

Alexandria City Of The Western Mind

This monograph contains the joint proceedings of the first two conferences organised by the Oxford Centre for Maritime Archaeology. It contains 23 papers that cover land-based and underwater excavation and survey in the area of the North-Western Nile Delta, principally concerning the cities of Alexandria and Heracleion-Thonis, as well as studies of aspects of the material culture from these sites.

The Smouha City Adventure is a collaborative work between Richard Smouha, Cristina Pallini and Marie-Cécile Bruwier. Together they explore various aspects in the creation, development and urbanization of Smouha City, a suburb of Alexandria in Egypt. The book intertwines antiquity, historical and recent architectural discoveries and first-hand accounts of the events proceeding, during and following the birth of Smouha City. Along with the detailed text, the book provides the reader with a variety of visuals, which paints a vivid picture of the societal and architectural makeup of Alexandria during the first half of the 20th century.

Using vintage photographs from the second half of the nineteenth century and first half of the twentieth, many of them from private family albums, this book brings to life the world of that vanished Alexandria, a vibrant, stylish, and cosmopolitan city, the largest port in the Mediterranean, that was the prosperous gateway between Egypt and the world. Seen here in the setting of their homes and gardens, and on the city's streets and beaches, the faces of those forgotten Alexandrians come to life: the Greeks, Italians, Jews, and all those others from around the Mediterranean whose energy and expertise helped modernize and develop Egypt, and who planted their family roots in the city. This was the luxuriant and evocative city

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celebrated by Constantine Cavafy, E.M. Forster, and Lawrence Durrell, and they too are included in these pages along with photographs of scenes and people that were familiar to them. Vintage Alexandria traces the development and growth of the city, follows its story through the dramatic events of two world wars, and above all provides a background to the city's place in twentieth-century cultural history, through the eyes of Alexandria's cosmopolitan citizens themselves. Those citizens and others who passed through the city and appear in these pages included Antony Benaki (the Greek cotton trader whose collection formed the basis of the famous Benaki Museum in Athens), Robert Koch (who isolated the cholera virus and developed a vaccine in an Alexandria laboratory), the Greek children's writer Penelope Delta, Claude Vincendon (the third wife of Lawrence Durrell), King Victor Emanuel III of Italy, Eve Cohen (the second wife of Lawrence Durrell, and the model for "Justine"), Safinaz Zulfikar (later married to King Farouk as Queen Farida), Rudolph Hess (Hitler's deputy, who attended school in Alexandria), Jean de Menasce (the "best translator" of T.S. Eliot), Manfred von Richthofen (the Red Baron), the Egyptian film director Youssef Chahine, the Egyptian and international film star Omar Sharif, King Hussein of Jordan, Rhona Haszard (the post-impressionist painter), Ahmed Hassanein Pasha (the Egyptian explorer and diplomat), and Noel Coward (the English writer and wit, who sang at the Fleet Club in Alexandria and was mobbed by sailors).

Not so long ago, in certain cities on the shores of the eastern Mediterranean, Muslims, Christians, and Jews lived and flourished side by side. What can the histories of these cities tell us? *Levant* is a book of cities. It describes three former centers of great wealth, pleasure, and freedom—Smyrna, Alexandria, and Beirut—cities of the Levant region along the eastern

coast of the Mediterranean. In these key ports at the crossroads of East and West, against all expectations, cosmopolitanism and nationalism flourished simultaneously. People freely switched identities and languages, released from the prisons of religion and nationality. Muslims, Christians, and Jews lived and worshipped as neighbors. Distinguished historian Philip Mansel is the first to recount the colorful, contradictory histories of Smyrna, Alexandria, and Beirut in the modern age. He begins in the early days of the French alliance with the Ottoman Empire in the sixteenth century and continues through the cities' mid-twentieth-century fates: Smyrna burned; Alexandria Egyptianized; Beirut lacerated by civil war. Mansel looks back to discern what these remarkable Levantine cities were like, how they differed from other cities, why they shone forth as cultural beacons. He also embarks on a quest: to discover whether, as often claimed, these cities were truly cosmopolitan, possessing the elixir of coexistence between Muslims, Christians, and Jews for which the world yearns. Or, below the glittering surface, were they volcanoes waiting to erupt, as the catastrophes of the twentieth century suggest? In the pages of the past, Mansel finds important messages for the fractured world of today.

New English translations based upon the most up-to-date critical editions This book for the first time collects the various ancient accounts of the martyrdoms of Peter and Paul, which number more than a dozen, along with more than forty references to the martyrdoms from early Christian literature. At last a more complete picture of the traditions about the deaths of Peter and Paul is able to emerge. Features: Greek, Latin, and Syriac accounts from antiquity translated into English Introductions and notes for each text Original texts are produced on facing pages for specialists

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The circulation of books was the motor of classical civilization. But books were both expensive and rare, and so libraries - private and public, royal and civic - played key roles in articulating intellectual life. This collection, written by an international team of scholars, presents a fundamental reassessment of how ancient libraries came into being, how they were organized and how they were used. Drawing on papyrology and archaeology, and on accounts written by those who read and wrote in them, it presents new research on reading cultures, on book collecting and on the origins of monumental library buildings. Many of the traditional stories told about ancient libraries are challenged. Few were really enormous, none were designed as research centres, and occasional conflagrations do not explain the loss of most ancient texts. But the central place of libraries in Greco-Roman culture emerges more clearly than ever. Alexandria was the greatest cultural capital of the ancient world. Accomplished classicist and author Theodore Vrettos now tells its story for the first time in a single volume. His enchanting blend of literary and scholarly qualities makes stories that played out among architectural wonders of the ancient world come alive. His fascinating central contention that this amazing metropolis created the western mind can now take its place in cultural history. Vrettos describes how and why the brilliant minds of the ages -- Greek scholars, Roman emperors, Jewish leaders, and fathers of the Christian Church -- all traveled to the shining port city Alexander the Great founded in 332 B.C. at the mouth of the mighty Nile. There they enjoyed learning from an extraordinary population of peaceful citizens whose rich intellectual life would quietly build the science, art, faith, and even politics of western civilization. No one has previously argued that, unlike the renowned military centers of the Mediterranean such as Rome, Carthage, and Sparta, Alexandria was a city of the mind. In a brief section on the great

conqueror and founder Alexander, we learn that he himself was a student of Aristotle. In Part Two of his majestic story, Vrettos shows that in the sciences the city witnessed an explosion: Aristarchus virtually invented modern astronomy; Euclid wrote the elements of geometry and founded mathematics; amazingly, Eratosthenes precisely figured the circumference of the earth; and 2,500 years before Freud, the renowned Alexandrian physician Erasistratus identified a mysterious connection between sexual problems and nervous breakdowns. What could so cerebral a community care about geopolitics? As Vrettos explains in the third part of this epic saga, if Rome wanted power and prestige in the Mediterranean, the emperors had to secure the good will of the ruling class in Alexandria. Julius Caesar brought down the Roman Republic, and then almost immediately had to go to Alexandria to secure his power base. So begins a wonderfully told story of political intrigue that doesn't end until the Battle of Actium in 33 B.C. when Augustus Caesar defeated the first power couple, Anthony and Cleopatra. The fourth part of Alexandria focuses on the sphere of religion, and for Vrettos its center is the famous Alexandrian Library. The chief librarian commissioned the Septuagint, the oldest Greek version of the Old Testament, which was completed by Jewish intellectuals. Local church fathers Clement and Origen were key players in the development of Christianity; and the Coptic religion, with its emphasis on personal knowledge of God, flourished. Vrettos has blended compelling stories with astute historical insight. Having read all the ancient sources in Ancient Greek, Hebrew, and Latin himself, he has an expert's knowledge of the everyday reality of his characters and setting. No reader will ever forget walking with him down this lost city's beautiful, dazzling streets.

This monograph presents the almost completely reconstituted Naos of the Decades

with an excellent set of photographic images. The four additional fragments, recovered in East Canopus during the excavations of the European Institute of Underwater Archaeology, are examined with the two original fragments from the Louvre and Greco Roman Museum (Egypt). The largest of the new fragments consists of a cosmogony of over 20 columns with no known parallel, disproving the order of the decades as it was initially assumed and suggesting a far older tradition of Egyptian astrology. Price approx.

This book is a literary, social, and political portrait of Alexandria at a high point of its history. Drawing on diaries, letters, and interviews, Michael Haag recovers the lost life of the city, its cosmopolitan inhabitants, and its literary characters. Located on the coast of Africa yet rich in historical associations with Western civilization, Alexandria was home to an exotic variety of people whose cosmopolitan families had long been rooted in the commerce and the culture of the entire Mediterranean world. Alexandria famously excited the imaginations of writers, and Haag folds intimate accounts of E. M. Forster, Greek poet Constantine Cavafy, and Lawrence Durrell into the story of its inhabitants. He recounts the city's experience of the two world wars and explores the communities that gave Alexandria its unique flavor: the Greek, the Italian, and the Jewish. The book deftly harnesses the sexual and emotional charge of cosmopolitan life in this extraordinary city, and highlights the social and political changes over the decades that finally led to Nasser's Egypt.

This masterful history of the monumental architecture of Alexandria, as well as of the rest of Egypt, encompasses an entire millennium—from the city's founding by Alexander the Great in 331 B.C. to the years just after the Islamic conquest of A.D. 642. Long considered lost beyond recall, the architecture of ancient Alexandria has until now remained mysterious. But here Judith McKenzie shows that it is indeed possible to reconstruct the city and many of its buildings by means of meticulous exploration of archaeological remains, written sources, and an array of other fragmentary evidence. The book approaches its subject at the macro- and the micro-level: from city-planning, building types, and designs to architectural style. It addresses the interaction between the imported Greek and native Egyptian traditions; the relations between the architecture of Alexandria and the other cities and towns of Egypt as well as the wider Mediterranean world; and Alexandria's previously unrecognized role as a major source of architectural innovation and artistic influence. Lavishly illustrated with new plans of the city in the Ptolemaic, Roman, and Byzantine periods; reconstruction drawings; and photographs, the book brings to life the ancient city and uncovers the true extent of its architectural legacy in the Mediterranean world.

This is the first full translation of Marino Sanudo Torsello's *Secreta fidelium Crucis* to be made into English. The work itself is a piece of crusading propaganda following the fall of Acre in 1291, written between 1300 and 1321, but it includes much of historical relevance along with interesting observations on the early history of Jerusalem and the

Crusader Kingdom. The translation is based upon the text edited by Jacques Bongars in 1611. There is an introduction that contextualises the book, its author, his sources and his audience. The notes provide essential information to clarify internal textual references and allusions, as well as the role of Biblical references in Sanudo's grand design. The index is designed to make this detailed text usable and accessible. In this, his major work, Sanudo advocated the conquest of Egypt as the means to regain Jerusalem for the Latins and worked through his points with considerable detail alongside references to 13th-century Mediterranean history, especially involving Louis IX of France and Charles of Anjou, king of Naples. Books I and II give considerable detailed discussion of the concept, plan and costs of his proposed crusade. Book III provides an outline history of the crusades and the crusader states. It is derived from a wide-reading of other sources especially of William of Tyre, and, for events after 1184 on the Eracles, the letters of James of Vitry, and Sanudo's own experiences in the east. Throughout, the work contains a staggering amount of cartographical, ethnographical, geographical, and nautical information, as well as numerous unique insights into historical events and personalities of the late 13th century, not only in Outremer but in Western Europe.

Alexandria is a city which has haunted and inspired its visitors for over 2,000 years. Here, two of its best-known celebrants provide a view of Alexandria's present through the window of its past. Written during World War I, and later revised, this is Forster's

tribute to Alexandria--a combined history of the city and a practical guide for the visitor. This annotated edition contains not only the first translation of Constantine Cavafy's famous poem *The God Abandons Antony* but also a specially commissioned introduction by Lawrence Durrell, who recounts his recent return to the city that served as a backdrop for the Alexandria Quartet.

Interrogating how Alexandria became enshrined as the exemplary cosmopolitan space in the Middle East, this book mounts a radical critique of Eurocentric conceptions of cosmopolitanism. The dominant account of Alexandrian cosmopolitanism elevates things European in the city's culture and simultaneously places things Egyptian under the sign of decline. The book goes beyond this civilization/barbarism binary to trace other modes of intercultural solidarity. Halim presents a comparative study of literary representations, addressing poetry, fiction, guidebooks, and operettas, among other genres. She reappraises three writers--C. P. Cavafy, E. M. Forster, and Lawrence Durrell--whom she maintains have been cast as the canon of Alexandria. Attending to issues of genre, gender, ethnicity, and class, she refutes the view that these writers' representations are largely congruent and uncovers a variety of positions ranging from Orientalist to anti-colonial. The book then turns to Bernard de Zogheb, a virtually unpublished writer, and elicits his Camp parodies of elite Levantine mores in operettas one of which centers on Cavafy. Drawing on Arabic critical and historical texts, as well as contemporary writers' and filmmakers' engagement with the canonical triumvirate,

Halim orchestrates an Egyptian dialogue with the European representations. Timaeus Plato - The dialogue takes place the day after Socrates described his ideal state. In Plato's works such a discussion occurs in the Republic. Socrates feels that his description of the ideal state wasn't sufficient for the purposes of entertainment and that "I would be glad to hear some account of it engaging in transactions with other states" (19b). Hermocrates wishes to oblige Socrates and mentions that Critias knows just the account (20b) to do so. Critias proceeds to tell the story of Solon's journey to Egypt where he hears the story of Atlantis, and how Athens used to be an ideal state that subsequently waged war against Atlantis (25a). Critias believes that he is getting ahead of himself, and mentions that Timaeus will tell part of the account from the origin of the universe to man.

One of the great seats of learning and repositories of knowledge in the ancient world, Alexandria, and the great school of thought to which it gave its name, made a vital contribution to the development of intellectual and cultural heritage in the Occidental world. This book brings together twenty papers delivered at a symposium held at the J. Paul Getty Museum on the subject of Alexandria and Alexandrianism. Subjects range from "The Library of Alexandria and Ancient Egyptian Learning" and "Alexander's Alexandria" to "Alexandria and the Origins of Baroque Architecture." With nearly two hundred illustrations, this handsome volume presents some of the world's leading scholars on the continuing influence and fascination of this great city. The distinguished contributors include Peter Green, R. R. R. Smith, and the late Bernard Bothmer.

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Don Robeson is an ex-Navy Seal and archaeologist with the Egyptian Antiquities Council searching for the Lost City of Alexandria. He hits pay dirt when they discover an ancient diadem that may lead to the tomb of Cleopatra. That's when his troubles begin. Don and his crew become targets of antiquity pirates, the secret police, and even corrupt officials, and these people will stop at nothing to claim the discovery of one of Egypt's greatest treasures. When Don's friend Professor Abdul-Clatta is kidnapped along with the diadem, Don knows he must do whatever it takes to get them both back. His dangerous quest leads him from the depths of the Mediterranean to the Catacombs of Alexandria to the great Western Desert. The locals aren't any help, and Don realizes he can trust no one in this foreign land. Accompanied by his beautiful companion Kathleen Caulder, Don vows to regain the diadem for the Egyptian people--the only ones who deserve ownership of Cleopatra's tomb. But time is running out. In order to save the life of his friend, Don uses his Navy Seal training to outsmart and out muscle his greedy enemies. Now, only he can rescue the professor and a priceless ancient relic. This sweeping novel depicts the intertwined lives of an assortment of Egyptians--Muslims and Copts, northerners and southerners, men and women--as they begin to settle in Egypt's great second city, and explores how the Second World War, starting in supposedly faraway Europe, comes crashing down on them, affecting their lives in fateful ways. Central to the novel is the story of a striking friendship between Sheikh Magd al-Din, a devout Muslim with peasant roots in northern Egypt, and Dimyan, a Copt with roots in southern Egypt, in their journey of survival and self-discovery. Woven around this narrative are the stories of other characters, in the city, in the villages, or in the faraway desert, closer to the fields of combat. And then there is the story of Alexandria itself, as written by history, as experienced by its denizens, and as touched

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by the war. Throughout, the author captures the cadences of everyday life in the Alexandria of the early 1940s, and boldly explores the often delicate question of religious differences in depth and on more than one level. *No One Sleeps in Alexandria* adds an authentically Egyptian vision of Alexandria to the many literary--but mainly Western--Alexandrias we know already: it may be the same space in which Cavafy, Forster, and Durrell move but it is certainly not the same world.

Text, circa 1930s. "Kent" (Western limits city of Alexandria, Louisiana - (L) Bayou Rapides side tour). Description of Kent, the Western limits of the city of Alexandria and Bayou Rapides, Louisiana. Provides detailed description of Bayou Rapides, historically named towns and historical figures in the town's development.

Among the many versions of the Alexander Romance originating from Alexandria (3rd century AD) the long Byzantine Alexander Poem takes a special place. It is transmitted in only one miscellaneous manuscript, Ms. Marcianus Graecus 408, and contains 6130 'political' (fifteen-syllable) verses. This edition presents a new critical text of the Byzantine Alexander Poem with an introduction and an extensive commentary.

Athanasius (c. 295-373) Bishop of Alexandria, spiritual master and theologian, was a major figure of 4th-century Christendom. *The Life of Antony* is one of the foremost classics of asceticism. *The Letter to Marcellinus* is an introduction to the spiritual sense of the Psalms. Beverley Butler's ethnography of the Bibliotheca Alexandrina project critiques the underlying western foundational concepts and values behind the Library in a nuanced postcolonial examination of memory, cultural revival, and homecoming."

Alexandria: City of Gifts and Sorrows is a historical journey from the third century to the

multiethnic metropolis of the 20th century, bringing together two diverse histories of the city. Ancient Alexandria was built by the Greek Ptolemies who completed the grand library and museum, which functioned as a university with the emphasis on science. The city was known as “the birthplace of science,” and this book contains stories about the scientists, poets, and religious philosophers responsible for influencing the Western mind with their writings. Modern Alexandria was rebuilt in 1805 by multiethnic communities who created a successful commercial city and port. In 1952, a coup to free the country from the monarchy and British domination was masterminded, and in 1956, the socialist regime under Colonel Gamal Abdel Nasser closed the Suez Canal, resulting in the Anglo-French-Israeli invasion. This outburst of Egyptian nationalism and military revolution included the confiscation of property belonging to foreigners and the subsequent mass exodus of business and artisan classes that had made the city so successful. The author was an eye-witness to these events, and he sets out the political errors and failures of both Egyptian and Western leaders.

Blending aspects of memoir, history, and travel narrative into an elegant and unique tapestry, Stothard uses the sights and sounds of the ancient city to reconnect with the experiences that shaped his life. Melancholy yet often humorous, Alexandria probingly deconstructs the enigma of modern Egypt—with its uneasy mix of classical touchstones and increasingly volatile Middle Eastern politics—and offers a first-hand glimpse into the fracturing state just before the Tahrir Square uprising and

the start of the Arab Spring.

America's Top-Rated Cities is a four-volume set, each book covering a specific region of the United States - Southern, Western, Central, and Eastern. Each volume includes narrative city backgrounds, statistical information, rankings, and comparative data in one easy-to-use source, on cities that have scored high marks on economy, education, health care, crime, transportation, leisure activities, and arts & culture. The final list of top-rated cities is derived from our unique rating system, which is based on a number of well-known "best of" lists and first-hand experience.

A New York Times Notable Book of 2018 “Searingly passionate...Nixey writes up a storm. Each sentence is rich, textured, evocative, felt...[A] ballista-bolt of a book.” —New York Times Book Review In Harran, the locals refused to convert. They were dismembered, their limbs hung along the town’s main street. In Alexandria, zealots pulled the elderly philosopher-mathematician Hypatia from her chariot and flayed her to death with shards of broken pottery. Not long before, their fellow Christians had invaded the city’s greatest temple and razed it—smashing its world-famous statues and destroying all that was left of Alexandria’s Great Library. Today, we refer to Christianity’s conquest of the West as a “triumph.” But this victory entailed an orgy of destruction in which Jesus’s followers attacked and suppressed classical culture, helping to pitch Western civilization into a thousand-year-long decline. Just one percent of Latin literature would survive the purge; countless antiquities, artworks, and ancient

traditions were lost forever. As Catherine Nixey reveals, evidence of early Christians' campaign of terror has been hiding in plain sight: in the palimpsests and shattered statues proudly displayed in churches and museums the world over. In *The Darkening Age*, Nixey resurrects this lost history, offering a wrenching account of the rise of Christianity and its terrible cost.

'An epic treasure hunt into the highways and byways of stored knowledge across faiths and continents.' John Agard, poet and playwright
In *The Map of Knowledge* Violet Moller traces the journey taken by the ideas of three of the greatest scientists of antiquity - Euclid, Galen and Ptolemy - through seven cities and over a thousand years. In it, we follow them from sixth-century Alexandria to ninth-century Baghdad, from Muslim Cordoba to Catholic Toledo, from Salerno's medieval medical school to Palermo, capital of Sicily's vibrant mix of cultures, and - finally - to Venice, where that great merchant city's printing presses would enable Euclid's geometry, Ptolemy's system of the stars and Galen's vast body of writings on medicine to spread even more widely. In tracing these fragile strands of knowledge from century to century, from east to west and north to south, Moller also reveals the web of connections between the Islamic world and Christendom, connections that would both preserve and transform astronomy, mathematics and medicine from the early Middle Ages to the Renaissance. Vividly told and with a dazzling cast of characters, *The Map of Knowledge* is an evocative, nuanced and vibrant account of our common intellectual heritage.

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Shows the full breadth and scope of Edward Said's work and of his role as a public intellectual.

Journal of cosmology, philosophy, myth, and culture.

A short history of nearly everything classical. The foundations of the modern world were laid in Alexandria of Egypt at the turn of the first millennium. In this compulsively readable narrative, Justin Pollard and Howard Reid bring one of history's most fascinating and prolific cities to life, creating a treasure trove of our intellectual and cultural origins. Famous for its lighthouse, its library-the greatest in antiquity-and its fertile intellectual and spiritual life--it was here that Christianity and Islam came to prominence as world religions--Alexandria now takes its rightful place alongside Greece and Rome as a titan of the ancient world. Sparkling with fresh insights on science, philosophy, culture, and invention, this is an irresistible, eye-opening delight.

Alexandria was the greatest of the new cities founded by Alexander the Great as his armies swept eastward. It was ruled by his successors, the Ptolemies, who presided over one of the richest and most productive periods in the whole of Greek literature. Susan A Stephens here reveals a cultural world in transition: reverential of the compositions of the past (especially after construction of the great library, repository for all previous Greek oeuvres), but at the same time

forward-looking and experimental, willing to make use of previous forms of writing in exciting new ways. The author examines Alexandria's poets in turn. She discusses the strikingly avant-garde Aetia of Callimachus; the idealized pastoral forms of Theocritus (which anticipated the invention of fiction); and the neo-Homeric epic of Apollonius, the Argonautica, with its impressive combination of narrative grandeur and psychological acuity. She shows that all three poets were innovators, even while they looked to the past for inspiration: drawing upon Homer, Hesiod, Pindar and the lyric poets, they emphasized stories and material that were entirely relevant to their own progressive cosmopolitan environment. Recreates the world of ancient Egypt, describes how the Library of Alexandria was created, and speculates on its destruction

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