

# List 1

Andrea Added

Materials that Andrea has already

Materials that Peter has already

## Historical Overviews of Late Antiquity (3)

1. ☒ Averil Cameron, *The Mediterranean World in Late Antiquity: AD 395-700*, 2nd edition (London: Routledge, 2012) (E-book available)
2. ☒ David Potter, *The Roman Empire at Bay: AD 180-395*, 2nd edition (London: Routledge, 2014)
3. ☒ Traina, Giusto, *428 AD: An Ordinary Year at the End of the Roman Empire* First Edition Edition

## Historical Overviews of Early Christianity: (4)

4. ☒ Jan Bremmer, *The Rise of Christianity through the Eyes of Gibbon, Harnack, and Rodney Stark* (Groningen: Barkhus, 2010).
5. ☒ Virginia Burrus, ed., *A People's History of Christianity: Late Ancient Christianity* (Minneapolis: Fortress Press, 2005)
6. Henry Chadwick, *The Church in Ancient Society: From Galilee to Gregory the Great* (Oxford, 2000) (E-book available)
7. ☒ Adolf von Harnack, *The Mission and Expansion of Early Christianity*, 3 vols. (P. Smith, 1961) (E-book available)

## Primary Sources: (12)

8. *Alexandrian Christianity*, ed. Henry Chadwick and J.E.L. Oulton (Westminster John Knox Press, 1954)
9. *Apocrypha: Bart Ehrman, Lost Scriptures: Books that Did Not Make It into the New Testament* (New York: Oxford, 2005) (E-book available)

10. Apostolic Fathers: Bart Ehrman, The Apostolic Fathers, 2 vols. (Loeb Classical Library, 2004)
11. Augustine, Confessions, trans. Henry Chadwick (Oxford, 2009)
12. Eusebius, History of the Church, trans. Paul Maier (Kregel, 2007)
13. ~~Bart Ehrman and Andrew Jacobs, Christianity in Late Antiquity: A Reader (Oxford, 2003)~~
14. Cambridge Edition of Early Christian Writings, Vol. 1-2
15. Patricia Cox-Miller, Women in Early Christianity (Catholic University of America Press, 2005)  
(E-book available)
16. Bentley Layton, The Gnostic Scriptures (Doubleday, 1987)
17. Ramsay MacMullen, ed., Paganism and Christianity 100-425 CE (1992)
18. Tertullian, works on “the Third Race”
19. Origen “Against Celsus”

### **Christian Diversity: The Second/Third Centuries (18)**

20. ~~Walter Bauer, Orthodoxy and Heresy in Earliest Christianity (Fortress, 1971)~~
21. Daniel Boyarin, Borderlines: The Partition of Judaeo-Christianity (University of Pennsylvania, 2005) (E-book available)
22. Malcolm Choat, “Christianity,” in Christina Riggs, ed., The Oxford Handbook of Roman Egypt (Oxford, 2012), pp. 474-492.
23. ~~Kate Cooper, The Virgin and the Bride: Idealized Womanhood in Late Antiquity (Harvard, 1999)~~
24. Robert M. Grant, Greek Apologists of the Second Century (Westminster John Knox, 1988)

25. \*\*\*Bernard Green, *Christianity in Rome: The First Three Centuries* (T&T Clark, 2010)  
Request limit reached on 8/16/2018 (PGM)
26. Fred Lapham, *An Introduction to the New Testament Apocrypha* (T&T Clark, 2003)
27. AnneMarie Luijendijk, *Greetings in the Lord: Early Christians and the Oxyrhynchus Papyri* (Harvard Theological Studies, 2009)
28. Antti Marjanen and Petri Luomanen, *A Companion to Second-Century Christian "Heretics"* (Brill, 2005) (E-book available)
29. Andrew McGowan, *Ascetic Eucharists: Food and Drink in Early Christian Ritual Meals* (Oxford, 1999)
30. Candida R. Moss, *Ancient Christian Martyrdom: Diverse Practices, Theologies, and Traditions*. New Haven: Yale University Press, 2012. (E-book available)
31. Laura Nasrallah, *Christian Responses to Roman Art and Architecture: The Second-Century Church Amid the Spaces of Empire* (Cambridge, 2011)
32. Judith Perkins, *Roman Imperial Identities in the Early Christian Era* (Routledge, 2008)
33. Eric Rebillard, *Christians and their Many Identities in Late Antiquity, North Africa, 200-450 CE* (Cornell, 2012) (E-book available)
34. Helen Rhee, *Early Christian Literature: Christ and Culture in the Second and Third Centuries* (London: Routledge, 2005) (E-book available)
35. Oskar Skarsaune and Reider Hvalvik, eds., *Jewish Believers in Jesus: The Early Centuries* (Baker, 2007)
36. Annette Yoshiko-Reed on Jewish-Christianity

37.  Ramsay MacMullen **The Second Church: Popular Christianity A.D. 200-400**

### **Gnosticism/Manichaeism (11)**

38. Jason BeDuhn, *The Manichaean Body: In Discipline and Ritual* (Baltimore: Johns Hopkins University Press, 2000) [\(E-book available\)](#)
39. David Brakke, *The Gnostics: Myth, Ritual, and Diversity in Early Christianity* (Cambridge, MA: Harvard, 2011) [\(E-book available\)](#)
40. April DeConick, *The Gnostic New Age: How a Counter-Cultural Spirituality Revolutionized Religion* (New York: Columbia University Press, 2016)
41. [Nicola Denzey, \*Introduction to Gnosticism: Ancient Voices, Christian Worlds\* \(Oxford, 2012\)](#)
42. Iain Gardner and Samuel Lieu, *Manichaean Texts from the Roman Empire* (Cambridge: Cambridge University Press, 2004) [\(E-book available\)](#)
43. Iain Gardner, Jason BeDuhn, Paul Dilley, *Mani at the Court of the Persian Kings: Studies on the Chester Beatty Kephalaia Codex* (Leiden: Brill, 2014)
44. [Karen King, \*What is Gnosticism?\* \(Cambridge, MA: Belknap Press of HUP, 2005\)](#)
45. [Marvin Meyer, \*The Nag Hammadi Scriptures\* \(HarperOne, 2009\)](#)
46. [Tuomas Rasimus, \*Paradise Reconsidered in Gnostic Mythmaking\* \(Leiden: Brill, 2009\) \[\\(E-book available\\)\]\(#\)](#)
47. [Kurt Rudolph, \*Gnosis: The Nature and History of Gnosticism\* \(HarperOne, 1987\)](#)
48. [Michael Williams, \*Rethinking Gnosticism: An Argument for Dismantling a Dubious Category\* \(Princeton, 1999\) \[\\(E-book available\\)\]\(#\)](#)

## Christianity in Late Antiquity (17)

49. B. Bitton-Ashkelony, *Encountering the Sacred: The Debate on Christian Pilgrimage in Late Antiquity* (Berkeley 2005) [\(E-book available\)](#)
50. ~~David Brakke, *Athanasius and the Politics of Asceticism* (Johns Hopkins, 1998)~~
51. ~~—David Brakke, *Demons and the Making of the Monk: Spiritual Combat in Early Christianity* (Cambridge, MA: Harvard University Press, 2006)~~
52. ~~Peter Brown, “Rise and Function of the Holy Man in Late Antiquity,” *Journal of Roman Studies* 61 (1971): 80-101.~~
53. Peter Brown, *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity* (New York: Columbia, 1988)
54. Averil Cameron, *Christianity and the Rhetoric of Empire: The Development of Christian Discourse* (Berkeley: University of California Press, 1994) [\(E-book available 1991\)](#)
55. Malcolm Choat, “Coptic,” in Christina Riggs, ed., *The Oxford Handbook of Roman Egypt* (Oxford: Oxford University Press, 2012), pp. 581-596.
56. ~~Kate Cooper, “Christianity, Private Power, and the Law from Decius to Constantine: The Minimalist View,” *J ECS* 19 (2011): 327-343. (Need to find this one, doesn’t show up on JSTOR)~~
57. Stephen Davis, *The Cult of St. Thecla: A Tradition of Women’s Piety in Late Antiquity* (Oxford University Press, 2008) [\(E-book available\)](#)
58. ~~Paul Dilley, *Monasteries and the Care of Souls in Late Antique Christianity: Cognition and Discipline* (Cambridge: Cambridge University Press, 2017)~~

59. Paul Dilley, "The Invention of Christian Tradition: Apocrypha, Imperial Policy, and Anti-Jewish Propaganda," GRBS 50 (2010): 584-615.
60.  W.H.C. Frend, *The Archaeology of Early Christianity: A History* (Fortress, 1996)
61. ~~William Harmless, *Desert Christians: An Introduction to the Literature of Early Monasticism* (New York: Oxford, 2004)~~
62. Susan Ashbrook Harvey, "Martyr Passions and Hagiography," in idem, and David Hunter, eds., *The Oxford Handbook of Early Christian Studies* (Oxford: Oxford University Press, 603-627)
63. ~~Andrew Jacobs, *Remains of the Jews: The Holy Land and Christian Empire in Late Antiquity* (University of Pennsylvania, 2003)~~
64. ~~Jeremy Schott, *Christianity, Empire, and the Making of Religion in Late Antiquity* (University of Pennsylvania, 2008)~~ (E-book available)

## Theology and the Interpretation of Scripture (6)

65. Lewis Ayres, *Nicea and its Legacy: An Approach to Fourth-Century Trinitarian Theology* (New York: Oxford, 2006)
66. Virginia Burrus, *Begotten Not Made: Conceiving Manhood in Late Antiquity* (Stanford, 2000)
67. Elizabeth Clark, *The Origenist Controversy* (Princeton, 1992)
68. R.P.H. Hanson, *Search for the Early Christian Doctrine of God: The Arian Controversy*, 318-381 (Baker, 2006)

69. Rowan Williams, *Arius: Heresy and Tradition*, rev. ed. (Eerdmans, 2002)

70. Young, Frances M. *Biblical Exegesis and the Formation of Christian Culture* (New York: Cambridge University Press, 1997)

## **Religions of Late Antiquity (9)**

71. Christopher Jones, *Between Pagan and Christian* (Cambridge, MA: Harvard University Press, 2014) [\(E-book available\)](#)

72. James J. O'Donnell, *Pagans: The End of Traditional Religion and the Rise of Christianity* (Ecco, 2015)

73. ~~Garth Fowden, *The Egyptian Hermes: A Historical Approach to the Late Pagan Mind* (Princeton, 1986)~~

74. David Frankfurter, *Religion in Roman Egypt* (Princeton, 2000)

75. David Frankfurter, *Christianizing Egypt: Syncretism and Local Worlds in Late Antiquity* (Princeton, 2017)

76. [Ramsey MacMullen, \*Paganism in the Roman Empire\* \(Yale, 1983\)](#)

77. ~~Robert Shorrock, *The Myth of Paganism: Nummus, Dionysus and the World of Late Antiquity* (Bristol Classical Press, 2011)~~

78. Guy Stroumsa, *The End of Sacrifice: Religious Transformations in Late Antiquity* (Chicago: University of Chicago Press, 2010)

79. Heidi Marx-Wolf, *Spiritual Taxonomies and Ritual Authority: Platonists, Priests and Gnostics in the Third Century C.E.* (Philadelphia: University of Pennsylvania Press, 2016) [\(E-book available\)](#)

## List 2

Material Culture, Emotions, Sentiment Analysis, Affect, New Materialism,  
Sensory Archaeology, Identity Theory

### General art history (put in first list?)

- 80. Zanker, Paul *The Power of Images in the Age of Augustus*
- 81. Elsner, Jas.

### Textual historians' art historical and archaeological studies (put in first list?)

- 82. ☒ Nicola Denzey *The Bone Gatherers: The Lost Worlds of Early Christian Women*
- 83. ☒ \*Robin Jensen *Early Christian Art*
- 84. ☒ \*L. Michael White *Building God's House in the Roman World*
- 85. ☒ Laura Nasrallah *From Roman to Early Christian Thessaloniki*
- 86. Paul Corby Finney, *The Invisible God* (E-book available)

### Spolia and architecture (put in first list?)


- 87. ☒ Reuse
- 88. ☒ Afterlives


### Emotion, sentiment, Affect, critical theory

- 89. ☒ Sara Ahmad
- 90. ☒ Michel de Certeau-- *The Practice of Everyday Life*
- 91. ☒ Foucault, *History of Sexuality Part IV* and/or *Archaeology of Knowledge*



- 92. Foucault, History of Sexuality Part 1
- 93. Foucault, Two Lectures
- 94. Derrida
- 95. Orsi

96.  Sedgwick, Touching, Feeling


97.  Karan Barad

Schaefer, Donovan?

## Emotion in the ancient world

- 98. A.A. Long, *Epictetus a Stoic and Socratic guide to life*. Oxford : Clarendon 2002
- 99. Sorabji, Richard. *Emotion and Peace of Mind From Stoic Agitation to Christian Temptation*. Oxford : Clarendon Press 2000
- 100. Aristotle, Nicomachean Ethics
- 101. Seneca
- 102. Angelos Chaniotis, ed. *Unveiling emotions : sources and methods for the study of emotions in the Greek world*. Stuttgart : Franz Steiner Verlag 2012

## Christian identity (put in first list?)

- 103. Candida Moss *The Myth of Persecution: How Early Christians Invented a Story of Martyrdom*
- 104.  Maia Kotrosits *Rethinking Early Christian Identity: Affect, Violence, and Belonging*
- 105. Judith Lieu, *Neither Jew Nor Greek?*
- 106. Cavan Concanon, *Once you were Gentiles*

## Sensory Archaeology:

107. Betts, E. 2011. "Towards a Multisensory Experience of Movement in the City of Rome." In *Rome, Ostia, Pompeii: Movement and Space*, edited by R. Laurence and D.J. Newsome, 118-132. Oxford: Oxford University Press
108. Betts, E., ed. 2017. *Senses of the Empire: Multisensory Approaches to Roman Culture*. London: Routledge
109. --Day, J. 2013. "Introduction: Making Senses of the Past." In *Making Senses of the Past: Toward a Sensory Archaeology*, edited by J. Day, 1-31. Carbondale: Southern Illinois University Press. (E-book available)
110. Frieman, C., and M. Gillings. 2007. "Seeing is Perceiving?" *WorldArch* 39.1: 4-16.
111. --Hamilakis, Y. 2013. "Afterword: Eleven Theses on the Archaeology of the Senses." In *Making Senses of the Past: Toward a Sensory Archaeology*, edited by J. Day, 409-419. Carbondale: Southern Illinois University Press (E-book available)
112. --Hamilakis, Y. 2013. *Archaeology & the Senses: Human Experience, Memory, and Affect*. Cambridge: Cambridge University Press. (E-book available)
113. --Hamilakis, Y. 2017. "Sensorial Assemblages: Affect, Memory, and Temporality in Assemblage Thinking." *CAJ* 27.1: 169-182. (E-book available)
114. ✓ Toner, J., ed. 2016. *A Cultural History of the Senses in Antiquity*. London: Bloomsbury.
115. Howes, D., and C. Classen. 2014. *Ways of Sensing: Understanding the Senses in Society*. London: Routledge

Stevens, Benjamie Edlon  
 Toner, Jerry

## List 3

## Greek Urban Centers, regional histories, social history (?), early Christian identity

116. ✓ Ramsay MacMullen *The Second Church: Popular Christianity A.D. 200-400*

117. ✓ Maia Kotrosits *Rethinking Early Christian Identity: Affect, Violence, and Belonging*

Steven Friesen?

118. ✓ Wayne Meeks *The First Urban Christians*

### Questions/ideas for research and consideration:

Who researches different facets of “identity” in ancient world, including political alliances, governments, “people,” but also *geography*?

What is the geography of identity in the ancient world? It seems that one’s natural “homeland”/“natural boundaries/the land they see and visit could transcend political boundaries or changes.

What is ethnic narrative in the ancient world, and how accessible is it to lower-class people?

What constituted “identity” in ancient Mediterranean? How is it constructed, taken on, and manipulated?

Is the New Testament as anti-ritual as later Christians read it to be? Is there implied ritual, practice, and materiality in it?

What are nations, peoples, lands, and other anthropological groupings in the Empire? How are they defined? How does it inform ideas of “being Christian?”

As late antiquity develops, how do modern terms of “religion” and “religiosity” become more accurate? How do developments in the early Catholic Church establish what we now understand as “religion?” How was “religion” formed by polemics/competition with paganism and “heretics?” How did coining the word “paganism” play into it? Was it top-down (ie, authority led) or bottom-up (popular led)?