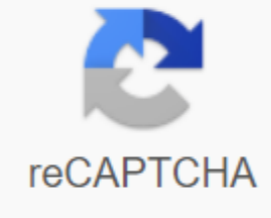




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Sozomen ecclesiastical history pdf

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These three works are usually considered together because of similarities with each other, although recent studies highlight the differences between them more strongly. Thanks to a Latin translation inspired by Cassidor, they also had a great influence in the West, which lasted throughout the Middle Ages. Sosomenos is characterized by the desire to break the genre of church history from attachment to chronicle and bring it closer to classical Greek historiography. Thus, as an important source, it relied on a comprehensive (but lost) classic-historical work of the genus Olympiodoros of Thebes, although it probably organized the material according to its own views; In addition to church history in a strict sense, it also deals with quite heavily mundane historical events. Publications and translations of Sozomenu: Church History. Edited by Joseph Bides (Greek writers of the first centuries. 2nd edition, Verlag Academy, Berlin 1995 (Greek; First edition 1957). Sozomone. 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Weblinks Literatur von und zber Sozomenos ym Katalog der Deutschen Nationalbibliothek Sozomenos in Documenta Catholica Omnia (englisch und griechisch) Sozomenos auf newadvent.org (englische zbersetzung von Chester D. Hartranft aus Nicene and Post-Nicene Fathers, Second Series, Vol. 2) Sozomenos' Kirchengeschichte (lateinisch und griechisch) (PDF, 133 MB) Sozomenos Kirchengeschichte' erstmals ins Deutsche sberstetst (Ruhr-University Bochum, 30. Juni 2004) Normaten (Man): GND: 118798162 (OGND, AKS) LCCN: n84076239 VIAF: 305409681 Wikipedia-Personensuche Personendaten NAME Sozomenos ALTERNATIVNAMEN Salamanes Ermayas Sosomeas Sosomenos KURBESREIBUNG Speantiker Kirchistoriker GEBURTSDATUM 4. Jahrhundert Oder 5. Jahrhundert STERBEDATUM um 450 Abgerufen von This article needs additional quotes to verify. Please help improve this article by adding quotes to reliable sources. Non-sources of materials can be challenged and removed. Find sources: Sozomen - News newspaper book scientist JSTOR (June 2018) (Learn how and when to remove this template of message) Salminius Hermias Sozomenus (Greek: Σωζομενός; c. 400 - c. 450 AD), also known as Sozomen was a historian of the Christian church. The family and home he was born about 400 in Bethelya, a small town near Gaza, to a wealthy Christian family of Palestine. What he had to tell us about the history of southern Palestine was based on oral tradition. He seems to be familiar with the region around Gaza, and mentions that he saw Bishop Xeno Majuma, gaza's seaport. Sozomen's grandfather wrote that his grandfather lived in Bethelium, near Gaza, and became a Christian with his family, probably under Constantine II. According to him, this address marked a turning point in the Christianization of southern Palestine. His grandfather became a respected translator of Scripture in his circle. Descendants of the rich Alfrion founded churches and monasteries in the area and especially actively promote monasticism. Sozomen himself talked to one of them, a very old man. He tells us that he was brought up under monastic influence, and his history confirms him. It seems that the life and career of Sozomen was brought up in the circle of Alafrione and recognizes the duty of gratitude to the monastic order. His early education was monks in his hometown. It is impossible to determine what curriculum he followed in these monastic schools, but his writings provide clear evidence of the thoroughness with which he was founded in Greek studies. As a man, he retained his impressions of his youth, and his great work was later to become also a monument to his reverence for the monks in general and the disciples of Ilarion in particular. As an adult, he was educated as a lawyer. He studied law in Beirut. Then he went to Constantinople to begin his career as a lawyer, perhaps at the court of Theodosia II. Sozomen wrote two works on church history, of which only the second is still there. His first work covered the history of the Church, from the Ascension of Jesus to the defeat of Lisinius in 323, in twelve books. His sources for him included Eusebius caesarian, Clementine Sermon, Hegesippus, and Sextus Julius Africanus. Sozomen's second work continues around where his first work has stopped. He wrote it in Constantinople, around 440-443, and dedicated it to Emperor Theodosia II. The work is structured into nine books, roughly arranged during the reign of the Roman emperors: Book I: from the address of Constantine I to the Council of Nice (312-325) Book II: From the Council of Nice to the Death of Constantine (325-33 7) Book III: From the Death of Constantine I to the Death of Constance I (337-350) Book IV: From the Death of Constance I to the Death of Constance II (350-361) Book V : from the death of Constance II to the death of Julian the Apostates (361-363) Book VI: from the death of Julian to the death of Walesa (363-375) Book VII: from the death of Walesa to the death of Theodosius I (375-395) Book VIII: from the death of Theodosia I to the death of Arcadia (395-408). Book IX: From the Death of Arcadia to the accession of Valentine III (408-25). Book IX is incomplete. In his dedication to the work, he states that he intended to cover the 17th Consulate of Theodosius II, i.e. 439. The whole story ends around 425. Scientists disagree on why the end is missing. Albert Guldenpenning suggested that Sozomen himself suppressed the end of his work because in it he mentioned Empress Aelia Eudocia,1 who later fell into disgrace through her supposed adultery. However, it seems that Nicephorus, Theophanes, and Theodore Lecturer actually read the end of Sozomen's work, according to their own story later. Therefore, most scientists believe that the work has really reached this year and that, therefore, it has reached us only in a damaged state. Other works According to historian and scholar of Islam Michael Cook. Sozomen wrote a group of Saracens (Arabs) in Palestine adopted Jewish laws and customs after in contact with Jews and may have been (in Cook's words) predecessors of Islam and Muslims. Sozomen's sources borrowed heavily from other sources for his work. The source of about three quarters of his material was the works of Socrates Scholastic. The literary relationships of these writers are everywhere. Valesius claimed that Sozomen had read Socrates, and Robert Hussey and Gouldenpenning proved it. For example, Socrates, in I.x, tells an anecdote he heard and says that neither Eusebius nor any other author reports it, but this anecdote is in Sozomen, I.xxii, a similarity of diction showing that the text of Socrates was the source. The extent of this dependency cannot be accurately determined. Sozomen used Socrates' work as a guide to sources and order. In some matters, such as the Novotians, Sozomen is totally dependent on Socrates. But Sozomen doesn't just copy Socrates. He returned to the main sources used by Socrates and other sources, often including more from them than Socrates did. He used the writings of Eusebius, the first major church historian. Vita Constantini of Eusebius is directly quoted in the description of Constantine's vision. Sozomen also seems to have consulted with the History of Athanasius, as well as with the works of Athanasius, including Vita Antony. He completes Socrates' statements from Apologia contra Arianos, lix, sqq., and copies Ahanasius' Adv. episcopos Aegyptii, xviii-xix. Rufinus is often used. The comparison between Sozomen, Socrates and Ruffin with Athanasius's childhood is instructive in this regard. Rufinus is the original; Socrates explicitly states that he follows zafin, while Sozomen knows socrates, but is not satisfied with it and is more closely following Rufinus. The Church records used by Sozomen are mostly taken from Sabine, to whom he is constantly related. Thus, he uses synod records from Tyre (335) to antioch in Karia (367). During the period from Theodosia I Sozomen ceased to follow the work of Socrates and followed Olympiosdor Thebes, who was probably the only secular source of Sozomen. The comparison with Sosimus, who also used the Olympiodor, seems to show that the entire ninth book of Sozomen is basically an abbreviated extract from The Olympiodor. Sozomen used many other authorities. These include sources associated with Christianity in Persia, monastic histories, Vita Martini Sulpicius of the North, works by Ilaria, the logo of Eustathus of Antioch, Cyril's letter to The Jerusalem Constance about the miraculous vision of the cross, and the Palladium. He also used oral traditions, adding some of the most distinctive value to his work. Publishing The Work of Sozomen first printed (editing by Princes) by Robert Estyten in Paris in 1544, based on the Reginas Code, 1444. citation is necessary There are more recent editions of Cristoforson and Ictrus (Cologne, 1612). A notable edition was made by Valesius (Cambridge, 1720), who used, in addition to the text of Stevens, the Fucetian Codex (now in Paris, 1445), Readings of Savileus, as well as the indirect traditions of Theodore Lector and Cassiodor-Epiphany. The posthumous edition of Hussey (largely prepared for the press by John Barrow, who wrote the foreword) is important, as it first contains the archetype of the Regius Code, Codex Baroccianus 142. But this manuscript was written by different hands and at different times and therefore not equally authoritative in all its parts. There is an excellent English translation, published in 1846 (London, Samuel Bagster and Sons), an unnamed translator, later reprinted and credited to Chester david Hartranf (1839-1914), with learned, albeit somewhat diffuse, in Nice and post-Nicene fathers, II (published by New York, 1890). (This text is available online at the Christian Classics Library.) Notes : Variations in his name include Salamanes and Salaminius. Links citations : b c d e Harnack and McGiffert 1911, p. 525. Sozomenus, History of Ecclesiastic, Bk.1, Ch. 15 th b f healy 1912, Cook 2000, page 141. For a recent discussion of their relationship, see H. Leppin, Church Historians (!): Socrates, Sozomen and Theodorosus, in Gabriel Marasco, Greek and Roman historiography in late antiquity, Brill, 2003, p. 219-254. Sources Cook, Michael (2000). Koran : A very short introduction. Oxford University Press. ISBN 0192853449. Koran : A very short introduction. Attribution: This article includes text from the publication currently in the public domain: Harnack, Adolph; McGiffert, Arthur Cushman (1911). Sozomen. At Chisholm, Hugh's Encyclopedia. 25 (11th- Cambridge University Press. This article includes a text from a publication currently in the public domain: Healy, Patrick J. (1912). Salmينيا Hermias Sozomen. In Herbermann, Charles (14. New York: The company of Robert Appleton. 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ISBN 978-1-935228-15-8.CS1 maint: ref'harv (link) External links Wikisource has the original text associated with this article: Church History Online text Online text of the church history of the Greek text by Minje Patrologia Graeca with an analytical index extracted from the sozomen ecclesiastical history pdf. sozomen ecclesiastical history greek

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