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The authors describe the life of the Byzantine church in the seventh century emerging from the 102 canons of the Quinisext Synod, called by the emperor Justinian II in 692. The end of the seventh century saw the Byzantine Empire still in a process of transition and redefinition: the Arab threat to Constantinople was to continue well into the eighth century, and Iconoclasm, which is seen as a further stage in the Byzantine Empire's search for its identity and ways of expressing this in the ...

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fHE Byzantine Empire was never in its long history a true national state with an ethnically homogeneous population. It is true that the conquests of the Arabs in the seventh century deprived the empire of great numbers of non-Greek-speaking elements and gave to it an aspect which appeared to be more Greek than had been the case before.

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Byzantine – Sasanian War of 602 – 628 - Wikipedia

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7th century - Wikipedia

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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.

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

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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

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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

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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

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resources and the genesis of communities' local identities. Drawing extensively on Dionysius of Byzantium's *Anaplous Bosporou*, 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.

This book is a comparative study of military practice in Sui-Tang China and the Byzantine Empire between approximately 600 and

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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

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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."

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