



Playstation Vita Update 336

Padhraic Smyth



Playstation Vita Update 336:

The Vision of William Concerning Piers Plowman William Langland, 1869 **Goscelin of Saint-Bertin: The Hagiography of the Female Saints of Ely** Rosalind C. Love, 2004-02-05 Goscelin monk of Saint Bertin who came to England in the early 1060s was one of the most prolific hagiographers of the Anglo Saxon saints William of Malmesbury described him as second to none since Bede in the celebration of the English saints Part of his career was spent in wandering exile and one of the places Goscelin stayed briefly was Ely who twelfth century house history portrays him working late at night on verses commemorating Ely's patroness St thelfryth By the late tenth century the cult of thelfryth the seventh century virgin queen whose two unconsummated marriages were recounted in Bede's *Historia Ecclesiastica* had been combined with that of her sister Seaxburh and of another supposed sister Wihthburh whose relics were translated from East Dereham in Norfolk to Ely in 974 To this group were added Seaxburh's daughter Eormenhild and Eormenhild's daughter Wrburh A collection of the Lives of these female saints some probably the work of Goscelin is preserved in three twelfth century Ely manuscripts Taken together these texts offer a fascinating insight into Ely's view of the women venerated by the community and of its own past history **The Alexandrian Riots of 38 C.E. and the Persecution of the Jews** Sandra Gambetti, 2009 Scholars have read the Alexandrian riots of 38 CE according to intertwined dichotomies The Alexandrian Jews fought to keep their citizenship or to acquire it they evaded the payment of the poll tax or prevented any attempts to impose it on them they safeguarded their identity against the Greeks or against the Egyptians Avoiding that pattern and building on the historical reconstruction of the experience of the Alexandrian Jewish community under the Ptolemies this work submits that the riots were the legal and political consequence of an imperial adjudication against the Jews Most of the Jews lost their residence never to recover it again The Roman emperor the Roman prefect of Egypt and the Alexandrian citizenry all shared responsibilities according to their respective and expected roles **Studies in Dante** Edward Moore, 1969-02 **Studies in Dante. First Series** Edward Moore, 1903 Studies in Dante Edward Moore, 1903 *Studies in Dante* Moore, 1903

Ps-Athenagoras De Resurrectione Nikolai Kiel, 2015-11-02 The authorship of *De Resurrectione* traditionally ascribed to the apologist Athenagoras and its dating are controversial to this day Nikolai Kiel proves in this study that the resurrection treatise is pseudonymous By positioning the text within the intellectual historical context of early resurrection debates its origin can be dated to the first half of the 3rd century The discourse horizon of the discussed tractate has been determined more precisely by means of a reconstruction of the constituent opposing position Through his interpretative survey of *De Resurrectione* the author has advanced the study of apologetic literature from the early patristic Era Die Verfasserschaft der traditionell dem Apologeten Athenagoras zugeschriebenen Schrift *De Resurrectione* und ihre Datierung sind bis heute umstritten Nikolai Kiel weist in dieser Studie nach dass der Auferstehungstraktat ein Pseudonym darstellt Durch eine Verortung des Textes im ideengeschichtlichen Kontext der altkirchlichen Auferstehungsdebatten kann seine Entstehung auf

die erste Hälfte des dritten Jahrhunderts datiert werden. Hierzu wird auch der Diskurshorizont des untersuchten Traktats mittels einer Rekonstruktion der in der Leugnung der Totenauferstehung bestehenden gegnerischen Positionen her bestimmt. Ausgehend von einem interpretierenden Durchgang durch De Resurrectione leistet der Verfasser einen wesentlichen Beitrag zur patristischen Forschung des apologetischen Zeitalters. *The Arabs in Antiquity* Jan Retso, 2013-07-04 The history of the Arabs in antiquity from their earliest appearance around 853 BC until the first century of Islam is described in this book. It traces the mention of people called Arabs in all relevant ancient sources and suggests a new interpretation of their history. It is suggested that the ancient Arabs were more a religious community than an ethnic group which would explain why the designation Arab could be easily adopted by the early Muslim tribes. The Arabs of antiquity thus resemble the early Islamic Arabs more than is usually assumed, both being united by common bonds of religious ideology and law. Henry Bradshaw Society, 1907

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