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Developmental Local Government Jaap De Visser 2005 This book concerns the role of the state in achieving development. In many developing countries conventional wisdom concluded that development is best achieved through a centralised development strategy. The failure of this centralised development strategy has brought about the emergence of decentralisation to local government as one of the means to turn the tide of underdevelopment. This book presents decentralisation not only as a manifestation of 'good governance', but also as an indispensable tool towards development. The central question, however, is the following: how should the transitional state convert this into constitutional and legal arrangements? The author proposes a model for capturing the developmental role of local government in institutional arrangements. The new design for local government, put forward in South Africa's 1997 Constitution, is based on the notion that local government should be the epicentre of development. This has prompted the author to use this South African concept as well as the first experiences with the implementation of the new local government dispensation as a case study. The importance of the book thus lies in the fact that it produces an institutional model for developmental local government that is not only based on development and decentralisation theories but is also tested in practice. It is hoped that those with an interest in the role of the state in development will find the arguments and conclusions useful. The book also provides a comprehensive overview of the South African design for local government, which is of interest to lawyers, policy makers and other parties involved in the implementation of the South African decentralisation strategy. Jaap de Visser teaches public law at the Law Faculty of Utrecht University in the Netherlands. Until the end of 2002, he worked as a researcher for the Community Law Centre (University of the Western Cape), specialising in local government law.

**A Response to the Arabs** Dionysios Bar-Şalibi 2005

**The Syriac Versions of the De Spiritu Sancto by Basil of Caesarea** Basilius, 1999 St. Basil was one of the most popular of the Greek Fathers amongst the Syrian churches, and his *De Spiritu Sancto* was twice translated into Syriac. The first version, made in the late fourth/early fifth centuries, survives in three manuscripts of the fifth-seventh centuries and is edited and translated here for the first time. It is a paraphrastic text and so is of theological interest in its own right. Its biblical citations are also noteworthy. The second translation, made in the seventh century, survives only in fragments and these have been collected from florilegia manuscripts and edited in parallel with the Greek text. Introductions to the two volumes explore the Syriac manuscript traditions of this work and their significance, and investigate St. Basil's contacts with Syriac-speaking Christians and the theology of the first Syriac version. Unusually, a detailed orthographic index of textual variants is also included.

**Religion and Popular Culture** Adam Possamai 2005 This book views itself as the 'hyper-real testament' of new religious phenomena by addressing the theories, among many others of Baudrillard, Jameson and Lipovetsky, and by exploring the use of fictions such as those from Harry Potter, The Matrix, Star Trek, Buffy and Lord of the Rings.

*Shenoute's Literary Corpus* Stephen Emmel 2004 T.111 Shenoute's Literary Corpus. Volume One. -- t.112 Shenoute's Literary Corpus. Volume Two.

**Barsauma of Nisibis and Persian Christianity in the Fifth Century** s. Gero 1981-01-01 (Peeters 1981)

Evidence of Greek Philosophical Concepts in the Writings of Ephrem the

Syrian Ute Possekel 1999 Ephrem the Syrian (d. 373) has often been taken to represent an unhellenized Semitic form of Christianity in unbroken continuity with the tradition of Jesus and the apostles. This somewhat romanticized view of Ephrem disregards the fact that Syria had been subject to Greek influence since its conquest centuries earlier by Alexander the Great. Ephrem's own writings however frequently betray a familiarity with Greek philosophical ideas. This book first introduces Ephrem's intellectual context and his attitude towards learning. It then systematically analyzes parallels between Ephrem and Greek writers on the subjects of atomism, space, on corporeals, vision, and the four elements. This study thereby demonstrates that Ephrem draws not only on Semitic cultural traditions, but also on Greek philosophical thought.

*Corpus scriptorum Christianorum Orientalium* Isaac (Bishop of Nineveh) 1995

*The Portrayal of Christ in the Syriac Commentary on the Diatessaron* Christian Lange 2005 For a long time the Diatessaron has drawn the interest of modern scholars. Some of the problems related to the Syriac Harmony of the Gospels have been solved. Others still remain in dispute. The Syriac Commentary on the Diatessaron, attributed to Ephraem (306-373), is one of the most important witnesses to the wording of the Harmony. Unfortunately, most of the surviving Syriac folios of the text have been discovered only recently. Consequently, no detailed study on the Commentary has been undertaken yet. It is the aim of this study to present this scholarly demand. This Oxford dissertation deals with the questions of the difficult process of the Commentary's transmission and analyses both the Trinitarian and Christological understanding of its author. By way of a comparison with the "genuine" Ephraem, this study argues that the Commentary in its present form is a compilation from the hand of one of his disciples. However, it serves as an important source on the theological discussions in the Edessa of the late fourth and early fifth centuries.

Sayat'-Nova Charles James Frank Dowsett 1997

*God in France* Peter Jonkers 2005 According to some, French philosophy has taken an obvious turn towards/into a theological context. In their work, contemporary philosophers such as Ricoeur, Levinas, Girard, Henry, and even Derrida and Lyotard in their later periods focus on issues usually associated with theological debates. For thinkers like Henry, Marion, and Lacoste, theology even plays a prominent role in their thought. Why this post-Heideggerian turn to God? This book introduces the typically French debate of the so-called 'theological turn of French philosophy' through a presentation of the philosophers mentioned. Why are they all interested in the quest for God and Religion? How do they understand God in a philosophical way? Thinking about these questions offers to both philosophy and theology the opportunity for a crossover which is mutually enriching. This book aims to contribute to this fascinating process.

**Tatian and the Jewish Scriptures** Robert F. Shedinger 2001 It has long been argued that Tatian, in the production of the Diatessaron, made regular reference to the Old Testament Peshitta when he came across Old Testament citations in the Gospels. This book argues on the contrary that Tatian made little or no use of the Old Testament Peshitta, but regularly took over the text of the Old Testament citations as he found them in the Gospel sources out of which he created his harmony. Where they differ from the form of these citations in the standard Greek text tradition of the Gospels, it is because, in the second century, Tatian had access to Gospel sources which may have varied significantly from the

text of the later manuscripts on which our modern critical editions are based. Thus, Tatian's Diatessaron becomes a window into an early state of the Gospel texts and supports the idea that a significant amount of textual fluidity characterized the Gospel texts in the first two centuries of their transmission. This study will be of interest to those working in the fields of Diatessaronic studies, New Testament Textual Criticism, and the history of the Syriac Church.

**The Armenian Commentary on Genesis Attributed to Ephrem the Syrian** Saint Ephraem (Syrus) 1998

The homily of Zār'a Ya'eqob's Māṣḥafā Berhan on the rite of Baptism and religious instruction: Translation Zare'a Ya'eqob (Negus of Ethiopia)

2013 The text in this volume (with its translation) is from the writings of Emperor Zar'a Ya'eqob, the prolific scholar who reformed the Ethiopian Orthodox Church in the fifteenth century. In this homily, which is part of his previously published Mashafa Berhan "Book of Light" (see CSCO vols. 250/Script. Aeth. 47 and 261/Script. Aeth. 51), he addresses in detail the ritual of Christian baptism and the requirement of religious instruction for the baptized faithful as well as the would-be baptized catechumens. The ritual for adults is discussed and defined with thoroughness and clarity not found in any other source. Significantly, the text suggests that there was at that time a large number of non-Christians who converted to Orthodox Christianity, either of their own free will or due to pressure from Christian rulers, including the Emperor. As always, Zar'a Ya'eqob uses his authority to enforce religious instruction as he details it. He prescribes harsh corporal punishment, usually flogging, to individuals who do not attend school without acceptable excuses-which are illness and going on military expeditions- as well as to clergy who neglect their duty to teach and to district rulers who do not force people to come to school. A close study of the homily sheds some interesting light on the history of Ethiopic literature. For example, the extensive quotation from Acts is not from the text we now know. This detail corroborates what is known that the book was translated anew after the time of Zar'a Ya'eqob. A second example is Zar'a Ya'eqob's quotation of John Chrysostom. That he quotes from his homily in the Apophthegmata Patrum shows that this source was well known in Ethiopia prior to the fifteenth century.

*The book of gifts* Subhalarman (Bisbe de Karka D-Beit Seluk.) 2004 "This work provides a Syriac text and English translation of writings on ascetical life by Subhalarman, early seventh-century metropolitan of Beth Seloq, now Kirkuk in Iraq. He was a contemporary of Catholicos Gregory I, of the monastic reformer Babai the Great, and of the writer Barhadbesabba. The Syriac material, found in British Library Oriental Manuscript 6714, is there passed off as a single work, but is an editorial collection of five pieces on asceticism and one on the Last Things. This last is similar to, possibly the same as, a piece known elsewhere as being by Babai the Great. Subhalarman's approach is biblically based, perceptive and witty. His theme is that gifts of the virtues come to those who, by conquering passions and combatting demons, live so as to acquire what is mediated through Old and New Testament ascetics and their successors from their Lord and perfecter, the Messiah." - COPAC.

**The Syriac Versions of the Writings of Cyril of Alexandria** Daniel King 2008 This study presents an analysis of the Syriac translations of Cyril of Alexandria's Christological works, seeking to locate them in their literary context on the basis of a comparative typology of translation technique and by making full use of Biblical citations and parallel citations in other texts. The texts in question range from the middle of the fifth to the middle of the sixth century and are closely comparable to other contemporary documents. The decades either side of the turn of the sixth century are shown as the key period in which Syriac translators developed a new vision of their language and its capabilities. More widely, the translations in question are used to illuminate parallel developments in late antique culture in matters of textual authority, the exegesis of patristic texts and the development of Florilegia. The Syrian church's new vision of language use can be observed in other walks of life across and represents a typical 'late antique' phenomenon.

**Bad Elements** Ian Buruma 2002-11-12 Who speaks for China? Is it the old men of the politbureau or an activist like Wei Jingsheng, who spent eighteen years in prison for writing a democratic manifesto? Is China's future to be found amid the boisterous sleaze of an electoral campaign in Taiwan or in the maneuvers by which ordinary residents of Beijing quietly resist the authority of the state? These are among the questions that Ian Buruma poses in this enlightening and often moving tour of Chinese dissidence. Moving from the quarrelsome exile communities of the U. S. to Singapore and Hong Kong and from persecuted Christians to Internet "hacktivists," Buruma captures an entire spectrum of opposition to the orthodoxies of the Communist Party. He explores its historical

antecedents its conflicting notions of freedom and the paradoxical mix of courage and cussedness that inspires its members. Panoramic and intimate, disturbing and inspiring, *Bad Elements* is a profound meditation on the themes of national identity and political struggle. Syncretismes Et Hérésies Dans L'Orient Seljoukide Et Ottoman (XIVe-XVIIIe Siècles) Gilles Veinstein 2005 Proceedings of an international conference held at the College de France in 2001, the book is a set of 27 contributions in English and in French of wellknown experts both in Turkish and Middle Eastern history (11th-18th c.) and in the history of Religions. The aim was to draw a large picture of the religious richness and complexity of the Seljuk and Ottoman worlds and to comment on the consequences in terms of heresies and syncretisms, two concepts which are currently revisited by the same token. The influence of the dualistic doctrinal legacy is particularly put in light. Simultaneously the effects of the religious context upon Ottoman society and politics are discussed extensively.

**Book of Jubilees** James VanderKam 2001-07-01 The Book of Jubilees, a Jewish retelling of Genesis and the first half of Exodus, was an important work for the community of the Dead Sea Scrolls. This Guide, following the format of this successful series, gives an introduction to Jubilees that covers its dating, its textual history and its purpose; a survey of its theological teachings and themes; and a section-by-section commentary that includes a comparison of its divergences from Genesis and the meaning and emphasis of each section. This volume, by the leading authority on Jubilees, provides the very best introduction for the student and scholar to one of the most important texts of Early Judaism.

Rituals in Abundance Gerard Lukken 2005 Rituals are closely linked with culture. This book is a consideration of Christian ritual in our culture. It was originally written particularly with an eye to the ritual developments in The Netherlands, which can be considered as representative for our Western European culture. It has been revised and expanded for the English edition. As in other European countries, in the 1960s Dutch society witnessed a serious crisis in ritual. The situation was paradoxical. While, under the influence of the Second Vatican Council and the Liturgical Movement, in the Catholic churches there was a great creativity with regard to ritual, ritual was gradually disappearing from the society at large, and participation in Christian ritual was rapidly draining away. A religious void arose. However, since then the situation has changed fundamentally. Rituals were rediscovered in the 1990s, indeed to such an extent that one can now speak of 'rituals in abundance'. In this book the author sketches out the directions and sets out signposts for where ritual is going in contemporary culture. He traces the peculiar characteristics of ritual, indicates what shifts have taken place, and tries to further define the identity of various rituals. In doing this, he concentrates on the question of the place of Christian ritual in our culture. How is Christian ritual connected with the many rites in our culture? What new shape is it taking on in our culture? In the midst of the other rites, what is the peculiar identity of Christian ritual? In this book the accent is on the anthropological approach to Christian ritual: it works from the bottom up. The book seeks answers to the questions being asked in the discipline of ritual studies, which particularly since the second half of the 1980s has arisen as an important realm or stage on which different disciplines studying ritual come together.

**The book of gifts** Subhalarman (Metropolitan of Kirkuk) 2004

**The Ecclesiastical Organisation of the Church of the East, 1318-1913** David Wilmshurst 2000 This careful and scholarly study assembles and discusses the available evidence for the ecclesiastical organisation of the Church of the East (the so-called 'Nestorian' church) in the Middle East between the fourteenth and twentieth centuries. The author has built on the work of the late J.M. Fiey, but has covered a wider geographical area and used a much wider range of sources. Besides drawing on the memoirs of European and American missionaries and other literary sources, the author has consulted a large number of manuscript catalogues, many of which are only accessible in Arabic sources, and has analysed the evidence of more than 2.500 East Syrian manuscript colophons to establish the dioceses of the Church of the East at different periods, to identify its ecclesiastical elites (patriarchs, bishops, priests, deacons and scribes), and to analyse the rivalry between the church's traditionalist and Catholic wings after the schism of 1552. The study contains a number of detailed maps, which localise hundreds of East Syrian villages in Kurdistan, and will be an indispensable reference tool for scholars of the Church of the East.

*Corpus scriptorum christianorum orientaliu* C. Molenberg 1987

**Al-Qaeda, the Myth** Rik Coolhaet 2005 This study argues that today's



international terrorism, especially Al-Qaeda, is born of neither religion nor poverty, but is merely a cloak of patchy discontent, a symptom of a society gone awry.

Two anonymous sets of scholia on Dionysius the Areopagite's Heavenly hierarchy: Armenian text Sergio La Porta 2008

**Ishodad of Merw's Exegesis of the Psalms 119 and 139-147**

Clemens Leonhard 2001 Ishodad of Merw (9th century), like other East Syrian exegetes, understands himself as an heir of Theodore of Mopsuestia's (died 428) approach to biblical interpretation. The study examines this claim in one of the rare cases where the Syriac translation of Theodore's commentary (on Ps 119 and 139-147) is extant. Ishodad emerges as a competent representative of his scholastic tradition working creatively with his scientific tools. Ishodad's commentary shows traces of Theodore's in less than a third of the verses explained. This reflects the development of medieval academic exegesis and the changed expectations towards biblical interpretation and its presentation. In its highly abbreviated style, Ishodad's commentary shows that it was written for a learned audience for whom one could reduce one's explanations to their essential parts. The study of Ishodad's commentary provides a glimpse into East-Syrian scholarship in Abbasid Mesopotamia as mediating between different exegetical traditions and biblical translations.

The Armenian Scholia on Dionysius the Areopagite Sergio La Porta 2008

**Studies in Medieval Georgian Historiography** Stephen H. Rapp 2003

Original literature first appeared among the indigenous population of Caucasia in the fifth century AD as a consequence of its Christianization. Though a number of Armenian histories were composed at this time, several centuries elapsed before the Georgians created their own. But how many centuries? Through a meticulous investigation of internal textual criteria, *Studies in Medieval Georgian Historiography* challenges the traditional eleventh-century dating of the oldest Georgian narrative histories and probes their interrelationships. Illuminating Caucasia's status as a cultural crossroads, it reveals the myriad Eurasian influences - written and oral, Christian and non-Christian - on these "pre-Bagratid" histories produced between the seventh and the ninth century. Eastern Georgia's place in the Eurasian world and its long-standing connection to the Iranian Commonwealth are specially highlighted. This volume also examines several related historical and historiographical problems of the early Bagratid period and supplies critical translations of six early Georgian histories previously unavailable in English. Dr. Stephen H. Rapp, Jr. is Assistant Professor of History at Georgia State University, Atlanta (USA), and is the Founding Director of its Program in World History and Cultures.

The Theory and Treatment of Depression Jozef Corveleyn 2013-04-15 Recent research indicates that depression, once believed to be relatively benign, is highly recurrent and does not respond well to treatment. The goal of this book is to facilitate the development of more encompassing theories and more effective treatments for this disabling disorder by fostering dialogue and enhancing the integration of work across the boundaries of separate fields.

**Religion and Society** 2005

History of Asceticism in the Syrian Orient Arthur Vööbus 1958

**Corpus scriptorum christianorum orientaliu** H. J. W. Drijvers 1997

Demonology and Witchcraft Jean-Pierre Coumont 2004 Extensive bibliography on demonology and witchcraft systematically describing all materials -including books, monographs, conference reports and doctoral dissertations- covering these subjects subjects from the 15th century to the 21st century. 5000 entries and indices on author, subject and anonymous works. 320 b/w illustrations of title-pages.

The Chronicle of Zuqnān Pseudo-Dionysius (of Tel-Maḥrē) 2017 The Chronicle of Zuqnān is a universal history beginning with the Creation according to the biblical account and ending with the time of the Chronicler, the years 775-776 AD. The author is most probably Joshua the Stylite, a contemporary of the Caliphs al-Mansur and al-Mahdi, who lived in the monastery of Zuqnān that was located near Amid, the Diar-Bakr of modern Turkey. Parts I and II contain compiled sources some of which survived only in this Chronicle. Sources include the Bible, Cave of Treasures, the Sleepers of Ephesus, Eusebius of Caesarea, Socrates, and the short Chronicle called Pseudo-Joshua the Stylite that deals with Sassanian-Byzantine warfare at the begging of the 6th century. Parts III and IV cover the years 488 and 775 AD. In this volume, Parts I and II, including the author's dedicatory letter, are now published in an updated edition of the Syriac text and the first English translation.

**Byzantine Iconoclasm During the Reign of Constantine V, with Particular Attention to the Oriental Sources** Stephen Gero 1977

The gə'əz acts of Abba Ḥṣṭifanos of Gwəndagwənde Getatchew Haile 2006

**The Synodicon in the west Syrian tradition** Arthur Vööbus 1974

**A Complete Guide to Divination** Cassandra Eason 2002 All the tools you need to read into the past, present and future: Do you wish you could have a better understanding of traumatic events? Have you ever wanted to see what's in store for you in the months or years to come? This comprehensive guide explains that we all have the ability to tap into our natural intuition and develop the skills of prediction. Taking a close look at all the traditional forms of divination, Cassandra Eason tells you: How to use playing cards, the Tarot and the I Ching· How to cast with runes, crystals and tree staves· How to read tea leaves, palms and natural images· How to work with numerology, astrology and pendulums· How to develop your personal skills for personal awareness· How to give readings to others. For more information on Cassandra Eason please visit at [www.cassandraeason.co.uk](http://www.cassandraeason.co.uk)

On virginity David Brakke 2002 This late ancient Christian treatise, preserved in Syriac and falsely attributed to Athanasius of Alexandria (d. 373), exhorts female virgins to be "holy in body and spirit" (1 Cor. 7:34) and to abstain from "all that is in the world - the desire of the flesh, the desire of the eyes, the pride in riches" (1 John 1:16). Drawing on themes developed in the de virginitate literature of the fourth and fifth centuries, the author instructs virgins on their proper physical deportment and use of the five senses, but he incorporates into his work exhortations to purity and repentance originally addressed to a wider audience of male and female ascetics and perhaps even laity. Most likely a translation of a Greek original composed between the fifth and ninth centuries, the treatise is of interest also for its frequent and inventive use of the Bible in support of the ascetic ideal.

**Saint Basil of Caesarea and Armenian Cosmology** Robert W.

Thomson 2012 "Preliminary versions of parts of the following book have been presented at conferences or lectures in Oxford, London, Paris and Geneva"--P. ix.

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