annual pagan pilgrimage with all its traditional rites into the new religion, is identified as a key moment in world history, in that it released the new faith from confinement in Medina and allowed it to spread within Arabia and beyond. --

This book is a comparative study of military practice in Sui-Tang China and the Byzantine Empire between approximately 600 and 700 CE. It covers all aspects of the military art from weapons and battlefield tactics to logistics, campaign organization, military institutions, and the grand strategy of empire. Whilst not neglecting the many differences between the Chinese and Byzantines, this book highlights the striking similarities in their organizational structures, tactical deployments and above all their extremely cautious approach to warfare. It shows that, contrary to the conventional wisdom positing a straightforward Western way of war and an "Oriental" approach characterized by evasion and trickery, the specifics of Byzantine military practice in the seventh century differed very little from what was known in Tang China. It argues that these similarities cannot be explained by diffusion or shared cultural influences, which were limited, but instead by the need to deal with common problems and confront common enemies, in particular the nomadic peoples of the Eurasian steppes. Overall, this book provides compelling evidence that pragmatic needs may have more influence than deep cultural imperatives in determining a society's "way of war."

Millennium pursues an interdisciplinary approach transcending historical eras. The international editorial board and the advisory board represent a
wide range of disciplines - contributions from art and literary studies are just as welcome as historical, theological and philosophical disciplines; contributions on Latin and Greek cultures just as welcome as on Oriental cultures.

In The Concept of the Elect Nation in Byzantium, Shay Eshel shows how the Old Testament model of the ancient Israelites was a prominent factor in the evolution of Roman-Byzantine national awareness between the 7th and 13th centuries.

A translation of and philological-historical commentary on an anonymous hagiographical text, which provides insights into faith healing and the treatment of hernias in 7th-century Constantinople.

Maximus the Confessor (c.580-662) has become one of the most discussed figures in contemporary patristic studies. This is partly due to the relatively recent discovery and critical edition of his works in various genres, including On the Ascetic Life, Four Centuries on Charity, Two Centuries on Theology and the Incarnation, On the 'Our Father', two separate Books of Difficulties, addressed to John and to Thomas, Questions and Doubts, Questions to Thalassius, Mystagogy and the Short Theological and Polemical Works. The impact of these works reached far beyond the Greek East, with his involvement in the western resistance to imperial heresy, notably at the Lateran Synod in 649. Together with Pope Martin I (649-53 CE), Maximus the Confessor and his circle were the most vocal opponents of Constantinople's introduction of the doctrine of monothelitism. This dispute over the number of wills in Christ became a contest between the imperial government and church of Constantinople on the one hand, and the bishop of Rome in concert with eastern monks such as Maximus, John Moschus, and Sophronius, on the other, over the right to define orthodoxy. An understanding of the difficult relations between church and state in this troubled period at the close of Late Antiquity is necessary for a full appreciation of Maximus' contribution to this controversy. The editors of this volume aim to provide the political and historical background to Maximus' activities, as well as a summary of his achievements in the spheres of theology and philosophy, especially neo-Platonism and Aristotelianism.

This book presents the first analytical account in English of major developments within Byzantine culture, society and the state in the crucial formative period from c.610-717. The seventh century saw the final collapse of ancient urban civilization and municipal culture, the rise of Islam, the evolution of patterns of thought and social structure that made imperial iconoclasm possible, and the development of state apparatuses--military, civil and fiscal--typical of the middle Byzantine state. Also, during this period, orthodox Christianity finally became the unquestioned dominant culture and a religious framework of belief (to the exclusion of alternative systems, which were henceforth marginalized or proscribed).

This collection of studies introduces the study of logistics in the late
Roman and medieval world as an integral element in the study of resource production, allocation and consumption, and hence of the social and economic history of the societies in question.

In 330 AD, the Emperor Constantine consecrated the new capital of the eastern Roman Empire on the site of the ancient city of Byzantium. Its later history is well known, yet comparatively little is known about the city before it became Constantinople, and then Istanbul. Although it was just a minor Greek polis located on the northern fringes of Hellenic culture, surrounded by hostile Thracian tribes and denigrated by one ancient wit as the "armpit of Greece," Byzantium did nevertheless possess one unique advantage--control of the Bosporus strait. This highly strategic waterway links the Aegean to the Black Sea, thereby conferring on the city the ability to tax maritime traffic passing between the two. Byzantium and the Bosporus is a historical study of the city of Byzantium and its society, epigraphy, culture, and economy, which seeks to establish the significance of its geographical circumstances and in particular its relationship with the Bosporus strait. Examining the history of the region through this lens reveals how over almost a millennium it came to shape many aspects of the lives of its inhabitants, illuminating not only the nature of economic exploitation and the attitudes of ancient imperialism, but also local industries and resources and the genesis of communities' local identities. Drawing extensively on Dionysius of Byzantium's Anaploss Bosporou, an ancient account of the journey up the Bosporus, and on local inscriptions, what emerges is a meditation on regional particularism which reveals the pervasive influence that the waterway had on the city of Byzantium and its local communities and illustrates how the history of this region cannot be understood in isolation from its geographical context. This volume will be of interest to all those interested in classical history more broadly and to Byzantinists seeking to explore the history of the city before it became Constantinople.

An analytical account of developments within Byzantine culture, society and the state from c. 610 to 717.

Details how the cultural inheritors of Rome, Islam, Christianity, the Orthodox church, and a scared monarchy struggled to coexist in Constantinople by documenting the evolution and character of Byzantium's art, society, and politics, and revealing the critical role Constantinople played in linking the world of antiquity with that of the divided Middle Ages.

John Haldon's beautifully illustrated book tracks the checkered history of an oriental enigma, a 'lost empire' which stood for a 1,000 years against
the might of Islam. He retells the story of the cycle of conquest and reconquest of its lands by Goths, Arabs, Slavs, and Crusaders, and finally its complete destruction by the Ottoman Turks in 1453.

This magnificent volume explores the epochal transformations and unexpected continuities in the Byzantine Empire from the 7th to the 9th century. At the beginning of the 7th century, the Empire's southern provinces, the vibrant, diverse areas of North Africa and the eastern Mediterranean, were at the crossroads of exchanges reaching from Spain to China. These regions experienced historic upheavals when their Christian and Jewish communities encountered the emerging Islamic world, and by the 9th century, an unprecedented cross-fertilization of cultures had taken place. This extraordinary age is brought vividly to life in insightful contributions by leading international scholars, accompanied by sumptuous illustrations of the period's most notable arts and artifacts. Resplendent images of authority, religion, and trade—embodied in precious metals, brilliant textiles, fine ivories, elaborate mosaics, manuscripts, and icons, many of them never before published—highlight the dynamic dialogue between the rich array of Byzantine styles and the newly forming Islamic aesthetic. With its masterful exploration of two centuries that would shape the emerging medieval world, this illuminating publication provides a unique interpretation of a period that still resonates today.

Byzantium lasted a thousand years, ruled to the end by self-styled 'emperors of the Romans'. It underwent kaleidoscopic territorial and structural changes, yet recovered repeatedly from disaster: even after the near-impregnable Constantinople fell in 1204, variant forms of the empire reconstituted themselves. The Cambridge History of the Byzantine Empire c.500-1492 tells the story, tracing political and military events, religious controversies and economic change. It offers clear, authoritative chapters on the main events and periods, with more detailed chapters on outlying regions and neighbouring societies and powers of Byzantium. With aids such as maps, a glossary, an alternative place-name table and references to English translations of sources, it will be valuable as an introduction. However, it also offers stimulating new approaches and important findings, making it essential reading for postgraduates and for specialists. The revised paperback edition contains a new preface by the editor and will offer an invaluable companion to survey courses in Byzantine history.

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