Bibliography

Primary Texts

Actiones

Concilii Chalcedonensis Actiones, ed. E. Schwartz (1933–1935), ACO 2.1.1–3, Berlin: De Gruyter; trans. Price and Gaddis (2005).

Agapetus, *Ekthesis*

Agapetus, *Ekthesis*, ed. Rudolf Riedinger (1995), Kentron Ereunēs tēs Byzantiou 4, Athens: Etaireia philōn tou laou; trans. Peter Bell (2009), TTH 52.

Agnellus, *LPR*

Agnellus, *Liber pontificalis ecclesiae Ravennatis*, ed. Deborah Mauskopf Deliyannis (2006), Corpus Christianorum Continuatio Medievalis 199, Turnhout: Brepols; trans. Deborah Mauskopf Deliyannis (2004), Washington, DC: Catholic University of America Press.

AL

Anthologia Latina, ed. D. R. Shackleton-Bailey (1982) *Anthologia Latina. I, Carmina in codicibus scripta*, Stuttgart: Teubner.

Alex. Mon. *Laudatio Barnabae*

Alexandri Monachi Laudatio Barnabae, ed. Peter Van Deun (1993), *Hagiographica Cypria. Sancti Barnabae Laudatio auctore Alexandro Monacho et Sanctorum Bartholomaei et Barnabae Vita e Menologio imperiali deprompta*, CCSG 26, Turnhout: Brepols; trans Kosiński et al. (2021), 374–91.

Ambrose, *De obit.* Theod.

Ambrose, *Oratio de obitu Theodosii*, ed. Victoria Zimmerl-Panagl (2021), CSEL 106, Berlin: De Gruyter, 157–244; trans. Wolf Liebeschuetz (2005), TTH 43, 174–203.

Ambrose, *Enarr. In Ps.*

Ambrose, *Enarrationes in XII Psalmos Davidicos*, PL 14, 921–1180.

Ambrose, *Ep.*

Ambrose, *Epistulae et acta*, 4 vols (1968–96) CSEL 82, Vienna: Tempsky; partial trans. Wolf Liebeschuetz (2005), TTH 43.

Ambrose, *Exp. euang. sec. Luc*.

Ambrose, *Expositio euangelii secundum Lucan*, ed. Karl Schenkl (1902), CSEL 32.4, Vienna: Tempsky.

Ambrose, *Exp. ps. cxviii*

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Ambrose, *Expositio psalmi cxviii*, ed. Michael Petschenig (1913), *CSEL 62*, Vienna: Tempsky.
AM
Ammianus Marcellinus, *Res gestae*, ed. and trans. J. C. Rolfe (1950–52) rev. ed., 3 vols, LCL 300.
Anagnosticum regis
Anagnosticum regis, ed. T. Mommsen (1894) MGH AA 12, Berlin: Weidmann, 425–26.
Anth. Gr.
Anthologia Graeca, ed. and trans. William Roger Paton and Michael A. Tueller (2014), rev. ed., LCL 67.
Arles (314)
Council of Arles (314), ed. C. Munier (1963) *Concilia Galliae a.314–a.506*, *CCSL* 148, 9–13; trans. Jean Gaudemet (1977) SC 241, 41–67.
Ath. *V. Ant*.
Athanasius, *Vita Antonii*, ed. and trans. G. J. M. Bartelink (1994), SC 400.
Aug. *Conf*.
Augustine, *Confessions*, ed. L. Verheijen (1981), CCSL 27; trans. Henry Chadwick (2008), Oxdord: Oxford University Press.
Aug. *Cum pagani*
Sermo sancti Augustini cum pagani ingredentur, ed. François Dolbeau (1996), *Vingt–six sermons au peuple d'Afrique, Collection des Études Augustiniennes,* Série Antiquité 147, Turnhout: Brepols, 243–67; trans. Edmund Hill (1997), *Augustine for the 21st Century* III/11, Hyde Park: New City Press, 366–86.
Aug. *DCD*
Augustine, *De civitate dei*, ed. B. Dombart and A. Kalb (1955), CCSL 47–48; trans. Henry Bettenson and John J. O'Meara (2003), London: Penguin Classics.
Aug. *Ep*.
Augustine of Hippo, *Epistulae*, ed. A. Goldbacher (1895–1923) 5 vols., CSEL 34, 44, 57–58, Vienna: Tempsky.
Augustine of Hippo, *Epistulae (Divjak)*, ed. J. Divjak (1981) *Epistolae ex duobus codicibus nuper in lucem prolatae*, CSEL 88, Vienna: Tempsky.
Trans. Roland Teske (2001–5), *Augustine for the 21st Century* II/1–4, Hyde Park: New City Press.
Aug. *Serm*. 24
Augustine, *Sermo* 24, ed. Cyril Lambot (1961), CCSL 41, 326–33.
Aug. *Serm*. 62
Augustine, *Sermo* 62, ed. B. Coppieters't Wallant, L. De Coninck, R. Demeulenaere, CCSL 41, 289–318.
Aug. *Serm*. 279 = *Morin 1*
Augustine, *Sermo Morin 1*, PLS 2: 657–60.
Aug. *Serm*. 302
Augustine, *Sermo* 302, PL 38: 1385–93.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Trans. Edmund Hill (1990–97), *Augustine for the 21st Century* III/1–11, Hyde Park: New City Press.
Ausonius, *Versus paschales*, ed. R. P. H. Green (1999), Oxford: Clarendon Press; trans. Hugh G. Evelyn-White (1919), LCL 96, 34–39.
AV
Anonymi Valesiani pars posterior, ed. and trans. J. C. Rolfe (1952) *Ammianus Marcellinus*, vol. 3, LCL 331, 530–68.
Avitus, *Ep*.
Avitus of Vienne, *Epistulae*, ed. R. Peiper (1883) MGH AA 6.2, Berlin: Weidmann, 35–103; trans. Shanzer and Wood (2002).
Avitus, *Hom.*
Avitus, *Homiliae*, ed. R. Peiper (1883) MGH AA 6.2, Berlin: Weidmann, 103–57; partial trans. Shanzer and Wood (2002).
Avitus. *Hom*. 17, ed. Charles Perrat and Aimable Audin (1957) 'Alcimi Ecdicii Aviti Viennensis episcopi homilia dicta in dedicatione superioris basilicae'. In *Studi in onore di Aristide Calderini e Roberto Paribeni*. Milan: Ceschina, vol. 2, 433–51.
Barhadbeshaba, *HE*
Barhadbeshaba, *Historia ecclesiastica*, ed. and trans. François Nau, PO 9.5: 177–343.
Basil, *Ep*.
Basil of Caesarea, *Epistulae*, ed. and trans. Yves Courtonne (1957–66), 3 vols, Paris: Belles Lettres.
Brev. Alarici
Breviarium Alarici, ed. G. Haenel (1848), *Lex Romana Visigothorum*, Berlin: Teubner.
CA
Collectio Atheniensis, ed. E. Schwartz (1929), ACO 1.1.7, Berlin: De Gruyter: 17–167. Partial trans. Price and Graumann (2020).
Canons of Elvira
Canons of Council of Elvira, ed. J. Vives (1963) *Concilios visigóticos e hispano-romanos, España Cristiana, textos 1*, Barcelona: Consejo Superior de Investigaciones Científicas, Instituto Enrique Flórez: 1–15.
Carmen contra paganos
Carmen contra paganos, ed. D. R. Shackleton-Bailey (1982), *Anthologia Latina I, Carmina in codicibus scripta,* Stuttgart: Teubner, 17–23.
Cass. *Var*.
Cassiodorus, *Variae*, ed. T. Mommsen (1894) *Cassiodori senatoris Variae*, MGH AA 12, Berlin: Weidmann; partial trans. Barnish (1992); full trans. M. Shane Bjornlie (2019), Oakland: University of California Press.
Chron. Edess.
Chronicle of Edessa, ed. and trans. I. Guidi (1903), *Chronica minora*, I, CSCO 1–2*,* Leipzig: Harrassowitz, 1–13.
CC
Collectio Casinensis, ed. E. Schwartz (1922–29), ACO 1.3–4, Berlin: De Gruyter; partial trans. Price and Graumann (2020).
Chor. *Laudatio Marciani*
Choricius of Gaza, *Laudatio Marciani I*, ed. R. Foerster and E. Richtsteig (1929), Stuttgart: Teubner, 1–26.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Chron. Pasch.
Chronicon Paschale, ed. Ludwig Dindorf (1832), Corpus scriptorium historiae Byzantinae 16–17, Bonn: E Weber; trans. Mary Whitby and Michael Whitby (1989), TTH 7.
CJ
Codex Iustinianus, ed. P. Krüger and T. Mommsen (1877) *Corpus iuris civilis*, vol. 2, Berlin: Weidmann; trans. Fred Blume and Bruce Frier et al. (2016), Cambridge: Cambridge University Press.
Clermont or Auvergne (535)
Council of Clermont or Auvergne (535), ed. C. De Clercq (1963) *Concilia Galliae, a. 511–a. 695*, CCSL 148A; trans. Jean Gaudemet and Brigitte Basdevant (2017), SC 353, 210–25.
Coll. Avell.
Collectio Avellana, ed. O. Günther (1895–98) *Epistulae imperatorum pontificum aliorum inde ab a. CCCLXVII usque ad a. DLIII datae Avellana quae dicitur collectio*, 2 vols., CSEL 35, Vienna: Tempsky.
Coll. Pasc
Collatio Augustini cum Pascentio Ariano, ed. and trans. Hildegund Müller, Dorothea Weber and Clemens Weidmann (2008), Vienna: Verlag der Österreichischen Akademie der Wissenschaften.
Collatio
Collatio legum Mosaicarum et Romanarum, ed. and trans. Robert Frakes (2011) *Compiling the Collatio Legum Mosaicarum et Romanarum in late antiquity*, Oxford: Oxford University Press.
Constantine VII, *Three Military Treatises*
Constantine VII, *Three Military Treatises*, ed. and trans. John F. Haldon (1990), Corpus fontium historiae Byzantinae 28, Vienna: Verlag der Österreichischen Akademie der Wissenschaften.
Continuation to Prosper
Prosper of Aquitaine, *Chronicon*, 'Continuatio codicum Covatensis et Reichenaviensis', ed. T. Mommsen (1892), MGH AA 9, Berlin: Weidmann, 488–90.
Coptic Acts of Ephesus
Coptic Acts of Ephesus, ed. U. Bouriant (1892) *Actes du concile d'Éphèse: Text copte publié et traduit*, Paris: Ernest Leroux; trans. Wilhelm Kraatz (1904), Leipzig: Hinrichs; partial trans. Price and Graumann (2020).
CP
Collectio Palatina, ed. E. Schwartz (1924–26), ACO 1.5, Berlin: De Gruyter; partial trans. Price and Graumann (2020).
CS
Collectio Sabbaitica contra Acephalos et Origeniastas destinata, ed. E. Schwartz (1965), ACO 3.1, Berlin: De Gruyter.
CTh
Codex Theodosianus, eds. T. Mommsen and P. M. Meyer (1904), Berlin: Weidmann; trans. Clyde Pharr, Theresa Sherrer Davidson, and Mary

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Brown Pharr (1952), Princeton: Princeton University Press; book 16, trans. Rougé and Delmaire (2005).

CV

Collectio Vaticana, ed. E. Schwartz (1927–28), ACO 1.1.1–6, Berlin: De Gruyter; partial trans. Price and Graumann (2020).

CVer

Collectio Veronensis, ed. E. Schwartz (1925–26), ACO 1.2, Berlin: De Gruyter; partial trans. Price and Graumann (2020).

Cyril, *Ep*.

Cyril of Alexandria, *Epistulae*, see ACO vols; partial trans. Price and Graumann (2020).

Cyr. Scyth. *V. Abr*.

Cyril of Scythopolis, *Life of Abraam*, ed. E. Schwartz (1939), TU 49, Leipzig: Hinrichs, 243–49.

Cyr. Scyth. *V. Ioh. Hes*.

Cyril of Scythopolis, *Life of John the Hesychast*, ed. E. Schwartz (1939), TU 49, Leipzig: Hinrichs, 201–22.

Cyr. Scyth. *V. Sab*.

Cyril of Scythopolis, *Vita sancti Sabae*, ed. E. Schwartz (1939), TU 49, Leipzig: Hinrichs, 85–200.

Cyr. Scyth. *V. Theod*.

Cyril of Scythopolis, *Life of Theodosius*, ed. E. Schwartz (1939), TU 49, Leipzig: Hinrichs, 235–41.

Trans. Richard Price and John Binns (1991), Kalamazoo: Cistercian.

Damascius fr.

Damascius, *Philosophical History*, ed. and trans. Polymnia Athanassiadi (1999), Athens: Apamea Cultural Association.

De fisco Barcinonense, ed. and trans. J. Vives (1963) *Concilios visigóticos e hispano–romanos*, España Cristiana, textos 1, Barcelona: Consejo Superior de Investigaciones Científicas, Instituto Enrique Flórez: 54.

Ps.-Dion. *Chron*.

Ps.-Dionysius of Tel–Mahre, *Chronicon*, ed. I.-B. Chabot (1927–49), *Incerti auctoris Chronicon Pseudo–Dionysianum vulgo dictum*, CSCO 91, 104, 121, Louvain: Peeters; partial trans. Witold Witakowski (1996), TTH 22.

Dioscorus

Dioscorus of Aphrodito, ed. and trans. Jean-Luc Fournet (1999) *Hellénisme dans l'Égypte du VI^e siècle: la bibliothèque et l'œuvre de Dioscore d'Aphrodité*, 2 vols, Mémoires publiés par les membres de l'Institut français d'archéologie orientale du Caire 115, Cairo: Institut Français d'Archéologie Orientale.

Edictum Theoderici

Edictum Theoderici, ed. F. Bluhme (1870), MGH LL 5, Berlin: Weidmann, 145–79; trans. Lafferty (2013), 243–94.

Ennod. *V. Epiph.*

Ennodius of Pavia, *Vita Epiphanii*, ed. F. Vogel (1885), MGH AA 7, Berlin: Weidmann, 84–109; trans. Roy J. Deferrari (1952) FotC 15, Washington, DC: Catholic University of America Press, 301–52.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Ep. Sev.
Epistula Severi, ed. and trans. Bradbury (1996).
Épaon (517)
Concilium Epaonense 517. Sept 15., ed. C. De Clercq (1963) *Concilia Galliae, a. 511–a. 695*, CCSL 148A, 20–37; trans. Jean Gaudemet and Brigitte Basdevant (2017), SC 353, 97–125.
Eugippius, *V. Severin.*
Eugippius, *Vita sancti Severini*, ed. H. Sauppe (1877), MGH AA 1.2, Berlin: Weidmann; trans. Ludwig Bieler and Ludmilla Krestan (1965), FotC 55, Washington, DC: Catholic University of America Press.
Eunapius fr.
Eunapius, *History*, ed. and trans. R. Blockley (1983) *The fragmentary classicising historians of the later Roman Empire*, vol. 2, Liverpool: Francis Cairns, 2–150.
Eusebius, *HE*
Eusebius, *Historia ecclesiastica*, ed. F. Winkelmann (1999), 3 vols, GCS n.f. 6.1–3, Leipzig: Hinrichs; trans. Jeremy Schott (2019), Oakland: University of California Press.
Eusebius, *VC*
Eusebius, *Vita Constantini*, ed. F. Winkelmann (2008), rev. ed., Eusebius Werke 1.1[2], Leipzig: Hinrichs; trans. Cameron and Hall (1999).
Evagrius, *HE*
Evagrius, *Historia ecclesiastica*, ed. J. Bidez and L. Parmentier (1898), London: Methuen; trans. Michael Whitby (2000), TTH 33.
Ferr. *Ad Reg.*
Ferrandus of Carthage, *Ad Reginum*, PL 67, 928–50.
Firmus, *Ep.*
Firmus of Caesarea, *Epistulae*, ed. and trans. Marie-Ange Sebasti and Pierre-Louis Gatier (1989), SC 350.
Fulg. *ABC*
Fulgentius of Ruspe, *Psalmus abecedarius*, ed. A. Isola (1983) *Fulgenzio di Ruspe: Salmo contro i vandali ariani*, Corona patrum 9, Turin: Società editrice internazionale.
Fulg. *Ad Tras.*
Fulgentius of Ruspe, *Ad Trasamundum*, ed. J. Fraipont (1968) CCSL 91, 95–185.
Fulg. *De veritate*
Fulgentius of Ruspe, *De ueritate praedestinationis et gratiae libri III ad Iohannem et Venerium*, ed. J. Fraipont (1968), CCSL 91A, 458–548; trans. Rob Roy McGregor and Donald Fairbairn (2013), FotC 126, Washington, DC: Catholic University of America Press, 121–232.
Fulg. *Ep.*
Fulgentius of Ruspe, *Epistulae*, ed. J. Fraipont (1968) 2 vols., CCSL 91, 91A, 187–629; partial trans. R. B. Eno (1997), *FotC 95*, Washington, DC: Catholic University of America Press, 276–565.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Gaud. *Tract*.
Gaudentius of Brescia, *Tractatus*, ed. Ambrosius Glück (1936) CSEL 68, Vienna: Tempsky; trans. S. L. Boehrer (1965), Catholic University of America PhD Dissertation.
Gelasius, *Ep*. and fr.
Gelasius, *Epistulae and Fragmenta*, ed. A. Thiel (1868) *Epistolae Romanorum Pontificum Genuinae*, vol. 1, Braunsberg: Lipsiae, 285–613 and MGH AA 12, 387–92; trans. Bronwen Neil and Pauline Allen (2014), Adnotationes 1, Turnhout: Brepols.
Ps.-Genn. *Vir inlust*.
Gennadius of Marseille, *De uiris inlustribus*, ed. E. C. Richardson (1896) TU 14.1, Leipzig: Hinrichs, 57–97.
Ger. *V. Mel. Iun*.
Gerontius, *Life of Melania the Younger*, ed. D. Gorce (1962) SC 90; trans. Elizabeth Clark (2021) *Melania the Younger*, Oxford: Oxford University Press, 199–240.
Gesta
Gesta conlationis Carthaginiensis a. 411, ed. Serge Lancel (1974) CCSL 149A; trans. Erika Hermanowicz and Neil McLynn (2025), TTH 90.
Gesta Mopsuestiae = Constantinople (553), 'Actio quinta', no. 92, ed. Johannes Straub (1971), ACO 4.1, 118–30.
Greg. Mag. *Reg*.
Gregory the Great, *Registrum epistularum*, ed. Dag Norberg (1982), CCSL 149, 160A; trans. John C. Martyn (2004), 3 vols, Toronto: University of Toronto Press.
Greg. Naz. *Carm*. 2.2.2
Greg. Naz. *Carmina*, 2.2.2, PG 37, 1477–80.
Greg. Naz. *Ep*.
Gregory of Nazianzus, *Epistulae*, ed. Paul Gallay (1969), GCS 53, Berlin: Akademie-Verlag and PG 37, 21–387; trans. Bradley Storin (2019), Oakland: University of California Press.
Greg. Naz. *Or*.
Gregory of Nazianzus, *Oration* 4–5, ed. and trans. Jean Bernardi (1989), SC 309.
Gregory of Nazianzus, *Oration* 17, PG 35, 964–81.
Gregory of Nazianzus, *Oration* 19, PG 35, 1044–64.
Trans. Martha Vinson (2003), *FotC 107*, Washington, DC: Catholic University of America Press.
Greg. Tur. *DLH*
Gregory of Tours, *Libri historiarum X*, ed. B. Krusch and W. Levison (1951), rev. ed., MGH SS rer. Merov. 1.1, Hannover: Hahn; trans. Lewis Thorpe (1974), London: Penguin Classics.
Greg. Tur. *VP*
Gregory of Tours, *Vita patrum*, ed. B. Krusch (1885), MGH SS rev. Merov. 1.2, Hannover: Hahn, 211–91; trans. Edward James (1991), 2nd edition, TTH 1.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Hier. *Ep*.
Jerome, *Epistulae*, ed. Isidorus Hilberg (1910–18), CSEL 54–56, Vienna: Tempsky; partial trans. F. A. Wright (1933), LCL 262.
Hist. Diosc.
History of Dioscorus, ed. and trans. F. Nau (1903), *Journal Asiatique* 1: 5–108, 241–310.
Honoratus, *Epistola consolatoria*
Honoratus of Constantia, *Epistula consolatoria ad Arcadium*, PL 50, 567–70.
HP
Victor of Vita, *Historia persecutionis Africanae provinciae*, ed. S. Lancel (2002) *Histoire de la persécution Vandale en Afrique*, Collection des universités de France, série latine 368, Paris: Budé, 93–212; trans. Moorhead (1992).
Innocent of Maronea, *Ep. de coll. cum Sev*.
Innocent of Maronea, *Epistula de collatione cum Severo*, ACO 4.2, 169–84.
Isid. Pel. *Ep*.
Isidore of Pelusium, *Epistulae* 1214–1700, ed. and trans. Pierre Evieux (1997–2000), SC 422, 454; 1701–2000, ed. and trans. Pierre Evieux and Nicolas Vinel (2017), SC 586; full corpus in PG 79.
Isid. Hisp. *HG*
Isidore of Seville, Historia Gothorum, ed. T. Mommsen (1894) *Chronica minora saec. IV. V. VI. VII*., MGH AA 11, Berlin, 241–303; trans. Kenneth Baxter Wolf (1999), 2nd ed., TTH 9, 67–90.
John of Beth-Apthonia, *V. Sev*.
John of Beth-Apthonia, *Vita Severi*, ed. M. A. Kugener (1904), PO 2.3.
John of Biclar, *Chron*.
John of Biclar, *Chronicon*, ed. C. Cardelle de Hartmann (2001), CCSL 173A, 59–83; trans. Kenneth Baxter Wolf (1999), 2nd ed., TTH 9, 51–66.
John Chrys. *Ep*.
John Chrysostom, *Epistulae*, PG 52, 529–791; partial trans. Timothy Barnes and George Bevan (2013), *The Funerary Speech for John Chrysostom*, TTH 60, 135–52.
John Chrys. *Ep. 1 to Innocent*
John Chrysostom, *Epistula* 1 to Innocent, ed. and trans. A.-M. Malingrey with P. Leclerq (1988), SC 342, 68–95.
John Chrys. *Hom. in Coll*.
John Chrysostom, *Homilies on Colossians*, ed. Frederick Field and trans. Pauline Allen (2021), Writings from the Greco-Roman World 46, Atlanta: Society for Biblical Literature.
John Chrys. *Hom. in Mart*.
John Chrysostom, *Homily on the Martyrs*, PG 50, 661–66; trans. Wendy Mayer and Pauline Allen (2000) *John Chrysostom*, London: Routledge.
John Chrys. *Hom. in Matt*.
John Chrysostom, *Homilies on Matthew*, PG 57–58.
John Chrys. *Hom. in Philipp*.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

John Chrysostom, *Homilies on Philippians*, ed. Frederick Field and trans. Pauline Allen (2013), *Writings from the Greco-Roman World 36*, Atlanta: Society for Biblical Literature.
John Chrys. *Hom. de Stat.*
John Chrysostom, *Homilies on the Statues*, PG 49, 15–222.
John Chrys. *Hom.* 2
John Chrysostom, *Homily 2 (cum imperatrix media nocte)*, PG 63, 467–72; trans. Wendy Mayer and Pauline Allen (2000) *John Chrysostom*, London: Routledge.
John Chrys. *In Eutropium*
John Chrysostom, *In Eutropium*, PG 52, 391–96; trans. Wendy Mayer and Pauline Allen (2000) *John Chrysostom*, London: Routledge.
John Eph. *HE*
John of Ephesus, *Historia Ecclesiastica*, ed. and trans. E. W. Brooks (1935–36), CSCO Scr. Syr. 54–55, Louvain: Peeters; trans. R. Payne-Smith (1860), Oxford: Oxford University Press.
John Eph. *V. SS Or.*
John of Ephesus, *Lives of the Eastern Saints*, ed. and trans. E. W. Brooks (1923–25), PO 17–19.
John Lydus, *De mag.*
John Lydus, *De magistratibus populi Romani*, ed. and trans. Michel Dubuission and Jacques Schamp (2006), 2 vols, Paris: Belles Lettres.
John Rufus, *Plerophories*
John Rufus, *Plerophories*, ed. and trans. F. Nau (1911), PO 8.
Ps.-Joshua, *Chron.*
Ps.-Joshua the Stylite, *Chronicle*, ed. W. Wright (1882), Cambridge: Cambridge University Press; trans. Frank R. Trombley and John W. Watt (2000), TTH 32.
Julian, *Ep.*
Julian, *Epistulae*, ed. and trans. Wilmer Cave Wright (1913–23), LCL 13, 29, 157.
Lact. *DMP*
Lactantius, *De mortibus persecutorum*, ed. and trans. J. L. Creed (1984), Oxford: Clarendon Press.
Lact. *Div. inst.*
Lactantius, *Divine institutes*, ed. A. Wlosok and E. Heck (2005–11), 4 vols, Berlin: Teubner; trans. Anthony Bowen and Peter Garnsey (2003), TTH 40.
LC
Liber constitutionum, ed. Ludwig Rudolf von Salis (1892), MGH LL. nat. Germ. 2.1, Hannover: Hahn, 29–116.
Leo, *Ep.*
Leo, *Epistulae*, PL 54; partial trans. Edmund Hunt (1957), FotC 34, Washington, DC: Catholic University of America Press.
Leontius, *Deprehensio et Triumphus super Nestorianos*

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Leontius, *Deprehensio et Triumphus super Nestorianos*, ed. and trans. Brian Daley (2017), Oxford: Oxford University Press, 410–523.
Letter to Cosmas, ed. and trans. F. Nau (1919), PO 13, Paris: Firmin-Didot, 275–86.
Lib. *Brev*
Liberatus, *Breviarium*, ACO 2.5: 98–141; trans. François Cassingena-Trévedy and Philippe Blaudeau (2019), SC 607.
Lyon (518/522)
Council of Lyon (518/522), ed. C. De Clercq (1963) *Concilia Galliae, a. 511–a. 695*, CCSL 148A; trans. Jean Gaudemet and Brigitte Basdevant (2017), SC 353, 129–35.
Malalas
John Malalas, *Chronographia*, ed. Johannes Thurn (2000), Corpus Fontium Historiae Byzantinae 35, Berlin: De Gruyter; trans. Elizabeth Jeffreys, Brian Croke, and Roger Scott (1986), Byzantina Australiensia 4, Melbourne: Australian Association for Byzantine Studies.
Marc. Diac. *V. Porph.*
Mark the Deacon, *Life of Porphyry of Gaza*, ed. Henri Grégoire and Marc-Antoine Kugener (1930), Paris: Belles Lettres.
Mark the Deacon, *Life of Porphyry of Gaza*, ed. Anna Lampadaridi (2016), Subsidia hagiographica 95, Brussels: Société des Bollandistes.
Trans. Jeff Childers, Claudia Rapp and Michael Whitby (2025), TTH 89.
Ps.-Martyrius, *Funerary Speech*
Ps.-Martyrius, *Funerary Speech for John Chrysostom*, ed. Martin Wallraff (2007), Quaderni della Rivista di Bizantinistica 12, Spoleto: Fondazione Centro italiano di studi sull'Alto Medioevo; trans. Timothy Barnes and George Bevan (2013), *The Funerary Speech for John Chrysostom*, TTH 60.
Max. Tur. *Serm.*
Maximus of Turin, *Sermons*, ed. A. Mutzenbecher (1962), CCSL 23; trans. Boniface Ramsey (1989), Ancient Christian Writers 50, Westminster: Newman Press.
Mich. Syr.
Michael the Syrian, ed. and trans. J.-B. Chabot (1899–1924), Paris: Ernest Leroux.
Nestorius, *Book of Heracleides*
Nestorius, *Book of Heracleides*, ed. Paul Bedjan (1910), Leipzig: Harrassowitz; trans. G. R. Driver and Leonard Hodgson (1925), Oxford: Clarendon Press.
NJ
Justinian, *Novellae*, ed. R. Schöll and G. Kroll, 6th ed. (1928) Corpus juris civilis 3, Berlin; trans. David Miller and Peter Sarris (2018), Cambridge: Cambridge University Press.
NTh
Theodosius II, *Novellae*, ed. T. Mommsen and P. Meyer (1904) *Theodosiani libri xvi cum constitutionibus Sirmondianis*, Berlin: Weidmann; trans. Clyde Pharr, Theresa Sherrer Davidson, and Mary Brown Pharr (1952), Princeton: Princeton University Press, 487–514.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

NVal
Valentinian III, *Novellae*, ed. T. Mommsen and P. Meyer (1904) *Theodosiani libri xvi cum constitutionibus Sirmondianis*, Berlin: Weidmann; trans. Clyde Pharr, Theresa Sherrer Davidson, and Mary Brown Pharr (1952), Princeton: Princeton University Press, 515–50.
Orléans (511)
Council of Orléans (511), ed. C. De Clercq (1963) *Concilia Galliae, a. 511–a. 695*, CCSL 148A, 3–19; trans. Jean Gaudemet and Brigitte Basdevant (2017), SC 353, 71–91.
Pall. *Dial.*
Palladius, *Dialogue on the Life of John Chrysostom*, ed. and trans. Anne-Marie Malingrey (1988), 2 vols, SC 341–42.
Pall. *LH*
Palladus, *Lausiac History*, ed. and trans. G. J. M. Bartelink (1974), Vite dei santi 2, Milan: Fondazione Lorenzo Valla; ed. Cuthbert Butler (1904), Cambridge: Cambridge University Press.
Paulinus, *Ep.*
Paulinus of Nola, *Epistulae*, ed. Guillelmus Hartel and M. Kamptner (1999), CSEL 29, Leipzig: Tempsky; trans. Patrick Gerrard Walsh (1967), Ancient Christian Writers 36, Westminster: Newman Press.
Paulinus, *V. Ambr.*
Paulinus, *Vita Ambrosii*, ed. A. A. R. Bastiaensen (1975), *Vite dei santi* 3, Milan: Fondazione Lorenzo Valla, 54–124; trans. John A. Lacy (1952), FotC 15, Washington, DC: Catholic University of America Press, 27–66.
Petr. Chrys. *Serm.*
Peter Chrysologus, *Sermons*, ed. A. Olivar (1975–82), CCSL 24, 24A, 24B; trans. George E. Ganss (1953), William B. Palardy (2004–5), 3 vols, FotC 17, 109–10, Washington, DC: Catholic University of America Press.
Phil. *HE*
Philostorgius, *Ecclesiastical History*, ed. J. Bidez (1981), GCS 21, rev. ed. by F. Winkelmann, Berlin; trans. Philip Amidon (2007), Writings from the Greco-Roman World 23, Atlanta: Society of Biblical Literature.
Praeceptio regis
Praeceptio regis, ed. T. Mommsen (1894) MGH AA 12, Berlin: Weidmann: 424.
Priscus, fr.
Priscus, *History*, ed. and trans. Roger Blockley (1983) *The fragmentary classicising historians of the later Roman Empire*, vol. 2, Liverpool: Francis Cairns, 222–376.
Proc. *Buildings*
Procopius, *Buildings*, ed. and trans. H. B. Dewing (1940) *Procopius*, vol. 7: Buildings, LCL 343.
Proc. *BG*
Procopius of Caesarea, *De bello gothico*, ed. and trans. H. B. Dewing (1924) Procopius, vol. 4: History of the Wars, Books 6.16–7.35 (Gothic War), LCL 173.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Proc. *BP*
Procopius of Caesarea, *De bello persico I–II*, ed. and trans. H. B. Dewing (1914) Procopius, vol. 1: History of the Wars, Books I and II, LCL 48; trans. Geoffrey Greatrex with Averil Cameron (2022), Cambridge: Cambridge University Press.
Proc. *BV*
Procopius of Caesarea, *De bello vandalico*, ed. and trans. H. B. Dewing (1916) Procopius, vol. 2: History of the Wars, Books III and IV, LCL 81; rev. trans. Anthony Kaldellis (2014), Indianapolis: Hackett.
Proc. *SH*
Procopius, *Secret History*, ed. and trans. H. B. Dewing (1935) Procopius, vol. 6: Anecdota, LCL 290; trans. G. A. Williamson and Peter Sarris (2007), London: Penguin Classics; trans. Anthony Kaldellis (2010), Indianapolis: Hackett.
Prosper
Prosper of Aquitaine, *Chronicon*, ed. T. Mommsen (1892), *MGH AA 9*, Berlin: Weidmann, 341–499.
Prudentius, *C. Symm.*
Prudentius, *Contra Symmachum*, ed. M. P. Cunningham (1966), CCSL 126; trans. H. J. Thomson (1949–53), LCL 387, 398.
Prudentius, *Peristephanon*
Prudentius, *Peristephanon*, ed. M. P. Cunningham (1966), CCSL 126; trans. H. J. Thomson (1953), LCL 398.
Quod. *Lib. prom.*
Quodvultdeus of Carthage, *Liber promissionum et praedictorum Dei*, ed. René Braun (1976) CCSL 60, 1–223; trans. René Braun (1964), SC 101–102.
Rome (501)
Acta synhodi a. DI, ed. T. Mommsen (1894) *Cassiodori senatoris Variae, MGH AA 12*, Berlin: Weidmann, 393–455.
Ruf. *HE*
Rufinus of Aquileia, *Historia ecclesiastica*, ed. T. Mommsen (1903–8) *Die Kirchengeschichte*, 2 vols., GCS 9, Eusebius Werke 2, Leipzig: Hinrichs; books 10–11, trans. Philip Amidon (1997), New York: Oxford University Press; full text trans. Philip Amidon (2016), FotC 133, Washington, DC: Catholic University Press.
Rur. *Ep.*
Ruricius of Limoges, *Epistulae*, ed. R. Demeulenaere (1985), CCSL 64, 303–415; trans. Ralph W. Mathisen (1999), TTH 39.
Sev. *Coll. Ep.*
'A Collection of Letters of Severus of Antioch', ed. E. W. Brooks (1915–19), PO 12 and 14; Sev. *Coll. Ep.* 118, ed. Dijkstra and Greatrex (2009), 246–53.
Sev. *First Letter to Soterichus*
Severus of Antioch, *First Letter to Soterichus*, ed. and trans. Dijkstra and Greatrex (2009), 240–43.
Sev. *Ep. Sel.*
Severus of Antioch, *Select Letters*, ed. and trans. E. W. Brooks (1902–4), 4 vols, London: Williams and Norgate.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Shenoute, A19
Shenoute, A19, ed. J. Leipoldt (1908) *Sinuthii Archimandritae Vita et Opera Omnia*, 3 vols, CSCO 73, Paris: C. Poussielgue: vol. 3, 32–33.
Shenoute, A26
Shenoute, A26, ed. and trans. Heike Behlmer (1996), *Schenute von Atripe: De Iudicio*, Catalogo del museo egizio di Torino, Serie prima – monumenti e testi 8, Torino: Ministero per i beni culturali e ambientali – soprintendenza al museo delle antichità egizie.
Trans. Brakke and Crislip (2015), 212–65.
Shenoute, D4.7 ('As we began to preach')
Shenoute, D4.7 ('As we began to preach'), ed. E. Chassinat (1911), *Le quatrième livre des entretiens et epîtres de Shenouti*, Mémoires publiés par les membres de l'Institut français d'archéologie orientale du Caire 23, Cairo: Impr. de l'Institut français d'archéologie orientale, 62–84.
Trans. Brakke and Crislip (2015), 183–91.
Shenoute, D4.8 ('I have heard about your wisdom')
Shenoute, D4.8 ('I have heard about your wisdom'), ed. E. Chassinat (1911), *Le quatrième livre des entretiens et epîtres de Shenouti*, Mémoires publiés par les membres de l'Institut français d'archéologie orientale du Caire 23, Cairo: Impr. de l'Institut français d'archéologie orientale, 84–94.
Trans. Anthony Alcock, 'Shenoute on mercy and justice', 3 February 2022, www.roger-pearse.com/weblog/wp-content/uploads/2022/02/Shenoute-I-have-heard-about-your-wisdom-ad-flavianum-ducem-Alcock-2022.pdf.
Shenoute, D4.9 ('Blessed are they who observe justice'), ed. E. Chassinat (1911), *Le quatrième livre des entretiens et epîtres de Shenouti*, Mémoires publiés par les membres de l'Institut français d'archéologie orientale du Caire 23, Cairo: Impr. de l'Institut français d'archéologie orientale, 126–54; ed. Pierre Du Bourget (1955), 'Entretien de Chenoute sur les devoirs des juges', *BIFAO* 55: 85–109.
Trans. M. E. Foat (1993), 'Shenute: discourse in the presence of Eraklammon', *Orientalia lovaniensia periodica* 24: 113–31.
Shenoute, D8.20 ('And after a few days')
Shenoute, D8.20 ('And after a few days'), ed. J. Leipoldt (1906–1913), *Sinuthii Archimandritae Vita et Opera Omnia*, 3 vols, CSCO 42, Paris: C. Poussielgue: vol. 3, 30–32.
Trans. Brakke and Crislip (2015), 130–31.
Shenoute, *Ep*. 9
Shenoute, *Epistula* 9, ed. J. Leipoldt (1908) *Sinuthii Archimandritae Vita et Opera Omnia*, 3 vols, CSCO 73, Paris: C. Poussielgue: vol. 3, 23–25.
Trans. Anthony Alcock, February 2014, https://alinsuciu.com/wp-content/uploads/2014/02/shenoute-letters.pdf.
Shenoute, *Ep*. 10
Shenoute, *Epistula* 10, ed. J. Leipoldt (1908) *Sinuthii Archimandritae Vita et Opera Omnia*, 3 vols, CSCO 73, Paris: C. Poussielgue: vol. 3, 25.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Trans. Anthony Alcock, February 2014, https://alinsuciu.com/wp-content/uploads/2014/02/shenoute-letters.pdf.
Shenoute, *Ep*. 12
Shenoute, *Epistula* 12, ed. J. Leipoldt (1908) *Sinuthii Archimandritae Vita et Opera Omnia*, 3 vols, CSCO 73, Paris: C. Poussielgue: vol. 3, 26–30.
Sid. *Ep*.
Sidonius Apollinaris, *Epistulae*, ed. and trans. W. B. Anderson (1936–65) *Sidonius: poems and letters*, 2 vols., LCL 296, 420.
Sirm.
Sirmondian Constitutions, ed. T. Mommsen and P. Meyer (1904) *Theodosiani libri xvi cum constitutionibus Sirmondianis*, Berlin; trans. Clyde Pharr, Theresa Sherrer Davidson, and Mary Brown Pharr (1952), Princeton: Princeton University Press, 477–86.
Soc. *HE*
Socrates of Constantinople, *Historia ecclesiastica*, ed. G. C. Hansen (1995), GCS, n. f. 1, Berlin: De Gruyter; trans. Pierre Périchon and Pierre Maraval (2004–7), SC 477, 493, 505–6.
Soz. *HE*
Sozomen, *Historia ecclesiastica*, ed. J. Bidez (1995) *Sozomen: Kirchengeschichte*, GCS, n. f. 4, revised ed. by G. C. Hansen, Berlin: De Gruyter; trans. André-Jean Festugière and Bernard Grillet (1983–2008), SC 306, 418, 495, 516.
Sulp. Sev. *Dial*.
Sulpicius Severus, *Dialogues*, ed. and trans. Jacques Fontaine and Nicole Dupré (2006), SC 510.
Sulp. Sev. *V. Mart*.
Sulpicius Severus, *Life of Martin*, ed. and trans. Philip Burton (2017), Oxford: Oxford University Press.
Symmachus, *Ep*.
Symmachus, *Epistulae*, ed. and trans. J.-P. Callu (1972–2002), 4 vols, Paris: Les Belles Lettres; book 1, trans. Salzman and Roberts (2011).
Syn. *Ep*.
Synesius, *Epistulae*, ed. and trans. A. Garyza (2000), 2 vols, Paris: Les Belles Lettres.
Syriac Acts of Ephesus
Syriac Acts of the Second Council of Ephesus of 449, ed. and trans. J. Flemming (1917), Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen, Phil.-hist. Klasse, n.f. 15, Berlin: Weidmann.
Theodoret, *Ep*.
Theodoret, *Epistulae*, ed. and trans. Yann Azéma (1955–98), 4 vols, SC 40, 98, 111, 429.
Theodoret, *HE*
Theodoret, *Historia Ecclesiastica*, ed. Leon Parmentier and Gunther Christen Hansen (1998), GCS n.f. 5, Berlin: Akademie Verlag; trans. Pierre Canivet et al. (2006–9), SC 501, 530.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Theodoret, *HR*
Theodoret, *Historia religiosa*, ed. and trans. P. Canivet and A. Leroy-Molinghen (1977–79), SC 234, 257.
Theod. Lect. *Epit.*
Theodore Lector, *Epitome*, ed. and trans. Kosiński et al. (2021).
Theophanes
Theophanes, *Chronographia*, ed. C. De Boor (1883), Leipzig: Teubner; trans. Cyril Mango and Roger Scott, with Geoffrey Greatrex (1997), Oxford: Clarendon Press.
Toledo (589)
Toletana synodus tertia, ed. and trans. J. Vives (1963) Concilios visigóticos e hispano-romanos, España Cristiana, textos 1, Barcelona: Consejo Superior de Investigaciones Científicas, Instituto Enrique Flórez, 107–45.
V. Alex.
Life of Alexander the Akoimetos, ed. E. de Stoop (1911), PO 6: 605–704; trans. Caner (2002), 249–80.
V. Apoll.
Vita Apollinaris episcopi Valentinensis, ed. B. Krusch (1896), MGH SS rer. Merov. 3, Berlin: Weidmann, 194–203.
V. Barsaumae
Life of Barsauma, trans. Andrew Palmer (2020), Transformation of the Classical Heritage 61, Oakland: University of California Press.
V. Caes.
Life of Caesarius of Arles, ed. B. Krusch (1896), MGH SS rer. Merov. 3, Hannover: Hahn, 433–501; trans. William E. Klingshirn (1994), TTH 19, 9–65.
V. Dan. Styl.
Life of Daniel the Stylite, ed. Hippolyte Delehaye (1913), *AB* 32: 121–216 and (1923) *Les saints stylites*, Brussels: Société des Bollandists, 1–94; trans. Elizabeth Dawes and Norman Baynes (1948), Oxford: Blackwell, 1–84.
V. Fulg
Life of Fulgentius, ed. A. Isola (2016), CCSL 91F; trans. Robert Eno (1997), FotC 95, Washington, DC: Catholic University of America Press, 1–56.
V. Germ.
Life of Germanus of Auxerre, ed. W. Levison (1920), MGH SS rer. Merov. 7, Hannover and Leipzig: Hahn, 225–83; trans. F. R. Hoare (1954), London: Sheed & Ward.
V. Hil.
Honoratus of Marseille, *Life of Hilary of Arles*, ed. and trans. Samuel Cavallin, trans. Paul-André Jacob (1995), SC 404.
V. Hyp.
Callinicus, *Life of Hypatius*, ed. and trans. G. M. Bartelink (1971), SC 177.
V. Isaac.
Life of Isaac, *AASS* Maii VII, 246–60.
V. Marcell.
Life of Marcellus, ed. Gilbert Dagron (1968) *AB* 86: 271–321; trans. J.-M. Baguenard (1988) Les Moines acémètes, Spiritualité Orientale 47, Bégrolles-en-Mauges: Abbaye de Bellefontaine, 149–92.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

V. Marc. Oec.
Life of Marcian the Oikonomos, ed. and trans. John Wortley (2010), *Byzantinische Zeitschrift* 103.2: 715–72.
V. Petr. Iber.
John Rufus, *Life of Peter the Iberian*, ed. and trans. Cornelia B. Horn and Robert R. Phenix Jr (2008), Writings from the Greco-Roman World 24, Atlanta: Society of Biblical Literature, 2–281.
V. Sym. Styl.
Syriac Life of Symeon the Elder, ed. P. Bedjan (1897), Acta martyrum et sanctorum 4, Leipzig: Harrassowitz; trans. Robert Doran (1992), Kalamazoo: Cistercian Press.
Venantius Fortunatus, *Carm.*
Venantius Fortunatus, *Carminum epistularum expositionum*, ed. F. Leo and B. Krusch (1881–85), MGH AA 4.1, Berlin: Weidmann, 1–292; partial trans. Judith George (1995), TTH 23.
Vig. *Dial.*
Vigilius of Thapsa, *Contra Arianos, Sabellianos, Photinianos dialogus*, ed. Pierre-Marie Hombert (2017), CCSL 90B, Turnhout: Brepols.
Vigilius, *Ep.*
Vigilius, *Epistulae*, PL 65.
Ps.-Zach. *HE*
Ps.-Zachariah Rhetor, *Historia Ecclesiastica*, ed. E. W. Brooks (1919–24), 4 vols, CSCO Scr. Syr. 38–39, 41–42, Paris; trans. Geoffrey Greatrex, Robert R. Phenix and Cornelia B. Horn (2011), TTH 55.
Zach. Rhet. *V. Sev.*
Zachariah Rhetor, *Vita Severi*, ed. M. Kugener (1903), PO 2, Paris: Firmin-Didot, 4–115; trans. Sebastian Brock and Brian Fitzgerald (2013), TTH 59.
Zach. Rhet. *V. Isaiae*
Zachariah Rhetor, *Vita Isaiae monachi*, ed. and trans. E. W. Brooks (1907) Vitae Virorum apud Monphysitas Celeberrimorum, CSCO Scr. Syr. 7–8, Louvain: Peeters, 3–16 and 3–10.
Zos.
Zosimus, *New History*, ed. and trans. François Paschoud (2000–2003), 5 vols, new ed., Paris: Les Belles Lettres; trans. Ronald Ridley (2017), Byzantina Australiensia 2, Brill: Leiden.

Secondary Literature

Addison, David. forthcoming. *Ethics and institution: rethinking the church in Suevic and Visigothic Iberia*. Oxford: Oxford University Press.
Allen, Pauline. 1980. 'Zachariah Scholasticus and the *Ecclesiastical History* of Evagrius Scholasticus'. *Journal of Theological Studies* 31: 471–88.
1999. 'Severus of Antioch and pastoral care'. In *Prayer and spirituality in the early church, vol. 2*, ed. Pauline Allen, Wendy Mayer, and Lawrence Cross. Brisbane: Centre for Early Christian Studies, 387–400.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

2006. 'The Syrian Church through bishops' eyes: the letters of Theodoret of Cyrrhus and Severus of Antioch'. *Studia patristica* 42: 3–21.
2011. 'Brushes with the *imperium*: letters of Synesius of Cyrene and Augustine of Hippo on crisis'. In *Basileia: essays on imperium and culture in honour of E. M. Jeffreys and M. J. Jeffreys*, ed. Geoffrey Nathan and Lydia Garland. Leiden: Brill, 45–53.
2018. 'Impact, influence, and identity in Latin preaching: the cases of Maximus of Turin and Peter Chrysologus in Ravenna'. In Dupont, Boodts, Partoens, and Leemans, eds., 135–57.
Allen, Pauline, and C. T. R. Hayward. 2004. *Severus of Antioch*. London: Routledge.
Alpi, Frédéric. 2009. *La route royale: Sévère d'Antioche et les Églises d'Orient (512–518)*. 2 vols. Beirut: Presses de l'IFPO.
Amirav, Hagit. 2015. *Authority and performance: sociological perspectives on the Council of Chalcedon (AD 451)*. Göttingen: Vandenhoeck & Ruprecht.
Amory, Patrick. 1997. *People and identity in Ostrogothic Italy, 489–554*. Cambridge: Cambridge University Press.
Andriollo, Luisa. 2021. 'The emperor at the council: imperial interventions in late antique church councils in literary sources and documentary records'. *Millennium* 18 (1): 175–201.
Arnold, Jonathan. 2014. *Theoderic and the Roman imperial restoration*. Cambridge: Cambridge University Press.
Arnold, Jonathan, M. Shane Bjornlie, and Kristina Sessa, eds. 2016. *A companion to Ostrogothic Italy*. Leiden: Brill.
Athanassiadi, Polymnia. 1993. 'Persecution and response in late paganism: the evidence of Damascius'. *Journal of Hellenic Studies* 113: 1–29.
Ayres, Lewis. 2004. *Nicaea and its legacy: an approach to fourth–century Trinitarian theology*. Oxford: Oxford University Press.
Azéma, Yves. 1955–1998. *Theodoret de Cyr: Correspondance*. 4 vols. Paris: Du Cerf.
Bailey, Lisa Kaaren. 2010. *Christianity's quiet success: the Eusebius Gallicanus sermon collection and the power of the church in late antique Gaul*. Notre Dame: University of Notre Dame Press.
2016. *The religious worlds of the laity in late antique Gaul*. London: Bloomsbury.
Baldovin, John Francis. 1987. *The urban character of Christian worship: the origins, development, and meaning of stational liturgy*. Rome: Pont. Institutum Studiorum Orientalium.
Barnes, Timothy David. 1981. *Constantine and Eusebius*. Cambridge, MA: Harvard University Press.
1989. 'Christians and pagans in the reign of Constantius'. *Entretiens sur l'Antiquité Classique* 34: 301–43.
1993. *Athanasius and Constantius: theology and politics in the Constantinian empire*. Cambridge, MA: Harvard University Press.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

1995. 'Statistics and the conversion of the Roman aristocracy'. *Journal of Roman Studies* 85: 135–47.
1998. *Ammianus Marcellinus and the representation of historical reality*. Ithaca: Cornell University Press.
2010. *Early Christian hagiography and Roman history*. Tübingen: Mohr Siebeck.
Barnes, Timothy David, and R. W. Westall. 1991. 'The conversion of the Roman aristocracy in Prudentius' *Contra Symmachum*'. *Phoenix* 45: 50–61.
Barnish, Samuel J. B. 1983. 'The *Anonymus Valesianus* II as a source for the last years of Theoderic'. *Latomus* 42: 572–96.
1989. 'The work of Cassiodorus after his conversion'. *Latomus* 48: 157–87.
1992. *Cassiodorus: Selected Variae*. Liverpool University Press.
2008. 'Roman responses to an unstable world: Cassiodorus' *Variae* in context'. In *Vivarium in context*, ed. Samuel J. B. Barnish. Vicenza: Centre for Mediaeval Studies Leonard Boyle, 7–22.
Becker, Audrey. 2022. *Dieu, le souverain et la cour: stratégies et rituels de légitimation du pouvoir impérial et royal dans l'Antiquité tardive et au haut Moyen Âge*. Bordeaux: Ausonius.
Beers, Walter. 2016. '"Furnish whatever is lacking to their avarice": the payment programme of Cyril of Alexandria'. In *From Constantinople to the frontier: the city and the cities*, ed. Nicholas S. M. Matheou, Theofili Kampianaki, and Lorenzo M. Bondioli. Leiden: Brill, 67–83.
Begass, Christoph. 2018. *Die Senatsaristokratie des oströmischen Reiches, ca. 457–518: prosopographische und sozialgeschichtliche Untersuchungen*. Munich: Verlag C. H. Beck.
Behlmer, Heiko. 1998. 'Visitors to Shenoute's monastery'. In *Pilgrimage and holy space in late antique Egypt*, ed. David Frankfurter. Leiden: Brill, 341–71.
Belayche, Nicole. 2005. 'Realia versus leges? Les sacrifices de la religion d'État au IVe siècle'. In *La cuisine et l'autel: Les sacrifices en questions dans les sociétés de la Méditerranée ancienne*, ed. Stella Georgoudi, Renée Koch, Piettre, and Francis Schmidt. Turnhout: Brepols, 343–70.
Bennett, Ellora, Guido M. Berndt, Stefan Esders, and Laury Sarti, eds. 2021. *Early medieval militarisation*. Manchester: Manchester University Press.
Berndt, Guido M. 2007. *Konflikt und Anpassung: Studien zu Migration und Ethnogenese der Vandalen*. Husum: Matthiesen.
Berndt, Guido M., and Roland Steinacher, eds. 2014. *Arianism: Roman heresy and barbarian creed*. Aldershot: Ashgate.
Bevan, George. 2016. *The new Judas: the case of Nestorius in ecclesiastical politics, 428–451 CE*. Leuven: Peeters.
Bevan, George, and Patrick T. Gray. 2009. 'The trial of Eutyches: a new interpretation'. *Byzantinische Zeitschrift* 101: 617–57.
Bjornlie, M. Shane. 2013. *Politics and tradition between Rome, Ravenna and Constantinople: a study of Cassiodorus and the Variae, 527–554*. Cambridge: Cambridge University Press.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

2014. 'Law, ethnicity and taxes in Ostrogothic Italy: a case for continuity, adaptation and departure'. *Early Medieval Europe* 22 (2): 138–70.
2016. 'Governmental administration'. In Arnold, Bjornlie, and Sessa, eds., 47–72.
Blaudeau, Philippe. 2006. *Alexandrie et Constantinople (451–491): de l'histoire à la géo-écclesiologie*. Rome: École Française de Rome.
2011. 'La réfutation d'Eutychès conservée par les pièces 23–26 de la Collectio Casinensis: le résultat d'une initiative lancée par un cénacle aristocratique romain?'. *Annali di Storia dell'Esegesi* 28: 185–204.
2012. *Le siège de Rome et l'Orient (448–536): étude géo-ecclésiologique*. Rome: École Française de Rome.
Bockmann, Ralf. 2013. *Capital continuous: a study of Vandal Carthage and Central North Africa from an archaeological perspective*. Wiesbaden: Reichert.
Boissavit-Camus, Brigitte. 2018. 'Des rois bâtisseurs d'église: l'investissement royal en Gaule du Ve au VIIe siècle'. *Travaux et mémoires* 22 (2): 517–43.
Boivin, Laurent. 2014. '*Gravitas* in the desert: an analysis of selected letters of Isidore of Pelusium and his influence on the secular and ecclesiastical affairs of the fifth century CE'. Queen's University MA thesis.
Bond, Sarah. 2014. 'Altering infamy: status, violence, and civic exclusion in late antiquity'. *Classical Antiquity* 33 (1): 1–30.
Bonnet, Charles, and Jean-François Reynaud. 2000. 'Genève et Lyon, capitales burgondes'. In Ripoll and Gurt, eds., 241–66.
Booth, Phil. 2018. '"Liturgification" and dissent in the crisis of the East Roman Empire (6th–8th Centuries)'. In *Dynamics of social change and perceptions of threat*, ed. Ewald Frie, Thomas Kohl, and Mischa Meier. Tübingen: Mohr Siebeck, 139–53.
Bowersock, Glenn W. 1978. *Julian the Apostate*. London: Duckworth.
1986. 'From emperor to bishop: the self-conscious transformation of power in the fourth century A.D.'. *Classical Philology* 81 (4): 298–307.
Bowersock, Glenn W., Peter R. L. Brown, and Oleg Grabar, eds. 1999. *Late antiquity: a guide to the postclassical world*. Cambridge, MA: Harvard University Press.
Bowes, Kim. 2008. *Private worship, public values, and religious change in late antiquity*. Cambridge: Cambridge University Press.
2015. 'Sixth-century individual rituals: private chapels and the reserved eucharist'. In *Group identity and religious individuality in late antiquity*, ed. Éric Rebillard and Jörg Rüpke. Washington, DC: Catholic University of America Press, 54–88.
Bowes, Kim, and Michael Kulikowski, eds. 2005. *Hispania in late antiquity*. Leiden: Brill.
Boyarin, Daniel. 2004. 'The Christian invention of Judaism: the Theodosian Empire and the rabbinic refusal of religion'. *Representations* 85 (1): 21–57.
Bradley, Keith, and Paul Cartledge, eds. 2011. *The Cambridge world history of slavery, vol. 1: the ancient Mediterranean world*. Cambridge: Cambridge University Press.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Bradbury, Scott. 1994. 'Constantine and the problem of anti-pagan legislation in the fourth century'. *Classical Philology* 89 (2): 120–39.
1995. 'Julian's pagan revival and the decline of blood sacrifice'. *Phoenix* 49 (4): 331–56.
1996. *Severus of Minorca: Letter on the conversion of the Jews*. Oxford: Clarendon Press.
Brandes, Wolfram. 2013. 'Taufe und soziale/politische Inklusion und Exklusion in Byzanz'. *Rechtsgeschicte – Legal History* 21: 75–88.
Brennecke, Hanns Christof. 1988. *Studien zur Geschichte der Homöer: der Osten bis zum Ende der homöischen Reichskirche*. Tübingen: Mohr Siebeck.
2007a. 'Auseinandersetzung mit sogenannten "Arianern"'. In *Augustin Handbuch*, ed. Volker Drecoll. Tübingen: Mohr Siebeck, 208–12.
2007b. '"An fidelis ad militiam converti possit"? [Tertullian, de idololatria 19,1] Frühchristliches Bekenntnis und Militärdienst im Widerspruch?'. In *Ecclesia est in re publica: Studien zur Kirchen– und Theologiegeschichte im Kontext des Imperium Romanum*, ed. Hanns Chrisof Brennecke, Uta Heil, Annette Stockhausen, and Jörg Ulrich. Berlin: De Gruyter, 179–232.
Brock, Sebastian, and Brian Fitzgerald. 2013. *Two early lives of Severos, patriarch of Antioch*. Liverpool: Liverpool University Press.
Brown, Peter R. L. 1961. 'Aspects of the Christianization of the Roman aristocracy'. *Journal of Roman Studies* 51: 1–11.
1992. *Power and persuasion in late antiquity: towards a Christian empire*. Curti lectures. Madison: University of Wisconsin Press.
1995. *Authority and the sacred: aspects of the Christianisation of the Roman world*. Cambridge: Cambridge University Press.
1998. 'Christianization and religious conflict'. In Cameron and Garnsey eds., 632–64.
2000. *Augustine of Hippo: a biography*. 2nd ed. London: Faber & Faber.
2002. *Poverty and leadership in the later Roman Empire*. London: University Press of New England.
2012. *Through the eye of a needle: wealth, the fall of Rome, and the making of Christianity in the West, 350–550 AD*. Princeton: Princeton University Press.
Brown, Thomas S. 1984. *Gentlemen and officers: imperial administration and aristocratic power in Byzantine Italy A.D. 554–800*. London: British School at Rome.
Bryen, Ari. 2014. 'Martyrdom, rhetoric, and the politics of procedure'. *Classical Antiquity* 33 (2): 243–80.
Buck, David F. 2003. 'Socrates Scholasticus on Julian the Apostate'. *Byzantion* 73 (2): 301–18.
Busch, Anja. 2015. *Die Frauen der theodosianischen Dynastie: Macht und Repräsentation kaiserlicher Frauen im 5. Jahrhundert*. Stuttgart: Franz Steiner Verlag.
2023. 'Representatives and co-rulers: imperial women and the court in late antiquity'. In Davenport and McEvoy eds., 203–18.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Cain, Andrew. 2009. *The letters of Jerome: asceticism, biblical exegesis and the construction of Christian authority in late antiquity*. Oxford: Oxford University Press.

2013. *Jerome and the monastic clergy: a commentary on Letter 52 to Nepotian, with an introduction, text, and translation*. Leiden: Brill.

Cain, Andrew, and Noel Lenski, eds. 2009. *The power of religion in late antiquity*. Aldershot: Ashgate.

Callander Murray, Alexander. 2016. 'The Merovingian state and administration in the times of Gregory of Tours'. In *A companion to Gregory of Tours*, ed. Alexander Callander Murray. Leiden: Brill, 191–231.

Cameron, Alan. 1969. 'The last days of the Academy at Athens'. *Proceedings of the Cambridge Philological Society* 15: 7–29.

1982. 'The empress and the poet: paganism and politics at the court of Theodosius II'. In *Later Greek literature*, ed. John J. Winkler and Gordon Williams. Cambridge: Cambridge University Press, 217–90.

1985a. 'Polyonomy in the late Roman aristocracy: the case of Petronius Probus'. *Journal of Roman Studies* 75: 164–82.

1993. *The Greek Anthology from Meleager to Planudes*. Oxford: Clarendon Press.

2011. *The last pagans of Rome*. Oxford.

2012. 'Anician myths'. *Journal of Roman Studies* 102: 133–71.

2016a. 'Paganism in sixth–century Byzantium'. In Cameron, 255–86.

2016b. *Wandering poets and other essays on late Greek literature and philosophy*. Oxford: Oxford University Press.

Cameron, Averil. 1979. 'Images of authority: elites and icons in late sixth–century Byzantium'. *Past & Present* 84: 3–35.

1981. 'Cassiodorus deflated'. *Journal of Roman Studies* 71: 183–86.

1985b. *Procopius and the sixth century*. London: Duckworth.

1991. *Christianity and the rhetoric of empire: the development of Christian discourse*. Berkeley: University of California Press.

2002. 'Apologetics in the Roman Empire – a genre of intolerance?' In *'Humana sapit': études d'antiquité tardive offerts à Lellia Cracco Ruggini*, ed. Jean-Michel Carrié and Rita Lizzi Testa. Turnhout: Brepols, 219–27.

2015a. 'Christian conversion in late antiquity: some issues'. In Papaconstantinou ed., 3–22.

2015b. *The Mediterranean world in late antiquity*. 2nd ed. London: Routledge.

Cameron, Averil, and Peter Garnsey, eds. 1998. *The Cambridge ancient history, vol. 13: the late empire, A.D. 337–425*. Cambridge: Cambridge University Press.

Cameron, Averil, Bryan Ward-Perkins, and Michael Whitby, eds. 2000. *The Cambridge ancient history vol. 14: late antiquity: empire and successors, A.D. 425–600*. Cambridge: Cambridge University Press.

Cameron, Averil, and Stuart Hall. 1999. *Eusebius: Life of Constantine*. Oxford: Clarendon Press.

Caner, Daniel. 2002. *Wandering, begging monks: spiritual authority and the promotion of monasticism in late antiquity*. Berkeley: University of California Press.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

2006. 'Towards a miraculous economy: Christian gifts and material "blessings" in late antiquity'. *Journal of Early Christian Studies* 14 (3): 329–77.
2021. *The rich and the pure: philanthropy and the making of Christian society in early Byzantium*. Oakland: University of California Press.
Carile, Maria Cristina. 2012. *The vision of the palace of the Byzantine emperors as a heavenly Jerusalem*. Spoleto: Fondazione Centro italiano di studi sull'alto medioevo.
Carrié, Jean-Michel. 2018. 'La législation impériale sur les gouvernements municipaux dans l'Antiquité tardive'. *Antiquité Tardive* 26: 85–125.
Castelli, Elizabeth A. 2004. *Martyrdom and memory: early Christian culture making*. New York: Columbia University Press.
Castritius, Helmut. 2007. *Die Vandalen: Etappen einer Spurensuche*. Stuttgart: Kohlhammer.
Charanis, Peter. 1974. *Church and state in the later Roman Empire: the religious policy of Anastasius the First, 491–518*. 2nd ed. Thessaloniki: Centre for Byzantine Studies.
Cheynet, Jean-Claude, and Cecile Morrisson. 1995. 'Texte et image sur les sceaux byzantines: les raisons d'un choix iconographique'. *Studies in Byzantine Sigillography* 4: 9–32.
Chin, C. Michael, and Caroline T. Schroeder, eds. 2016. *Melania: early Christianity through the life of one family*. Oakland: University of California Press.
Chuvin, Pierre. 1990. *A chronicle of the last pagans*. Trans. B. A. Archer. Cambridge, MA: Harvard University Press.
Clark, Gillian. 2006. 'Desires of the hangman: Augustine on legitimized violence'. In *Violence in late antiquity: perceptions and practices*, ed. Hal Drake. Aldershot: Ashgate, 135–44.
2018. '*Imperium* and the city of God: Augustine on church and empire'. *Studies in Church History* 54: 46–70.
2019. 'Influential friends? Augustine's episcopal networks'. In *Episcopal networks in late antiquity: connection and communication across boundaries*, ed. Carmen Angela Cvetković and Peter Gemeinhardt. Berlin: De Gruyter, 63–81.
Clarke, Graeme. 2005. 'Third-century Christianity'. In *The Cambridge Ancient History, vol. 12: the crisis of empire, A.D. 193–337*, ed. Alan Bowman, Peter Garnsey, and Averil Cameron. Cambridge: Cambridge University Press, 589–671.
Cohen, Samuel. 2014. 'Heresy, authority and the bishops of Rome in the fifth century: Leo I (440–461) and Gelasius (492–496)'. University of Toronto PhD Dissertation.
2016. 'Religious diversity'. In Arnold, Bjornlie and Sessa eds., 503–32.
2022. 'Gelasius and the Ostrogoths: jurisdiction and religious community in late fifth-century Italy'. *Early Medieval Europe* 30: 20–44.
Collins, Roger. 1983. 'Theodebert I, "rex magnus Francorum"'. In *Ideal and reality in Frankish and Anglo-Saxon society: studies presented to J. M. Wallace-Hadrill*, ed. P. Wormald. Oxford: Basil Blackwell, 7–33.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Conant, Jonathan P. 2012. *Staying Roman: conquest and identity in Africa and the Mediterranean, 439–700*. Cambridge: Cambridge University Press.
2015. 'Romanness in the age of Attila'. In *The Cambridge companion to the age of Attila*, ed. Michael Maas. Cambridge: Cambridge University Press, 156–72.
Connolly, Serena. 2010. *Lives behind the laws: the world of the Codex Hermogenianus*. Bloomington: University of Indiana Press.
Conybeare, Catherine. 2000. *Paulinus noster: self and symbols in the letters of Paulinus of Nola*. Oxford: Oxford University Press.
Cooper, Kate. 1992. 'Insinuations of womanly influence: an aspect of the Christianization of the Roman aristocracy'. *Journal of Roman Studies* 82: 150–64.
1996. *The virgin and the bride: idealized womanhood in late antiquity*. Cambridge, MA: Harvard University Press.
2007a. 'Closely watched households: visibility, exposure, and private power in the Roman *domus*'. *Past & Present* 197: 3–33.
2007b. *The fall of the Roman household*. Cambridge: Cambridge University Press.
Cooper, Kate, and Julia Hillner, eds. 2007. *Religion, dynasty and patronage in early Christian Rome, 300–900*. Cambridge: Cambridge University Press.
Cooper, Kate, and Jamie Wood, eds. 2020. *Social control in late antiquity: the violence of small worlds*. Cambridge: Cambridge University Press.
Corcoran, Simon. 1993. 'Hidden from history: the legislation of Licinius'. In Harries and Wood eds., 97–119.
2000. *The empire of the Tetrarchs: imperial pronouncements and government AD 284–324*. Oxford: Clarendon Press.
2009. 'Anastasius, Justinian, and the pagans: a tale of two law codes'. *Journal of Late Antiquity* 2 (2): 183–208.
2015. 'From unholy madness to right-mindedness: or how to legislate for religious conformity from Decius to Justinian'. In Papaconstantinou ed., 67–94.
2020. 'Barsauma and the emperors'. In *The wandering holy man: the Life of Barsauma, Christian asceticism, and religious conflict in late antique Palestine*, ed. Johannes Hahn and Volker Menze. Oakland: University of California Press, 25–49.
Corke-Webster, James. 2012. 'Author and authority: literary representations of moral authority in Eusebius of Caesarea's *Martyrs of Palestine*'. In *Christian martyrdom in late antiquity (300–450 AD): history and discourse, tradition and religious identity*, ed. Peter Gemeinhardt and Johann Leemans. Berlin: De Gruyter, 51–78.
2017. 'Trouble in Pontus: The Pliny-Trajan correspondence on the Christians reconsidered'. *Transactions of the American Philological Association* 147 (2): 371–411.
2019. *Eusebius and empire: constructing church and Rome in the Ecclesiastical History*. Cambridge: Cambridge University Press.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

2020. 'A bishop's biography: Eusebius of Caesarea and the *Life of Constantine*'. In *The Oxford handbook of ancient biography*, ed. Koen De Temmerman. Oxford: Oxford University Press, 267–80.
2022. 'Lactantius and empire: political theology in *On the Deaths of the Persecutors*'. *Journal of Late Antiquity* 15: 333–66.
Corke-Webster, James, and Christa Gray. 2020. 'Introduction'. In *The hagiographical experiment: developing discourses of sainthood*, ed. James Corke-Webster and Christa Gray. Leiden: Brill, 1–26.
Cotsonis, John A. 2005. 'The contribution of Byzantine lead seals to the study of the cult of saints (sixth-twelfth centuries)'. *Byzantion* 75: 383–497.
2008. 'Onomastics, gender, office, and images on Byzantine lead seals: a means of investigating personal piety'. *Byzantine and Modern Greek Studies* 32 (1): 1–37.
2020. *The religious figural imagery of Byzantine lead seals*. 2 vols. Abingdon: Routledge.
Courtois, Christian. 1954. *Victor de Vita et son oeuvre: étude critique*. Alger: Imprimerie Officielle.
Cribiore, Raffaella. 2007. *The school of Libanius in late antique Antioch*. Princeton: Princeton University Press.
2013. *Libanius the sophist: rhetoric, reality, and religion in the fourth century*. Ithaca: Cornell University Press.
Croke, Brian. 2007. 'Justinian under Justin: reconfiguring a reign'. *Byzantinische Zeitschrift* 100 (1): 13–56.
2010. 'Reinventing Constantinople: Theodosius I's imprint on the imperial city'. In *From the Tetrarchs to the Theodosians: later Roman history and culture 284–450 CE*, ed. Scott McGill, Cristina Sogno, and Edward Watts. Cambridge: Cambridge University Press, 241–64.
2023. 'Emperor and archangel'. *Dumbarton Oaks Papers* 77: 23–46.
Cunningham, Mary B. 2022. *The Virgin Mary in Byzantium, c. 400–1000 CE: hymns, homilies and hagiography*. Cambridge: Cambridge University Press.
Curran, John. 2000. *Pagan city and Christian capital: Rome in the fourth century*. Oxford: Oxford University Press.
Dagron, Gilbert. 1970. 'Les moines et la ville: le monachisme à Constantinople jusqu'au concile de Chalcédoine (451)'. *Travaux et mémoires* 4: 229–76.
1974. *Naissance d'une capitale: Constantinople et ses institutions de 330 à 451*. Paris: Presses Universitaires de France.
1989. 'Constantinople: les sanctuaires et l'organisation de la vie religieuse'. In *Actes du XIe congrès international d'archéologie chrétienne. Lyon, Vienne, Grenoble, Genève, Aoste, 21–28 septembre 198*. Rome: École Française de Rome, 1069–85.
2003. *Emperor and priest: the imperial office in Byzantium*. Trans. Jean Birrell. Cambridge: Past & Present.
Dal Santo, Matthew. 2013. 'Gregory the Great, the empire and the emperor'. In *A companion to Gregory the Great*, ed. Bronwen Neil and Matthew Dal Santo. Leiden: Brill, 57–81.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Darling, Robin. 1981. 'The patriarchate of Severus of Antioch, 512–518'. University of Chicago PhD Dissertation.
Davenport, Caillan, and Meaghan McEvoy. 2023a. 'The evolution of the Roman imperial court in historical context'. In Davenport and McEvoy eds., 309–58.
2023b. 'Introduction: connecting courts'. In Davenport and McEvoy eds., 1–38.
Davenport, Caillan, and Meaghan McEvoy. eds. 2023c. *The Roman imperial court in the principate and late antiquity*. Oxford: Oxford University Press.
de Francisco Heredero, Ana. 2017. 'Nobilis, filosofo, obispo: Sinesio de Cirene y la incorporación de la aristocracia provincial en la Iglesia tardoantigua'. *Gerión* 35 (2): 619–43.
De Jong, Mayke. 2009. 'The state of the church: ecclesia and early medieval state formation'. In Pohl and Wieser eds., 241–54.
De Leeuw, Maurits Sterk. 2020. 'Buying imperial favour: Cyril of Alexandria's blessings'. In *Gaining and losing imperial favour in late antiquity: representation and reality*, ed. Kamil Cyprian Chodha, Maurits Sterk De Leeuw, and Fabian Schulz. Leiden: Brill, 151–70.
De Ste. Croix, E. M. Geoffrey, with Michael Whitby. 2006. 'The Council of Chalcedon'. In *Christian persecution, martyrdom, and orthodoxy*, ed. Michael Whitby and Joseph Streeter. Oxford: Oxford University Press, 259–320.
DelCogliano, Mark. 2021. 'The emergence of the pro-Nicene alliance'. In Kim ed., 256–81.
Deliyannis, Deborah M. 2010. *Ravenna in late antiquity*. Cambridge: Cambridge University Press.
Delmaire, Roland. 1988. 'Notes prosopographiques sur quelques lettres d'Isidore de Péluse'. *Révue des etudes Augustinniennes* 34: 230–36.
1989. 'Les "lettres d'exil" de Jean Chrysostome: Études de chronologie et de prosopographie'. *Recherches Augustiniennes et Patristiques* 25: 71–180.
2004. 'La législation sur les sacrifices au IVe siècle: un essai d'interpretation'. *Revue historique de droit français et étranger* 82: 319–33.
Demacopoulos, George E. 2013. *The invention of Peter: apostolic discourse and papal authority in late antiquity*. Philadelphia: University of Pennsylvania Press.
Diefenbach, Steffen. 1996. 'Frömmigkeit und Kaiserakzeptanz im frühen Byzanz'. *Saeculum* 47: 35–66.
Dierkens, Alain, and Patrick Périn. 2000. 'Les sedes regiae mérovingiennes entre Sein et Rhin'. In Ripoll and Gurt eds., 267–304.
Digeser, Elizabeth DePalma. 2004. 'An oracle of Apollo at Daphne and the Great Persecution'. *Classical Philology* 99: 57–77.
2012. *A threat to public piety: Christians, Platonists, and the Great Persecution*. Ithaca: Cornell University Press.
Dijkstra, Jitse H. F., and Geoffrey Greatrex. 2009. 'Patriarchs and politics in Constantinople in the reign of Anastasius (with a reedition of O.Mon. Epiph. 59)'. *Millennium* 6: 223–64.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Dillon, John Noël. 2012. *The justice of Constantine: law, communication, and control*. Ann Arbor: University of Michigan Press.
Dodaro, Roberto. 2009. '*Ecclesia* and *res publica*: how Augustinian are neo-Augustinian politics?' In *Augustine and postmodern thought: a new alliance against modernity?*, ed. L. Boeve, M. Lamberigts, and M. Wisse. Leuven: Peeters, 237–71.
2012. 'Augustine on the statesman and the two cities'. In *A companion to Augustine*, ed. Mark Vessey. Farnham: Ashgate, 386–97.
Dossey, Leslie. 2010. *Peasant and empire in Christian North Africa*. Berkeley: University of California Press.
Drake, Harold A. 1996. 'Lambs into lions: explaining early Christian intolerance'. *Past & Present* 153: 3–36.
2000. *Constantine and the bishops: the politics of intolerance*. Ancient society and history. Baltimore: Johns Hopkins University Press.
2011. 'Intolerance, religious violence, and political legitimacy in late antiquity'. *Journal of the American Academy of Religion* 79: 193–235.
2015. 'Speaking of power: Christian redefinition of the imperial role in the fourth century'. In Wienand ed., 291–308.
Drinkwater, John, and Benet Salway, eds. 2007. *Wolf Liebeschuetz reflected*. London: Institute of Classical Studies.
Ducloux, Anne. 1994. *'Ad ecclesiam confugere': Naissance du droit d'asile dans les églises (IVe–milieu du Ve siècle)*. Paris: E. de Boccard.
Dumézil, Bruno. 2005. *Les racines chrétiennes de l'Europe: conversion et liberté dans les royaumes barbares, Ve–VIIIe siècle*. Paris: Fayard.
Duncan, James. 2024. 'Quodvultdeus of Carthage and biblical history: narratives and orthodoxy in the fifth-century Mediterranean'. University of Liverpool PhD Dissertation.
Dupont, Anthony, Shari Boodts, Gert Partoens, and Johann Leemans, eds. 2018. *Preaching in the patristic era: sermons, preachers and audiences in the Latin West*. Leiden: Brill.
Dvornik, Francis. 1966. *Early Christian and Byzantine political philosophy: origins and background*. 2 vols. Washington, DC: Dumbarton Oaks.
Ebbeler, Jennifer. 2009. 'Tradition, innovation, and epistolary mores'. In Rousseau ed., 270–84.
2012. *Disciplining Christians: correction and community in Augustine's letters*. Oxford: Oxford University Press.
Eck, Werner. 1971. 'Das Eindringen des Christentums in den Senatorenstand bis zu Konstantin d. Gr'. *Chiron* 1: 381–406.
Edwards, Mark J., Martin D. Goodman, and S. R. F. Price, eds. 1999. *Apologetics in the Roman Empire: pagans, Jews, and Christians*. with C. C. Rowland. Oxford: Oxford University Press.
Effros, Bonnie, and Isabel Moreira, eds. 2020. *The Oxford handbook of Merovingian Gaul*. Oxford: Oxford University Press.
Ellis, Simon. 1985. 'The 'palace of the dux' at Apollonia and related houses'. In *Cyrenaica in antiquity*, ed. John H. Humphrey. London: British Archaeological Reports, 15–25.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Elm, Susanna. 2012. *Sons of Hellenism, fathers of the church: Emperor Julian, Gregory of Nazianzus, and the vision of Rome*. Berkeley: University of California Press.

Elton, Hugh. 2009. 'Imperial politics at the court of Theodosius II'. In Cain and Lenski eds., 133–42.

2020. 'Fighting for Chalcedon: Vitalian's rebellion against Anastasius'. In *Religious violence in the ancient world: from classical Athens to late antiquity*, ed. Jitse H. F. Dijkstra and Christian R. Raschle. Cambridge: Cambridge University Press, 367–88.

Emion, Maxime. 2018. 'L'empereur chrétien et ses gardes du corps'. *Travaux et mémoires* 22 (2): 415–33.

Ennabli, Liliane. 1997. *Carthage: une métropole chrétienne du IVe à la fin du VIIe siècle*. Paris: CNRS Éditions.

Errington, Robert Malcolm. 1997. 'Christian accounts of the religious legislation of Theodosius I'. *Klio* 79 (2): 398–433.

2006. *Roman imperial policy from Julian to Theodosius*. Chapel Hill: University of North Carolina Press.

Escribano Paño, María Victoria. 2005. 'Heresy and orthodoxy in fourth-century Hispania: Arianism and Priscillianism'. In Bowes and Kulikowski eds., 121–49.

2007. 'La condamnation au silence des eunomiens dans les lois du livre XVI du *Code Théodosien (C. Th.* 16, 5, 34 en 398)'. In *Mémoire et histoire: les procédures de condamnation dans l'Antiquité romaine*, ed. Stéphane Benoist and Anne Daguet-Gagey. Metz: Centre régional universitaire lorraine d'histoire, 243–66.

2009. 'The social exclusion of heretics in *Codex Theodosianus* XVI'. In *Droit, religion et société dans le Code Théodosien*, ed. Jean-Jacques Aubert and Philippe Blanchard. Genève: Université de Neuchâtel, 39–66.

Evans Grubbs, Judith. 1995. *Law and family in late antiquity: the emperor Constantine's marriage legislation*. Oxford: Clarendon Press.

Evieux, Pierre. 1995. *Isidore de Péluse*. Paris: Beauchesne.

Faber, Eike. 2013. 'Von der Victoria der christlichen Kaiser'. In *Religiöser Alltag in der Spätantike*, ed. Peter Eich and Eike Faber. Stuttgart: Franz Steiner, 51–77.

Fafinski, Mateusz. 2024. 'A restless city: Edessa and urban actors in the *Syriac Acts of the Second Council of Ephesus*'. *Al-Masāq* 36: 1–25.

Fahey, William Edmund. 2002. 'Maximus of Turin and his late antique community'. Catholic University of America PhD Dissertation.

Favrod, Justin. 1997. *Histoire politique du royaume burgonde (443–534)*. Lausanne: Bibliothèque historique vaudoise.

Feissel, Denis. 2009. 'Traduire Lydos: notes en marge de la nouvelle édition de Jean le Lydien, *Des magistratures de l'état romain*'. *Antiquité Tardive* 17: 339–57.

Fernández, Damián. 2017. *Aristocrats and statehood in western Iberia, 300–600 CE*. Philadelphia: University of Pennsylvania Press.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Fielding, Ian. 2017. *Poets between two worlds: Ovidian transformations in late antiquity*. Cambridge: Cambridge University Press.
Flierman, Robert, and Els Rose. 2020. 'Banished from the company of the good: Christians and aliens in fifth-century Rome'. *Al-Masāq* 32 (1): 64–86.
Flower, Richard Andrew. 2009. 'A feel for the game'. *Classical Review* 59: 541–43.
2012. 'Visions of Constantine'. *Journal of Roman Studies* 102: 287–305.
2013a. *Emperors and bishops in late Roman invective*. Cambridge: Cambridge University Press.
2013b. '"The insanity of heretics must be restrained": heresiology in the Theodosian Code'. In Kelly ed., 172–94.
2016. *Imperial invectives against Constantius II: Athanasius of Alexandria, Hilary of Poitiers and Lucifer of Cagliari*. Liverpool: Liverpool University Press.
Flower, Richard Andrew, Meaghan McEvoy, and Robin Edward Whelan, eds. forthcoming. *Christian political cultures in late antiquity*. Liverpool: Liverpool University Press.
Foat, M. E. 1993. 'Shenute: discourse in the presence of Eraklammon'. *Orientalia lovaniensia periodica* 24: 113–31.
Fontaine, Jacques. 1967–69. *Sulpice Sévère: Vie de Saint Martin*. 3 vols. Paris: Du Cerf.
Fontes, Luis O. 2017. 'O sítio arqueológico da Falperra'. In *In tempore Sueborum: el tiempo de los suevos en la Gallaecia (411–585)*, ed. Jorge López Quiroga. A Coruña: Imprenta Mundo, 201–4.
Fournier, Éric. 2008. 'Victor of Vita and the Vandal "persecution": interpreting exile in late antiquity'. University of California Santa Barbara PhD Dissertation.
2013. 'Victor of Vita and the Conference of 484: a pastiche of 411?' *Studia Patristica* 62: 395–408.
2016a. 'Amputation metaphors and the rhetoric of exile: purity and pollution in late antique Christianity'. In Hillner, Ulrich and Engberg eds., 231–49.
2016b. 'Constantine and episcopal banishment: continuity and change in the settlement of Christian disputes'. In Hillner, Ulrich and Engberg eds., 47–65.
2019a. 'Persecuting heretics in late antique North Africa: tolerant Vandals and intolerant bishops'. In Fox and Buchberger eds., 147–66.
2019b. '"To collect gold from hidden caves": Victor of Vita and the Vandal "persecution" of heretical barbarians in late antique North Africa'. In Fournier and Mayer eds., 137–63.
Fournier, Éric, and Wendy Mayer, eds. 2019. *Heirs of Roman persecution: studies on a Christian and para-Christian discourse in late antiquity*. London: Routledge.
Fox, Yaniv. 2015. 'New *honores* for a region transformed: the patriciate in post-Roman Gaul'. *Revue belge de philologie et d'histoire* 93 (2): 249–86.
Fox, Yaniv, and Erica Buchberger. 2019. *Inclusion and exclusion in Mediterranean Christianities, 400–800*. Turnhout: Brepols.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Foxhall-Forbes, Helen. 2013. *Heaven and earth in Anglo-Saxon England: theology and society in an age of faith*. Aldershot: Ashgate.
Fraisse-Coué, Christiane. 1995. 'Le débat théologique au temps de Théodose II: Nestorius'. In *Histoire du Christianisme des origines à nos jours, vol.2: Naissance d'une chrétienté (250–430)*, ed. Luce Petri. Paris: Desclée, 499–550.
1998. 'D'Éphèse à Chalcédoine: "la paix trompeuse" (433–451)'. In Petri ed., 9–77.
Freidenreich, David. 2014. 'Jews, pagans, and heretics in early medieval canon law'. In Tolan, De Lange, Foschia and Nemo-Pekelman eds., 73–91.
Frend, William H. C. 1972. *The rise of the Monophysite movement*. Cambridge: Cambridge University Press.
Frenkel, Luise Marion. 2014. '"Dear prefect, stop the ill rumour": John of Antioch's tactics to counter Cyrillian propaganda after the Council of Ephesus I'. *Studia Patristica* 72: 257–67.
Frohne, Renate. 1985. 'Agapetus Diaconus: Untersuchungen zu den Quellen und zur Wirkungsgeschichte der ersten byzantinischen Fürstenspiegels'. Eberhard Karls–Universität Tübingen PhD Dissertation.
Gaddis, Michael. 2005. *There is no crime for those who have Christ: religious violence in the Christian Roman Empire*. Berkeley: University of California Press.
2009. 'The political church: religion and the state'. In Rousseau ed., 512–24.
Gardiner, Luke Charles Alfred. 2012. '"The truth is bitter": Socrates Scholasticus and the writing of a history of the Christian Roman Empire'. University of Cambridge PhD Dissertation.
Gassman, Mattias. 2020. *Worshippers of the gods: debating paganism in the fourth-century West*. Oxford: Oxford University Press.
2021. 'The ancient readers of Augustine's *City of God*'. *Augustinian Studies* 52 (1): 1–18.
2025. 'Semi-pagans? Some mutations of non-Christian thought in late antiquity'. *Studies in Late Antiquity* 9 (1): 85–116.
Geary, Patrick J. 1999. 'Barbarians and ethnicity'. In Bowersock, Brown and Grabar eds., 107–29.
Gibson, Roy, and Andrew Morrison. 2007. 'What is a letter?' In *Ancient letters: classical and late antique epistolography*, ed. Ruth Morello and Andrew Morrison. Oxford: Oxford University Press, 1–16.
Gilbert, Gary. 2004. 'Jews in imperial administration and its significance for the dating the Jewish donor inscription from Aphrodisias'. *Journal for the Study of Judaism* 35 (2): 169–84.
Gillett, Andrew. 2001. 'Rome, Ravenna, and the last western emperors'. *Papers of the British School at Rome* 69: 131–67.
2003. *Envoys and political communication in the late antique West, 411–533*. Cambridge: Cambridge University Press.
2012. 'Communication in late antiquity: use and reuse'. In *The Oxford handbook of late antiquity*, ed. Scott F. Johnson. Oxford: Oxford University Press, 815–46.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Glancy, Jennifer. 2011. 'Slavery and the rise of Christianity'. In Bradley and Cartledge eds., 456–81.
Gleede, Benjamin. 2010. 'Liberatus' Polemik gegen die Verurteilung der drei Kapitel und seine alexandrinische Quelle. Einige Beobachtungen zu Breviarium 19–24'. *Zeitschrift für Antikes Christentum* 14: 96–129.
Graumann, Thomas. 2013. 'Theodosius II and the politics of the first Council of Ephesus'. In Kelly ed., 109–29.
2021. *The acts of the early church councils: production and character*. Oxford: Oxford University Press.
Gray, Patrick T. 1979. *The defense of Chalcedon in the East (451–553)*. Leiden: Brill.
2021. *Claiming the mantle of Cyril: Cyril of Alexandria and the road to Chalcedon*. Leuven: Peeters.
1989. '"The select fathers": canonizing the patristic past'. *Studia Patristica* 23: 21–36.
Greatrex, Geoffrey. 1996. 'Flavius Hypatius, *quem vidit validum Parthus sensitque timendum*: an investigation of his career'. *Byzantion* 66: 120–42.
2001. 'Justin I and the Arians'. *Studia Patristica* 34: 72–81.
2007. 'The early years of Justin I's reign in the sources'. *Electrum* 12: 99–113.
2018. 'Procopius and the past in sixth-century Constantinople'. *Revue belge de philologie et d'histoire* 95: 969–93.
2021. 'Theodore Lector and the Arians of Constantinople'. In Kosiński and Szopa eds., 207–31.
2022. *Procopius: The Persian Wars*. Cambridge: Cambridge University Press.
Greatrex, Geoffrey, Robert R. Phenix, Cornelia B. Horn, Sebastian Brock, and Witold Witakowski. 2011. *The Chronicle of Zachariah Rhetor: church and war in late antiquity*. Liverpool: Liverpool University Press.
Grey, Cam. 2011a. *Constructing communities in the late Roman countryside*. Cambridge: Cambridge University Press.
2011b. 'Slavery in the late Roman world'. In Bradley and Cartledge eds., 482–509.
Griffiths, Paul John. 2012. 'Secularity and the *saeculum*'. In *The City of God: a critical guide*, ed. Johannes J. Wetzel. Cambridge: Cambridge University Press, 33–54.
Grig, Lucy. 2004. *Making martyrs in late antiquity*. London: Duckworth.
2007. 'Review of Salzman (2002)'. *Journal of Roman Studies* 97: 382–83.
Grig, Lucy, and Gavin Kelly, eds. 2012. *Two Romes: Rome and Constantinople in late antiquity*. Oxford: Oxford University Press.
Grillmeier, Alois. 1987. *Christ in Christian tradition, vol. 2: from the Council of Chalcedon (451) to Gregory the Great (590–604), part 1: reception and contradiction: the development of the discussion about Chalcedon from 451 to the beginning of the reign of Justinian*, trans. Pauline Allen and John Cawle. 2nd ed. Atlanta: Society of Biblical Literature.
Guyon, Jean. 2000. 'Toulouse, la première capitale du royaume wisigoth'. In Ripoll and Gurt eds., 219–40.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Gwynn, David Morton. 2012. 'Episcopal leadership'. In *The Oxford handbook of late antiquity*, ed. Scott F. Johnson. Oxford: Oxford University Press, 876–915.

Haarer, Fiona. 2006. *Anastasius I: politics and empire in the late Roman world*. Liverpool: Francis Cairns.

Haensch, Rudolf. 2004. 'La christianisation de l'armée romaine'. In *L'armée romaine de Dioclétien à Valentinien Ier, Actes du Congrès de Lyon (12–14 septembre 2002)*, ed. Yann Le Bohec and Catherine Wolff. Paris: De Boccard, 525–31.

Hahn, Johannes. 1991. 'Hoher Besuch im Weissen Kloster: Flavianus, praeses Thebaidis, bei Schenute von Atripe'. *Zeitschrift für Papyrologie und Epigraphik* 87: 248–52.

2004. *Gewalt und religiöser Konflikt: Studien zu den Auseinandersetzungen zwischen Christen, Heiden und Juden im Osten des Römischen Reiches (von Konstantin bis Theodosius II.)*. Berlin: Akademie Verlag.

Haldon, John 1993. 'Military service, military lands, and the status of soldiers: current problems and interpretations'. *Dumbarton Oaks Papers* 47: 1–67.

Halfond, Gregory I. 2010. *The archaeology of Frankish church councils, AD 511–768*. Leiden: Brill.

2019. *Bishops and the politics of patronage in Merovingian Gaul*. Ithaca: Cornell University Press.

Halsall, Guy. 2004. 'Gender and the end of empire'. *The Journal of Medieval and Early Modern Studies* 34: 17–40.

2007. *Barbarian migrations and the Roman West, 376–568*. Cambridge: Cambridge University Press.

Hanson, Richard Patrick Crosland. 1988. *The search for the Christian doctrine of God: the Arian controversy, 318–381 AD*. Edinburgh: T&T Clark.

Harl, Kenneth. 1990. 'Sacrifice and pagan belief in fifth- and sixth-century Byzantium'. *Past & Present* 128: 7–27.

Harper, Kyle. 2012. *Slavery in the late Roman world, AD 275–425*. Cambridge: Cambridge University Press.

Harries, Jill. 1994. *Sidonius Apollinaris and the fall of Rome AD 407–485*. Oxford: Clarendon Press.

1999a. 'Constructing the judge: judicial accountability and the culture of criticism in late antiquity'. In *Constructing identities in late antiquity*, ed. Richard Miles. London: Routledge, 214–33.

1999b. *Law and empire in late antiquity*. Cambridge: Cambridge University Press.

2012a. *Imperial Rome AD 284 to 363: the new empire*. Edinburgh: Edinburgh University Press.

2012b. 'Julian the lawgiver'. In *Emperor and author: the writings of Julian the apostate*, ed. Nicholas Baker-Brian and Shaun Tougher. Swansea: Classical Press of Wales, 121–36.

2012c. 'Roman law and legal culture'. In *The Oxford handbook of late antiquity*, ed. Scott Fitzgerald Johnson. Oxford: Oxford University Press, 789–814.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

2013. 'Men without women: Theodosius' consistory and the business of government'. In Kelly ed., 67–89.
Harries, Jill, and Ian Wood, ed. 1993. *The Theodosian Code: studies in the imperial law of late antiquity*. London: Bloomsbury.
Hassall, Matthew. forthcoming. *Political debate in the age of Justinian I*. Oxford: Oxford University Press.
Hatlie, Peter. 2007. *The monks and monasteries of Constantinople, ca. 350–850*. Cambridge: Cambridge University Press.
Heather, Peter J. 1994. 'New men for new Constantines? Creating an imperial elite in the Eastern Mediterranean'. In *New Constantines: the rhythm of imperial renewal in Byzantium, 4th–13th centuries*, ed. Paul Magdalino. Aldershot: Ashgate, 11–33.
1996. *The Goths*. The peoples of Europe. Oxford: Blackwell.
1998. 'Senators and senates'. In Cameron and Garnsey eds., 184–210.
2000. 'State, lordship and community in the West (c. A.D. 400–600)'. In Cameron, Ward-Perkins and Whitby eds., 437–68.
2005. *The fall of the Roman empire: a new history*. London: MacMillan.
2007. 'Christianity and the Vandals in the reign of Geiseric'. In Drinkwater and Salway eds., 137–46.
2010. 'Elite militarisation and the post-Roman West'. In *Istituzioni, carismi ed esercizio del potere, IV–VI secolo d.C.*, ed. Giorgio Bonamente and Rita Lizzi Testa. Bari: Edipuglia, 245–66.
2013. *The restoration of Rome: barbarian popes and imperial pretenders*. London: Pan Books.
Heather, Peter J., and David Moncur. 2001. *Politics, philosophy, and empire in the fourth century: select orations of Themistius*. Liverpool: Liverpool University Press.
Hedrick, Charles W. 2000. *History and silence: purge and rehabiliation of memory in late antiquity*. Austin: University of Texas Press.
Heil, Uta. 2010. 'Liberatus von Karthago und die 'Drei Kapitel': Anmerkungen zum *Breviarium causae Nestorianorum et Eutychianorum* 8–10'. *Zeitschrift für Antikes Christentum* 14: 31–59.
Hen, Yitzhak. 1998. 'The uses of the Bible and perceptions of kingship in Merovingian Gaul'. *Early Medieval Europe* 7: 277–90.
2020. 'The Merovingian polity: a network of courts and courtiers'. In Effros and Moreira eds., 216–37.
Hermanowicz, Erika T. 2008. *Possidius of Calama: a study of the North African episcopate at the time of Augustine*. Oxford early Christian studies. Oxford: Oxford University Press.
Heydemann, Gerda. 2016. 'The Ostrogothic kingdom: transitions and ideologies'. In Arnold, Bjornlie and Sessa eds., 15–46.
2024. *Cassiodors Psalmenkommentar: Exegese, Politik und die christliche Neuordnung der römischen Welt*. Stuttgart: Franz Steiner Verlag.
Hillner, Julia. 2015. *Prisons, punishment and penance in late antiquity*. Cambridge: Cambridge University Press.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

2019a. 'Empresses, queens, and letters: finding a 'female voice' in late antiquity?' *Gender & History* 31: 353–82.
2019b. 'Imperial women and clerical exile in late antiquity'. *Studes in Late Antiquity* 3: 369–412.
2022. *Helena augusta: mother of the empire*. Oxford: Oxford University Press.
Hillner, Julia, Jörg Ulrich, and Jakob Engberg, eds. 2016. *Clerical exile in late antiquity*. Frankfurt am Main: Peter Lang.
Hipshon, David. 2002. 'Gregory the Great's "political thought"'. *Journal of Ecclesiastical History* 53 (3): 439–53.
Holman, Susan. 2001. 'Taxing Nazianzus: Gregory and the other Julian'. *Studia Patristica* 37: 103–9.
Holum, Kenneth. 1982. *Theodosian empresses: women and imperial dominion in late antiquity*. Berkeley: University of California Press.
1986. 'Flavius Stephanus, proconsul of Byzantine Palestine'. *Zeitschrift für Papyrologie und Epigraphik* 63: 231–39.
1995. 'Inscriptions from the imperial revenue office of Byzantine Caesarea Palaestinae'. In *The Roman and Byzantine Near East: some recent archaeological research*, ed. John H. Humphrey. Ann Arbor: Journal of Roman Archaeology, 333–45.
Honoré, Tony. 1998. *Law in the crisis of empire 379–455 AD: the Theodosian dynasty and its quaestors*. Oxford: Clarendon Press.
Horn, Cornelia B. 2006. *Asceticism and Christological controversy in fifth-century Palestine: the career of Peter the Iberian*. Oxford: Oxford University Press.
Horn, Cornelia B., and Robert R. Phenix Jr. 2008. *John Rufus: The Lives of Peter the Iberian, Theodosius of Jerusalem, and the Monk Romanus*. Atlanta: Society of Biblical Literature.
Howe, Tankred. 2007. *Vandalen, Barbaren und Arianer bei Victor von Vita*. Frankfurt: Verlag Antike.
Humfress, Caroline. 2000. 'Roman law, forensic argument and the formation of Christian orthodoxy (III–VI centuries)'. In *Orthodoxie, christianisme, histoire = Orthodoxy, Christianity, history*, ed. Susanna Elm, Éric Rebillard and A. Romano. Rome: École française de Rome, 125–47.
2006. 'Cracking the codex: late Roman legal practice in context'. *Bulletin of the Institute of Classical Studies* 49: 241–54.
2007. *Orthodoxy and the courts in late antiquity*. Oxford: Oxford University Press.
2008. 'Citizens and heretics. Late Roman lawyers on Christian heresy'. In *Heresy and identity in late antiquity*, ed. E. Iricinschi and H. Zellentin. Tübingen: Mohr Siebeck, 128–42.
2011. 'Bishops and law courts in late antiquity: how (not) to make sense of the legal evidence'. *Journal of Early Christian Studies* 19: 375–400.
2018. 'A new legal cosmos: late Roman lawyers and the early medieval church'. In *The medieval world*, ed. Peter Linehan, Janet Nelson, and Marios Costambeys. London: Routledge, 653–73.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Humphries, Mark. 2001. 'Review: Constantine, Christianity and Rome'. *Hermathena* 171: 47–63.
2007. 'From emperor to pope? Ceremonial, space, and authority at Rome from Constantine to Gregory the Great'. In Cooper and Hillner eds., 21–58.
2008. 'Rufinus's Eusebius: translation, continuation, and edition in the Latin *Ecclesiastical History*'. *Journal of Early Christian Studies* 16 (2): 143–64.
2009. 'The mind of the persecutors: "by the gracious favour of the gods"'. In *The great persecution: the proceedings of the fifth patristic conference, Maynooth, 2003*, ed. D. Vincent Twomey and Mark Humphries. Dublin: Four Courts Press, 11–32.
2012. 'Valentinian III and the city of Rome (425–455): patronage, politics, power'. In Grig and Kelly eds., 161–82.
2018. 'Christianity and paganism in the Roman Empire, 250–450 CE'. In *A companion to religion in late antiquity*, ed. Josef Lössl and Nicholas Baker-Brian. Chichester: Wiley-Blackwell, 61–80.
Hunt, E.D. 1989. 'Did Constantius II have court bishops?'. *Studia Patristica* 19: 86–90.
1993. 'Christianising the Roman Empire: the evidence of the Code'. In Harries and Wood eds., 143–58.
Inglebert, Hervé. 2012. 'Introduction: late antique conceptions of late antiquity'. In *The Oxford handbook of late antiquity*, ed. Scott F. Johnson. Oxford: Oxford University Press, 3–28.
Iosif, Despina. 2013. *Early Christian attitudes to war, violence, and military service*. Piscataway: Gorgias Press.
Jacobsen, Anders-Christian. 2017. 'The apologists'. In *The early Christian world*, ed. Philip Esler. London: Routledge, 547–64.
James, Edward. 1991. *Gregory of Tours: Life of the Fathers*. Liverpool: Liverpool University Press.
2009. 'Gregory of Tours and "Arianism"'. In Cain and Lenski eds., 327–38.
Jensen, Robin M. 2013. 'Christianity in Roman Africa'. In *The Cambridge history of religions in the ancient world, vol. 2: from the Hellenstic age to late antiquity*, ed. Michele Renee Salzman and W. Adler. Cambridge: Cambridge University Press, 264–91.
Johnson, Scott F., ed. 2012. *The Oxford handbook of late antiquity*. Oxford: Oxford University Press.
Joliet-Lévy, Catherine. 1998. 'Note sur la répresentation des archanges en costume impérial dans l'iconographie byzantine'. *Cahiers archéologiques* 46: 121–28.
Jones, A. H. M. 1964. *The later Roman Empire, 284–602: a social, economic and administrative history*. 3 vols. Oxford: Clarendon Press.
Jones, Allan. 2009. *Social mobility in late antique Gaul: strategies and opportunities for the non-elite*. Cambridge: Cambridge University Press.
Jones, Christopher. 2014. *Between pagan and Christian*. Cambridge, MA: Harvard University Press.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Kahlos, Maijastina. 2007. *Debate and dialogue: Christian and pagan cultures c.360–430*. Ashgate new critical thinking in religion, theology and biblical studies series. Aldershot: Ashgate.
2019a. 'A misunderstood emperor? Valens as a persecuting ruler in late antique literature'. In Fournier and Mayer eds., 61–78.
2019b. *Religious dissent in late antiquity, 350–450*. Oxford: Oxford University Press.
Kaldellis, Anthony. 2003. 'The religion of Ioannes Lydos'. *Phoenix* 57 (3/4): 300–16.
2004. *Procopius of Caesarea: tyranny, history, and philosophy at the end of antiquity*. Philadelphia: University of Pennsylvania Press.
2017. 'Epilogue'. In *Procopius of Caesarea: literary and historical interpretations*, ed. Christopher Lillington-Martin and Elodie Turqois. London: Routledge, 261–70.
Kampers, Gerd. 2000. 'Caretena – Königin und Asketin: Mosaiksteine zum Bild einer burgundischen Herrscherin'. *Francia* 27 (1): 1–32.
Kaster, Robert. 1988. *Guardians of language: the grammarian and society in late antiquity*. Berkeley: University of California Press.
2014. *Macrobius: Saturnalia*. 3 vols. Cambridge, MA: Harvard University Press.
Katos, Demetrios S. 2011. *Palladius of Helenopolis: the Origenist advocate*. Oxford early Christian studies. Oxford: Oxford University Press.
Kaufman, Peter Iver. 2003. 'Augustine, Macedonius, and the courts'. *Augustinian Studies* 31: 67–82.
2009. 'Augustine and corruption'. *History of Political Thought* 30: 46–59.
Kelly, Christopher M. 1998. 'Emperors, government and bureaucracy'. In Cameron and Garnsey eds., 138–83.
2004. *Ruling the later Roman Empire*. Cambridge, MA: Belknap Press of Harvard University Press.
2006. 'Bureaucracy and government'. In *The Cambridge companion to the age of Constantine*, ed. N. Lenski. Cambridge: Cambridge University Press, 183–204.
2013a. 'Rethinking Theodosius'. In Kelly ed., 3–64.
2013b. 'Stooping to conquer: the power of imperial humility'. In Kelly ed., 221–43.
ed. 2013c. *Theodosius II: rethinking the Roman Empire in late antiquity*. Cambridge: Cambridge University Press,
2015. 'Narratives of violence: confronting pagans'. In Papaconstantinou ed., 143–62.
Kim, Young Richard, ed. 2021. *The Cambridge companion to the Council of Nicaea*. Cambridge: Cambridge University Press.
King, P. D. 1988. 'The barbarian kingdoms'. In *The Cambridge history of medieval political thought, c. 350–c.1450*, ed. J. H. Burns. Cambridge: Cambridge University Press, 123–54.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Kitchen, Thomas E. 2010. 'Sidonius Apollinaris'. In *Ego trouble: authors and their identities in the early middle ages*, ed. R. Corradini, M. Gillis, R. McKitterick, and I. Van Renswoude. Vienna: Austrian Academy of Sciences, 53–66.

Klingshirn, William E. 1994. *Caesarius of Arles: the making of a Christian community in late antique Gaul*. Cambridge: Cambridge University Press.

Koch, Manuel. 2012. *Ethnische Identität im Entstehungsprozess des spanischen Westgotenreiches*. Berlin: De Gruyter.

2014. 'Arianism and ethnic identity in sixth-century Visigothic Spain'. In Berndt and Steinacher eds., 257–70.

Kolbeck, Benjamin. 2024. 'Pontius' conscience: Pilate's afterlives and apology for empire in John Chrysostom's Antioch'. *Journal of Late Antiquity* 17 (1): 3–34.

forthcoming. 'The political lives of the saints: Roman identities and balancing acts in Christian martyrology and saints' lives'. In Flower, McEvoy and Whelan eds.

Kompa, Andrzej. 2021. 'Social reality of Constantinople in Theodore Lector'. In Kosiński and Szopa eds., 247–313.

Kosiński, Rafał. 2010. *The emperor Zeno: religion and politics*. Krakow: Jagiellonian University Press.

2016. *Holiness and power: Constantinopolitan holy men and authority in 5th century*. Berlin: De Gruyter.

2021. 'The Laudatio Barnabae by Alexander the Monk and its relation to Theodore Lector's work'. In Kosiński and Szopa eds., 101–30.

Kosiński, Rafał, and Adrian Szopa, eds. 2021. *Studies in Theodore Anagnostes*. Turnhout: Brepols.

Kosiński, Rafał, Kamilla Twardowska, Aneta Zabrocka, and Adrian Szopa. 2021. *The Church Histories of Theodore Lector and John Diakrinomenos*. Berlin: Peter Lang.

Kötter, Jan-Markus. 2013. *Zwischen Kaisern und Aposteln: Das Akakianische Schisma (484–519) als kirchlicher Ordnungskonflikt der Spätantike*. Stuttgart: Franz Steiner Verlag.

Kraemer, Ross Shepard. 2020. *The Mediterranean diaspora in late antiquity: what Christianity cost the Jews*. Oxford: Oxford University Press.

Krawiec, Rebecca. 2003. '"From the womb of the church": monastic families'. *Journal of Early Christian Studies* 11 (3): 283–307.

Kreiner, Jamie. 2014. *The social life of hagiography in the Merovingian kingdom*. Cambridge: Cambridge University Press.

Krueger, Derek. 2004. *Writing and holiness: the practice of authorship in the early Christian East*. Philadelphia: University of Pennsylvania Press.

Kruse, Marion. 2019. *The politics of Roman memory: from the fall of the Western Empire to the age of Justinian*. Philadelphia: University of Pennsylvania Press.

Kurdock, Anne. 2007. 'Demetrias ancilla dei: Anicia Demetrias and the problem of the missing patron'. In Cooper and Hillner eds., 190–224.

Lafferty, Sean. 2013. *Law and society in the age of Theoderic the Great: a study of the Edictum Theoderici*. Cambridge: Cambridge University Press.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Lancel, Serge. 2002. *Histoire de la persécution vandale en Afrique*. Paris: Belles Lettres.

Lane Fox, Robin. 1997. 'The life of Daniel'. In *Portraits: biographical representation in the Greek and Latin literature of the early empire*, ed. Mark Edwards and Simon Swain. Oxford: Oxford University Press, 175–225.

Laniado, Avshalom. 2002. *Recherches sur les notables municipaux dans l'empire protobyzantin*. Paris: Association des Amis du Centre d'Histoire et Civilisation de Byzance.

2006. 'Le christianisme et l'evolution des institutions municipales du Bas-Empire: l'exemple du *defensor ciuitatis*'. In *Die Stadt in der Spätantike: Niedergang oder Wandel?*, ed. Jan-Uwe Krause and Christian Witschel. Stuttgart: Franz Steiner, 319–34.

Lankina, Julia. 2018. 'Leadership for the Christian empire: emperors and bishops in the *Ecclesiastical History* of Philostorgius'. *Church History* 87 (3): 684–717.

Lee, A. D. 2002. 'Decoding late Roman law'. *Journal of Roman Studies* 92: 185–93.

2007. *War in late antiquity: a social history*. Oxford: Blackwell.

2013a. *From Rome to Byzantium, A.D. 363–565: the transformation of ancient Rome*. Edingburgh: Edinburgh University Press.

2013b. 'Theodosius and his generals'. In Kelly ed., 90–107.

Lendon, John. 1997. *Empire of honour: the art of government in the Roman world*. Oxford: Clarendon Press.

Lenski, Noel. 1995. 'The Gothic civil war and the date of the Gothic conversion'. *Greek, Roman and Byzantine Studies* 36: 51–87.

2002. *Failure of empire: Valens and the Roman state in the fourth century A.D.* Berkeley: University of California Press.

2016. *Constantine and the cities: imperial authority and civic politics*. Philadelphia: University of Pennsylvania Press.

2021. 'Slavery in the Byzantine Empire'. In *The Cambridge world history of slavery, vol. 2: AD 500–AD 1420*, ed. Craig Perry, David Eltis, Stanley L. Engerman, and David Richardson. Cambridge: Cambridge University Press, 453–81.

Leppin, Hartmut. 1996. *Von Constantin dem Grossen zu Theodosius II.: das christliche Kaisertum bei den Kirchenhistorikern Socrates, Sozomenus und Theodoret*. Göttingen: Vandenhoeck und Ruprecht.

2003a. 'The church historians (I): Socrates, Sozomenus, and Theodoretus'. In Marasco ed., 219–54.

2003b. *Theodosius der Grosse*. Darmstadt: Primus Verlag.

2009. 'Power from humility: Justinian and the religious authority of monks'. In Cain and Lenski eds., 155–64.

2023. *The early Christians: from the beginnings to Constantine*. Translated by Kathrin Luddecke. Cambridge: Cambridge University Press.

Letteney, Mark. 2023. *The Christianization of knowledge in late antiquity: intellectual and material transformations*. Cambridge: Cambridge University Press.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Leuenberger-Wenger, Sandra. 2019. *Das Konzil von Chalcedon und die Kirche: Konflikte und Normierungsprozesse im 5. und 6. Jahrhundert*. Leiden: Brill.
Leyser, Conrad. 1998. 'Vulnerability and power: the early Christian rhetoric of masculine authority'. *Bulletin of the John Rylands Library* 80: 159–73.
2000. *Authority and asceticism from Augustine to Gregory the Great*. Oxford: Clarendon Press.
2016. 'Church reform – full of sound and fury, signifying nothing?' *Early Medieval Europe* 24 (4): 478–99.
Liebeschuetz, John Hugo, and Wolfgang Gideon. 1972. *Antioch: city and imperial administration in the later Roman Empire*. Oxford: Clarendon Press.
1984. 'Friends and enemies of John Chrysostom'. In *Maistor: classical, Byzantine and Renaissance studies for Robert Browning*, ed. Ann Moffatt. Canberra: Australian Association for Byzantine Studies, 85–111.
1985. 'The fall of John Chrysostom'. *Nottingham Mediæval Studies* 29: 1–31.
1986. 'Why did Synesius become bishop of Ptolemais?'. *Byzantion* 56: 180–95.
1990. *Barbarians and bishops: army, church and state in the age of Arcadius and Chrysostom*. Oxford: Oxford University Press.
2001. *The decline and fall of the Roman city*. Oxford: Oxford University Press.
Lim, Richard. 1995. *Public disputation, power and social order in late antiquity*. Berkeley: University of California Press.
1999. 'Christian triumph and controversy'. In Bowersock, Brown, and Grabar eds., 196–218.
2009. 'Christianization, secularization, and the transformation of public life'. In Rousseau ed., 497–511.
Linder, Amnon. 1987. *The Jews in Roman imperial legislation*. Detroit: Wayne State University Press.
1997. *The Jews in the legal sources of the early middle ages*. Detroit: Wayne State University Press.
2006. 'The legal status of the Jews in the Roman Empire'. In *The Cambridge history of Judaism, vol. 4: the late Roman-Rabbinic period*, ed. Steven T. Katz. Oxford: Cambridge University Press, 128–73.
Livneh, Yonatan. 2019. 'Inner discord and its discontents in the fifth-century Church Histories of Socrates Scholasticus and Sozomen'. In Fox and Buchberger eds., 97–114.
Lizzi Testa, Rita. 1987. *Il potere episcopale nell'Oriente romano: rappresentazione ideologica e realtà politica (IV–V sec. d.C.)* Rome: Edizioni dell'Ateneo.
2009. 'The late antique bishop: image and reality'. In Rousseau ed., 525–38.
2016. 'Bishops, ecclesiastical institutions, and the Ostrogothic regime'. In Arnold, Bjornlie and Sessa eds., 451–79.
Loofs, Friedrich. 1905. *Nestoriana: die Fragmente des Nestorius*. Halle: Max Niemeyer.
Lopez, Ariel. 2013. *Shenoute of Atripe and the uses of poverty: rural patronage, religious conflict and monasticism in late antiquity*. Berkeley: University of California Press.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Maas, Michael. 1986. 'Roman history and Christian ideology in Justinian's reform legislation'. *Dumbarton Oaks Papers* 40: 17–31.
1992. *John Lydus and the Roman past: antiquarianism and politics in the age of Justinian*. London: Routledge.
2003. *Exegesis and empire in the early Byzantine Mediterranean: Junillus Africanus and the Instituta regularia divinae legis*. Tübingen: Mohr Siebeck.
ed. 2005. *The Cambridge companion to the age of Justinian*. Cambridge University Press.
2012. 'Barbarians: problems and approaches'. In Johnson ed., 60–91.
MacMullen, Ramsay. 1988. *Corruption and the decline of Rome*. New Haven: Yale University Press.
1989. 'The preacher's audience (AD 350–400)'. *Journal of Theological Studies* 40 (2): 503–11.
Magalhães de Oliveira, Julio Cesar. 2012. *Potestas populi: participation populaire et action collective dans les villes de l'Afrique romaine tardive (vers 300–430 apr. J.-C.)*. Turnhout: Brepols.
Magdalino, Paul. 2009. 'Court society and aristocracy'. In *The social history of Byzantium*, ed. John Haldon. Maldon, MA: Wiley Blackwell, 212–32.
Marasco, Gabriele, ed. 2003. *Greek and Roman historiography in late antiquity: fourth to sixth century AD*. Leiden: Brill.
Markus, Robert A. 1970. *Saeculum: history and society in the theology of St Augustine*. Cambridge: Cambridge University Press.
1983. 'Saint Augustine's views on the 'just war''. *Studies in Church History* 20: 1–13.
1990. *The end of ancient Christianity*. Cambridge: Cambridge University Press.
1997. *Gregory the Great and his world*. Cambridge: Cambridge University Press.
Marsham, Andrew, ed. 2020. *The Umayyad world*. London: Routledge.
Mathisen, Ralph Whitney. 1997. 'Barbarian bishops and the churches 'in barbaricis gentibus' during late antiquity'. *Speculum* 72 (3): 664–97.
1999a. *Ruricius of Limoges and friends: a collection of letters from Visigothic Gaul*. Liverpool: Liverpool University Press.
1999b. 'Sigisvult the patrician, Maximinus the Arian, and political stratagems in the Western Roman Empire c. 425–40'. *Early Medieval Europe* 8: 173–96.
2002. 'The Christianization of the late Roman senatorial order: circumstances and scholarship'. *International Journal of the Classical Tradition* 9 (2): 257–78.
2007. 'The Christianization of the late Roman aristocracy bis: a response to Michele Salzman's 'rejoinder' to Ralph Mathisen's review article'. *International Journal of the Classical Tradition* 14: 233–47.
2014a. 'Barbarian 'Arian' clergy, church organization, and church practices'. In Berndt and Steinacher eds., 145–91.
2014b. 'The citizenship and legal status of Jews in Roman law during late antiquity (ca. 300–540 CE)'. In Tolan, De Lange, Foschia, and Nemo-Pekelman eds., 35–54.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

2016. 'The letter collection of Ruricius of Limoges'. In Sogno, Storin and Watts eds., 337–56.
Matthews, John. 1970. 'Olympiodorus of Thebes and the history of the West (A.D. 407–425)'. *Journal of Roman Studies* 60: 79–97.
1974. 'The letters of Symmachus'. In *Latin literature of the fourth century*, ed. J. W. Binns. London: Routledge, 58–99.
1975. *Western aristocracies and imperial court, A.D. 364–425*. Oxford: Clarendon Press.
1989. *The Roman empire of Ammianus*. London: Duckworth.
2001. 'Interpreting the *interpretationes* of the *Breviarium*'. In *Law, society, and authority in late antiquity*, ed. Ralph Whitney Mathisen. Oxford: Clarendon Press, 11–32.
2009. 'Four funerals and a wedding: this world and the next in fourth-century Rome'. In *Transformations of late antiquity: essays for Peter Brown*, ed. Manolis Papoutsakis and Philip Rousseau. London: Routledge, 129–46.
Maxwell, Jaclyn LaRae. 2006. *Christianization and communication in late antiquity: John Chrysostom and his congregation in Antioch*. Cambridge: Cambridge University Press.
2012. 'Paganism and Christianization'. In Johnson ed., 849–75.
2016. 'Social interactions in a rural monastery: scholars, peasants, monks, and more in the *Life of Hypatius*'. In *Motions of late antiquity: essays on religion, politics, and society in honour of Peter Brown*, ed. Jamie Kreiner and Helmut Reimitz. Turnhout: Brepols, 89–106.
2018. 'Sermons'. In McGill and Watts eds., 343–57.
Mayer, Wendy. 2018. 'Introduction: preaching and listening in Latin? Start here'. In Dupont, Boodts, Partoens, and Leemans eds., 11–28.
McCormick, Michael. 1986. *Eternal victory: triumphal rulership in late antiquity, Byzantium, and the early medieval west*. Cambridge: Cambridge University Press.
2000. 'Emperor and court'. In Cameron, Ward-Perkins, and Whitby eds., 135–63.
McEvoy, Meaghan. 2010. 'Rome and the transformation of the imperial office in the late fourth-mid-fifth centuries AD'. *Papers of the British School at Rome* 78: 151–92.
2013a. *Child emperor rule in the late Roman West, AD 367–455*. Oxford: Oxford University Press.
2013b. 'The mausoleum of Honorius: late Roman imperial Christianity and the city of Rome in the fifth century'. In *Old Saint Peter's, Rome*, ed. Rosamond McKitterick, John Osborne, Carol Richardson, and Joanna Story. Cambridge: Cambridge University Press, 119–36.
2016. 'Becoming Roman? The not-so-curious case of Aspar and the Ardaburii'. *Journal of Late Antiquity* 9 (2): 483–511.
2022. 'Emperors, aristocrats, and columns: Christian imperial politics in the late fifth century CE as reflected in the *Life of Daniel the Stylite*'. *Journal of Late Antiquity* 15 (2): 428–61.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

McGill, Scott, and Edward Watts, eds. 2018. *A companion to late antique literature*. Hoboken: Wiley Blackwell.
McGuckin, John A. 2001. *St Gregory of Nazianzus: an intellectual biography*. Crestwood: St Vladimir's Seminary Press.
McLynn, Neil Brendan. 1994. *Ambrose of Milan: church and court in a Christian capital*. Berkeley: University of California Press.
1998. 'A self-made holy man: the case of Gregory Nazianzen'. *Journal of Early Christian Studies* 6 (3): 463–82.
1999. 'Augustine's Roman Empire'. *Augustinian Studies* 30 (2): 29–44.
2004. 'The transformation of imperial churchgoing in the fourth century'. In *Approaching late antiquity: the transformation from early to late empire*, ed. Simon Swain and Mark J. Edwards. Oxford: Oxford University Press, 235–70.
2005. '"Genere Hispanus": Theodosius, Spain and Nicene orthodoxy'. In Bowes and Kulikowski eds., 77–120.
2009. 'Pagans in a Christian empire'. In Rousseau ed., 572–87.
2012. 'The tax man and the theologian: Gregory, Hellenius, and the monks of Nazianzus'. In *Re-reading Gregory of Nazianzus*, ed. Christopher Beeley. Washington, DC: Catholic University of America Press, 178–95.
2013. 'Gregory's governors: paideia and patronage in Cappadocia'. In Van Hoof and Van Nuffelen eds., 48–67.
2014. 'Julian and the Christian professors'. In *Being Christian in late antiquity*, ed. Carol Harrison, Caroline Humfress, and Isabella Sandwell. Oxford: Oxford University Press, 120–38.
2018. 'Imperial piety in action: the Theodosians in church'. *Travaux et mémoires* 22 (2): 315–39.
Meens, Rob. 2014. *Penance in medieval Europe, 600–1200*. Cambridge: Cambridge University Press.
Meier, Mischa. 2003. *Das andere Zeitalter Justinians: Kontingenzerfahrung und Kontingenzbewältigung im 6. Jahrhundert n. Chr.* Göttingen: Vandenhoeck & Ruprecht.
2007a. 'Die Demut des Kaisers: Aspekte der religiösen Selbstinszenierung bei Theodosius II. (408–450 n. Chr.)'. *Historische Zeitschrift* 43: 135–58.
2007b. 'Σταυρωθείς δι ήμας – Der Aufstand gegen Anastasios im Jahr 512'. *Millennium* 4 (1): 157–238.
2009. *Anastasios I: die Entstehung des byzantinischen Reiches*. Stuttgart: Klett-Cotta.
2014. 'Nachdenken über "Herrschaft": Die Bedeutung des Jahres 476'. In Meier and Patzold eds., 143–215.
Meier, Mischa, and Steffen Patzold, eds. 2014. *Chlodwigs Welt: Organisation von Herrschaft um 500*. Stuttgart: Franz Steiner Verlag.
Menze, Volker L. 2008. *Justinian and the making of the Syrian orthodox church*. Oxford: Oxford University Press.
2011. 'Priests, laity and the sacrament of the eucharist in sixth century Syria'. *Hugoye: Journal of Syriac Studies* 7: 129–46.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Merkt, Andreas. 1997. *Maximus I. von Turin: die Verkündigung eines Bischofs der frühen Reichskirche im zeitgeschichtlichen, gesellschaftlichen und liturgischen Kontext*. Leiden: Brill.

Merrills, Andrew H. 2004a. 'The perils of panegyric: the lost poem of Dracontius and its consequences'. In Merrills ed., 145–62.

ed. 2004b. *Vandals, Romans and Berbers: new perspectives on late antique North Africa*. Aldershot: Ashgate.

2011. '*totum subuertere uoluerunt*: "social martyrdom" in the *Historia persecutionis* of Victor of Vita'. In *Unclassical traditions. Volume II: perspectives from East and West in late antiquity*, ed. Christopher M Kelly, Richard Andrew Flower, and Michael Stuart Williams. Cambridge: Cambridge Philological Society, 102–15.

Merrills, Andrew H., and Richard Miles. 2010. *The Vandals*. Peoples of Europe. Chichester: Wiley-Blackwell.

Meyendorff, John. 1989. *Imperial unity and Christian divisions: the church, 450–680 A.D.* New York: St Vladimir's Seminary Press.

Meyer-Zwiffelhoffer, Eckhard. 2011. '*Mala desidia iudicum*? Zur Rolle der Provinzstatthalter bei der Unterdrückung paganer Kulte (von Constantin bis Theodosius II.)'. In *Spätantiker Staat und religiöser Konflikt*, ed. Johannes Hahn. Berlin: De Gruyter, 93–132.

Miles, Richard. 2005. 'The *Anthologia Latina* and the creation of secular space in Vandal North Africa'. *Antiquité Tardive* 13: 305–20.

Millar, Fergus. 1992. 'The Jews of the Graeco–Roman diaspora between paganism and Christianity, AD 312–438'. In *The Jews among pagans and Christians in the Roman Empire*, ed. Judith Lieu, John North, and Tessa Rajak. London: Routledge, 97–123.

2006. *A Greek Roman Empire: power and belief under Theodosius II (408–450)*. Berkeley: University of California Press.

2009. 'The Syriac Acts of the Second Council of Ephesus (449)'. In Price and Whitby eds., 45–69.

2015. 'Presenting a case against Peter of Apamea before the Praeses of Syria Secunda in 519'. In *Empire, church and society in the late Roman Near East: Greeks, Jews, Syrians and Saracens (collected studies, 2004–2014)*. Leuven: Peeters, 71–92.

Mitthof, Fritz. 2013. 'Spätantike Osterindulgenzen'. In *Vergeben und vergessen? Amnestie in der Antike*, ed. Kaja Harter-Uibopuu and Fritz Mitthof. Vienna: Holzhausen, 359–97.

Modéran, Yves. 1993. 'La chronologie de la *Vie de Saint Fulgence de Ruspe* et ses incidences sur l'histoire de l'Afrique vandale'. *Mélanges de l'École Française de Rome* 105 (1): 135–88.

1998a. 'L'Afrique et la persécution vandale'. In Petri ed., 247–78.

1998b. 'Les Églises et la reconquista byzantine. A. L'Afrique'. In Petri ed., 699–717.

2003. 'Une guerre de religion: les deux Églises d'Afrique à l'époque vandale'. *Antiquité Tardive* 11: 21–44.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Moorhead, John. 1992. *Victor of Vita: history of the Vandal persecution*. Liverpool: Liverpool University Press.
Moreau, Madeleine. 1973. 'Le dossier Marcellinus dans la correspondance de Saint Augustin'. *Recherches Augustiniennes* 9: 3–181.
1998. 'Le magistrat et l'évêque. Pour une lecture de la correspondance Macedonius-Augustin'. *Recherches & Travaux* 54: 105–17.
Morehouse, Nathaniel. 2019. 'Begrudging the honor: Julian and Christian martyrdom'. In Fournier and Mayer eds., 44–60.
Moser, Muriel. 2018. *Emperor and senators in the reign of Constantius II: maintaining imperial rule between Rome and Constantinople in the fourth century AD*. Cambridge: Cambridge University Press.
Moss, Candida. 2013. *The myth of persecution: how early Christians invented as story of martyrdom*. New York: Harper Collins.
Mratschek, Sigrid. 2002. *Der Briefwechsel des Paulinus von Nola: Kommunikation und soziale Kontakte zwischen christlichen Intellektuellen*. Göttingen: Vandenhoeck & Ruprecht.
2020. 'Sidonius' social world'. In *The Edinburgh companion to Sidonius Apollinaris*, ed. Gavin Kelly and Joop van Waarden. Edinburgh: Edinburgh University Press, 214–36.
Muehlberger, Ellen. 2019. *Moment of reckoning: imagined death and its consequences in late ancient Christianity*. Oxford: Oxford University Press.
Mülke, Markus. 2010. '*Romana religio* oder *catholica fides*? Der Westgotenkönig Leovigild und das arianische Reichskonzil von 580 n. Chr. in Toledo'. *Frühmittelalterliche Studien* 43: 53–69.
Natal, David. 2015. '"A suitable successor": building legitimacy in Hilary's *Sermon on the LIfe of Honoratus*'. *Reti medievali rivista* 16 (1): 147–68.
Nelson, Janet. 1984. 'Queens as Jezebels: Brunhild and Balthild in Merovingian history'. In *Politics and ritual in early medieval Europe*. London: The Hambledon Press, 1–48.
2004. 'Gendering courts in the early medieval West'. In *Gender in the early medieval world: East and West 300–900*, ed. Leslie Brubaker and Julia Smith. Cambridge: Cambridge University Press, 185–97.
Nemo-Pekelman, Capucine. 2008. 'L'exclusion des juifs des fonctions et dignités'. In *Empire chrétien et église aux IVe et Ve siècles: intégration ou 'concordat'? Le témoignage du Code Théodosien*, ed. Jean-Noël Guinot and François Richard. Paris: Le Cerf, 413–30.
2010. *Rome et ses citoyens juifs (IVe–Ve siècles)*. Paris: H. Champion.
2013. 'How did the authors of the *Breviarium Alaricanum* work? The example of the laws on Jews'. *Historical Research* 86 (233): 408–15.
2015. 'Le législateur chrétien a-t-il persécuté les juifs?'. In *Chrétiens persécuteurs: destructions, exclusions, violences religieuses au ive siècle*, ed. Marie-Françoise Baslez. Paris: Albin Michel, 139–62.
Niccolai, Lea. 2023. *Christianity, philosophy, and Roman power: Constantine, Julian, and the bishops on exegesis and empire*. Cambridge: Cambridge University Press.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Nixey, Catherine. 2017. *The darkening age: the Christian destruction of the classical world*. London: Pan MacMillan.
Noble, Thomas F. X. 1993. 'Theoderic the Great and the papacy'. In *Teodorico il Grande e i Goti d'Italia*, ed. Ovidio Capitani. Spoleto: Centro italiano di studi sull'alto medioevo, I 395–423.
Noethlichs, Karl Leo. 1986. 'Heidenverfolgung'. *RAC* 13: 1149–90.
1998. 'Kaisertum und Heidentum im 5. Jahrhundert'. In *Heiden und Christen im 5. Jahrhundert*, ed. Johannes J. Van Oort. Leuven: Peeters, 1–31.
2007. 'Jews, heretics or useful farm workers? Samaritans in late antique imperial legislation'. In Drinkwater and Salway eds., 57–65.
Norton, Peter. 2007. *Episcopal elections 250–600: hierarchy and popular will in late antiquity*. Oxford: Oxford University Press.
Novak, David M. 1979. 'Constantine and the Senate: an early phase of the Christianization of the Roman aristocracy'. *Ancient Society* 10: 271–310.
1980. '*Anicianae domus culmen, nobilitatis culmen*'. *Klio* 62: 473–93.
O'Brien, Conor. 2017. 'Kings and kingship in the writings of Bede'. *English Historical Review* 132: 1473–98.
2021. 'The early medieval secular: spectrum and strategies'. *Early Medieval Europe* 29: 5–11.
2022. 'The Christianization of political discourse: reflections on the Irish evidence'. *Journal of Late Antiquity* 15: 519–42.
2024. 'Secularizing strategies in the early middle ages and the history of pre-modern religion'. *Past & Present* xx: 1–32.
2026. *The rise of Christian kingship in the early medieval West*. Oxford: Oxford University Press.
forthcoming. 'The lack of distinctiveness of Homoian political practice'. In Flower, McEvoy and Whelan eds.
O'Donnell, James Joseph. 1979. *Cassiodorus*. Berkeley: University of California Press.
O'Donovan, Oliver. 1982. '*Usus* and *fruitio* in Augustine, *De Doctrina Christiana* I'. *Journal of Theological Studies* 33 (2): 361–97.
O'Meara, Dominic J. 2003. *Platonopolis: Platonic political philosophy in late antiquity*. Oxford: Clarendon Press.
Olmo Enciso, Lauro. 2008. 'Recópolis: una ciudad en una época de transformaciones'. In *Recópolis y la ciudad en la época visigoda*, ed. Lauro Olmo Enciso. Alcalá de Henares: Museo Arqueológico Regional, 41–62.
2020. 'Recopolis: the representation of power in a complex landscape'. In Panzram and Pachá eds., 215–33.
Omissi, Adrastos, and Alan Ross. 2020. 'Imperial panegyric from Diocletian to Honorius'. In *Imperial panegyric from Diocletian to Honorius*, ed. Adrastos Omissi and Alan Ross. Liverpool: Liverpool University Press, 1–22.
Overbeck, Mechtild. 1973. *Untersuchungen zum Afrikanischen Senatsadel in der Spätantike*. Kallmünz: Michael Lassleben.
Palme, Bernhard. 1999. 'Die Officia der Statthalter in der Spätantike: Forschungsstand und Perspektiven'. *Antiquité Tardive* 7: 85–133.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

2012. 'Die Organisation der Statthalterbüros im spätantiken Ägypten'. In *Altertum und Gegenwart: 125 Jahre Alte Geschichte in Innsbruck*, ed. R. Rollinger, G. Schwinghammer, B. Truschnegg, and K. Schnegg. Innsbruck: Universität Innsbruck, 207–36.

Panzram, Sabine, and Paulo Pachá, eds. 2020. *The Visigothic kingdom: the negotiation of power in post-Roman Iberia*. Amsterdam: Amsterdam University Press.

Papaconstantinou, Arietta, ed. 2015. *Conversion in late antiquity: Christianity, Islam, and beyond*. Farnham: Ashgate.

Papadogiannakis, Yannis. 2012. *Christianity and Hellenism in the fifth-century Greek East: Theodoret's apologetics against the Greeks in context*. Washington, DC: Harvard Centre for Hellenic Studies.

Parvis, Sara. 2021. 'The reception of Nicaea and homoousios to 360'. In Kim ed., 225–55.

Paschoud, François. 1979. *Zosime: Histoire nouvelle, livre IV*. Paris: Belles Lettres.

2000. *Zosime: Histoire nouvelle, tome I*. Paris: Les Belles Lettres.

Paton, W. R., and Michael A. Tueller. 2014. *The Greek Anthology*. Rev. ed. Cambridge, MA: Harvard University Press.

Pazdernik, Charles. 2005. 'Justinianic ideology and the politics of the past'. In Maas ed., 185–212.

Peers, Glenn. 2001. *Subtle bodies: representing angels in Byzantium*. Berkeley: University of California Press.

Penella, Robert. 1993. 'Julian the persecutor in fifth-century church historians'. *Ancient World* 24 (1): 31–43.

Pentcheva, Bissera V. 2006. *Icons and power: the mother of God in Byzantium*. Philadelphia: University of Pennsylvania Press.

Perkins, Judith. 1995. *The suffering self: pain and narrative representation in the early Christian era*. London: Routledge.

Perrat, Charles, and Aimable Audin. 1957. 'Alcimi Ecdicii Aviti Viennensis episcopi homilia dicta in dedicatione superioris basilicae'. In *Studi in onore di Aristide Calderini e Roberto Paribeni*. Milan: Ceschina, 433–50.

Perrin, Michel-Yves. 2010. 'The limits of the heresiological ethos in late antiquity'. In *Religious diversity in late antiquity*, ed. David Morton Gwynn and Susanne Bangert. Leiden: Brill, 201–27.

Petri, Luce, ed. 1998. *Histoire du christianisme des origines à nos jours, vol. 3: les églises d'Orient et d'Occident*. Paris: Desclée.

Pfeilschrifter, Rene. 2013. *Der Kaiser und Konstantinopel: Kommunikation und Konfliktaustrag in einer spätantiken Metropole*. Berlin: De Gruyter.

2014. 'Drinnen und draußen. Die Herrschaft des Kaisers über Konstantinopel und das Reich'. In Meier and Patzold eds., 111–42.

Pignot, Matthieu. 2016. 'Questioning Christian baptism: insights from Augustine's correspondence'. *Revue d'histoire écclesiastique* 111: 452–82.

2020. *The catechumenate in late antique North Africa (4th–6th centuries): Augustine, his contemporaries and early reception*. Leiden: Brill.

Pigott, Justin M. 2019. 'Capital crimes: deconstructing John's "unnecessary severity" in managing the clergy at Constantinople'. In *Revisioning John*

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Chrysostom: New Approaches, New Perspectives, ed. Chris De Wet and Wendy Mayer. Leiden: Brill, 733–78.
Pohl, Walter, and Veronika Wieser, eds. 2009. *Der frühmittelalterliche Staat: Europäische Perspektiven*. Vienna: Austrian Academy of Sciences
Potter, David. 2015. *Theodora: actress, empress, saint*. Oxford: Oxford University Press.
Praet, Danny. 2016. 'The divided cloak as *redemptio militiae*: biblical stylization and hagiographical intertextuality in Sulpicius Severus' *Vita Martini*'. In *Writing biography in Greece and Rome: narrative technique and fictionalisation*, ed. Koen De Temmerman and Kristoffel Demoen. Cambridge: Cambridge University Press, 133–59.
Pratsch, Dennis. 2005. *Der hagiographische Topos: griechische Heiligenviten in mittelbyzantinischer Zeit*. Berlin: De Gruyter.
Price, Richard. 2004. 'Marian piety and the Nestorian controversy'. *Studies in Church History* 39: 31–38.
2009a. *The Acts of the Council of Constantinople of 553 with related texts on the Three Chapters Controversy*. Liverpool: Liverpool University Press.
2009b. 'Truth, omission and fiction in the Acts of Chalcedon'. In Price and Whitby eds., 92–106.
Price, Richard, and Michael Gaddis. 2005. *The acts of the Council of Chalcedon*. 2 vols. Liverpool: Liverpool University Press.
Price, Richard, and Mary Whitby, eds. 2009. *Chalcedon in context: church councils, 400–700*. Liverpool: Liverpool University Press.
Price, Richard, and Thomas Graumann. 2020. *The Council of Ephesus 431: documents and proceedings*. Liverpool: Liverpool University Press.
Puech, Vincent. 2011. 'Le réseau politique d'un évêque de l'Antiquité tardive: les correspondants laïcs de Théodoret de Cyr (393–vers 460)'. *Antiquité Tardive* 19: 283–94.
2018. 'La christianisation du ceremonial imperial dans l'antiquité tardive'. *Travaux et mémoires* 22 (2): 227–45.
Rammelt, Claudia. 2008. *Ibas von Edessa: Rekonstruktion einer Biographie und dogmatischen Position zwischen den Fronten*. Berlin: De Gruyter.
Rance, Philip. 2014. 'An unnoticed regimental diaconus in the correspondence of Theodoret of Cyrrhus'. *Historia* 63: 117–28.
2021. 'Soldier and civilian in the Byzantine Empire c. 600–c. 900: a militarised society?' In Bennett, Berndt, Sarti and Esders eds., 31–47.
Rapp, Claudia. 2001. 'Palladius, Lausus and the *Historia Lausiaca*'. In *Novum millennium: studies on Byzantine history and culture dedicated to Paul Speck*, ed. Claudia Sode and Sarolta Takács. Aldershot: Ashgate, 279–89.
2005. *Holy bishops in late antiquity: the nature of Christian leadership in an age of transition*. Berkeley: University of California Press.
2010a. 'Old Testament models for emperors in early Byzantium'. In *The Old Testament in Byzantium*, ed. P. Magdalino and R. Nelson. Washington, DC: Dumbarton Oaks, 175–97.
2010b. 'The origins of hagiography and the literature of early monasticism: purpose and genre between tradition and innovation'. In *Unclassical*

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

traditions, vol. 1: alternatives to the classical past in late antiquity, ed. Christopher M. Kelly, Richard Andrew Flower, and Michael Stuart Williams. Cambridge: Cambridge Philological Society, 119–30.

Rebillard, Éric. 1998. 'Augustin et le rituel épistolaire de l'élite sociale et culturelle de son temps: élements pour une analyse processuelle des relations de l'évêque et de la cité dans l'antiquité tardive'. In *L'évêque dans la cité du IVe et Ve siècles: image et autorité*, ed. Éric Rebillard and Claire Sotinel. Rome: École Française de Rome, 127–52.

2012. *Christians and their many identities in late antiquity, North Africa, 200–450 CE*. Ithaca: Cornell University Press.

2018. 'Sermons, audience, preacher'. In Dupont, Boodts, Partoens and Leemans eds., 87–102.

Reimitz, H. 2015. *History, Frankish identity and the framing of western ethnicity, 550–850*. Cambridge: Cambridge University Press.

Ridley, Ronald T. 1982. *Zosimus: a new history*. Canberra: Australian Association for Byzantine Studies.

Ripoll, Gisela, and Josep M. Gurt, eds. 2000. *Sedes regiae (ann. 400–800)*. Barcelona: Reial Acadèmia de Bones Lletres

Ristuccia, Nathan J. 2011. 'Law and legal documents in the sermons of Peter Chrysologus'. *Journal of Late Antiquity* 4 (1): 124–56.

Rives, James. 2012. 'Between orthopraxy and orthodoxy: Constantine and animal sacrifice'. In *Costantino prima e dopo Costantino*, ed. G. Bonamente, N. Lenski, and R. Lizzi Testa. Bari: Edipuglia, 153–62.

Robinson, Phoebe. 2004. 'Dead Boethius: sixth-century accounts of a future martyr'. *Viator* 35: 1–19.

Rochow, Ilse. 1991. 'Der Vorwurf des Heidentums als Mittel der innenpolitischen Polemik in Byzanz'. In Salamon ed., 133–56.

Roggo, Silvio Benno. 2022. 'The Conflict over the Patriarchate of Constantinople under Eutychios and John Scholastikos (552–582) and its Impact on Imperial Religious Policy'. University of Cambridge PhD Dissertation.

Rollinger, Christian. 2024. *Zeremoniell und Herrschaft in der Spätantike: die Rituale des Kaiserhofs in Konstantinopel*. Stuttgart: Franz Steiner Verlag.

Rollinger, Christian, and Nadine Viermann. 2024. 'Empresses-in-waiting? An introduction'. In *Empresses-in-waiting: female power and performance at the late Roman court*, ed. Christian Rollinger and Nadine Viermann. Liverpool: Liverpool University Press, 1–13.

Rougé, Jean, and Roland Delmaire. 2005. *Les lois religieuses des empereurs romains de Constantin à Théodose II (312–438), vol. 1: Code Théodosien livre XVI*. Paris: Du Cerf.

Rousseau, Philip. 1994. *Basil of Caesarea*. Berkeley: University of California Press.

ed. 2009. *A companion to late antiquity*. Chichester: Wiley-Blackwell.

Ruprecht, Seraina. 2021. *Unter Freunden: Nähe und Distanz in sozialen Netzwerken der Spätantike*. Munich: C. H. Beck.

Salamon, Maciej, ed. 1991. *Paganism in the later Roman Empire and Byzantium*. Krakow: University of Krakow.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Salzman, Michele Renee. 1987. '"Superstitio" in the Codex Theodosianus and the persecution of pagans'. *Vigiliae Christianae* 41: 172–88.
1989. 'Aristocratic women: conductors of Christianity in the fourth century'. *Helios* 16: 207–20.
2001. 'Competing claims to *nobilitas* in the Western Empire of the fourth and fifth centuries'. *Journal of Early Christian Studies* 9: 359–85.
2002. *The making of a Christian aristocracy: social and religious change in the Western Roman Empire*. Cambridge, MA: Harvard University Press.
2005. '*The making of a Christian aristocracy*: a response to Ralph Mathisen's review article'. *International Journal of the Classical Tradition* 12: 123–37.
2006. 'Symmachus and the "barbarian" generals'. *Historia* 55: 352–67.
2021. *The 'falls' of Rome: crises, resilience, and resurgence in late antiquity*. Cambridge: Cambridge University Press.
Salzman, Michele Renee, and Michael Roberts. 2011. *The letters of Symmachus: Book 1*. Atlanta: Society of Biblical Literature.
Sánchez Ramos, Isabel, and Jorge Morín de Pablos. 2020. 'Ecclesiastical landscapes in the Visigothic capital and countryside of Toledo (Spain)'. In Panzram and Pachá eds., 315–36.
Sandwell, Isabella. 2005. 'Outlawing "magic" or outlawing "religion"? Libanius and the Theodosian Code as evidence for legislation against 'pagan' practices'. In *The spread of Christianity in the first four centuries*, ed. William V. Harris. Leiden: Brill, 88–123.
2007. *Religious identity in late antiquity: Greeks, Jews and Christians in Antioch*. Cambridge: Cambridge University Press.
Sarris, Peter. 2006. *Economy and society in the age of Justinian*. Cambridge: Cambridge University Press.
2022. 'At the origins of the "persecuting society"? Defining the "orthodox republic" in the age of Justinian'. *Travaux et mémoires* 26: 407–22.
Sarti, Laury. 2020. 'The military and its role in Merovingian society'. In Effros and Moreira eds., 255–77.
Schäferdiek, Knut. 2007. 'Germanic and Celtic Christianities'. In *The Cambridge history of Christianity, vol 2: Constantine to c. 600*, ed. A. Casiday and Frederick W. Norris. Cambridge: Cambridge University Press, 52–69.
Schmidt-Hofner, Sebastian. 2008. *Reagieren und Gestalten: Der Regierungsstil des spätrömischen Kaisers am Beispiel der Gesetzgebung Valentinians I.* Munich: C. H. Beck.
2021. 'An Empire of the Best: Zosimus, the monarchy, and the Eastern administrative elite in the fifth century CE'. *Chiron* 50: 217–51.
Schopf, Bernhard. 1958. *Das Tötungsrecht bei den frühchristlichen Schriftstellern*. Regensburg: Friedrich Pustet.
Schor, Adam M. 2011. *Theodoret's people: social networks and religious conflict in late Roman Syria*. Berkeley: University of California Press.
2014. 'Becoming bishop in the *Letters* of Basil and Synesius: tracing patterns of social signaling across two full epistolary collections'. *Journal of Late Antiquity* 7: 298–328.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

2016. 'The letter collection of Theodoret of Cyrrhus'. In Sogno, Storin, and Watts eds., 269–85.
Schott, Jeremy. 2019. *Eusebius of Caesarea: The history of the Church: a new translation*. Oakland: University of California Press.
Schwartz, Seth. 2001. *Imperialism and Jewish society: 200 B.C.E. to 640 C.E.* Princeton: Princeton University Press.
Scott, Roger. 2016. 'From propaganda to history to literature: the Byzantine stories of Theodosius' apple and Marcian's eagles'. In *History as literature in Byzantium*, ed. Ruth Macrides. Farnham: Ashgate, 115–31.
Seibt, Werner. 1987. 'Die Darstellung der Theotokos auf Byzantinichen Bleisiegeln besonders im 11. Jahrhundert'. *Studies in Byzantine Sigillography* 1: 35–56.
Sessa, Kristina. 2012. *The formation of papal authority in late antique Italy: Roman bishops and the domestic sphere*. Cambridge: Cambridge University Press.
2018. *Daily life in late antiquity*. Cambridge: Cambridge University Press.
Shanzer, Danuta R. 2004. 'Intentions and audiences: history, hagiography, martyrdom and confession in Victor of Vita's Historia persecutionis'. In Merrills ed., 271–90.
2009. 'haec quibus uteris verba: the Bible and Boethius' Christianity'. In Cain and Lenski eds., 57–78.
Shanzer, Danuta R., and Ian Wood. 2002. *Avitus of Vienne: letters and selected prose*. Liverpool: Liverpool University Press.
Shaw, Brent D. 1996. 'Body/power/identity: passions of the martyrs'. *Journal of Early Christian Studies* 4 (3): 269–312.
2003. 'Judicial nightmares and Christian memory'. *Journal of Early Christian Studies* 11: 533–63.
2011. *Sacred violence: African Christians and sectarian hatred in the age of Augustine*. Cambridge: Cambridge University Press.
2015. 'Augustine and men of imperial power'. *Journal of Late Antiquity* 8: 32–61.
Shin, Min Seok. 2018. *The great persecution: a historical re-examination*. Turnhout: Brepols.
Sizgorich, Thomas. 2009. *Violence and belief in late antiquity: militant devotion in Christianity and Islam*. Divinations: rereading late ancient religion. Philadelphia: University of Pennsylvania Press.
Slootjes, Daniëlle. 2006. *The governor and his subjects in the later Roman Empire*. Leiden: Brill.
2023. 'Dynamics of power: the Nestorian controversy, the Council of Ephesus of 431, and the Eastern imperial court'. In Davenport and McEvoy eds., 240–61.
Smith, Julia. 2009. 'Carrying the cares of state: gender perspectives on Merovingian "Staatlichkeit"'. In Pohl and Wieser eds., 227–39.
Smith, Mark M. 2018. *The idea of Nicaea in the early church councils, AD 431–451*. Oxford: Oxford University Press.
Sogno, Cristina, Bradley Storin, and Edward Watts, eds. 2016. *Late antique letter collections: a critical introduction and reference guide*. Berkeley: University of California Press.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Sotinel, Claire. 2005. 'Emperors and popes in the sixth century: the western view'. In Maas ed., 273–90.
Stancliffe, Clare. 1983. *St Martin and his hagiographer: history and miracle in Sulpicius Severus*. Oxford: Clarendon Press.
Steinacher, Roland. 2004. 'The so-called Laterculus regum Vandalorum et Alanorum: a sixth-century African addition to Prosper Tiro's Chronicle?' In Merrills ed., 163–80.
Stephens Falcasantos, Rebecca. 2020. *Constantinople: ritual, violence, and memory in the making of a Christian imperial capital*. Oakland: University of California Press.
Sterk, Andrea. 2004. *Renouncing the world yet leading the church: the monk-bishop in late antiquity*. Cambridge, MA: Harvard University Press.
Stocking, Rachel L. 2000. *Bishops, councils, and consensus in the Visigothic kingdom, 589–633*. Ann Arbor: University of Michigan Press.
Stone, Rachel. 2011. *Morality and masculinity in the Carolingian Empire*. Cambridge: Cambridge University Press.
Storin, Bradley. 2012. 'The letters of Gregory of Nazianzus: discourse and community in late antique epistolary culture'. Indiana University PhD Dissertation.
2016. 'The letter collection of Gregory of Nazianzus'. In Sogno, Storin and Watts eds., 81–101.
2019. *Self-portrait in three colors: Gregory of Nazianzus' epistolary autobiography*. Oakland: University of California Press.
Straw, Carole. 1991. 'Gregory's politics: theory and practice'. In *Gregorio Magno e il suo tempo: XIX Incontro di studiosi dell'antichità cristiana in collaborazione-con l'École française de Rome, Roma, 9–12 maggio 1990*. Rome: Institutum Patristicum 'Augustinianum', I 47–63.
Szada, Marta. 2024. *Conversion and the contest of creeds in early medieval Christianity*. Cambridge: Cambridge University Press.
Tate, Georges. 2004. *Justinien*. Paris: Fayard.
Thélamon, Françoise. 1981. *Païens et Chrétiens au IVe siècle: l'apport de l''Histoire ecclésiastique' de Rufin d'Aquilée*. Paris: Études Augustiniennes.
2001. 'Écrire l'histoire de l'Église: d'Eusèbe de Césarée à Rufin d'Aquilée'. In *L'historiographie de l'Église des premiers siècles*, ed. Bernard Pouderon and Yves-Marie Duval. Paris: Beauchesne, 207–35.
Thomas, John Philip. 1987. *Private religious foundations in the Byzantine Empire*. Washington, DC: Dumbarton Oaks Research Library and Collection.
Tiersch, Claudia. 2002. *Johannes Chrysostomus in Konstantinopel (398–404): Weltsicht und Wirken eines Bischofs in der Hauptstadt des Oströmischen Reiches*. Tübingen: Mohr Siebeck.
Tolan, John, Nicholas De Lange, Laurence Foschia, and Capucine Nemo-Pekelman, eds. 2014. *The Jews in early Christian law: Byzantium and the Latin West, 6th–11th centuries*. Turnhout: Brepols.
Tomlin, Roger. 1998. Christianity and the late Roman army. In *Constantine: history, historiography and legend*, ed. S. N. C. Lieu and Dominic Montserrat. London: Routledge, 21–51.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Tougher, Shaun. 2007. *Julian the Apostate*. Edinburgh: Edinburgh University Press.
2008. *The eunuch in Byzantine history and society*. London: Routledge.
Trombley, Frank R. 1993–94. *Hellenic religion and Christianization*. 2 vols. Leiden: Brill.
Trout, Dennis. 1999. *Paulinus of Nola: life, letters, and poems*. Berkeley: University of California Press.
2001. 'The verse epitaph(s) of Petronius Probus: competitive commemoration in late-fourth-century Rome'. *New England Classical Journal* 28 (3): 157–76.
Übl, Karl. 2008. *Inzestverbot und Gesetzgebung: die Konstruktion eines Verbrechens (300–1100)*. Berlin: De Gruyter.
Uhalde, Kevin. 1999. 'Proof and reproof: the judicial component of episcopal confrontation'. *Early Medieval Europe* 8 (1): 1–11.
2007. *Expectations of justice in the age of Augustine*. Philadelphia: University of Pennsylvania Press.
Ulrich, Jörg, Anders-Christian Jacobsen, and Maijastina Kahlos, eds. 2009. *Continuity and discontinuity in early Christian apologetics*. Frankfurt am Main: Peter Lang.
Urbainczyk, Theresa. 1997. *Socrates of Constantinople: historian of church and state*. Ann Arbor: University of Michigan Press.
1998. 'Vice and advice in Socrates and Sozomen'. In *The Propaganda of Power: The Role of Panegyric in Late Antiquity*, ed. Mary Whitby. Leiden: Brill, 299–319.
Urbano, Arthur. 2005. 'Donation, dedication, and damnatio memoriae: the Catholic reconciliation of Ravenna and the church of Sant'Apollinare Nuovo'. *Journal of Early Christian Studies* 13: 71–110.
Van Dam, Raymond. 1993. *Saints and their miracles in late antique Gaul*. Princeton: Princeton University Press.
2003. *Kingdom of snow: Roman rule and Greek culture in Cappadocia*. Philadelphia: University of Pennsylvania Press.
2007. *The Roman revolution of Constantine*. Cambridge: Cambridge University Press.
Van Hoof, Lieve, and Peter Van Nuffelen, eds. 2015. *Literature and society in the fourth century AD: performing paideia, constructing the present, presenting the self*. Leiden: Brill.
Van Nuffelen, Peter. 2004a. *Un héritage de paix et de piété: étude sur les histoires ecclésiastiques de Socrate et de Sozomène*. Leuven: Peeters.
2004b. 'The unstained rule of Theodosius II: a late antique panegyrical topos and moral concern'. In *Virtutis imago: studies on the conceptualisation and transformation of an ancient ideal*, ed. Gert Partoens, Geert Roskam, and Toon Van Houdt. Leuven: Peeters, 229–56.
2012. 'Playing the ritual game in Constantinople (379–457)'. In Grig and Kelly eds., 183–201.
2013. 'Olympiodorus of Thebes and eastern triumphalism'. In Kelly ed., 130–52.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

2014. 'Not the last pagan: Libanius between elite rhetoric and religion'. In *Libanius: a critical introduction*, ed. Lieve Van Hoof. Cambridge: Cambridge University Press, 293–314.
2015. 'A war of words: sermons and social status in Constantinople under the Theodosian dynasty'. In Van Hoof and Van Nuffelen eds., 201–17.
2018. 'Ecclesiastical historiography'. In McGill and Watts eds., 161–75.
2019. 'The many and the one: communities and ecclesiastical histories in the age of Theodosius II'. In *Historiography and identity I: ancient and early Christian narratives of community*, ed. Walter Pohl and Veronika Wieser. Turnhout: Brepols, 299–314.
Van Oort, Johannes J. 1991. *Jerusalem and Babylon: a study into Augustine's City of God and the sources of his doctrine of the two cities*. Leiden: Brill.
Velazquez, Isabella. 2003. '*Pro patriae gentisque Gothorum statu* (4th Council of Toledo, canon 75, a. 633)'. In *Regna and gentes: the relationship between late antique and early medieval peoples and kingdoms in the transformation of the Roman world*, ed. H.-W. Goetz, Jorg Jarnut, and W. Pohl. Leiden: Brill, 161–217.
Velazquez, Isabella, and Gisela Ripoll. 2000. 'Toletum, la construcción de una urbs regia'. In Ripoll and Gurt eds., 521–78.
Vessey, Mark. 2013. 'Orators, authors, and compilers: the earliest Latin collections of sermons on Scripture'. In *Sermo doctorum: compilers, preachers, and their audiences in the early medieval West*, ed. Maximilian Diesenberger, Yitzhak Hen, and Marianne Pollheimer. Turnhout: Brepols, 25–44.
2023. 'Jerome in Rome: memory and project'. *Journal of Late Antiquity* 16 (2): 520–49.
Vitiello, Massimiliano. 2006. *Il principe, il filosofo, il guerriero: lineamenti di pensiero politico nell'Italia ostrogota*. Stuttgart: Franz Steiner Verlag.
2017. *Amalasuintha: the transformation of queenship in the post-Roman world*. Philadelphia: University of Pennsylvania Press.
Von Haehling, Raban. 1978. *Die Religionszugehörigkeit der hohen Amtsträger des Römischen Reiches seit Constantins I. Alleinherrschaft bis zum Ende der Theodosianischen Dynastie (324–450 bzw. 455 n. Chr.)*. Bonn: Habelt.
1982. 'Heiden im griechischen Osten des 5. Jahrhundert nach Christus'. *Römische Quartalschrift für christliche Altertumskunde und Kirchengeschichte* 77: 52–85.
Von Rummel, Philipp. 2002. '*Habitus Vandalorum*? Zur Frage nach einer gruppen-spezifischen Kleidung der Vandalen in Nordafrika'. *Antiquité Tardive* 10: 131–41.
2007. *Habitus barbarus: Kleidung und Repräsentation spätantiker Eliten im 4. und 5. Jahrhundert*. Berlin: De Gruyter.
2008. 'Where have all the Vandals gone? Migration, Ansiedlung und Identität der Vandalen im Spiegel archäologischer Quellen aus Nordafrika'. In *Das Reich der Vandalen und seine (Vor-)Geschichten*, ed. Guido M. Berndt and Roland Steinacher. Vienna: Austrian Academy of Sciences, 151–82.
Warner, Jonathan. 2020. 'Soldiers of Caesar and Christ: martial imagery and the ethos of church and state service in late antiquity'. Cornell University PhD Dissertation.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

Washburn, Daniel A. 2013. *Banishment in the later Roman Empire, 284–476 CE*. London: Routledge.
2016. 'The letter collection of John Chrysostom'. In Sogno, Storin and Watts eds., 190–204.
Washington, Belinda. 2016. 'The roles of imperial women in the later Roman Empire'. Edinburgh University PhD Dissertation.
Watts, Edward. 2006. *City and school in late antique Athens and Alexandria*. Berkeley: University of California Press.
2010. *Riot in Alexandria: tradition and group dynamics in late antique pagan and Christian communitiea*. Berkeley: University of California Press.
2015. *The final pagan generation*. Oakland: University of California Press.
Weidmann, Clemens. 2018. 'Maximus of Turin: two preachers of the fifth century'. In Dupont, Boodts, Partoens and Leemans eds., 347–72.
Weisweiler, John. 2015. 'Domesticating the senatorial elite: universal monarchy and transregional aristocracy in the fourth century'. In Wienand ed., 17–41.
Weithman, Paul. 2001. 'Augustine's political philosophy'. In *The Cambridge companion to Augustine*, ed. Eleonore Stump and Norman Kretzmann. Cambridge: Cambridge University Press, 234–52.
Wessel, Susan. 2004. *Cyril of Alexandria and the Nestorian controversy: the making of a saint and a heretic*. Oxford: Oxford University Press.
2012. 'Theological argumentation: the case of forgery'. In Johnson ed., 916–34.
Westwell, Arthur, Ingrid Rembold, and Carine Van Rhijn, eds. 2023. *Rethinking the Carolingian reforms*. Manchester: Manchester University Press.
Whelan, Robin Edward. 2018a. 'An ascetic state? Fashioning Christian political service across the early sixth–century Mediterranean'. *Studies in Late Antiquity* 2 (3): 385–418.
2018b. *Being Christian in Vandal Africa: the politics of orthodoxy in the post-imperial West*. Oakland: University of California Press.
2018c. 'Mirrors for bureaucrats: expectations of Christian officials in the Theodosian empire'. *Journal of Roman Studies* 108: 74–98.
2019. 'Ethnicity, Christianity, and groups: Homoian Christians in Ostrogothic Italy and Visigothic Spain'. In Fox and Buchberger eds., 167–98.
2021. 'After Augustine, after Markus: the problem of the secular at the end of antiquity'. *Early Medieval Europe* 29: 12–35.
2023. 'Modestus at Edessa: imperial officials in the ecclesiastical histories of Rufinus, Socrates, Sozomen and Theodoret'. *Millennium* 20: 149–92.
2025. 'Count Irenaeus and the Nestorian controversy'. *Journal of Ecclesiastical History* 76: 245–63.
forthcoming a. 'The imperial official as doctrinal troubleshooter between Ephesus (431) and Chalcedon (451)'. In *Hérésie, pouvoirs et sociétés au moyen âge*, ed. Michel Lauwers, Rosa-Maria Dessì, Alessia Trivellone. Collection d'études médiévales de Nice 23. Turnhout: Brepols.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

forthcoming b. 'For official use: Zachariah Rhetor's *Ecclesiastical History* as political advice'.
Whitby, Michael. 1991. 'John of Ephesus and the pagans: pagan survivals in the sixth century'. In Salamon ed., 111–31.
2003. 'The church historians and Chalcedon'. In Marasco ed., 449–95.
2009. 'An unholy crew? Bishops behaving badly at church councils'. In Price and Whitby eds., 178–96.
Wickham, Chris. 2005. *Framing the early middle ages: Europe and the Mediterranean 400–800*. Oxford: Oxford University Press.
Wiemer, Hans-Ulrich. 2023. *Theoderic the Great: king of Goths, ruler of Romans*. New Haven: Yale University Press.
2024. 'Aristokratische Werte und bürokratisches Ethos in der spätrömischen Verwaltung: Johannes Lydos und Cassiodor im Vergleich'. *Chiron* 54: 19–78.
Wienand, Johannes. 2015a. 'O tandem felix civili, Roma, victoria! Civil-war triumphs from Honorius to Constantine and back'. In Wienand ed., 169–97.
ed. 2015b. *Contested monarchy: integrating the Roman Empire in the fourth century*. Oxford: Oxford University Press.
Wilkinson, Kate. 2015. *Women and modesty in late antiquity*. Cambridge: Cambridge University Press.
Williams, Daniel H. 1995. *Ambrose of Milan and the end of the Arian-Nicene conflicts*. Oxford early Christian studies. Oxford: Clarendon Press.
2021. 'The Council of Ariminum (359) and the rise of the neo-Nicenes'. In Kim ed., 305–24.
Williams, Michael Stuart. 2008. *Authorised lives in early Christian biography: between Eusebius and Augustine*. Cambridge: Cambridge University Press.
2017. *The politics of heresy in Ambrose of Milan: community and consensus in late antique Christianity*. Cambridge: Cambridge University Press.
Wood, Ian. 1986. 'The audience of architecture in post-Roman Gaul'. In *The Anglo-Saxon church: papers on history, architecture, and archaeology in honour of DR H M Taylor*, ed. L. A. S. Butler and R. K. Morris. London: Council for British Archaeology, 74–79.
1995. 'Christianisation and the dissemination of Christian teaching'. In *The new Cambridge medieval history, vol. 1: c. 500–700*, ed. Paul Fouracre. Cambridge: Cambridge University Press, 710–34.
1998. 'Incest, law and the Bible in sixth-century Gaul'. *Early Medieval Europe* 7: 291–304.
2004. 'The Latin culture of Gundobad and Sigismund'. In *Akkulturation: Probleme einer germanisch-romanischen Kultursynthese in Spätantike und frühem Mittelalter*, ed. Dieter Hägermann, W. Haubrichs, and Jörg Jarnut. Berlin: De Gruyter, 367–80.
2012a. 'Arians, Catholics, and Vouillé'. In *The battle of Vouillé, 507 C.E.: where France began*, ed. Ralph Whitney Mathisen and Danuta R. Shanzer. Berlin: De Gruyter, 139–65.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014

2014. 'The Burgundians and Byzantium'. In *Western perspectives on the Mediterranean: cultural transfer in late antiquity and the early middle ages, 400–800 AD*, ed. Andreas Fischer and Ian Wood. London: Bloomsbury, 1–15.
2016. 'The legislation of *magistri militum*: the laws of Gundobad and Sigismund'. *Clio@Thémis* 10: 1–40.
2017. 'Burgundian law-making, 451–534'. *Italian Review of Legal History* 3: 1–27.
2018. *The transformation of the Roman West*. Amsterdam: ARC Humanities Press.
2021a. 'The making of "the Burgundian kingdom"'. *Reti medievali rivista* 22 (2): 111–40.
Wood, Jamie. 2021b. 'Military manuals, masculinity, and the making of Christian soldiers in late antiquity'. *Journal of Early Christian History* 11: 88–128.
Wood, Jamie P. 2012b. *The politics of identity in Visigothic Spain: religion and power in the histories of Isidore of Seville*. Leiden: Brill.
Wood, Philip. 2011. 'Multiple voices in chronicle sources: the reign of Leo I (457–474) in book 14 of Malalas'. *Journal of Late Antiquity* 4 (2): 298–314.
Wood, Susan. 2006. *The proprietary church in the middle ages*. Oxford: Oxford University Press.
Wormald, Patrick. 2006. 'Bede, Beowulf and the conversion of the Anglo-Saxon aristocracy'. In *The times of Bede: studies in early English Christian society and its historian*, ed. Patrick Wormald and Stephen Baxter. Malden: Blackwell, 30–105.
Wuk, Michael. 2022. 'Constructing Christian bureaucrats: Justinian and the governor's oath of office'. *Journal of Late Antiquity* 15: 462–93.
forthcoming. *Words louder than actions: oaths and oath-swearing in late antiquity*.
Zecchini, Giuseppe. 2017. 'Costantino e il concilio di Arles (314)'. In *Costantino a Milano: l'editto e la sua storia (313–2013)*, ed. Riccardo Macchioro. Rome: Bulzoni, 79–91.
Zeiller, J. 1918. *Les origines chrétiennes dans les provinces danubiennes de l'empire romain*. Paris: E. de Boccard.
Zuckerman, Constantin. 1995. 'The hapless recruit Psois and the mighty anchorite, Apa John'. *The Bulletin of the American Society of Papyrologists* 32: 183–94.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 15 Nov 2026 at 09:00:17, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009714693.014