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Chapter 1 : Historiography on the Jesuits in Italy after - Brill Reference

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According to the Jewish-Roman historian Flavius Josephus , the three parties in contemporary Judaism were the Pharisees , the Sadducees and the Essenes , the last of these three being apparently marginalized and in some cases retired to quasi-monastic communities. The ancient synagogue at Capernaum The Pharisees were a powerful force in 1st-century Judea. Early Christians shared several beliefs of the Pharisees, such as resurrection, retribution in the next world, angels, human freedom, and Divine Providence. Some scholars speculate that Jesus was himself a Pharisee. They accepted the written Law only, rejecting the traditional interpretations accepted by the Pharisees, such as belief in retribution in an afterlife, resurrection of the body, angels, and spirits. After the fall of Jerusalem, they disappeared from history. Among these scholars is Pope Benedict XVI , who supposes in his book on Jesus that "it appears that not only John the Baptist, but possibly Jesus and his family as well, were close to the Qumran community. Sadducees and Pharisees in the Roman period[edit] This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. March Learn how and when to remove this template message During this period serious theological differences emerged between the Sadducees and Pharisees. Whereas Sadducees favored a limited interpretation of the Torah , Pharisees debated new applications of the law and devised ways for all Jews to incorporate purity practices hitherto limited to the Jerusalem Temple , see also Ministry of Jesus Ritual cleanliness in their everyday lives. Unlike the Sadducees, the Pharisees also believed in and introduced the concept of the Resurrection of the Dead in a future, Messianic Age or World to Come. New prophets[edit] During this time a variety of other religious movements and splinter groups developed. The Talmud provides two examples of such Jewish miracle workers around the time of Jesus. On one occasion when God did not answer his prayer, he drew a circle in the dust, stood inside it, and informed God that he would not move until it rained. When it began to drizzle, Honi told God that he was not satisfied and expected more rain; it then began to pour. He explained that he wanted a calm rain, at which point the rain calmed to a normal rain. A later story In the Babylonian Talmud , Berakot 33a tells of a lizard that used to injure passers-by. Hanina ben Dosa came and put his heel over the hole; the lizard bit him and died. Such men were respected for their relationship with God but not considered especially saintly; their abilities were seen as one more unknowable thing and not deemed a result of any ultra-strict observance of Jewish law. Messiah in Judaism and Jewish Messiah claimants The literal translation of the Hebrew word mashiach messiah is "anointed", which refers to a ritual of consecrating someone or something by putting holy anointing oil upon it. It is used throughout the Hebrew Bible in reference to a wide variety of individuals and objects; for example, a Jewish king, Jewish priests and prophets, the Jewish Temple and its utensils, unleavened bread, and a non-Jewish king Cyrus the Great. He is considered to be a great military and political leader descended from King David, well versed with the laws that are followed in Judaism. Most Jews believed that their history was governed by God, meaning that even the conquest of Judea by the Romans was a divine act. Pilate blocked their route and killed their leaders. Josephus, who elsewhere expressed the common Judean prejudice against Samaritans, suggested that they were armed. According to historian H. Another such prophet was Theudas , who, sometime between 44 and 46 led a large group of people to the Jordan river, which he claimed he could part. Cuspius Fadus , a procurator after Pilate, blocked their route and killed Theudas. An "Egyptian Prophet" led thirty thousand around the Mount of Olives and sought to enter Jerusalem until stopped by Antonius Felix , a procurator after Fadus. Zealots, Sicarii and bandits[edit] This section does not cite any sources. March Learn how and when to remove this template message Judean hills of Israel When Herod was still military governor in the Galilee, he spent a good deal of

time fighting bandits under the leadership of Ezekias. These bandits are best understood as a peasant group whose targets were local elites both Hasmonean and Herodian rather than Rome. Ventidius Cumanus procurator 48 to 52 CE often retaliated against brigandry by punishing peasant communities he believed to be their base of support. When a Galilean pilgrim on the way to Jerusalem was murdered by a Samaritan, the bandit chief Eliezar organized Galilleans for a counter-attack, and Cumanus moved against the Jews. The Emperor Claudius took the Jewish side, and had the Samaritan leaders executed and exiled, and turned one named Veler over to the Jews who beheaded him. Thus, widespread peasant unrest of this period was not exclusively directed against Rome but also expressed discontent against urban elites and other groups; Roman policy sought to contain the power of the bandits while cultivating Jewish support. He raised an army primarily of local bandits who pillaged nearby Greek and Roman cities including ones occupied by Jewish elites, including the administrative centers of Sepphoris, Tiberias, and Gabara sometimes Gadara. This suggests that they were concerned primarily with gain or social insurrection against local elites, rather than a political revolution against Roman occupation. When Roman legions arrived from Syria, the bandit army melted away. The Romans employed a scorched earth policy in its fight in the north, driving thousands of peasants southwards towards Jerusalem. Between 67 and 68, these peasants, perhaps led by bandits, formed a new political party called the Zealots, which believed that an independent kingdom should be restored immediately through force of arms. It is unclear whether their leaders made messianic claims. The Zealots imprisoned members of the Herodian family, killed the former high priests Ananus ben Artanus and Joshua ben Gamaliel, and put on trial the wealthiest citizens. It is possible that they believed they were purging elements whom they believed would have surrendered to the Romans. But these purges also reveal the great social divide between Jewish peasants and aristocrats at this time. They formed part of a social revolution: Analysis of the gospels[edit] See also: Development of the New Testament canon Most historians view the gospels not as an objective account of Jesus, but as the product of men writing at a particular period, and grappling with particular theological as well as political issues. As these two documents circulated among Christians, other historical narratives were edited and organized. The four gospels ascribed to Matthew, Mark, Luke and John were regionally authoritative by proto-orthodoxy by the 2nd century. According to historian Paula Fredriksen Nevertheless, she argues, If something stands in the gospels that is clearly not in the interests of the late 1st-century church – disparaging remarks about Gentiles, for example, or explicit pronouncements about the imminent end of the world – then it has a stronger claim to authenticity than otherwise. Stated briefly, anything embarrassing is probably earlier. Even these criteria are not sufficient to recover "what really happened. According to Fredriksen, two events in the Gospels probably happened: These events are mentioned in all four gospels. Moreover, they do not conform to Jewish tradition in which there are no baptized and crucified messiahs. They are also embarrassing to the early Church. According to scholars such as Geza Vermes[citation needed] and E. Sanders,[citation needed] Jesus seems not to have belonged to any particular party or movement; Jesus was eclectic and perhaps unique in combining elements of many of these different – and for most Jews, opposing – positions. See Names and titles of Jesus Historians also often note that as Jesus was Jewish, his life, words, and teachings must be understood in the context of 1st century Judaism, his native culture, see for example Aramaic of Jesus. Moreover, they highlight 1st and 2nd century Judaism – especially after the destruction of the Temple – as being in a state of flux, consisting of a variety of sects. As the Gospel accounts are generally held to have been composed in the period immediately following the revolt of , it has been suggested that Christians had to refashion their theological and apocalyptic claims given that Jesus did not immediately return to restore the Jewish kingdom. Moreover, as Christianity emerged as a new religion seeking converts among the gentiles, and eventually as the religion of the emperor himself, it needed to assure both Roman authorities and prospective Gentile audiences that it neither threatened nor challenged imperial sovereignty. Split of early Christianity and Judaism As with many religions, no precise date of founding is agreed by all parties. Historians continue to debate the precise moment when Christianity established itself as a new religion, apart and distinct from Judaism. Some

Christians were still part of the Jewish community up until the time of the Bar Kochba revolt in the s, see also Jewish Christians. As late as the 4th century, John Chrysostom strongly discouraged Christians from attending Jewish festivals in Antioch, which suggests at least some ongoing contact between the two groups in that city. Similarly for the Council of Laodicea around According to historian Shaye J. Cohen , The separation of Christianity from Judaism was a process, not an event. The essential part of this process was that the church was becoming more and more gentile, and less and less Jewish, but the separation manifested itself in different ways in each local community where Jews and Christians dwelt together. In some places, the Jews expelled the Christians; in other, the Christians left of their own accord. By 66 CE, Jewish discontent with Rome had escalated. At first, the priests tried to suppress rebellion, even calling upon the Pharisees for help. After the Roman garrison failed to stop Hellenists from desecrating a synagogue in Caesarea , however, the high priest suspended payment of tribute, inaugurating the First Jewish-Roman War. In 70, the Temple was destroyed. The destruction of the Second Temple was a profoundly traumatic experience for the Jews, who were now confronted with difficult and far-reaching questions: How to explain the disastrous outcome of the rebellion? How to live in the post-Temple, Romanized world? How to connect present and past traditions? How people answered these questions depended largely on their position prior to the revolt. But the destruction of the Second Temple by the Romans not only put an end to the revolt, it marked the end of an era. Revolutionaries like the Zealots had been crushed by the Romans, and had little credibility the last Zealots died at Masada in The Sadducees, whose teachings were so closely connected to the Temple cult, disappeared. The Essenes also vanished, perhaps because their teachings so diverged from the issues of the times that the destruction of the Second Temple was of no consequence to them; precisely for this reason, they were of little consequence to the vast majority of Jews. Two organized groups remained: Some scholars, such as Daniel Boyarin and Paula Fredricksen, suggest that it was at this time, when Christians and Pharisees were competing for leadership of the Jewish people, that accounts of debates between Jesus and the apostles, debates with Pharisees, and anti-Pharisaic passages, were written and incorporated into the New Testament. Loss of records[edit] The siege of Jerusalem in 70 CE included a major fire at the Temple which destroyed all except the Western Wall ; what remained including the altar tablet was taken by Titus to Rome as trophies. March Learn how and when to remove this template message Following the destruction of the Temple, Rome governed Judea both through a Procurator at Caesarea, which had always been the Roman provincial capital, and through a Jewish Patriarch. A former leading Pharisee, Yohanan ben Zakkai , was appointed the first Patriarch the Hebrew word, Nasi , also means prince , or president , and he reestablished the Sanhedrin at Javneh under Pharisee control. Instead of giving tithes to the priests and sacrificing offerings at the Temple, the rabbis instructed Jews to give money to charities and study in local synagogues , as well as to pay the Fiscus Iudaicus. In , the Emperor Hadrian threatened to rebuild Jerusalem as a pagan city dedicated to Jupiter , called Aelia Capitolina. Some of the leading sages of the Sanhedrin supported a rebellion and, for a short time, an independent state led by Simon bar Kochba ; some, such as Rabbi Akiva , believed Bar Kochba to be messiah, or king. Up until this time, a number of Christians were still part of the Jewish community. However, they did not support or take part in the revolt. Whether because they had no wish to fight, or because they could not support a second messiah in addition to Jesus, or because of their harsh treatment by Bar Kochba during his brief reign, these Christians also left the Jewish community around this time.

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Chapter 2 : Historical background of the New Testament - Wikipedia

The author's purpose in compiling this book is to help the teaching of Hellenistic history at undergraduate and graduate level by providing students and teachers with a representative selection of accurately translated documents dealing with the political and social history of Greece and the Near and Middle East from c. to c. 30 BC.

In lieu of an abstract, here is a brief excerpt of the content: Books Received Avis, Paul. Anglicanism and the Christian Church: Theological Resources in Historical Perspective. Ecumenical survey of Anglican Christianity from its birth to the present. Postmodern approach to theories of myth. Michigan State UP, The Philosophy of Simone de Beauvoir: Feminist Philosophy, Jeffner Allen, ed. Interpreting Beauvoir on the feminist frontiers of moral philosophy. Sensus-Sensatio Lessico Intellettuale Europeo. Twenty-five scholarly papers, in Italian, French, German, and English, on the semantics and philosophical usage of these terms from Cicero to Kant. Masculine anxiety as the product of patriarchy and a contradictory basis of order. U of Nebraska P, Challenging the Foucauldian model. The Claims of Common Sense: Moore, Wittgenstein, Keynes and the Social Sciences. Cambridge philosophy between the wars. Aristotle on Nature and Incomplete Substance. Aristotle from natural history to philosophy. The Genesis Story in Western Thought. Historical and iconographic tracing of the fortunes of the Biblical account. The Representation of Woman in Surrealism. Qualifying the feminist critique of surrealism. Reassessing the Bible in Leviathan. The importance of theology for Hobbes. Varieties of development, under-development, progress, etc. The Development of the Theory of Natural Selection. Glick and David Kohn. From the journals, notebooks, marginalia, and other texts, with appended selections from Malthus and Wallace. Fourteen papers from a U. The Aristotelian setting for the Cartesian revolution. Engstrom, Stephen, and Jennifer Whiting, eds. Aristotle, Kant, and the Stoics: Rethinking Happiness and Duty. U of California P, Non-polemical analysis of the democratization of biomedicine and challenge to scientific authority. A Critique of F. Hayek and Raymond Plant St. You are not currently authenticated. View freely available titles:

Chapter 3 : piccione, hist, course bibliography

The Nineteenth Century. Neither Italy, nor the Jesuits in Italy, were the subject of modern historiography before , when the various states of the Peninsula were conquered or united into a new nation state.

Pillars of Ashoka A pillar of finely polished sandstone, one of the Pillars of Ashoka , was also erected on the side of the main Torana gateway. The bottom part of the pillar still stands. The upper parts of the pillar are at the nearby Sanchi Archaeological Museum. The capital consists in four lions, which probably supported a Wheel of Law , [10] as also suggested by later illustrations among the Sanchi reliefs. The pillar has an Ashokan inscription Schism Edict [11] and an inscription in the ornamental Sankha Lipi from the Gupta period. It relates to the penalties for schism in the Buddhist sangha: For what is my desire? That the Sangha may be united and may long endure. The lions from the summit, though now quite disfigured, still testify to the skills of the sculptors. They probably used water transport, using rafts during the rainy season up the Ganges, Jumna and Betwa rivers. Conjectural reconstruction of the original timber-built Temple 40, burnt down in the 2nd century BCE. Another structure which has been dated, at least partially, to the 3rd century BCE, is the so-called Temple 40 , one of the first instances of free-standing temples in India. An inscription even suggests it might have been established by Bindusara , the father of Ashoka. It was an apsidal hall, probably made of timber. It was burnt down sometime in the 2nd century BCE. Some of these pillars have inscriptions of the 2nd century BCE. In the 7th or 8th century a small shrine was established in one corner of the platform, re-using some of the pillars and putting them in their present position. Remains of the Ashokan Pillar in polished stone right of the Southern Gateway. Remains of the shaft of the pillar of Ashoka, under a shed near the Southern Gateway. Pillar and its inscription the "Schism Edict" upon discovery. Shunga period[edit] On the basis of Ashokavadana , it is presumed that the stupa may have been vandalized at one point sometime in the 2nd century BCE, an event some have related to the rise of the Shunga emperor Pushyamitra Shunga who overtook the Mauryan Empire as an army general. It has been suggested that Pushyamitra may have destroyed the original stupa, and his son Agnimitra rebuilt it. Given the rather decentralized and fragmentary nature of the Shunga state, with many cities actually issuing their own coinage, as well as the relative dislike of the Shungas for Buddhism, some authors argue that the constructions of that period in Sanchi cannot really be called "Shunga". They were not the result of royal sponsorship, in contrast with what happened during the Mauryas, and most of the dedications at Sanchi were private or collective, rather than the result of royal patronage. The Great Stupa under the Sungas. The Sungas nearly doubled the diameter of the initial stupa, encasing it in stone, and built a balustrade and a railing around it. Great Stupa No 1 [edit] During the later rule of the Shunga, the stupa was expanded with stone slabs to almost twice its original size. The dome was flattened near the top and crowned by three superimposed parasols within a square railing. With its many tiers it was a symbol of the dharma , the Wheel of the Law. The dome was set on a high circular drum meant for circumambulation , which could be accessed via a double staircase. A second stone pathway at ground level was enclosed by a stone balustrade. The railings around Stupa 1 do not have artistic reliefs. These are only slabs, with some dedicatory inscriptions. Besides the short records of the donors written on the railings in Brahmi script, there are two later inscriptions on the railings added during the time of the Gupta Period. Shunga period structures and decorations 2nd century BCE Stupa expansion and balustrades only are Shunga. Undecorated ground railings dated to approximately BCE. Shunga balustrade and staircase. Shunga vedika railing with inscriptions.

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Chapter 4 : Brill Publications on the Dead Sea Scrolls

Articles from my collection which might be of use or interest. Abrams, Fred. "Avellaneda and Tirso de Molina in Cervantes' Second Prologue to the Quijote."; Alonso, Amado.

A Study of the Deborah-Barak Story. In *Antiquity and Survival*, vol. The Hague and Jerusalem: The Land of the Bible: Essays in Honor of Nelson Glueck, Edited by James Sanders. Garden City, New York: Edited by Michael Avi-Yonah. Englewood Cliffs, New Jersey: The Macmillan Bible Atlas: Edited by Otto Eissfeldt. The Vocalization of the Egyptian Syllabic Orthography. The Archaeology of Palestine. From the Stone Age to Christianity. Johns Hopkins University Press. Reprint of edition. A New Archaeological Interpretation. Archaeology and the Religion of Israel. Yahweh and the Gods of Canaan. Athlone Press for the University of London. One volume reprint of the and editions. Essays on the Old Testament History and Religion. The Art of Biblical Poetry. Its Content and Form. University of Chicago Press; Cambridge: Feminine Images in Hebraic Literary Tradition. University of Pennsylvania Press. Encyclopedia of Archaeological Excavations in the Holy Land. Das Buch der Richter: Indiana Studies in Biblical Literature. The Politics of Coherence in the Book of Judges. Chicago Studies in the History of Judaism. University of Chicago Press. The Semantics of Biblical Language. Comparative Philology and the Text of the Old Testament. Scripture in Context IV. Ancient Near Eastern Texts and Studies Studies and Essays in Honor of Abraham A. Personal Names in the Phoenician and Punic Inscriptions. The Dynamics of Biblical Parallelism. The Witness of Women in the Old Testament. Arts et Metiers Graphiques. Redating the Exodus and Conquest. Essays in Honor of Frank M. The Perspective of the Hebrew Historian. Eisenbrauns Blok, Hanna et al. Geen koning in die dagen: Over het boek Richteren als profetische geschiedsschrijving. Northwest Semitic Grammar and Job. The Greek Text of Judges: Fatherhood and Motherhood in Israelite and Judean Piety. Introduction, Translation and Commentary. A New Translation with Notes and Commentary. Genesis 38; Judges 4: Tradition and Design in the Iliad. Ancient Records of Egypt. Reprint , New York: A Feminist Companion to Judges. A History of Israel. A Classified Bibliography of the Septuagint. Arbeiten zur Literatur und Geschichte des hellenistischen Judentums, 6. From Eve to Esther: Rabbinic Reconstructions of Biblical Women. The Old Testament in Greek: Houghton, Mifflin, 2nd ed. The Dead Sea Manual of Discipline. American Schools of Oriental Research. Cities and Nations of Ancient Syria: The Book of Judges with Introduction and Notes. The Dead Sea Scrolls of St. The Isaiah Manuscript and the Habakkuk Commentary. The American Schools of Oriental Research. Nahum in Light of Northwest Semitic. The Emergence of Ancient Israel, Adam and Charles Black. A Mistaken Name for a Genuine Thing. The Book of Exodus: A Critical, Theological Commentary. Harvard Dissertations in Religion 3. Chrestomathia Arabica Meridionalis Epigraphica. The History and Song of Deborah: Judges IV and V. Aramaic Papyri of the Fifth Century. A Study of Poetic Imagery Judges 5. A Guide to the Old Testament. Studies in Ancient Yahwistic Poetry. Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel. The Prosody of Lamentations 1: Essays in Honor of David Noel Freedman, Eisenbrauns for the American Schools of Oriental Research. A Study of the Epigraphic Evidence. SBL Dissertation Series An Introduction and Commentary. Tyndale Old Testament Commentaries. Psalms I, AB Psalms II, AB The Tribes of Israel: Die Lese- und Schreibfehler im Alten Testament.

Chapter 5 : History of education in China | Revolv

Most scholars who study the historical Jesus and early Christianity believe that the canonical gospels and life of Jesus must be viewed within his historical and cultural context, rather than purely in terms of Christian orthodoxy.

Actual occupation and building work can be verified from the 4th century BCE, with the Hellenistic period. The Bible makes no mention of the city. In BCE, the Judean priestly dynasty of the Hasmoneans conquered Galilee under the leadership of either Alexander Jannaeus or Aristobulus I and at this time the town may have been administered by a quarter-master, probably Jewish, and by the middle of the 1st century BCE, after the campaigns of Pompey, it fell under Roman rule in 63 BCE and became one of the five synods of Roman influence in the Near East. Meyers, Galilee Through the Centuries: Confluence of Cultures, Eisenbrauns, pp. Josephus, Antiquities of the Jews, The city was called Sepphoris from the word tzippori, a variant of the Hebrew word for bird, tzippor, perhaps, as a Talmudic gloss suggests, because it is "perched on the top of a mountain, like a bird". Bavli, Megillah, 6, The Roman Governor in Syria, Varus is reported by Josephus - perhaps in an exaggeration, since archaeology has failed to verify traces of the conflagration - to have burnt the city down, and sold its inhabitants into slavery. An ancient route linking Sepphoris to Legio, and further south to Samaria-Sebastia, is believed to have been paved by the Romans around this time. At the time of Jesus, Sepphoris was a large, Roman-influenced city. The Roman legate in Syria, Cestius Gallus, killed some 2, "brigands and rebels" in the area, and sold its inhabitants into slavery. Sepphoris and Jerusalem may be seen to symbolize a cultural divide between those that sought to avoid any contact with the surrounding Roman culture and those who within limits, were prepared to adopt aspects of that culture. Rejected by Sepphoris and forced to camp outside the city Josephus went on to Jotapata, which did seem interested in the rebellion, - the Siege of Yodfat ended on July 20 67 CE. Towns and villages that did not rebel were spared and in Galilee they were the majority. Searching for Exile, Truth or Myth? After the revolt, coins bore depictions of laurel wreaths, palm trees, caduceuses and ears of barley, which appear on Jewish coinage albeit not exclusively. Following the revolt in, many Jewish refugees from devastated Judea settled there, turning it into a center of Jewish religious and spiritual life. Before moving to Tiberias by, some Jewish academies of learning, yeshivot, were also based there. The Galilee was predominantly populated by Jews from the end of the 2nd century to the 4th century CE. As late as the third-fourth centuries, Sepphoris is believed to have been settled by one of the twenty-four priestly courses, Jedayah by name, a course mentioned in relation to the town itself in both the Jerusalem Talmud Taanit 4: Hebrew Others, however, cast doubt about Sepphoris ever being under a "priestly oligarchy" by the third century, and that it may simply reflect a misreading of Talmudic sources. Aside from being a center of spiritual and religious studies, it developed into a busy metropolis for commerce due to its proximity to important trade routes through Galilee. Hellenistic and Jewish influences seemed blended together in daily town life while each group, Jewish, pagan and Christian, maintained its distinct identity. In the aftermath of the Jewish revolt against Constantius Gallus of, Diocaesarea, the epicenter of the revolt, was razed. Bernard Lazare and Robert Wistrich, Antisemitism: Diocaesarea was further affected by the Galilee earthquake of, but rebuilt soon afterwards, and retained its importance in the greater Jewish community of the Galilee, both socially, commercially, and spiritually. The town was also the centre of a Christian bishopric. Three of its early bishops are known by name: Dorotheus mentioned in, Marcellinus mentioned in, and Cyriacus mentioned in XIV, Paris, coll. Annuario Pontificio Libreria Editrice Vaticana, , , p. Later, the city was incorporated into the expanding Umayyad Caliphate, and al-jund coins were minted by the new rulers. A stone built aqueduct dating to the early Umayyad period 7th century CE has been excavated. Saffuriya was engaged in trade with other parts of the empire at the time; for example, cloaks made in Saffuriyya were worn by people in Medina. Umayyad rule was replaced by Abbasid rule, and Arab and Islamic dynasties continued to control the city, with a brief interlude during the Crusades, up until World War I. Throughout this period of time, the city was known by the Semitic name Saffuriya. The late 11th century the

Crusaders invaded the region and shortly established the Crusader states, with Kingdom of Jerusalem nominally replacing the Islamic rule of Saffuriya. During this period, control changed over Saffuriya several times. The Crusaders built a fort and watchtower atop the hill, overlooking Saffuriya, and a church dedicated to Anne, the putative mother of the Virgin Mary. This became one of their local bases in the Kingdom of Jerusalem and they called the city Sephory. In 1187, the field army of the Latin Kingdom marched from their well-watered camp at Sephory to be cut off and destroyed at the Battle of Hattin. In 1188, the village castle was back in Crusader hands, as a document from that year showed it belonged to the archbishop of Nazareth, but by 1190, the Bishop experienced unrest among the local Muslim farmers. Saffuriyyah was captured between 1268 and 1270 by Mamluk Sultan Baybars. An Ottoman firman of 1517 describes Saffuriyya as one of a group of villages within the sanjak of Safad, which was part of the Qaysi faction, and that had rebelled against the Ottoman authorities. In 1596, the population was recorded as consisting of 15 families and 34 bachelors, all Muslim. Saffuriyya was larger than neighboring Nazareth but smaller than Kafr Kanna. It is reported that in 1623, Zahir al-Umar, who grew up in the town, built a fort on the hilltop above Saffuriya. In the early 19th century, the British traveller J. Buckingham noted that all the inhabitants of Saffuriya were Muslim, and that the house of St. Anna had been completely demolished. In the late 19th century, Saffuriyya was described as village built of stone and mud, situated along the slope of a hill. The village contained the remains of the Church of St. Anna and a square tower, said to have been built in the mid 12th century. A population list from 1878 about Saffuriyya showed that Saffuriyya had about 2,000 inhabitants; all Muslims. In 1888, an elementary school for boys was founded, and later, a school for girls. Though it lost its centrality and importance as a cultural center under the Ottomans and the British Mandate, the village thrived agriculturally. By the 1931 census the population had increased to 3,000; 3,000 Muslims and 11 Christians, in a total of 500 houses. In summer of 1948, archaeologist Leroy Waterman began the first excavations at Saffuriya, digging up part of the school playground, formerly the site of the Crusader fort. A local council was established in 1948. The expenditure of the council grew from 74 Palestine pound in 1948 to 1,000 in 1950. In 1950, the population was 4,000; 4,000 Muslims and 10 Christians, and the total land area was 55,000 dunams. By 1955, Saffuriya was the largest village in the Galilee both by land size and population. On 1 July 1948, the village was bombarded by Israeli aircraft. On 16 July it was captured by Israeli forces along with the rest of the lower Galilee in Operation Dekel. The villagers put up some resistance and managed to destroy several armoured cars in an ambush. Following the collapse of the resistance, all but 80 of the villagers fled. Some made their way northwards toward Lebanon, finally settling in the refugee camps of Ain al-Hilweh and Shatila and the adjacent Sabra neighborhood in Lebanon. Others fled south to Nazareth and the surrounding countryside. After the attack, the villagers returned but were evicted again in September 1948. Many settled in Nazareth in a quarter now known as the al-Safafira quarter because of the large number of Saffuriyya natives living there. As the Israeli government considers them absentees, they cannot go back to their old homes and have no legal recourse to recover them. The area remained under martial law until the general lifting of martial law in Israel in 1966. Most of the remains of Saffuriya were removed in a 1950s program to clear depopulated Arab villages. The site of the Arab village was planted with pine trees. By 1955, five books about the Palestinian village history had been published. On February 20, 1950, the Israeli moshav of Tzippori was founded southeast of the older village. The pomegranate and olive trees were replaced with crops for cattle fodder. In 1950, residents were registered in the village. Israeli fencer Boaz Ellis was born in the village in 1950.

Chapter 6 : Sanchi - Wikipedia

Early History of God: Yahweh and the Other Deities in Ancient Israel (Second Edition and New Introduction) Preface to the Second Edition (continued from page two).

Animal Salvation Narrative essay Sometimes life plays small tricks on people and sometimes on animals making them think that the time for death is near and suddenly with a surge of energy something happens and God grants the wish of the person or animal and gives him a chance to live again. Animals are not human beings and can not Antigone essay Antigone is a female character featured by Sophocles in the play Antigone. The play is about a great tragedy that occurred in Greek. Antigone defied the odds after realizing his brother was denied a decent burial. A saga of race, Civil Rights and murder in the Jazz by Kevin Boyle we try analyse its significance in the process of delivering justice and fair judgement to people which is an essential human right. This is a story of a sensational murder trial which divided a city and The author is keen on the flow of ideas for better understanding as well as holding the attention of the audiences. Although his main focus David whose born-name was Bruce was born in in a pare of twins. To me, this play gives a vivid picture of the encounters of the freed black slaves as they struggled to establish new lives in American cities. It gives the reader a clear understanding of the various The book starts in a business store that doubles up as a courtroom. Barn Burning by William Faulkner essay In my opinion Sarty is a dynamic character based on his conduct and manner in which he carried out himself. In the story there are enormous depictions that sarty is a boy who is knowledgeable, enthusiastic and adventurous. Bartleby the Scrivener essay The story under analysis is written by an outstanding American writer Henry Melville and is called Bartleby the Scrivener. The main problem of the story is an unequal fight of a single person with the society. The result is determined and is not positive for a single man that has his humanity only I often get thinking of it and it seems so dark to me that I almost wish there was no Eternity. To think that we must forever live and never cease to be. It seems as if Death which all Beowulf essay Beowulf is, quite possibly, one of the oldest pieces of Anglo-Saxon literature that has survived until this day. Originally passed down as the word of mouth and, eventually, written down in the eleventh century, it is considered as the first real poem in Britain and for many readers, the first real The contrast between Beowulf, the protagonist, and Grendel, one of the depicted monsters, symbolizes one of the most eternal topics – the contradistinction and the eternal struggle between good Bering Strait Eskimo Creation essay People have always wanted to know what their origins are. All cultures have stories and myths that try to explain where the Earth and people come from. The Bering Strait Eskimo Creation Myth is also about the creation of our planet Earth, people, animals, birds, plants and everything that is here. The play revolves around a family and how they relate and interact with each other in the community. This is a story of brides who rebel against their organized marriages into nothing Black Death essay Black Death was called the great dying or great pestilence by many writers. Bloodchild essay Relationships in their variety and complexity are the most favored staples in literature. Different writers focus on some particular dimensions brining up crucial and controversial issues that push the readers forward toward a new horizon of understanding. Birth to Age Five. This is a unique book, which focuses on young children with developmental delays, but what is more important that this book does not only discuss the types of They had gone to visit his grandparents in Norway when his mother mentioned to him that he would visit a doctor that afternoon. Broken Body but an Unbroken Spirit essay Life is the most valuable treasure we all are lucky to have. Our unique capacities to breath, to see all around, to hear, to walk, and to feel – we take as for granted, without understanding these are also a gift. We do not imagine our living without it but sometimes life brings radical Cathedral essay Blindness can have different forms and representations, either a physical disability or some moral one. Carver emphasized the importance of use of the first Character of Willy Loman essay The main character of the play is Willy who is often judged as its tragic hero. Willy always attempts to convince him self as They may like doing something and lose their interest in a while towards it. The speaker in the poem is a helpless lady pressured to remarry by

her family and friends after her husband death. Among the most striking things in the poem is how each stanza of the poem has been defined using powerful image that elicit Civic Engagement essay Civic engagement revolves around the issue of representation of society or the public by an individual or a group of individuals collectively. The central role of civic engagement is so as to ensure that the society at large benefits in the long run. This is done from a social, political and Comparing Two Short Stories essay Guy de Maupassant, a nineteenth century French writer, is considered to be one of the fathers of the modern short story. Kate Chopin was an American short stories writer who lived at the same time. When searching through the available biographical data, I came to a conclusion that they never met, Correlative Problems essay The major concerns of moral philosophers in this book are the problems related to ethical statements and ontological and epistemological nature of correlative problems. According to this article, ethical statements may be analyzed through the approach of construing them to be absolutist as well as Does it Have a Heroine? This novel by Elizabeth Gaskell portrays Cranford as being in possession of women and it displays a feminine community, which is run according to principles of a feminine nature. There are also heroic actions of women, because it is said to be in possession of the Cultural Influences essay Orientation, written by Daniel Orozco, is a unique short story which illustrates the lives of several employees, their work settings, characters, and personal lives. The book is a satire about businesses and the lives of the workers today. Czeslaw Milosz essay Czeslaw Milosz was a very special poet. He lived a long life throughout the 20th century and wrote in an original and inimitable style. Much of his work had to do with being in the world and the difficulties and potential pains of life. He embraced a sort of quiet ethic that did not call attention Willy experiences hardships and difficulties both at work and in the family. After working for a long time as a salesman at far away from his home, he feels that he has failed to A Satire by Giovanni Boccaccio essay Satire is a form of literature in which societal wrongs, vices and lapses are ridiculed. The purpose is to shame the persons, the groups or even society as a whole so that there is realization and improvement. It is supposed to be humorous but that is secondary to the main purpose " using wit Desdemona essay Desdemona is a beautiful and young woman. She refuses to meet everyone expectations by rejecting marriage offers from the many wealth handsome Venetian men who have approached her. Desdemona has instead decided to elope Detective Fiction essay Detective fiction is a sub category of crime fiction and mystery fiction, whereby the detective, who could be amateur or professional, investigates crimes, often murder. Edgar Allen Poe, an American editor, author, literary critic, and poet was well known for his macabre and mystery tales. However, I got surprised at how the author, Dan Brown, could manage to intertwine four different stories running concurrently and at the same time still remain within the context. How the author has managed Division and Classification essay Idols and erroneous beliefs have already colonized the human understanding. It becomes virtually impossible for any person to guard himself against them unless he is forewarned to do so. Bacon describes four types of idols that beset human mind. The Idol of the Tribe is composed of deceptive Hyde essay The essay sets out to explore in relation to the scientific advances of the moral boundaries crossed by Dr. Jekyll with his experiments. Moreover, a representation of the double personality of Jekyll and Hyde in Dream of Electric Sheep essay The significance of the title of the novel dreaming is primary thought to be a function of a living being. This brings about a comparison between something that looks, and to some extent behaves, like a human and what we might consider a real human. Is there a difference? What makes us uniquely This book focuses on pre-death dreams and visions, which have been reported throughout history. Terminally ill people experience dreams or visions, which mark the Moreover, these images can be used to criticize some behaviors, at the same time retaining the respect for some of them. Dante is one of such poets. His poems are renowned to utilize a great deal of Drug Legislation essay The issue of drug legalization is one that is complex and most people seem not to be in its favor. Despite this, there is a bright as well as a very vocal lot that feels that drug legalization would be the proper course to follow. Proponents of drug legalization have a belief that the existing The fact that it was first published in , more than three centuries ago, does not undermine or diminish the value of this great work in the Edgar Poe became an orphan still at young age following the death of his mother in , shortly

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after his father had dumped the family. When his mother passed away, Edgar was taken by John and Frances. Naturally, everything that is depicted in the story narrates that the Flaneur, who acts as the main character of the story, possesses all the features which are inherent in the genuine. Most of his works revolve around cruelty, terror, death and madness. While they explore the internal world, their main focus is on the worse sides of the society.

Journal for the Study of the Old Testament () a whole or in part, in the eleventh or even twelfth century BCE, at least four hundred years prior to the earliest possible date for the Deuterono-

Protohistory The history of the world is the memory of the past experience of Homo sapiens sapiens around the world, as that experience has been preserved, largely in written records. By "prehistory", historians mean the recovery of knowledge of the past in an area where no written records exist, or where the writing of a culture is not understood. By studying painting, drawings, carvings, and other artifacts, some information can be recovered even in the absence of a written record. Historians in the West have been criticized for focusing disproportionately on the Western world. The line of demarcation between prehistoric and historical times is crossed when people cease to live only in the present, and become consciously interested both in their past and in their future. History begins with the handing down of tradition; and tradition means the carrying of the habits and lessons of the past into the future. Records of the past begin to be kept for the benefit of future generations. Firstly, it can refer to how history has been produced: Secondly, it can refer to what has been produced: Thirdly, it may refer to why history is produced: As a meta-level analysis of descriptions of the past, this third conception can relate to the first two in that the analysis usually focuses on the narratives, interpretations, world view, use of evidence, or method of presentation of other historians. Professional historians also debate the question of whether history can be taught as a single coherent narrative or a series of competing narratives. Or the nation state? Are there broad patterns and progress? Is human history random and devoid of any meaning? This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. January Learn how and when to remove this template message Philosophy of history is a branch of philosophy concerning the eventual significance, if any, of human history. Furthermore, it speculates as to a possible teleological end to its development—that is, it asks if there is a design, purpose, directive principle, or finality in the processes of human history. Philosophy of history should not be confused with historiography, which is the study of history as an academic discipline, and thus concerns its methods and practices, and its development as a discipline over time. Nor should philosophy of history be confused with the history of philosophy, which is the study of the development of philosophical ideas through time. Historical methods A depiction of the ancient Library of Alexandria Historical method basics The following questions are used by historians in modern work. When was the source, written or unwritten, produced date? Where was it produced localization? By whom was it produced authorship? From what pre-existing material was it produced analysis? In what original form was it produced integrity? What is the evidential value of its contents credibility? The first four are known as historical criticism; the fifth, textual criticism; and, together, external criticism. The sixth and final inquiry about a source is called internal criticism. The historical method comprises the techniques and guidelines by which historians use primary sources and other evidence to research and then to write history. Herodotus of Halicarnassus BC ca. However, his contemporary Thucydides c. Thucydides, unlike Herodotus, regarded history as being the product of the choices and actions of human beings, and looked at cause and effect, rather than as the result of divine intervention. Greek historians also viewed history as cyclical, with events regularly recurring. For the quality of his written work, Sima Qian is posthumously known as the Father of Chinese historiography. Chinese historians of subsequent dynastic periods in China used his Shiji as the official format for historical texts, as well as for biographical literature. Through the Medieval and Renaissance periods, history was often studied through a sacred or religious perspective. Around, German philosopher and historian Georg Wilhelm Friedrich Hegel brought philosophy and a more secular approach in historical study. In this criticism, he approached the past as strange and in need of interpretation. The originality of Ibn Khaldun was to claim that the cultural difference of another age must govern the evaluation of relevant historical material, to distinguish the principles according to which it might be possible to attempt

the evaluation, and lastly, to feel the need for experience, in addition to rational principles, in order to assess a culture of the past. Ibn Khaldun often criticized "idle superstition and uncritical acceptance of historical data. The 19th-century historian with greatest influence on methods was Leopold von Ranke in Germany. In the 20th century, academic historians focused less on epic nationalistic narratives, which often tended to glorify the nation or great men, to more objective and complex analyses of social and intellectual forces. A major trend of historical methodology in the 20th century was a tendency to treat history more as a social science rather than as an art, which traditionally had been the case. Some of the leading advocates of history as a social science were a diverse collection of scholars which included Fernand Braudel, E. H. Carr, and others. Many of the advocates of history as a social science were or are noted for their multi-disciplinary approach. Braudel combined history with geography, Bracher history with political science, Fogel history with economics, Gay history with psychology, Trigger history with archaeology while Wehler, Bloch, Fischer, Stone, Febvre and Le Roy Ladurie have in varying and differing ways amalgamated history with sociology, geography, anthropology, and economics. More recently, the field of digital history has begun to address ways of using computer technology to pose new questions to historical data and generate digital scholarship. French historians associated with the Annales School introduced quantitative history, using raw data to track the lives of typical individuals, and were prominent in the establishment of cultural history cf. Intellectual historians such as Herbert Butterfield, Ernst Nolte and George Mosse have argued for the significance of ideas in history. American historians, motivated by the civil rights era, focused on formerly overlooked ethnic, racial, and socio-economic groups. Scholars such as Martin Broszat, Ian Kershaw and Detlev Peukert sought to examine what everyday life was like for ordinary people in 20th-century Germany, especially in the Nazi period. Marxist historians such as Eric Hobsbawm, E. P. Thompson, and others have challenged the validity and need for the study of history on the basis that all history is based on the personal interpretation of sources. Evans defended the worth of history. Marxian theory of history Main article: Gender history is related and covers the perspective of gender. Periodization Historical study often focuses on events and developments that occur in particular blocks of time. Historians give these periods of time names in order to allow "organising ideas and classificatory generalisations" to be used by historians. Centuries and decades are commonly used periods and the time they represent depends on the dating system used. Most periods are constructed retrospectively and so reflect value judgments made about the past. The way periods are constructed and the names given to them can affect the way they are viewed and studied. The usual method for periodisation of the distant prehistoric past, in archaeology is to rely on changes in material culture and technology, such as the Stone Age, Bronze Age and Iron Age and their sub-divisions also based on different styles of material remains. Here prehistory is divided into a series of "chapters" so that periods in history could unfold not only in a relative chronology but also narrative chronology. There are periodisation, however, that do not have this narrative aspect, relying largely on relative chronology and, thus, devoid of any specific meaning. Despite the development over recent decades of the ability through radiocarbon dating and other scientific methods to give actual dates for many sites or artefacts, these long-established schemes seem likely to remain in use. In many cases neighbouring cultures with writing have left some history of cultures without it, which may be used. Periodisation, however, is not viewed as a perfect framework with one account explaining that "cultural changes do not conveniently start and stop combinedly at periodisation boundaries" and that different trajectories of change are also needed to be studied in their own right before they get intertwined with cultural phenomena. Understanding why historic events took place is important. To do this, historians often turn to geography. According to Jules Michelet in his book *Histoire de France*, "without geographical basis, the people, the makers of history, seem to be walking on air. For example, to explain why the ancient Egyptians developed a successful civilization, studying the geography of Egypt is essential. Egyptian civilization was built on the banks of the Nile River, which flooded each year, depositing soil on its banks. The rich soil could help farmers grow enough crops to feed the people in the cities. That meant everyone did not have to farm, so some people could perform other jobs that helped develop the civilization.

There is also the case of climate, which historians like Ellsworth Huntington and Allen Semple, cited as a crucial influence on the course of history and racial temperament. History of the Caribbean begins with the oldest evidence where 7,000-year-old remains have been found. History of Antarctica emerges from early Western theories of a vast continent, known as Terra Australis, believed to exist in the far south of the globe. History of the Pacific Islands covers the history of the islands in the Pacific Ocean. History of Eurasia is the collective history of several distinct peripheral coastal regions: History of Europe describes the passage of time from humans inhabiting the European continent to the present day. History of Asia can be seen as the collective history of several distinct peripheral coastal regions, East Asia, South Asia, and the Middle East linked by the interior mass of the Eurasian steppe. History of East Asia is the study of the past passed down from generation to generation in East Asia. History of the Middle East begins with the earliest civilizations in the region now known as the Middle East that were established around BC, in Mesopotamia Iraq. History of India is the study of the past passed down from generation to generation in the Sub-Himalayan region. History of Southeast Asia has been characterized as interaction between regional players and foreign powers. Military history Main article: Military history Military history concerns warfare, strategies, battles, weapons, and the psychology of combat. The "new military history" since the 1970s has been concerned with soldiers more than generals, with psychology more than tactics, and with the broader impact of warfare on society and culture. History of religions The history of religion has been a main theme for both secular and religious historians for centuries, and continues to be taught in seminaries and academe. Topics range widely from political and cultural and artistic dimensions, to theology and liturgy. Social history Social history, sometimes called the new social history, is the field that includes history of ordinary people and their strategies and institutions for coping with life. Social history was contrasted with political history, intellectual history and the history of great men. Trevelyan saw it as the bridging point between economic and political history, reflecting that, "Without social history, economic history is barren and political history unintelligible."

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Chapter 8 : OT & Social Sciences

Approximate territories occupied by the various dynasties and states throughout the history of China Timeline of Chinese history The earliest known written records of the history of China date from as early as BC, from the Shang dynasty (c. BC).

They are true scholars and true friends. I also wish to thank very much the colleagues who patiently checked the draft of this installment. Their invaluable help was a true work of mercy. Ashgate, , xii pp. An Anthology of Philosophy in Persia, vol. From the School of Shiraz to the Twentieth Century, ed. Tauris, , xx pp. Aristotle and the Arabic Tradition, ed. Cambridge University Press, , x pp. Quodlibet, , pp. Cerf, , pp. Essays on his Life, Method, Heritage Variorum. Ashgate, , xiv pp. The Heritage of Arabo-Islamic Learning. Studies presented to Wadad Kadi, ed. Brill, , xlii pp. Ideas in Motion in Baghdad and Beyond: Brill, , x pp. Papers Collected on His th Anniversary, ed. I Islamic Philosophy, Theology and Sciences Brill, , xxiv pp. Brill, , xx pp. Islamic Cultures, Islamic Contexts: Essays in Honor of Professor Patricia Crone, ed. Studies and Texts Brill, , xxxviii pp. Islamic Philosophy and Occidental Phenomenology in Dialogue: The Logos of Life and Cultural Interlacing, ed. Springer, , pp. Islamische Philosophie im Mittelalter. WBG, , pp. A Muslim Humanist for our Time, ed. Orient-Institut, , xii pp. Nicholas of Cusa and Islam: Polemic and Dialogue in the Late Middle Ages, ed. Duclow Studies in Medieval and Reformation Traditions Actes du colloque scientifique international novembre , ed. Brill, , xxii pp. Approaches and Methods [], pp. The Classical Muslim View [], pp. The Routledge Companion to Islamic Philosophy, ed. Roudledge, , xviii pp. Storia e pensiero religioso nel Vicino Oriente: Biblioteca Ambrosiana, Bulzoni, , viii pp. Finnish Oriental Society, , xii pp. Doctor Virtualis, Revista online di storia della filosofia medievale, n. Pormann, and Kevin van Bladel. Ishraq dedicated most of its 6th volume to the Transcendent Philosophy of Mulla Sadra, pp. The Maghreb Review consecrated the third issue of its volume 40 to Islamic Philosophy. Online Arabic and Latin Glossary Freely accessible at [http: Brill, , pp.](http://Brill.com) Alexandrie La Divine, vol. Les sources grecques des sciences arabes, pp. Pseudo-Aristotle, On the Cosmos, intro. Mohr Siebeck, , pp. Dionigi Areopagita, Nomi divini, teologia mistica, epistole: Brepols, , xlv pp. Greek Commentaries on Hippocrates in the Arabic Tradition, ed. Pormann Scientia Gareco-Arabica 8. Hallum, Bink, Joose N. Syriac philosophy and the translation movements from Greek and Syriac to Arabic; 2. The Syriac and Arabic reception of Philoponus; 3. Una nuova versione araba dell Isagoge di Porfirio? Cambridge University Press, , xiv pp. Southern Illinois University Press, , x pp. Costigliolo, Marica, Islam e cristianesimo: Genova University Press, , pp. Irfan Edizioni, , pp. Ziolkowski Dumbarton Oaks Medieval Humanities. Dumbarton Oaks Research Library and Collection, , pp. A Very Short Introduction. Oxford University Press, , xviii pp. New Essays on the History of Philosophy of Language, ed. Oxford University Press, , pp. Benmakhlouf, Ali, Pourquoi lire les philosophes arabes? Albin Michel, , pp. Carocci, , pp.

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Chapter 9 : Zippori: History

The definition includes three characteristics: it is a '[1] distinctive hereditary social group', '[2] political and social disprivilege and [3] a far-reaching distinctiveness in economic functioning' (Weber, M.,

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