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excludes the  
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of the main  
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~~Alexander~~

*Page 22/71*

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~~Romance in Persia  
and the East |  
Richard ...~~

Sabine Muller  
writes about the  
role of Roxane,  
Alexander's Persian  
bride, who largely  
disappears from  
sight in the Greek  
Alexander  
romance, as also in  
the Shahnama, in  
Nizami's work, in

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the Darabnama,  
and in another,  
anonymous,  
Iskandarnama  
(where Alexander  
has love affairs,  
sometimes  
resulting in  
marriage, with  
colorful Eastern  
princesses who  
often are quite able  
to hold their  
ground on the



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battlefield and  
sometimes join in  
his military  
campaigns).

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~~The Alexander  
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The Alexander  
Romance is an  
account of the life  
and exploits of  
Alexander the

Great. Although  
constructed around  
a historical core,  
the romance is  
largely fictional. It  
was widely copied

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and translated,  
accruing legends  
and fantastical  
elements at  
different stages.

The original version  
was composed in  
the Greek language  
before 338 AD,  
when a Latin  
translation was  
made. Several late  
manuscripts  
attribute the work

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to Alexander's  
court historian  
Callisthenes, but  
the historical  
person died before

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The Alexander  
Romance in Persia  
and the East,  
edited with Kyle

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Erickson and Ian  
Netton (Groningen:  
Barkhuis 2012)  
Pindar

('Understanding  
Classics' series, I.B.  
Tauris, late 2013)

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Stoneman |  
Classics and  
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The Pseudo-  
Methodius, written~~

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originally in Syriac,  
is considered the  
source of Gog and  
Magog tale  
incorporated into  
Western versions  
of the Alexander  
Romance. [80] [81]  
An earlier-dated  
Syriac Alexander  
Legend contains a  
somewhat different  
treatment of the  
Gog and Magog

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material, which passed into the lost Arabic version, [82] or the Ethiopic and later Oriental versions of the Alexander romance.

~~Gog and Magog~~

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Alexander the  
Great of Macedon  
was no stranger to  
controversy in his  
own time.

Conqueror of the

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Alexander, of  
Egypt and of the  
Persian Empire as  
well as many of the  
principalities of the

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Great of Macedon was no stranger to controversy in his own time.

Conqueror of the Greek states, of Egypt and of the Persian Empire as well as many of the principalities of the Indus Valley, he nevertheless became revered as well as vilified. Was

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he a simply a  
destroyer of the  
ancient civilizations  
and religions of  
these regions, or  
was he a hero of  
the Persian  
dynasties and of  
Islam? The  
conflicting views  
that were taken of  
him in the Middle  
East in his own  
time and the

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centuries that followed are still reflected in the tensions that exist between east and west today. The story of Alexander became the subject of legend in the medieval west, but was perhaps even more pervasive in the east. The Alexander

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Romance was translated into Syriac in the sixth century and may have become current in Persia as early as the third century AD. From these beginnings it reached into the Persian national epic, the Shahnameh, into Jewish traditions,

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and into the Quran and subsequent Arab romance. The papers in this volume all have the aim of deepening our understanding of this complex development. If we can understand better why Alexander is such an important figure



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in both east and west, we shall be a little closer to understanding what unites two often antipathetic worlds. This volume collects the papers delivered at the conference of the same title held at the University of Exeter from July 26-29 2010. More

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than half the papers were by invited speakers and were designed to provide a systematic view of the subject; the remainder were selected for their ability to carry research forward in an integrated way.

Mystery surrounds

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the parentage of Alexander, the prince born to Queen Olympias. Is his father Philip, King of Macedonia, or Nectanebo, the mysterious sorcerer who seduced the queen by trickery? One thing is certain: the boy is destined to conquer the known

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world. He grows up to fulfil this prophecy, building a mighty empire that spans from Greece and Italy to Africa and Asia. Begun soon after the real Alexander's death and expanded in the centuries that followed, The Greek Alexander

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Myth depicts the life and adventures of one of history's greatest heroes - taming the horse Bucephalus, meeting the Amazons and his quest to defeat the King of Persia. Including such elements of fantasy as Alexander's ascent

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to heaven borne by eagles, this literary masterpiece brilliantly evokes a lost age of heroism.

Nigel Bryant's is the first translation of an example of the many medieval romances about Alexander, as popular in their day as those about

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Persia And The  
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In the Middle Ages,  
the life story of  
Alexander the  
Great was a well-  
traveled tale.

Known in  
numerous versions,  
many of them  
derived from the  
ancient Greek  
Alexander  
Romance, it was

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told and re-told throughout Europe, India, the Middle East, and Central Asia. The essays collected in Alexander the Great in the Middle Ages examine these remarkable legends not merely as stories of conquest and discovery, but also



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as representations  
of otherness,  
migration,  
translation,  
cosmopolitanism,  
and diaspora.

Alongside studies  
of the Alexander  
legend in medieval  
and early modern  
Latin, English,  
French, German,  
and Persian,  
Alexander the

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Great in the Middle Ages breaks new ground by examining rarer topics such as Hebrew Alexander romances, Coptic and Arabic Alexander materials, and early modern Malay versions of the Alexander legend. Brought

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together in this wide-ranging collection, these essays testify to the enduring fascination and transcultural adaptability of medieval stories about the extraordinary Macedonian leader.

History.

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Alexander the  
Great (356-333 BC)  
was transformed  
into a legend by all  
those he met,  
leaving an  
enduring tradition  
of romances across  
the world. Aside  
from its  
penetration into  
every language of  
medieval Europe,

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the Alexander  
romance arguably  
had its greatest  
impact in the  
Persian  
language. Haila  
Manteghi here  
offers a complete  
survey of that deep  
tradition, ranging  
from analysis of  
classical Persian  
poetry to popular  
romances and

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medieval Arabic historiography. She explores how the Greek work first entered the Persian literary tradition and traces the development of its influence, before revealing the remarkable way in which Alexander became as central to the Persian

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tradition as any other hero or king. And, importantly, by focusing on the often-overlooked early medieval Persian period, she also demonstrates that a positive view of Alexander developed in Arabic and Persian literature before the Islamic era.

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Drawing on an impressive range of sources in various languages - including Persian, Arabic and Greek - Manteghi provides a profound new contribution to the study of the Alexander romances. Beautifully written and with vibrant literary



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motifs, this book is important reading for all those with an interest in Alexander, classical and medieval Persian history, the early Islamic world and classical reception studies.

The Alexander Romance is a difficult text to

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define and to  
assess justly. From  
its earliest days it  
was an open text,  
which was adapted  
into a variety of  
cultures with  
meanings that  
themselves vary,  
and yet seem to  
carry a strong  
undercurrent of  
homogeneity:  
Alexander is the

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hero who cannot become a god, and who encapsulates the desires and strivings of the host cultures. The papers assembled in this volume, which were originally presented at a conference at the University of Wrocław, Poland,

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in October 2015, all face the challenge of defining the Alexander

Romance. Some focus on quite specific topics while others

address more overarching themes. They form a cohesive set of approaches to the delicate positioning

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of the text between history and literature. From its earliest elements in Hellenistic Egypt, to its latest reworkings in the Byzantine and Islamic Middle East, the Alexander Romance shows itself to be a work that steadily engages with such

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questions as  
kingship, the limits  
of human (and  
Greek) nature, and  
the purpose of  
history. The  
Romance began as  
a history, but only  
by becoming  
literature could it  
achieve such a  
deep penetration  
of east and west.

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Drawing on decades of research on Alexander Romance In Persia And The East Ancient Narrative Supplementum literature from all over the world, this book is bound to become a medievalist's best companion. It studies Alexander romances from the East and the West in literary form and

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Romance by The  
Ps.-Callisthenes is  
a historical  
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a third century AD  
Greek fictional  
biography of  
Alexander the  
Great, the  
anonymous  
Historia Alexandri



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Magni. The text is used as a source for the Ancient History of Greece, Macedonia and Egypt.

A New York Times–bestselling novel of the ancient king of Macedon and his lover by the author Hilary Mantel calls

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"a shining light."

The Persian Boy  
Romance in  
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centers on the  
most tempestuous  
years of Alexander  
the Great's life, as  
seen through the  
eyes of his lover  
and most faithful  
attendant, Bagoas.  
When Bagoas is  
very young, his  
father is murdered  
and he is sold as a

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slave to King  
Darius of Persia.  
Then, when  
Alexander  
conquers the land,  
he is given Bagoas  
as a gift, and the  
boy is besotted.

This passion comes  
at a time when  
much is at  
stake—Alexander  
has two wives,  
conflicts are

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ablaze, and plots on the Macedon king's life abound. The result is a riveting account of a great conqueror's years of triumph and, ultimately, heartbreak. The Persian Boy is the second volume of the Novels of Alexander the Great trilogy, which

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also includes Fire  
from Heaven and  
Funeral Games.

This ebook features  
an illustrated  
biography of Mary  
Renault including  
rare images of the  
author. "Mary  
Renault is a shining  
light to both  
historical novelists  
and their readers.  
She does not

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pretend the past is like the present, or that the people of ancient Greece were just like us.

She shows us their strangeness; discerning, sure-footed, challenging our values, piquing our curiosity, she leads us through an alien landscape that moves and

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delights us.”

—Hilary Mantel

# Persia And The

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