

Byzantium In The Seventh Century The Transformation Of A Culture

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." 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.

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.

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.

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

"An excellent book. Its originality lies in its broad geographical perspective, the extensive treatment of neighboring countries . . . and the emphasis on archaeological evidence."--Cyril Mango, Exeter College, Oxford "An excellent book. Its originality lies in its broad geographical perspective, the extensive treatment of neighboring countries . . . and the emphasis on archaeological evidence."--Cyril Mango, Exeter College, Oxford

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.

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 monothelism. 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.

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 Bosphorus 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 Bosphorus 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 Bosphorus 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 *Anaploous Bosprou*, an ancient account of the journey up the Bosphorus, 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.

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 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.

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