

- * What do we want to know? What questions are we asking? Why are we asking these questions?
- * Can we glean this information from/answer these questions with our extant evidence/sources?
- * What evidence do we have in the material record, textual record, artistic record...?
- * What can we do with this evidence? What kinds of information can it give us directly? What kinds of information might we gather by reading between the lines, reading between sources, etc.?
- * What methods and theoretical orientations can be useful allies in our work?
- * What scholarship has been done? Which scholarly studies are most useful as models for future work? What approaches can be further developed? Where are the gaps?

Textual record	
sources	questions
letters, sermons, theological treatises, catechetical texts, etc.	How do Christians introduce new notions of health and new bodily disciplines considered "treatment"? How were these new notions linked to theological ideas about the body (as related, for example, to anthropology--created bodies, bodies and sin, bodies and resurrection); linked to bodily practices and notions of bodily holiness related to martyrdom and asceticism; linked to bodily ritual practice; etc.? How do these ideas merge with and modify contemporaneous medical thinking?
	How do Christian sources categorize illnesses, and how do they describe the characteristic features of each category?
	How do Christians use health, sickness, and impairment as metaphors to think with? In terms of framing orthodoxy/heresy, holiness/sin, etc. and in terms of positioning the Christian community as authoritative/superior healers and healing domain?
	How do Christians compete with or compare their healing success against other healing domains? What criteria do they use to measure their superiority (healing success, access/no fees, lasting treatments, etc.)
	How do narratives that include sick or impaired characters represent these characters and thus give us an indication of the values/notions associated with sickness and/or impairment? How do these stories prop up Jesus or Christian protagonists in a healing role, which may in turn elevate their status or authorize other roles?
	How do Christian sources alternatively denigrate and/or valorize sickness, infirmities, or bodily impairments?
	How do Christians imagine a healthy body in ways that are comparable to, build on, or deviate from contemporaneous medical theory?
	How do Christians leverage specific medical theories/ideas in their writings and oral addresses? How do religious ideas revolutionize medical theory/ideas.
	What biblical passages and/or theological rationale motivated Christians to take on the responsibilities of healers or medical care-takers?
	What kinds of healing practices do they perform, who make up their clientele, and in what sorts of institutions do they offer medical care?

	What kinds of infirmities do Christians set up in monasteries, in hospital complexes, etc. How do they organize and envision their healing practices? How do they set up the relationship between healers and patients? How does "healing" bleed out into other sphere of care for poor, for vulnerable, etc.?
	How do we disentangle the rhetoric or metaphor of illness from bodily experiences of illness? Or, shedding modern predilections, should we be more attentive to the overlap as representative of ancient understandings?
	Can we diagnose the illnesses and impairments represented in textual and/or artistic sources, either using contemporaneous medical case studies or modern medical knowledge?
medical texts, compendia, and handbooks; other "secular" writings that address health, botany, biology, natural science, and philosophy	What changes do we note in terms of how medical knowledge is produced and disseminated in Late Antiquity? Who are these producers? What larger roles do they play in healthcare? Who uses these texts? How does medical professionalization occur? What does the practice of medicine look like in a world that is experiencing important religious and cultural changes? How do these texts reveal continuities and shifts in how the overlapping disciplines of medicine, natural science, and philosophy intersect?
documentary sources: papyri and epigraphy	What information can we glean from late ancient sources such as documentary papyri and inscriptions about the following questions: What is the social location and status of doctors, surgeons, midwives, and other healing personnel in Late Antiquity? Is there evidence of female doctors and surgeons for this period? What can we know about the practice of medicine based on the papyrological record? What can we learn about the kinds of medicines doctors employed based on this record? What do papyri letters and other records tell us about the strategies people used to obtain help and healing?
Material record	
sources	questions
human remains	What signs of illness, disease, or impairment are evident in human remains? What can this tell us about the *kind* or *prevalence* of illness, disease, or impairment in late antiquity? About the living and working conditions of these communities? About the treatments administered to address everyday and occupational impairments?
	Where are the human remains buried? What can this tell us about the perception of illness, disease, or impairments in late antiquity?
epigraphy (at healing sites such as at an Asclepion, a church, or a site associated with an ascetic; funerary monuments; in domestic spaces)	How are people who experienced illness, disease, or impairment represented (in their own words or in the words of near kin, according to rhetorical convention)? What can this tell us about the lived experience of these people? What can this tell us about the scripts and stereotypes used to refer to people with illness, disease, or impairments?
	How do people experiencing illness, disease, or impairment appeal for help from the gods, express confidence or doubt regarding divine healing, describe remuneration for divine healing, incorporate the gods/a saint in an apotropaic appeal for good health, and/or give thanks for divine healing?
	What can the comparison of inscriptions across healing sites tell us something about common and unique healing practices/protocols?

	What can inscriptions tell us about their authority, responsibilities, and character of individual healers and of the institutions/communities to which they belonged? What can they tell us about the positions ill, diseased, and disabled persons put themselves in relation to these healers/institutions/communities?
	How can bi-lingual inscriptions help us define terms related to anatomy, bodily processes, categories of illness/disease, medicinal remedies or procedures, etc.?
plant remains	How can the study of plant remains (root matter from gardens, plant or seed remains in pots/jars)--in conjunction with writings describing common plants kept in kitchen or window gardens--help us to identify the species of plants cultivated in late antiquity linked to the plants described in medical texts?
figurines of body parts; figurines of deformed and disfigured bodies	What were these used for? If votive offerings, what tell they tell us about the kind and prevalence of specific body ailments? About the importance of some body parts and processes in life functioning in the ancient Mediterranean?
archaeological record	What information can we glean from the archaeological record about Christian healing practices, categorization/progressions of diseases, healers and patients, etc.?
medical instruments	What information can we glean from collections of medical instruments about the practice of medicine? Do we see changes in instrumentation in late antiquity? Do we find evidence of doctors creating their own tools, i.e. innovating on earlier instrumentation, in order to address different conditions?
amulets, spells, and apotropaic devices on stone, papyrus, metal, etc.	What kinds of conditions do people endeavor to address with these sorts of objects? Can we glean information about the circumstances under which people use such objects, and how they paired them with objects/practices from ancillary healing domains? What do they tell us about religious identity in Late Antiquity?
Artistic record	
sources	questions
images of saint healers; representations of stories that involve healing; images of medicinal tools and products on funerary monuments	How does the iconography give us information about "real" sickness or impairments and about "real" healing practices?
	How does the iconography, or where it is placed, give us information of how religious people incorporated saint healers, healing rituals, apotropaic appeals against disease in their religious communities and rituals?
	What new angles do the artistic record give us into the notions of illness, impairment, and health, as well as into the ways healing stories are enfolded into Christian ritual practice, Christian theology, Christian ethics, etc.?