (Madrid, 2002); available [www.humanities.uci.edu/sasanika/pdf/ChronicleofArbela.pdf=W](http://www.humanities.uci.edu/sasanika/pdf/ChronicleofArbela.pdf).

Vasiliev, ‘Notes’, 309; W. Hage, ‘Early Christianity in Mesopotamia. Some remarks concerning authenticity of the chronicle of Arbela’, *Harp* 1 (1988), 39–46; A. Harnack, ‘The chronicle of Arbela’, in idem, *Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten* (Leipzig: 1924), 683–98.H. Dieckmann, ‘Das Zeugnis der Chronik von Arbela für den monarchischen

Episkopat', *ThG* 17 (1925), 65–73; W. Hage, 'Synodicon orientale und Chronik von Arbela. Die Synode von 497 und die zwei Metropoliten der Adiabene', in M. Tamcke (ed.), *Syriaca: Zur Geschichte, Theologie, Liturgie und Gegenwartslage der syrischen Kirchen. 2. Deutsches Syrologen-Symposium (Juli 2000, Wittenberg)* [SOK 17] (Münster, 2002), 19–28; J. Assfalg, 'Zur Textüberlieferung der Chronik von Arbela: Beobachtungen zu Ms. or. fol. 3126', *OChr* 50 (1966), 19–36; J. M. Fiey, 'Auteur et date de la Chronique d'Arbèles', *L'Orient Syrien* 12 (1967), 265–302; Ch. Jullien, and F. Jullien 'La Chronique d'Arbèles: propositions pour la fin d'une controverse', *OrCh* 85 (2001), 41–83.

Eastern Syrian (Nestorian) synods (*Synodicon orientale*), ed. J. B. Chabot, *Synodicon orientale ou recueil de synods nestoriens* (Paris, 1902); ed. O. Braun, *Das Buch der Synhados oder Synodicon Orientale: Die Sammlung der Nestorianischen Konzilien, zusammengestellt im neunten Jahrhundert nach der syrischen Handschrift* (Stuttgart, Wien, 1990; repr. Amsterdam, 1975). Shahid, *BAFOC*, 397; idem, *BAFIC*, 38, 116, 117, 119; Ch. Baumer, *The church of the East: an illustrated history of Assyrian Christianity* (London, 2006); W. Selb, *Orientalisches Kirchenrecht I: Die Geschichte des Kirchenrechts der Nestorianer* (Wien, 1981), 58–71; G. J. Reinink and A.C. Klugkist, *After Bardaisan: studies on continuity and change in Syriac Christianity in honour of Prof. Han J. W. Drijvers* (Leuven, 1999).

Ephrem the Syrian (d. 373), *Hymnus De ecclesia* 44.21–26; ed. E. Beck, *Des Heiligen Ephraem des Syrers Hymnen de Ecclesia* (Leuven, 1960) (CSCO 198–199).

_____, *De crucifixo* 3,3.12; E. Beck, *Des Heiligen Ephraem des Syrers Paschahymnen* (Louvain, 1964) [CSCO 248–249].

_____, *Sancti Ephraemi Syri. Hymni et Sermones*, ed. Th. J. Lamy, 4 vols. (Meclelinia, 1882–1902), t. iii, (Meclelinia, MDCCCLXXXIV), 110.

ODB, 1, 708–9; Shahid, *BASIC*, 2.2, 292, 322; K. H. Ohlig, (ed.) *Der frühe Islam*. (Berlin, 2007), 227; R. A. Darling, 'The „Church from the Nations“ in the exegesis of Ephrem', in H.J.W. Drijvers et al.

(eds.), *IV Symposium Syriacum, 1984* (Rome, 1987), 111–21, 115; P. S. Russell, 'Nisibis as the background to the Life of Ephrem the Syrian', in *JSS*, 8. 2 (July, 2005); www.syrcom.cua.edu/Hugoye/Vol8No2/HV8N2Russell.html; K. den Biesen, *Bibliography of Ephrem the Syrian* (Giove in Umbria, 2002); idem, 'Ephrem the Theologian: perceptions and perspectives', in *Saint Éphrem, un poète pour notre temps. Patrimoine Syriaque, Actes du Colloque XI* (Antélias, Liban, 2007), 155–72; M. J. Blanchard, 'The Coptic heritage of St. Ephrem the Syrian', in T. Orlandi, J. W. Johnson (eds.), *Acts of the Fifth International Congress of Coptic Studies, Washington, 12–15 August 1992* (Rome, 1993), 37–51; T. Bou Mansour, 'Einführung: Zur syrischen Christologie vor Chalcedon', in A. Grillmeier and Th. Hainthaler (eds.), *Jesus der Christus im Glauben der Kirche. Bd. 2.3: Die Kirchen von Jerusalem und Antiochien nach 451 bis 600* (Freiburg im Breisgau, 2002), 438–48; S. Brock, 'In search of saint Ephrem', in *Saint Éphrem, un poète pour notre temps*, 11–25; idem, *Prière et vie spirituelle. Textes des Pères syriaques [SO 90]* Translated D. Rance, and A. Joly (Bégrolles-en-Mauges, 2011); S. H. Griffith, 'Ephraem, the Deacon of Edessa, and the church of the empire', in Th. P. Halton and J. P. Williman (eds.), *Diakonia: Studies in honor of Robert T. Meyer* (Washington, D.C, 1986), 25–52; Chr. Shepardson, *Anti-Judaism and Christian Orthodoxy: Ephrem's Hymns in fourth-century Syria* (Washington DC, 2008).

Epiphanius of Salamis (d. 403), *Panarion haeresium*, K. Holl, 3 vols. (Leipzig, 1915–33); 2nd rev. ed. J. Dummer (Berlin, 1980–85); ed. K. Holl, *Ancoratus und Panarion* (Berlin, 2002); tr. F. Williams, *The Panarion of Epiphanius of Salamis Books II and III (Sects 47–80, de Fide)* (Leiden, 1987–1994); Ph. R. Amidon, *The Panarion of St. Epiphanius of Salamis: selected passages* (Oxford, 1990).

ODB, 1, 714; Shahid, *BAFOC*, 278–9, 291–2, 437, 552, 563; *BAFIC*, index; Retsö, 510–1; Trimingham, index, 334; *EPLBHC*, 2, 'Epiphanios, St.', 400; Price, tran., *Lives of the monks*, 60, 6; 183, 12; B. Englezakis, 'Epiphanius of Salamis, the father of Cypriot autocephally', S. and M. Ioannou (eds.), *Studies on the history of the church of Cyprus, 4th–20th centuries*, tr, N. Russell (London, 1995); Limor–Stroumsa, index, 517; A. Louth, 'Palestine: Cyril of Jerusalem and

Epiphanius', in F. M. Young et al., *The Cambridge history of early Christian literature* (Cambridge, 2004), 283–8; J. M. Sauget, 'Le caractère composite de l'homélie syriaque sur la Théotokos attribuée à Épiphane de Chypre', *Marianum* 47 (1985), 507–16; P. Padva, 'La découverte du Livre des Généalogies, γνῶμη τέκνων, ou "Les Vies des Prophètes" (attribuée à Epiphane évêque de Chypre)' (Paris, 1942); J. E. Dean, ed. *Epiphanius' Treatise on weights and measures: the Syriac version.* (Chicago, 1935); S. P. Brock, 'Two Syriac translations of the Life of Epiphanius', in *Mosaic: Festschrift for A.H.S. Megaw*, ed. J. Herrin, and M. Mullett, and C. Otten-Fox (London, 2001), 19–25; L. Abramowski, 'Die Anakephalaiosis zum Panarion des Epiphanius in der Handschrift Brit. Mus. Add. 12156', *Le Muséon* 96 (1983), 217–30; A. S. Jacobs, *Epiphanius of Cyprus: a cultural biography of late antiquity* (Oakland, 2016); Y. R. Kim, 'The transformation of heresiology in the Panarion of Epiphanius of Cyprus', in G. Greatrex et al., *Shifting genres in late antiquity* (Farnham, 2014), 53–67.

Eusebius of Caesarea= *The ecclesiastical history of Eusebius Pamphilus*, ed. K. Lake and J. E. L. Oulton, 2 vols. (Cambridge, MA, 1926–33) [LCL 153, 265]; tr. Rev. C. F. Crusé (New York, 1839); ed I.A. Heikel (Leipzig: 1902); tr. A. C. McGiffert and E. C. Richardson, *the Nicene and Post Nicene Fathers*, 2nd Series, I (New York, 1890); ed. F. Winkelmann, *Eusebius Werke*, zweiter Band, erster Teil (Berlin, 1999) [GCS, NF 6,1]; tr. G.A. Williamson, *The History of the church from Christ to Constantine* (New York, 1965); tr. Roy J. Defferi, 2 vols. (New York, 1953–55) [FC 19 and 29]; *Historia Ecclesiastica*, ed. E. Schwartz, 3 vols. (Leipzig, 1903–9) [GCS 9]; ed. P. Bedjan, *Histoire ecclésiastique d'Eusèbe* (Leipzig, 1897); tr. P. L. Maier, *Eusebius the Church history. A new translation with commentary* (Grand Rapids, 1999) (with bibl.); ed. and French tr. G. Bardy, *Histoire ecclésiastique / Eusebe de Cesaree ; texte grec, traduction et notes* (Paris, 1984) [SC 55]; S. Morlet, L. Perrone (eds.), *Eusèbe de Césarée, Histoire ecclésiastique. Commentaire. Tome I: Etudes d' introduction* (Paris, 2012); ed. J. P. Migne, 'Eusebiou tou Pamphilou, episkopou tes en Palaistine Kaisareias ta euriskomena panta (in Greek)', *PG* 19–24 (Paris, 1857); H. J. Lawlor, J. E. L. Oulton, *Eusebius: The Ecclesiastical History and the Martyrs of Palestine*, vol. 1 (London,

1927). ed. H. Kraft, tr. Ph. Haeuser (München, 1981) www.newadvent.org/fathers/2501.htm.

[www.Kirchengeschichte \(Historia Ecclesiastica\)](http://www.Kirchengeschichte (Historia Ecclesiastica))

Shahid, *BAFIC*, index; T. D. Barnes, *Constantine and Eusebius*. (Cambridge, MA, 1981); R. W. Burgess, ‘The dates and editions of Eusebius’ Chronici canones and Historia Ecclesiastica’, *JThS* 48 (1997), 471–504; T. D. Barnes, ‘The editions of Eusebius’ Ecclesiastical History,’ *GRBS*, 21 (1980), 191–201; S. Toda, ‘The Syriac version of Eusebius’ Ecclesiastical History revisited’, *SP* 46 (2010), 333–8; J. B. Torres Guerra, ‘Traducción e interpretación en Eusebio de Cesarea, Historia de la Iglesia’, in A. Martínez Fernández, B. Ortega Villaro, H. Velasco López, H. Zamora Salamanca (eds.), *Ágalma. Offrenda desde la Filología Clásica a Manuel García Teijeiro*, (Valladolid, 2014), 647–53; D. J. De Vore, ‘Character and convention in the letters of Eusebius’ Ecclesiastical history’, *JLA* 7 (2014), 223–52, Álvaro Sánchez-Ostiz, *Beginning and end: from Ammianus Marcellinus to Eusebius of Caesarea* (Huelva, 2016); F. Winkelmann, *Euseb von Kaisareia. Der Vater der Kirchengeschichte* (Berlin, 1991); A. Louth, ‘Eusebius and the birth of Church History’, F. Young, L. Ayres, A. Louth (eds.). *The Cambridge history of early Christian literature* (Cambridge: 2004), 266–74; R. M. Grant, *Eusebius as Church Historian* (Oxford, 1980); J. Corke-Webster, *Eusebius and empire: constructing church and Rome in the Ecclesiastical History* (Cambridge, 2019).

_____, *Commentary on Isaiah* [wr. 330s] = *Eusebius Werke Bd. 9 Der Jesajakommentar*, ed. J. Ziegler (Berlin, 1975), 3–411; M. J. Hollerich, *Eusebius of Caesarea’s Commentary on Isaiah: Christian exegesis in the age of Constantine* (Oxford, 1999).

Corke-Webster, *Eusebius and empire: constructing church and Rome*, index.

Evagrios Scholastikos (d. after 594) = *The Ecclesiastical history of Evagrius including the scholia*, ed. J. Bidez and L. Parmentier (London, 1898; repr. Amsterdam, 1964, 1979); Engl. tr. M. Whitby, *The Ecclesiastical history of Evagrius Scholasticus* (Liverpool, 2000) [TTH

33]; *The Ecclesiastical History of Evagrius. A History of the Church from AD 431 to AD 594*. Translated with an Introduction by E. Walford [1846] (Merchantville, N. J. 2008) [Christian Roman Empire Series 5]; tr. E. Wlaford, *A history of the church in six books, from A.D.431 to A.D.594. A new translation from the Greek: with an account of the author and his writings* (London, 1846, repr. London, 1854); Fr. tr. A. J. Festugiere, in ‘Evagre Histoire Ecclésiastique’, *B* 45 (1975), 187–488; *Évagre le Scholastique. Histoire Ecclésiastique. Livres I–III*. Texte grec de l’édition J. Bidez et L. Parmentier, introduction par G. Sabbah, annotation par L. Angliviel de La Beaumelle et G. Sabbah, traduction par A.-J. Festugière, B. Grillet et G. Sabbah, (Paris 2011) [SC 542].

ODB, 2, 761; Shahid, *BASIC*, 1. 1, 592–4. index; Karayannopoulos-Weiss, v. 2, 288–9; Trimingham, 198, 234; ; *EPLBHC*, 2, 453–4; Price, tr., *Lives of the monks*, 124, 28; 199, 5; 230, 13; P. Allen, *Evagrius Scholasticus the church historian* (Leuven, 1981) [SSL]; Limor-Stroumsa, index, 518; W. Treadgold, *The early Byzantine historians* (Basingstoke, 2007), 299–308; P. Géhin, ‘La tradition arabe d’Évagre le Pontique’, *CCO3* (2006), 83–104.

Gregory of Nazianzus (d. 390) letters to Victor *magister praesentalis* (133–34) = J. Quasten, *Patrology*, v. 3 (Westminster, ²1963), 247–48; ed. P. Gallay, *Saint Grégoire de Nazianze, Lettres* (Paris, 1967), vol. 2, 22–3.

ODB, 2, 880–2; Shahid, *BAFOC*, 165–7, index; Karayannopoulos-Weiss, v. 2, 252; Price, tran., *Lives of the monks*, 12, 2; 229, 27; B. J. Kidd, *Creeds, councils, and controversies*, ed. J. Stevenson (London, 1966), 150–1; R. Ruether, *Gregory of Nazianzus: rhetor and philosopher* (Oxford, 1969); N. McLynn, ‘A self-made holy man: the case of Gregory Nazianzen’, *JECS* 6 (1998), 463–83; S. Elm, ‘Hellenism and historiography: Gregory of Nazianzus and Julian in dialogue’, *JMEMS* 33 (2003), 493–515; E. Tokay, *Continuity and transformation: theosis in the Arabic translation of Gregory Nazianzen’s Oration on Baptism* (Oration 40) (Ph. D. Cardiff Univ., 2013).

Histoire nestorienne (Chronique de Séert) (11th c.), ed. A. Scher, J. Périer, P. Dib, R. Griveau (eds. and trans.), *PO*, 4.3, 5.2, 7.2, 13.4 (Turnhout, 1907–19, repr. 1950–73).

Shahid, *BAFIC*, 361–70, index. Ph. Wood, *The Chronicle of Seert. Christian historical imagination in late antique Iraq* (Oxford, 2013); E. Degen, ‘Die Kirchengeschichte des Daniel bar Maryam – eine Quelle der Chronik von Se‘ert?’, in *XVII. Deutscher Orientalistentag vom 21. bis 27. Juli 1968 in Würzburg: Vorträge. Teil 2*, ed. W. Voigt (Wiesbaden, 1969), 511–6; R. Degen, ‘Zwei Miszellen zur Chronik von Se‘ert’, *Oriens Christianus* 54 (1970), 76–95; J. M. Fiey, ‘Table des noms propres de la seconde partie de la “Chronique de Seert”, *Mélanges de l’Université Saint-Joseph* 42 (1966), 199–218; Idem, ‘Īšō‘dnāh et la Chronique de Seert’, *Parole de l’Orient* 6–7 (1975–1976), 447–59; J. P. Monferrer-Sala, ‘The Chronicle of Se‘ert’, in *Christian-Muslim Relations: A Bibliographical History. Volume 3 (1050–1200)*, ed. D. R. Thomas, and A. Mallett (Leiden, 2011); L. R. Sako, ‘Les sources de la Chronique de Séert’ *Parole de l’Orient* 14 (1987), 155–65; J. Stutz, *Constantinus Arabicus: Die arabische Geschichtsschreibung und das christliche Rom*. (Piscataway, 2017); Idem, ‘The writings of Mārūtā of Maipherqat and the making of Nicaea in Arabic’, *Journal of Eastern Christian Studies* 71:1–2 (2019), 1–28; Ph. Wood, ‘Collaborators and dissidents: Christians in Sasanian Iraq in the early fifth century’, in *Late Antiquity: Eastern Perspectives*, ed. T. Bernheimer, and A. Silverstein (Exeter, 2012); idem, ‘The sources of the Chronicle of Seert: phases in the writing of history and hagiography in Late Antique Iraq’, *Oriens Christianus* 96 (2012), 106–48; idem, ‘Constantine in the Chronicle of Seert’, *Studies in Late Antiquity* 1:2 (2017), 150–72; E. I. Yousif, *Les chroniqueurs syriaques* (Paris, 2002); idem, ‘The Chronicle of Seert and Roman Ecclesiastical History in the Sasanian World’, in *History and Identity in the Late Antique Near East*, ed. Ph. Wood (Oxford, 2013), 43–59.

Isaac of Antioch (d. 460), ed. P. Bedjan, *Homiliae S. Isaaci, Syri Antiocheni* (Paris, Leipzig, 1903).

ODB, 2, 1013; Shahid, *BAFIC*, 38–9; G. Greatrex, ‘Isaac of Antioch and the sack of Beth Hur’, *Le Muséon* 111:3–4 (1998): 287–91; A. C. Klugkist, ‘Die beiden Homilien des Isaak von Antiocheia über die Eroberung von Bet Hur durch die Araber’, in H. J. W. Drijvers, and R. Lavenant, and C. Molenberg, and G. J. Reinink (eds.), *IV Symposium Syriacum, 1984: literary genres in Syriac literature (Groningen – Oosterhesselen 10–12 September)* [OCA 229] (Roma, 1987), 237–56.

John of Ephesus (d. 586 or 588) =*Ioannis Ephesini Historiae Ecclesiasticae*, ed. E. W. Brooks [CSCO Scr. Syri 105, ser. 3, vol. 3]; Latin tr. E. W. Brooks *Johannis Ephesini Historiae Ecclesiasticae Pars Tertia* [CSCO, Scr. Syri 106] (Paris, 1935–6); Engl. tr. R. Payne Smith, *The third part of the ecclesiastical history of John, bishop of Ephesus* (Oxford, 1860); ed. W. Cureton, *The third part of the Ecclesiastical History of John Bishop of Ephesus* (Oxford, 1853); Germ. tr. J. M. Schönfelder, *Die Kirchen-Geschichte des Johannes von Ephesus* (Munich, 1862).

Shahid, *BAFOC*, *BAFIC*, *BASIC*, 1.1, 583–92, index; I.2, 877–9, 882–92 index, 2.2, index; Jan J. van Ginkel, ‘John of Ephesus on emperors: the perception of the Byzantine empire by a monophysite’, in R. Lavenant (ed.), *VI Symposium Syriacum, 1992: University of Cambridge, Faculty of Divinity, 30 August–2 September 1992*. [OCA 247] (Roma, 1994), 323–33; idem, ‘John of Ephesus: a monophysite historian in sixth-century Byzantium’ (Ph.D., Rijksuniversiteit Groningen, 1995); idem, ‘Monk, missionary, and martyr: John of Ephesus, a Syriac Orthodox historian in sixth century Byzantium’, *JCSSS* 5 (2005), 35–50; H. Suermann, ‘Der Bericht des Johannes von Ephesos über die Missionierung der Nubier im sechsten Jahrhundert’, in R. Lavenant (ed.), *VII Symposium Syriacum 1996* [OCA 256] (Rome 1998), 303–13; P. Bruns, ‘Kirchengeschichte als Hagiographie? Zur theologischen Konzeption des Johannes von Ephesus’, *SP* 42 (2006), 65–72; E. Honigmann, ‘L’ histoire ecclésiastique de Jean d’Ephèse’, *B* 14 (1939), 615–25; H. Leppin, ‘The Roman empire in John of Ephesus’s Church History: being Roman, writing Syriac’, in P. van Nuffelen, *Historiography and space in late antiquity* (Cambridge, 2019), 113–35.

Shahid, *BASIC*, I.2, 768–771; Karayannopoulos-Weiss, v. 2, 288; Trimingham, index, 336.

Letter of Bar Σauma (d. 496), metropolitan of Nisibis= *Synodicon Orientale*, ed. J. B. Chabot (Paris, 1902), 526–7, Fr, tr. of Syriac text, 532–4.

Shahid, *BAFIC*, 115–8, index; Trimingham, 137, 151, 153, 162, 168, 191; *EPLBHC*, 2, ‘Barsauma (Barsumas)’, 46; S. Gero, *BarSauma of Nisibis and Persian Christianity in the fifth century* (Louvain, 1981) [CSCO 426 subsidia t. 63]; F. Nau, ‘Deux épisodes de l’histoire juive sous Théodore II (423 et 438) d’après la Vie de Barsauma le Syrien’, *REJ* 83 (1927), 184–206; L. R. Sako, *Le rôle de la hiérarchie syriaque orientale dans les rapports diplomatiques entre la Perse et Byzance aux Ve-VIIe siècles*. (Paris, 1986); A. Vööbus, *Les Messaliens et les réformes de Barsauma de Nisibe dans l’Église perse* (Pinneberg, 1947). J. M. Fiey, *Nisibe, métropole syriaque orientale et ses suffragants des origines à nos jours..* (Louvain, 1977); P. Bruns, ‘Barsauma von Nisibis und die Aufhebung der Klerikerenthaltsamkeit im Gefolge der Synode von Beth-Lapat (484)’, *Annuarium Historiae Conciliorum* 37:1 (2005), 1–42; C. Blánquez Pérez, ‘Bar Sauma versus Dushara: the Christianisation of Petra and its surroundings’, in *New Perspectives on Late Antiquity in the Eastern Roman empire*, ed. A. de Francisco Heredero et al., (Newcastle upon Tyne, 2014), 32–47; H. Khorikyan, Hovhannes, ‘The struggle between Nestorians and Monophysites: Barsauma’s Activity’, in *The Countries and Peoples of the Near and Middle East* (Yerevan, 2019), 159–69; Ž. Paša, ‘Martyrdom of Babowai the Catholicos and Patriarch, and the Confession of the Faith of Barṣawma of Nisibis: Critical Edition and Translation’, in idem (ed.), *Between the cross and the crescent: studies in honor of Samir Khalil Samir, S.J. on the occasion of His eightieth birthday* (Roma, 2018), 499–525; A. Vööbus, *History of asceticism in the Syrian Orient: a contribution to the history of culture in the Near East* (Louvain, 1958, 1960, 1988).

Letter of Philoxenus, Monophysite metropolitan of Hierapolis to Abū Ya‘fur, Lakhmid ruler of Ḫīra= ed. A. Mingana, ‘The early spread of Christianity in Central Asia and the Far East: a new document’, *BJRL* 9 (1925), 297–371, 352–67.

Shahid, *BASIC*, I.2, 702–7, index.

Letter of the Ghassanid king Arethas (529–69) to Jacob Baradaeus, monophysite bishop of the Ghassanids (wr. 563) = Latin version in Shahid, *BASIC*, I.2, 782–8, 784.

Shahid, *BASIC*, 1.1, 34, 207, 225, 287, 586; *BASIC*, 1.2, 696 ff., 746–55, 760, 768–71, 780, 855; *BASIC*, 2.1, 177, 181; for Arethas, see, *BASIC*, 1.2, 722, 726, 757–62; Trimingham, 183, n. 57; *EPLBHC*, 2, ‘Baradaus, Jacob’, 25–6;; Ph. Wood, ‘Christianity and the Arabs in the Sixth Century’, in *Inside and Out: Interactions between Rome and the Peoples on the Arabian and Egyptian Frontiers in Late Antiquity.*, ed. J. H. F. Dijkstra, and G. Fisher. (Leuven, 2014), 355–70; A. Vööbus, “Neue handschriftliche Funde für die Biographie des Ja‘qōb Būrd‘ānā”, *Ostkirchliche Studien* 23 (1974): 37–9; E. Venables, ‘Jacobus or James Baradaeus’, in *A Dictionary of Christian Biography, Literature, Sects and Doctrines during the first eight centuries, being a continuation of ‘The Dictionary of the Bible’*, ed. W. Smith, and H. Wace (London, 1882); J. Tubach, ‘Jacob Baradaeus’, in *Encyclopaedia Aethiopica*, ed. S. Uhlig (Wiesbaden, 2007), 261–2; N. N. Seleznyov, ‘Jacobs and Jacobites: The Syrian Origins of the name and its Egyptian Arabic interpretations’, *Scrinium* 9 (2013), 382–8; J. N. M. Saint-Laurent, ‘Apostolic Memories: religious differentiation and the construction of Orthodoxy in Syriac missionary literature’ (Ph.D. dissertation, Brown Uni., 2009); idem, *Missionary stories and the formation of the Syriac churches* (California, 2015); Th. J. Lamy, ‘Profession de foi adressée par les abbés des couvents de la province d’Arabie à Jacques Baradée’, in *Actes du Onzième Congrès International des Orientalistes, Paris–1897. Quatrième section: hébreu – phénicien – araméen – éthiopien – assyrien.* (Paris, 1898), 117–37; M. A. Kugener, ed. *Comment le corps de Jacques Baradée fut enlevé du couvent de Casion par les moines de Phesiltha, récit de Mar Cyriaque* (Paris, 1902); G. Y. Ibrahim, ‘Mar Giacomo Baradeo animatore della rinascita della Chiesa di Antiochia dei Siro-ortodossi’, in *La tradizione cristiana Siro-occidentale (V–VII secolo). Atti del 4º Incontro sull’Oriente Cristiano di tradizione siriaca* (Milano, Biblioteca Ambrosiana, 13 maggio 2005). Edited by E. Vergani and S. Chialà (Milano, 2007), 69–80; M. Grazianskij, ‘Die Politik Kaiser Justinians I.

gegenüber den Monophysiten' (Ph.D. dissertation, Friedrich-Schiller-Universität Jena, 2005); B. Ebeid, 'La Chiesa giacobita tra politica imperiale e preservazione dottrinale: la formazione di una identità "nazionale", in *Between the cross and the crescent: studies in honor of Samir Khalil Samir, S.J. on the occasion of his eightieth birthday*, ed. Ž. Paša (Roma, 2018), 527–45.

Letter of Pope Gregory (d. 604) to the praetorian prefect of Africa Innocent for release of the king Mundhir in AD 600=S. *Gregorii Magni opera. Registrum Epistularum*, 2 vols., ed. D. Norberg (Turnhout, 1982), vol. ii, 844–5; *The letters of Gregory the Great*, Tr. J. R. C. Martyn (Toronto, 2004), 10.16.

Shahid, *BASIC*, I.1, 602–5; M. Piccirillo, 'Gregorio Magno e le Province orientali di Palestina e Arabia', *LA* 54 (2004), 321–41; S. Lin, *Ecclesiastical networks and the papacy at the end of late antiquity, c.550–700* (DPhil., Manchester Uni. 2018), 44.

_____, to Marianus, bishop of Arabia in 601AD= P. L. Gatier, 'Une lettre du Pape Grégoire le grand à Marianus évêque de Gerasa', *Syria* 64 (1987), 131–35, Syriac text /Fr. tr., 132–3.

Shahid, *BASIC*, 1.2, 936–38; J.R.C.Martyn, *Pope Gregory's letter-bearers: a study of the men and women who carried letters for Pope Gregory the Great* (Newcastle upon Tyne, 2012), ix, 77.

Letters written by archimandrites of Provincia Arabia to Monophysite bishops'=Documenta ad Origines Monophysitarum Illustrandas, ed. J. B. Chabot, CSCO Scr. Syri, ser. 2, vol. 37 (Louvain, 1933), 145–56=Subscriptions of 137 archimandrites of Arabia: T. Nöldeke, 'Zur Topographie und Geschichte des Damasceniscen Gebietes und der Haurangegend', *ZDMG* 29 (1876), 419–44; Shahid, *BASIC*, I.2, 821ff.

_____, Monophysite abbots=*Lettre des archimandrites d' Arabie*, ed./tr. Th. J. Lamy (Paris, 1898), 117–37 [Actes du XIe congrès des Orientalistes].

Lists (conciliar) of the names of Arab bishops= *Acta Conciliorum Oecumenicorum*, 4 vols. 27 pts. ed. E. Schwartz (Berlin, 1922–74).

Shahid, *BAFIC*, 214–230.

_____, A list of the Council of Nicaea = E. Honigmann, ‘Le liste originale des pères de Nicée’, *B* 14 (1939), 56.

Nikephorus Callistus Xanthopoulos (14th c.), ‘Historia Ecclesiastica’, *PG* 146 (1865), col. 1063; A. Berger, C. Gastgeber, S. Panteghini (eds.), *Die Kirchengeschichte des Nikephoros Kallistu Xanthopoulos, Buch I bis VI* (forthcoming).

Shahid, *BAFIC*, index; A. Berger, *Nikephoros Kallistou Xanthopoulos und seine Quellen in den Büchern I bis VI. In Ch. Gastgeber, S. Panteghini (eds.), Ecclesiastical history and Nikephoros Kallistou Xanthopoulos, Proceedings of the International Symposium, Vienna, 15th-16th December 2011* (Wien, 2015), 9–16; A.Karpozilos, ‘The authorial statements in the Ecclesiastical history of Nikephoros Kallistos Xanthopoulos’, in Th. Antonopoulou et al (eds.), *Myriobiblos. Essays on Byzantine literature and culture* (Boston, Berlin, Munich, 2015), 187–94 [ByzArch 29]; G. Gentz/F. Winkelmann, *Die Kirchengeschichte des Nicephorus Callistus Xanthopoulos und ihre Quellen* (Berlin, 1966); S. Panteghini, ‘La prassi interpellativa nel Cod. Vind. Hist. gr. 8 (Nicephorus Callisti Xanthopoulos, Historia ecclesiastica) : un tentativo di descrizione’, in A. Giannouli/E. Schiffer (eds.), *From manuscripts to books. Proceedings of the international workshop on textual criticism and editorial practice for Byzantine texts* (Wien, 2011), 129–78; idem, (ed.), *Ecclesiastical history and Nikephoros Kallistou Xanthopoulos* (Wien, 2014). Ch. Gastgeber, ‘Die Kirchengeschichte des Nikephoros Kallistos Xanthopoulos. Ihre Entdeckung und Verwendung in der Zeit der Reformation’, *Ostkirchliche Studien* 58 (2009) 237–47.

Nilus of Ancyra, *letter IV. 62, to Heliodorus the Silentary*, tr. in Caner, *History and hagiography*, 138–40.

Caner, *History and hagiography*, index; A.Cameron, ‘The authenticity of the letters of St. Nilus of Ancyra’, *GRBS* 17 (1976), 181–96; repr.idem, *Literature and society in the early Byzantine world* (London, 1985), vi.

Philostorgius (d. 439), *Historia Ecclesiastica*=ed. J. Bidez [GCS, 21] (1913); 2nd ed. F. Winkelmann, *Kirchengeschichte. Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte 3.4.* (Berlin, 1972); tr. E. Walford, *The ecclesiastical history of Sozomen, comprising a history of the church from A. D. 324 to A. D. 440, translated from the Greek with a memoir of the author. Also the Ecclesiastical history of Philostorgius, as epitomised by Photius, Patriarch of Constantinople* (London, 1855); tr. Ph. R. Amidon, *Church history* (Atlanta, 2007) [WGRW23].

ODB, 3, 1661; Shahid, *BAFOC*, 86–106, index; Karayannopoulos-Weiss, v. 2, 267; Trimingham, 94, n. 9; idem, *Early Byzantine historians*, 126–34; G. Marasco, ‘The church historians (II): Philostorgius and Gelasius of Cyzicus’, in G. Marasco, *Greek and Roman historiography* (Leiden, 2003), 257–88; M. Kordoses, ‘Η ‘άλλη Ινδική’ και η νήσος Διβούς του Φιλοστοργίου’, *Istorikogeografika* 2 (1988), 167–78.

Rufinus (d. 410), *Historia ecclesiastica*, in Th. Mommsen and E. Schwartz (eds.), *Eusebius Werke. Die Kirchengeschichte* (Leipzig, 1903–8) [GCS 9]; ed. F. Thélamon, *Païens et chrétiens au IVe siècle: L’apport de l’‘Histoire ecclésiastique’ de Rufin d’Aquilée* (Paris, 1981); part. tr. P. Amidon, *The Church history of Rufinus of Aquileia: books 10 and 11* (New York, 1997).

ODB, 3, 1815–6; Shahid, *BAFOC*, index; Trimingham, 288, 291; H. A. Fryer, *Rufinus: n history, church and empire: a comment on the Historia ecclesiastica* (1976); M. Humphries, ‘Rufinus’ Eusebius: translation, continuation, and edition in the Latin Ecclesiastical History’, *JECS* 16 (2008), 143–64; Martin, ‘Rufin et Théodore: deux mal aimés de l’historiographie’, in Crogiez-Pétrequin, *Dieu(x) et Hommes*.

Severus of Antioch (d. 538), ‘Homily on St. Sergius’, *PO* 4, 83–94.

ODB, 3, 1884–5; Shahid, *BASIC*, I.2, index; Trimingham, 77, 84, 119, 165, 166, 193; I. R. Torrance, *Christology after Chalcedon: Severus of Antioch and Sergius the monophysite* (Norwich, 1988); P. Allen and C. T. R. Hayward, *Severus of Antioch* (London, 2004); E. Key Fowden, *The barbarian plain: Saint Sergius between Rome and Iran* (Berkeley, Los Angeles, London, 199); P. Allen, ‘The Syrian church through bishops’ eyes: the letters of Theodoret of Cyrrhus and Severus of Antioch’, *StPatr* 42 (2006), 3–21; Limor-Stroumsa, index, 525; K. M. Hay, ‘Severus of Antioch: an inheritor of Palestinian monasticism’, *ARAM* 15 (2003), 159–71; K. E. McVey (ed.), *George, Bishop of the Arabs. A Homily on Blessed Mar Severus, Patriarch of Antioch*. [CSCO 530–531, Syr. 216–217] (Louvain,

1993); R. A. Darling, 'The Patriarchate of Severus of Antioch, 512–518' (Ph.D., Univ. of Chicago, 1982); A. Kofsky, 'Severus of Antioch and christological politics in the early sixth century', *POrCh* 57 (2007), 43–57; Y. N. Youssef, *The Life and works of Severus of Antioch in the Coptic and Copto-Arabic tradition* (Piscataway, in press); idem, 'Severus of Antioch in the history of the patriarchs of the Coptic church', *PdO* 28 (2003), 435–58; H. Brakmann. 'Hagiographie im Dienst hierarchischer Ambitionen. Eine ägyptische Wundererzählung im Umfeld der Vita *BHO* 1062 des Severos von Antiochien', in: U. Zanetti and E. Lucchesi (eds.), *Aegyptus Christiana. Mélanges d'hagiographie égyptienne et orientale dédiés à la mémoire du P. Paul Devos bollandiste* [Cor 25] (Geneva, 2004), 279–86; Y.N. Youssef, 'Severus of Antioch in the History of the patriarchs', *PdO* 28 (2003), 435–58; ? Tannous, *The making of the medieval middle east*, index.

Socrates Scholasticus (d. after 439), *Church history*, ed. J. P. Migne, *PG* 67, 28–842 (Paris, 1865); ed. R. Hussey, rev. W. Bright (Oxford, 1893); ed. G. C. Hansen (Berlin, 1995); tr. A. C. Zenos, *Ecclesiastical history* (New York, 1890; repr. Grand Rapids, 1952); tr. *Socrates Scholasticus, The Ecclesiastical history* (2004, 2007) www.newadvent.org/fathers/2601.htm; P. Maraval, *Socrate de Constantinople: Histoire ecclésiastique*, 4 vols. (Paris, 2004–7); P. Périchon, P. Maraval (eds.), *Socrate de Constantinople, Histoire Ecclésiastique, Livres IV–VI. Texte Grec de l' edition G. C. Hansen* (Paris, 2006) [GCS] [SC, 505].

ODB, 3, 1923; Shahid, *BAFOC*, index; Karayannopoulos-Weiss,, v. 2, 265; Limor-Stroumsa, index, 526; Treadgold, *Early Byzantine historians*, 134–45; Leppin, 'The church historians (1): Socrates, Sozomenus and Theodore', in Marasco, *Greek and Roman historiography*, 219–54; T. Urbainczyk, *Socrates of Constantinople: historian of church and state* (Ann Arbor, 1997); M. Wallraff, *Die Kirchenhistoriker Sokrates: Untersuchungen zu Geschichtsdarstellung, Methode und Person* (Göttingen, 1997); F. Geppert, *Die Quellen des Kirchenhistorikers Socrates Scholasticus* (Leipzig, 1898).

Sozomen (1st half of 5th c.), *Church history= Historia Ecclesiastica*, *PG* 67, cols. 845–1630;

ed. R. Hussey, 3 vols. (Oxford, 1860); prt. ed. J. Bidez (Paris, 1983); *Kirchengeschichte*, ed. J. Bidez, G. C. Hansen (Berlin, 1960) [GCS 50]; G. Chr. Hansen, *Sozomenos. Historia ecclesiastica – Kirchengeschichte* (Turnhout 2004) [= FC 73, 3-4]; tr. E. Walford, *The ecclesiastical history of Sozomen: comprising a history of the church from A.D. 324 to A.D. 440* (London, 1855); G. Sabbah, *Sozomène: histoire ecclésiastique*, 4 vols. (Paris, 1983–2008); Engl. tr. C. D. Hartranft, *The ecclesiastical history of Sozomen* (New York, 1890; repr. Grand Rapids, Mich., 1952); tr. Ch. D. Hartranft, *Nicene and Post-Nicene Fathers*, 2nd series, vol. 2 (Grand Rapids, MI, 1957); www.newadvent.org/fathers/2602.htm.
www.freewebs.com/vitaphone1/history/sozomen.html

ODB, 3, 1932–3; Shahid, *BAFOC*, index, *BAFIC*, 167–80, index, *BASIC*, I.2, index, *BASIC*, 2.2, index; Karayannopoulos-Weiss, v. 2, 265–6; Trimingham, index, 341; Limor-Stroumsa, index, 526; Treadgold, *Early Byzantine historians*, 145–55; Leppin, ‘The church historians (1): Socrates, Sozomenus and Theodoretus’, in Marasco, *Greek and Roman historiography*, 219–54; Vasiliev, ‘Notes’, 307.

Syriac Canon law= *A discourse concerning ecclesiastical leadership: the Synodicon in the West Syrian tradition*, tr. A. Vööbus, i–ii (Louvain, 1975–6) [CSCO 367, 375]; A. Vööbus, *Syrische Kanonessammlungen: Westsyrische Originalurkunden* [CSCO 307, 317] (Louvain, 1970).

_____, W. Selb, *Sententiae Syriacae* (Vienna, 1990)

_____, *Orientalisches Kirchenrecht*, 2 vols. (Vienna, 1981–9).

_____, H. Kaufhold, *Syrische Texte zum islamischen Recht. Das dem nestorianischen Katholikos Johannes V. bar Abgare zugeschriebene Rechtsbuch* (Munich, 1971).

Theodoret of Cyrrhus (d. 466), *Religious history*=*Théodore de Cyr, Histoire des moines de Syrie*, ed./tr. P. Canivet and A. Leroy-Molinghen, 2 vols. (Paris, 1977, 1979) [SC 234 and 259] [TH 42]; P. Canivet, *Théodore de Cyr. Histoire ecclésiastique*, 2 vols. (Paris, 2006–9); tr. R. M. Price, *Theodoret of Cyrrhus, A history of the monks of Syria* (Kalamazoo, 1985) [Cistercian studies 88] www.ccel.org/ccel/schaff/npnf203.iv.viii.i.i.html; *Religiosa historia, PG* 82.1283–1522; part. tr. Caner, ‘Theodoret of Cyrrhus, *Religious History* (*Historia religiosa*) II. 13, VI.7–13’, in idem, *History and hagiography from the late Antique Sinai, including translations of Pseudo-Nilus’ ‘Narrations’, Ammonius’ ‘Report on the slaughter of the monks of Sinai and Rhaithou’, and Anastasius of Sinai’s ‘Tales of the Sinai fathers’*, 232–6; www.newadvent.org/fathers/2702.htm.

ODB, 3, 2049; Shahid, *BAFIC*, 156–9, 332–8, index; Vasiliev, ‘Notes’, 307, 312; Karayannopoulos-Weiss, v. 2, 266–7; Treadgold, *Early Byzantine historians*, 155–64; Trimingham, index, 341; Limor-Stroumsa, 137, 268, 330; P. Canivet, *Le monachisme syrien selon Théodore de Cyr* (Paris, 1977). [Théologie historique 42]; F. Millar, Theodoret of Cyrrhus: a Syrian in Greek dress?’, in A. and Bas ter Haar Romeny, *From Rome to Constantinople. Studies in honour of Averil Cameron*, 105–25; H. Leppin, ‘The church historians (1): Socrates, Sozomenus and Theodoretus’, in Marasco, *Greek and Roman historiography*, 219–54. D. Krueger, ‘Typology and hagiography: Theodoret of Cyrrhus’s *Religious History*’, in idem, *Writing and holiness: the practice of authorship in the early Christian East* (Philadelphia, 2004), 15–32; A. M. Schor, *Theodoret’s people: social networks and religious conflict in Late Roman Syria* [TCH 48] (Berkeley, 2011); Ph. Rousseau, ‘Moses, monks, and mountains in Theodoret’s *Historia religiosa*’, in M. Bielawski, and D. Hombergen (eds.), *Il monachesimo tra eredità e aperture. Atti del simposio “Testi e Temi nella Tradizione del Monachesimo Cristiano” per il 50o anniversario dell’Istituto Monastico di Sant’Anselmo; Roma, 28 maggio – 1o giugno 2002.* [Studia Anselmiana 140, Analecta Monastica 8] (Roma, 2004), 323–46; Krueger, ‘Writing as devotion: hagiographical composition and the cult of the saints’.

_____, *Graecorum Affectionum Curatio*= ed./tr. P. Canivet, *Theodoret de Cyr Thérapeutique des maladies helléniques*, 2 vols. SC (Paris, 1957) ; P. C. Athanasopoulos, ‘Scholarii Excerpta ex Theodoreti Episcopi Cyrensis ‘Graecorum Affectionum Curatione’. Editio princeps’, *REB* 73 (2015), 161–88; C. Scholte (ed.), *Theodoret, De Graecarum affectionum curatione. Heilung der griechischen Krankheiten.* Übersetzt, eingeleitet und mit Ammerkungen versehen. (Leiden/Boston, 2015).

W. Liebeschuetz, ‘Theodoret’s *Graecarum affectionum curatio*: defending Christianity in Christian Syria’, in idem, *East and West in late antiquity: invasion, settlement, ethnogenesis and conflicts of religion* (Leiden, 2015), 389–407; On his Church history, see G. F. Chesnut, ‘The date of Composition of Theodoret’s Church History”, *Vigiliae Christianae* 35:3 (1981), 245–52; see also A. de Halleux, ‘L’Histoire ecclésiastique de Théodore dans les florilèges grégoriens syriaques’, in *Mélanges Antoine Guillaumont. Contributions à l’étude des christianismes orientaux* [CO 20] (Genève, 1988), 221–32; A. Martin, ‘L’Église d’Antioche dans l’histoire ecclésiastique de Théodore’, in B. Cabouret, and P. L. Gatier, and C. Saliou (eds.), *Antioche de Syrie: histoire, images et traces de la ville antique. Colloque organisé par B. Cabouret, P.-L. Gatier et C. Saliou, Lyon, Maison de l’Orient et de la Méditerranée, 4, 5, 6 octobre 2001* [Topoi, Supplément 5] (Lyon, 2004), 481–506; A. Martin, ‘Rufin et Théodore: deux mal aimés de l’historiographie’, in Crogiez-Pétrequin (ed.), *Dieu(x) et Hommes*, 135–47; P. M. Parvis, ‘Theodoret’s bias: the aim of the Historia Ecclesiastica’, *SP* 47 (2010), 21–6; J. Bouffartigue, ‘Le texte de Théodore et le texte de ses documents’, in B. Pouderon, Y. M. Duval (eds.), *La historiographie de l’église des premiers siècles* (Paris, 2001).

Theodore Anagnostes (d. 518)= ed. G. C. Hansen, *Theodoros Anagnostes. Kirchengeschichte* [GCS 54] (Berlin, 1971; repr. 1995), 157.

Shahid, *BAFOC, BAFIC*, index; Karayannopoulos-Weiss, v. 2, 290; Retsö, 524; R. Pummer, ‘Epitome (MS P) of the Ecclesiastical history of Theodore Anagnostes ‘, in idem, *Early Christian authors on Samaritans and Samaritanism : texts, translations* (Tübingen, 2002) (TSAJ 92), 360–1.

Zacharia Scholasticus= *Historia ecclesiastica Zachariae Rhetori vulgo adscripta.*, ed. by E.W. Brooks (Louvain 1919–24) [with Latin translation]; *The Chronicle of Pseudo-Zachariah rhetor: church and war in Late Antiquity*, ed. G. Greatrex. (Liverpool 2011); *The Syriac Chronicle known as that of Zachariah of Mitylene*. Transl. by F. J. Hamilton & E. W. Brooks. (London 1899).

Shahid, *BASIC*, 1.1, index, 1.2, index, 2.1, index, 2.2. index; Karayannopoulos-Weiss, v. 2, 267; G. Greatrex, ‘Pseudo-Zachariah of Mytilene: the context and nature of his work’, *JCSSS* 6 (2006), 39–52; idem, ‘Le pseudo-Zacharie de Mytilène et l’ historiographie syriaque au VIe s.’, in M. Debie, *L’ historiographie syriaque. Études syriaques* (Paris, 2009), 33–55; P. Allen, ‘Zachariah Scholasticus and the Historia Ecclesiastica of Evagrius’, *JTS* 31 (1980), 471–88; A. Grillmeier, tr. P. Allen & J. Cawte, *Christ in Christian Tradition: From the Council of Chalcedon (451) to Gregory the Great (590–604)* (Atlanta, 1987), 36.

Abbreviations

D. H. Constantelos, ‘The Moslem conquests of the Near East as revealed in the Greek sources of the seventh and eighth centuries’, *B* 42 (1972), 325–57.

J. Karayannopoulos-G. Weiss, *Quellenkunde zur Geschichte von Byzanz (324–1453)*, 2 vols. (Wiesbaden 1982).

O. Limor and G.G. Stroumsa (eds.), *Christians and Christianity in the Holy Land. From the origins to the Latin kingdoms* (Brepols, 2006).

ODB= A.P. Kazhdan et al. (eds.), *Oxford Dictionary of Byzantium*, 3 vols. (New York, 1991).

J. Retsö, *The Arabs in Antiquity: their history from the Assyrians to the Umayyads* (London, 2003).

Shahid, *BASIC*= I. Shahid, *Byzantium and the Arabs in the sixth century* (Washington DC, 1995).

Shahid, *BAFIC*= I. Shahid, *Byzantium and the Arabs in the fifth century* (Washington DC, 1989).

Shahid, *BAFOC*= *Byzantium and the Arabs in the fourth century* (Washington DC, 1984).

J. S. Trimingham, *Christianity among the Arabs in Pre-Islamic Times* (London, 1979).

