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One of the most skilful forgeries of the Middle Ages, the Cosmography of Aethicus Ister has puzzled scholars for over 150 years, not least because of its challenging Latinity.

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Written at a western centre in the first part of the eighth century, the work purports to be a heavily censored epitome made by St. Jerome of a cosmography by an Istrian philosopher named Aethicus. This writer, who is otherwise unknown, describes a flat-earth universe resembling that of Cosmas Indicopleustes, then gives an eye-witness account of his travels to the isles of the gentiles in the North and East. There he encounters not only savage races, but also monsters, Amazons, and other figures of mythology. Alexander the Great also figures prominently by immuring the unclean races, who will escape to ravage the world at the coming of the Anti-Christ. Not all is fiction. The author's observations on volcanoes, earthquakes, and tsunamis will interest the scientific reader. The last part deals in coded fashion with contemporary events in the eastern Mediterranean and the Balkans, and may provide a clue to the author's origins. The present volume offers a new critical text, the first translation, and a detailed commentary covering every aspect of the work.

Difference in medieval France was not solely a marker for social exclusion, provoking feelings of disgust and disaffection, but it could also create solidarity and sympathy among groups. Contributors to this volume address inclusion and exclusion from a variety of perspectives, ranging from ethnic and linguistic difference in Charlemagne's court, to lewd sculpture in Béarn, to prostitution and destitution in Paris. Arranged thematically, the sections progress from the discussion of tolerance and intolerance, through the clearly defined notion of foreignness, to the complex study of stranger identity in the medieval period. As a whole the volume presents a fresh, intriguing perspective on questions of exclusion and belonging in the medieval world.

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This interdisciplinary volume re-evaluates the interconnectedness of the Merovingian world with its Mediterranean surroundings.

The study of the reception of the ancient novel and of its literary and cultural heritage is one of the most appealing issues in the story of this literary genre. In no other genre has the vitality of classical tradition manifested itself in such a lasting and versatile manner as in the novel. However, this unifying, centripetal quality also worked in an opposite direction, spreading to and contaminating future literatures. Over the centuries, from Antiquity to the present time there have been many authors who drew inspiration from the Greek and Roman novels or used them as models, from Cervantes to Shakespeare, Sydney or Racine, not to mention the profound influence these texts exercised on, for instance, sixteenth-to eighteenth-century Italian, Portuguese and Spanish literature. Volume I is divided into sections that follow a chronological order, while Volume II deals with the reception of the ancient novel in literature and art. The first volume brings together an international group of scholars whose main aim is to analyse the survival of the ancient novel in the ancient world and in the Middle Ages, in the Renaissance, in the 17th and 18th centuries, and in the modern era. The contributors to the second volume have undertaken the task of discussing the survival of the ancient novel in the visual arts, in literature and in the performative arts. The papers assembled in these two volumes on reception are at the forefront of scholarship in the field and will stimulate scholarly research on the ancient novel and its

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influence over the centuries up to modern times, thus enriching not only Classics but also modern languages and literatures, cultural history, literary theory and comparative literature.

Many new and fruitful avenues of investigation open up when scholars consider forgery as a creative act rather than a crime. We invited authors to contribute work without imposing any restrictions beyond a willingness to consider new approaches to the subject of ancient fakes, forgeries and questions of authenticity. The result is this volume, in which our aim is to display some of the many possibilities available to scholarship. Following *Splendide Mendax*, this is the latest installment of an ongoing inquiry, conducted by scholars in numerous countries, into how the ancient world—its literature and culture, its history and art—appears when viewed through the lens of fakes and forgeries, sincerities and authenticities, genuine signatures and pseudepigrapha.

This volume looks at 'visions of community' in a comparative perspective, from Late Antiquity to the dawning of the age of crusades. It addresses the question of why and how distinctive new political cultures developed after the disintegration of the Roman World, and to what degree their differences had already emerged in the first post-Roman centuries. The Latin West, Orthodox Byzantium and its Slavic periphery, and the Islamic world each retained different parts of the Graeco-Roman heritage, while introducing new elements. For instance, ethnicity became a legitimizing element of rulership in the West, remained a structural element of the imperial periphery in Byzantium, and contributed to the inner dynamic of Islamic states without becoming a resource of political integration. Similarly, the political role of religion also differed between the emerging

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post-Roman worlds. It is surprising that little systematic research has been done in these fields so far. The 32 contributions to the volume explore this new line of research and look at different aspects of the process, with leading western Medievalists, Byzantinists and Islamicists covering a wide range of pertinent topics. At a closer look, some of the apparent differences between the West and the Islamic world seem less distinctive, and the inner variety of all post-Roman societies becomes more marked. At the same time, new variations in the discourse of community and the practice of power emerge. Anybody interested in the development of the post-Roman Mediterranean, but also in the relationship between the Islamic World and the West, will gain new insights from these studies on the political role of ethnicity and religion in the post-Roman Mediterranean.

This groundbreaking study reveals the distinctive impact of apocalyptic ideas about time, evil and power on church and society in the Latin West, c.400–c.1050. Drawing on evidence from late antiquity, the Frankish kingdoms, Anglo-Saxon England, Spain and Byzantium and sociological models, James Palmer shows that apocalyptic thought was a more powerful part of mainstream political ideologies and religious reform than many historians believe. Moving beyond the standard 'Terrors of the Year 1000', *The Apocalypse in the Early Middle Ages* opens up broader perspectives on heresy, the Antichrist and Last World Emperor legends, chronography, and the relationship between eschatology and apocalypticism. In the process, it offers reassessments of the worlds of Augustine, Gregory of Tours, Bede, Charlemagne and the Ottonians, providing a wide-ranging and up-to-date survey of medieval apocalyptic thought. This is the first full-length English-language treatment of a fundamental and controversial part of medieval religion and society.

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A fascinating study of early geographical knowledge

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