

The Byzantine Empire Russia And Eastern Europe Section 2

It was once said that anyone who entered the Russian village of Dargavs would never leave...alive. This community, now called the City of Dead, contains about 100 crypts in the form of tiny white houses, some dating back more than 300 years. This noteworthy volume addresses the legends and myths of this mysterious place, including lore that people were sealed into their crypts while still alive. Thoughtful sidebars, carefully selected images, and a thorough timeline are valuable additions to this high-interest text.

Argues that the Eurasian steppe political tradition has been globally influential, particularly in the socio-political formation of modern Russia and Turkey.

What was happening in early history around the world? Investigate the early history Africa, learn about Russia during the Middle Ages, and discover the Byzantine Empire, the Vikings, and the Crusaders.

Rambaud’s concise but comprehensive history details how Russia became a mighty empire. From the intro: "We fail to discover, however far back we go towards the beginnings of the Russian State, any indication that this was ever destined to become a maritime power. In the ninth century, the Slavic tribes that were to form the first political organization designated by the name Russian, –the Slavo-Russian tribes, –occupied a territory securely shut in on the west, by the Poles and the Lithuanians; on the north, by the Finnish tribes, the Livonians, the Tchudis, and the Ingrians; on the east, Finnish tribes again, the Vesi, the Merians, the Muromians, and two Turkish tribes, the Meshcheraks and the Khazars, that occupied all the northern coast of the Black Sea; allowing but a single one of the Slavo-Russian peoples to hold a position upon its shores. Except at this point, these Slavo-Russian tribes nowhere had access to the coast. The shores of the White Sea and the Arctic Ocean were Finnish; those of the Baltic, Finnish or Scandinavian; those of the Black Sea were held by the Khazars, the Caucasian tribes, the Byzantine Empire, and the Bulgarians, a Finnish tribe that had imposed its name and sovereignty upon a certain number of Slavic tribes."

From Assyria to the Twenty-First Century

Empires, Crusaders, and Invasions Through the Middle Ages

Cultural Translation in Early Modern Europe

Empire

Byzantium/Modernism

From Mongolia to the Danube

The setting for the studies collected here is the West-Eurasian steppe region, extending from present-day Kazakhstan through southern Russia, Ukraine and Moldavia to the Carpathian Basin. The first articles deal with pre-Mongol, Turkic peoples of the region and their relations with the Byzantine Empire to the south, but the core of the volume is the history of the Golden Horde and its successor states, such as the Kazan and Crimean Khanates, whose Turco-Mongol overlords are often referred to as Tatars. These played a decisive role in the history of Western Central Asia and Eastern Europe in the 13th-16th centuries and had a fundamental influence on the rise of the Russian state. Particular articles look at Mongol institutions and terminology, others at the interaction of the medieval Tatar and Russian worlds.

This study examines church-state relations from the Eastern Christian tradition, as manifested in the policies and practices of the Byzantine empire, the Mongol empire and mediaeval Russia, and their implications for modern times.

This groundbreaking 2007 volume gathers an international team of historians to present the practice of translation as part of cultural history. Although translation is central to the transmission of ideas, the history of translation has generally been neglected by historians, who have left it to specialists in literature and language. This book seeks to achieve an understanding of the contribution of translation to the spread of information in early modern Europe. It focuses on non-fiction: the translation of books on religion, history, politics and especially on science, or 'natural philosophy', as it was generally known at this time. The chapters cover a wide range of languages, including Latin, Greek, Russian, Turkish and Chinese. The book will appeal to scholars and students of the early modern and later periods, to historians of science and of religion, as well as to anyone interested in translation studies.

The Byzantine Empire; a state which can said to have been in continuous existence from 324 A.D. to 1453 A.D. During this time, its fortunes have waxed and waned; it has celebrated great triumphs and suffered the basest defeats, defeated the strongest powers of the time and been overrun mere years later. To the historian, a subject of intense interest then, a history of which could only be brought together in the most illustrious of ways, through strenuous research and meticulous compilation. The first Volume of A.A. Vasiliev’s ?History of the Byzantine Empire? has been achieved thus. This History was originally published in Russia, and accordingly in Russian. It was first released in 1917, without the footnotes that make it such a complete study in the revised version. Vasiliev continued to update and revise his history, publishing versions in French, Spanish, Turkish and English, until the revised issue being now reviewed was released in 1952. Since then, the history has not been changed, except (according to the publisher of the book) for the correction of typographical errors. Spanning the history of the Byzantine Empire from 324 A.D. to the beginnings of the Empire’s period of decline after the Battle of Manzikert and the rise of the Comneneid Dynasty, this first volume painstakingly and efficiently accounts for the many events of the Byzantine history; from religious issues to biographies of Emperors, from political and social developments to literature, learning, education and arts. The book is begun with an actual introduction by Mr Vasiliev himself, accounting for the evolution of his history. The history begins with the study of Byzantium, eruditely summarizing the study of Byzantium in Western scholarship. It continues to include the study of the Byzantines in Russia in the modern day. Russia indeed can be said to have gained much of its culture from the Byzantines, which makes it rather appropriate that Russian study accounts should be included. Vasiliev goes on to comprise many other sources which he himself has referred to or that he recommends to those interested in the history of Byzantium should research. The history itself begins with Constantine and Christianity; going to include the changes of religion in the Byzantine Empire and the beginning troubles with the Church and Papacy in Rome. His and Diocletian’s reforms are succinctly recorded, and an extremely detailed line of Emperors and the Byzantine society up until the sixth century follow. The amazing depth of knowledge can already be grasped at its overwhelming size, and these are only the first two comprehensive chapters! The first Volume continues to deeply consider the amazing history of this longevous Empire; through the time of Justin and his amazing successor, Justinian I and their immediate successors, to the ?Heraclian Epoch?, the ?Iconoclastic Epoch? and the ?Macedonian Epoch?, all of which are separate chapters, deeply detailed, referenced and analysed. Footnotes adorn each page, providing a further wealth of detail. Throughout the volume, the political, social and religious developments are considered, the notable Emperors discussed and the literature and arts canvassed, providing a magnificently comprehensive picture of the Byzantine era. A light read it is not; it takes dedication and resolve to continue to read; but once the reader has immersed him or herself in this rich history, they will never wish to stop, and as a book for references or random information on the Byzantines, it has few equals. Vasiliev has created a volume that is virtually impossible to surpass for sheer detail and interest. For those who have an interest in the Byzantine history, this book should be a bible, as I myself have read few books that could equal this one in the provision of information. Truly, a masterpiece of in-depth history and culture; to be read and admired by all whose interest leads them down the path of the amazing Byzantines.

The History of the Conflicts that Strengthened Russia and Led to the Decline of the Ottoman Empire

Critical Studies in the History of Religions

The Ottoman-Russian Wars of the 19th Century

Summary of Paul Bushkovitch’s A Concise History of Russia

Turks, Tatars and Russians in the 13th-16th Centuries

Espionage in the Ancient World

Byzantium and the Rise of RussiaA Study of Byzantino-Russian Relations in the Fourteenth CenturyCambridge University Press

*Includes pictures *Includes a bibliography for further reading The Byzantine Empire was the heir to two great cultures that cradled and nurtured European civilization: Greece and Rome. Constantinople, now called Istanbul, became a center of power, culture, trade, and technology poised on the edges of Europe and Asia, and its influence was felt not only throughout Europe but the Middle East, Africa, Central Asia, and the Far East. Coins dating from the reign of Emperor Justinian I (r.527-565) have been found in southern India, and Chinese records show that the "Fulin," as the Chinese named the Byzantines, were received at court as early as 643 CE. For a thousand years, the Byzantine Empire protected Europe from the Islamic Arab Empire, allowing it to pursue its own destiny. Finally, Byzantium was a polyglot society in which a multitude of ethnic groups lived under the emperor prizing peace above war, an inspiration surely for the modern age when divisive nationalism threatens to dominate society once more. Despite all this, the Byzantine Empire is often treated as a medieval oddity, an absolute state stunted by a myopic religion, a corrupt, labyrinthine bureaucracy, and an inability to adapt to change. In truth, none of these judgments bear any serious scrutiny - Byzantium was a strong, organized, highly effective and adaptable civilization for most of its long history. It owed its success in no small part to its military, which, in contrast to the feudal armies of Western Europe and the tribally based forces of the Middle East, operated with a high level of discipline, strategic prowess, efficiency, and organization. At the same time, the Byzantines relied heavily on mercenaries, and the Hetairoi or foreign soldiers formed an important and often vital component of the army. The ability to call upon warriors from many nations demonstrated the power and wealth of the emperor, so they were recruited as much for prestige as for military utility. The most famous of the foreign units was without question the Varangian Guard. The Varangians came from the land in Eastern Europe known in the Middle Ages as Rus, which is now part of modern Russia and Ukraine. They were descendants of Viking warriors from Sweden who came to rule the waterways and population of Russia. Varangian mercenaries were fighting for the Byzantines by the 10th century, and in 988 they formed a permanent elite guard for the emperor. They took an oath of allegiance to him and served directly under the Acolyte or Akolouthos, who was usually of Byzantine origin. They also assumed responsibilities for the security of Constantinople. They served in battles outside the capital, but usually only when necessity called for it. The Varangian Guard’s primary duty was always to protect the emperor, and inevitably, the Varangians became a political force, taking part in the numerous palace coups. They displayed a fierce devotion not necessarily to the emperor but to the throne itself - for example, when Emperor Nicephorus II was murdered by John I Tzimiskes in 969, the Varangian Guard immediately pledged its allegiance to the usurper. The Varangian Guard consisted of heavily armored infantry bearing shields, heavy swords, and Norse battle axes, either single-bladed or double-bladed. They were amongst the fiercest and most feared military units in Christendom, which made the unit an attractive station for many soldiers of fortune came to Constantinople hoping to pursue lucrative military careers in the service of the Byzantine emperors. Those from the West were called at various times Frankoi, (Franks), Latinoi (Latins, i.e. Latin Rite Christians), or Normans. Frankish knights were often hired to combat the Turks in the 11th century.

This volume aims to clarify the context for the expansion of Western Europe by focusing on what had been the greatest power in early medieval Europe, the Byzantine empire, and on the continuing strengths and expansion of the Orthodox world. Byzantine 'orthodoxy' offered a format for faith, hope and fear in various combinations, involving religious beliefs and an idealised world-order. Its multifaceted nature helps explain Byzantium's success - the resilience of the earthly empire and the appeal of its religious organisation and rites to other societies. The volume reprints a set of key studies, combining classic treatments of Byzantine and Slavic history with far-reaching explorations of the extent of those worlds. Part I focuses on the empire in its heyday: some studies illustrate the sense of manifest destiny bolstering the imperial order until - and even beyond - Constantinople’s fall to the fourth crusaders in 1204. The spread of the Byzantines' cult enlarged their trading zone northwards across Rus, while Byzantine-based merchants were more active than is generally realised in the Eastern Mediterranean. Part II includes an overview of the 'fragmentation' following 1204. Studies show how Byzantine rites and ideals of rulership were adopted by Serb and Bulgarian dynasts. Particular attention is paid to Rus: although subjugated by the Mongols, Rus churchmen, monks and leading princes all drew on Byzantine religious texts and imagery. From the later fifteenth century Moscow’s rulers began to be portrayed as new guardians of religious correctness, even as the World’s End supposedly drew nigh. The Introduction contextualises the studies included here, highlighting the significance (and not just in terms of rivalry) of the Byzantine Orthodox world for developments in Western Europe.

Ruling from 1299 until 1922, the Ottoman Empire was one of the biggest and longest-lasting empires in history. Although weak leadership, a failing economy, and wars with neighboring Russia and other countries led to its decline, the empire left a lasting legacy for its arts, trade, government, and multiculturalism. This appealing volume chronicles the rise and decline of the Ottoman Empire, including its beginnings in nomadic cultures, its toppling of the Byzantine Empire, and its peak under Süleyman the Magnificent, as well as the various conflicts in which it was often embroiled.

The Golden Horde and the Rise of Moscow

A Global History of War

The Varangian Guard

The Steppe Tradition in International Relations

History of Russia

Irreverence and the Sacred

"Nomadic Empires sheds new light on 2,000 years of military history and geopolitics. The Mongol Empire of Genghis-Khan and his heirs, as is well known, was the greatest empire in world history. For 2,000 from the fifth century b.c. to the fifteenth century a.d., the steppe areas of Asia, from the borders of Manchuria to the Black Sea, were a ""zone of turbulence,"" threatening settled peoples from China to Russia and Hungary, including Iran, India, the Byzantine empire, and even Syria. It was a true world stage that was affected by these destructive nomads.This cogent, well-written volume examines these nomadic people, variously called Indo-Europeans, Turkic peoples, or Mongols. They did not belong to a sole nation or language, but shared a strategic culture born in the steppes: a highly mobile cavalry which did not require sophisticated logistics, and an indirect mode of combat based on surprise, mobility, and harassment. They used bows and arrows and, when they were united under the authority of a strong leader, were able to become a deadly threat to their sedentary neighbors.Challand addresses the subject from four perspectives. First, he examines the early nomadic populations of Eurasia, and the impact of these nomads and their complex relationships with settled peoples. Then he describes military fronts of the Altaic Nomads, detailing events from the fourth century b.c. through the twelfth century a.d., from the early Chinese front to the Indo-Iranian front, the Byzantine front, and the Russian front. Next he covers the undertakings of the great nomad conquerors that brought about the Ottoman Empire. And finally, he describes what he calls ""the revenge of the sedentary peoples, exploring Russia and China in the aftermath of the Mongols. The volume includes a chronology and an annotated bibliography. Now in paperback, this cogent, well-written volume examines these nomadic people, variously called Indo-Europeans, Turkic peoples, or "

This book describes the role of Byzantine diplomacy in the emergence of Moscow in the fourteenth century.

The Christian culture of Rus (the medieval precursor of modern Russia, Ukraine and Belarus) is sometimes presented either as a reflection of an indigenous spirituality wrapped in borrowed (Byzantine) forms or, by contrast, as merely a provincial version of its Byzantine original. The essays in this volume start from the premise that neither view is adequate. The history of culture - even of a self-consciously imitative culture - involves a continual process of inevitable 'mistranslation', as the imported models are reshaped and reinterpreted according to local resources, circumstances and preconceptions. These essays explore aspects of the 'translation of culture' on several levels: from the semantic processes of the actual translation of written texts from Greek into Slavonic, through to larger issues of ideology and identity. They consider both the initial stages of such 'translation' (from Byzantium to Rus) and some of the subsequent 'retranslations' of the Byzantine heritage in the culture of Rus and - eventually - of Russia.

There is a long-held feeling in Russia that Moscow is the true heir to the Christian Byzantine Empire. In 1894, Imperial Russia opened one of the world’s leading centres for Byzantine archaeology in Istanbul, the Russian Archaeological Institute – its purpose was to stake the claim that Russia was the correct heir to ‘Tsargrad’ (as Istanbul was referred to in Russian circles). This then is the history of that institute, and the history of Russia’s efforts to reclaim its Middle East – events since in the Crimea, Syria and Georgia are all, to some extent, wrapped up in this historical framework. Ure looks at the founding of the Russian Archaeological Institute, its aims, and its place in the ‘digging-race’ which characterised the late Imperial phase of modern history. Above all, she shows how the practise of history has been used as a political tool, a form of “soft power”.

The Ottoman-Russian Wars of the 18th Century

Byzantium, the Balkans and Russia

Cities as Symbols of Empire

The Eunuch in Byzantine History and Society

Russian Archaeological Institute in Constantinople (1894-1914).

AN Examination of Church-state Relations in the Byzantine and Russian Empires with an Emphasis on Ideology and Models of Interaction

NARBEN/SCARS, an art project on sexual abuse was initiated to fight the forbidden act of sexual-violence against children and teenagers. This two-language volume (English/German) puts together scientific essays by top experts as well as the documentation of an art project for the first time. The book shows opportunities for and barriers to art in common space, and a complete section on the anonymized hand-over of personal items of the victims as well as the reactions on the initiative.

Intelligence activities have always been an integral part of statecraft. Ancient governments, like modern ones, realized that to keep their borders safe, control their populations, and keep abreast of political developments abroad, they needed a means to collect the intelligence which enabled them to make informed decisions. Today we are well aware of the damage spies can do. Here, for the first time, is a comprehensive guide to the literature of ancient intelligence. The entries present books and periodical articles in English, French, German, Italian, Spanish, Polish, and Dutch—with annotations in English. These works address such subjects as intelligence collection and analysis (political and military), counterintelligence, espionage, cryptology (Greek and Latin), tradecraft, covert action, and similar topics (it does not include general battle studies and general discussions of foreign policy). Sections are devoted to general espionage, intelligence related to road building, communication, and tradecraft, intelligence in Greece, during the reign of Alexander the Great and in the Hellenistic Age, in the Roman republic, the Roman empire, the Byzantine empire, the Muslim world, and in Russia, China, India, and Africa. The books can be located in libraries in the United States; in cases where volumes are in one library only, the author indicates where they may be found.

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*Includes pictures *Includes a bibliography for further reading In terms of geopolitics, perhaps the most seminal event of the Middle Ages was the successful Ottoman siege of Constantinople in 1453. The city had been an imperial capital as far back as the 4th century, when Constantine the Great shifted the power center of the Roman Empire there, effectively establishing two almost equally powerful halves of antiquity’s greatest empire. Constantinople would continue to serve as the capital of the Byzantine Empire even after the Western half of the Roman Empire collapsed in the late 5th century. Naturally, the Ottoman Empire would also use Constantinople as the capital of its empire after their conquest effectively ended the Byzantine Empire, and thanks to its strategic location, it has been a trading center for years and remains one today under the Turkish name of Istanbul. In the wake of taking Constantinople, the Ottoman Empire would spend the next few centuries expanding its size, power, and influence, bumping up against Eastern Europe and becoming one of the world’s most important geopolitical players. It was a rise that would not truly start to wane until the 19th century, and in the centuries before the decline of the “sick man of Europe,” the Ottomans frequently tried to push further into Europe. Some of those forays were memorably countered by Western Europeans and the Holy League, but the Ottomans’ most frequent foe was the Russian Empire, which opposed them for both geopolitical and religious reasons. From negotiations to battles, the two sides jockeyed for position over the course of hundreds of years, and the start of the fighting may have represented the Ottomans’ best chance to conquer Moscow and change the course of history. By the 19th century, the tsar was notoriously referring to the Ottoman Empire as the “sick man of Europe,” and by the start of World War I, the Ottoman Empire was often described as a dwindling power, mired by administrative corruption, using inferior technology, and plagued by poor leadership. The general idea is that the Ottoman Empire was “lagging behind,” likely coming from the clear stagnation of the empire between 1683 and 1826. Yet it can be argued that this portrayal is often misleading and fails to give a fuller picture of the state of the Ottoman Empire. The fact that the other existing multicultural empire, the Austro-Hungarian Empire, also did not survive World War I should put into question this “accepted narrative.” Looking at the reforms, technological advances and modernization efforts made by the Ottoman elite between 1826 and the beginning of World War I, one could really wonder why such a thirst for change failed to save the Ottomans when similar measures taken by other nations, such as Japan during the Meiji era, did in fact result in the rise of a global power in the 20th century. During the period that preceded its collapse, the Ottoman Empire was at the heart of a growing rivalry between two of the competing global powers of the time, England and France. The two powers asserted their influence over a declining empire, the history of which is anchored in Europe as much as in Asia. However, while the two powers were instrumental in the final defeat and collapse of the Ottoman Empire, their stance toward what came to be known as the “Eastern Question” - the fate of the Ottoman Empire - is not one of clear enmity. Both England and France found, at times, reasons to extend the life of the sick man of Europe until it finally sided with their shared enemies. Russia’s stance toward the Ottoman Empire is much more clear-cut; the rising Asian and European powers saw the Ottomans as a rival, which they strove to contain, divide, and finally destroy for more than 300 years in a series of wars against their old adversary.

The History and Legacy of the Byzantine Empire's Elite Mercenary Unit

Byzantium-Rus-Russia

The History and Legacy of the Conflicts Between the Russian Empire and Ottoman Empire

The Old Believers in Imperial Russia

The History of the Conflicts Between Russia and the Ottoman Empire Leading Up to World War I

The Byzantine As Method in Modernity

Focusing on the Tsarist and Soviet empires of Russia, Lieven reveals the nature and meaning of all empires throughout history. He examines factors that mold the shape of the empires, including geography and culture, and compares the Russian empires with other imperial states, from ancient China and Rome to the present-day United States. Illustrations.

Irreverence and the Sacred brings together some of the most cutting edge, interdisciplinary, and international scholars working today in order to debate key issues in the critical and comparative study of religion. The project is inspired in large part by the work of Bruce Lincoln, whose influential and wide-ranging scholarship has consistently posed challenging, provocative, and often-irreverent questions that have really pushed the boundaries of the field of religious studies in important, sometimes controversial ways. Retracing the history of the discipline of religious studies, Lincoln argues that the field has tended to champion a "validating, feel-good" approach to religion, rather than posing more critical questions about religious claims to authority and their role in history, politics, and social change. A critical approach to the history of religions, he suggests, would focus on the human, temporal, and material aspects of phenomena that are claimed to have a superhuman, eternal, or transcendent status. This volume takes up Lincoln's challenge to "do better," by engaging in critical analyses of four key themes in the study of religion: myth, ritual, gender, and politics. The book also interrogates the "politics of scholarship" itself, critically examining the relations of power and material interests at work in the study as well as the practice of religion. The scholars involved in this project include not only some of the most important figures in the American study of religion--such as Wendy Doniger, Russell McCutcheon, Ivan Strenski, and Lincoln himself--but also European scholars whose work is hugely influential overseas but not as well known in the U.S.--such as Stefan Arvidsson, Claude Calame, Nicolas Meylan, and others.

Ivan Mazepa (1639-1709), hetman of the Zaporozhian Host in what is now Ukraine, is a controversial figure, famous for abandoning his allegiance to Tsar Peter I and joining Charles XII's Swedish army during the Battle of Poltava. Although he is discussed in almost every survey and major book on Russian and Ukrainian history, Ivan Mazepa and the Russian Empire is the first English-language biography of the hetman in sixty years. A translation and revision of Tatiana Tairova-Yakovleva's 2007 Russian-language book, Ivan Mazepa and the Russian Empire presents an updated perspective. This account is based on many new sources, including Mazepa's archive - thought lost for centuries before it was rediscovered by the author in 2004 - and post-Soviet Russian and Ukrainian historiography. Focusing on this fresh material, Tairova-Yakovleva delivers a more nuanced and balanced account of the polarizing figure who has been simultaneously demonized in Russia as a traitor and revered in Ukraine as the defender of independence. Chapters on economic reform, Mazepa's impact on the rise to power of Peter I, his cultural achievements, and the reasons he switched his allegiance from Peter to Charles integrate a larger array of issues and personalities than have previously been explored. Setting a standard for the next generation of historians, Ivan Mazepa and the Russian Empire reveals an original picture of the Hetmanate during a moment of critical importance for the Russian Empire and Ukraine.

Overview: war and history -- The first military empire: the Assyrians -- The great strategy of the Byzantine Empire -- The Arabs -- The nomads of the Eurasian steppes -- The Seljuks, Mameluks, and the Crusades -- The Mongol Empire -- Tamerlane -- The Ottomans -- Safavid Iran -- The Ming and Chinese politico-military traditions -- The Manchu and the end of the nomads -- The Mughals and Islam in India -- Russia and the end of the Tatars -- The ascent of Europe -- The time of revolutions -- Guerilla warfare -- From total war to asymmetrical conflict -- Conclusion.

Russia's City of the Dead

A Study of Byzantino-Russian Relations in the Fourteenth Century

Reclaiming Byzantium

An Annotated Bibliography of Books and Articles in Western Languages

Nomadic Empires

Studies in the Translation of Christian Culture

*Includes pictures *Includes a bibliography for further reading In terms of geopolitics, perhaps the most seminal event of the Middle Ages was the successful Ottoman siege of Constantinople in 1453. The city had been an imperial capital as far back as the 4th century, when Constantine the Great shifted the power center of the Roman Empire there, effectively establishing two almost equally powerful halves of antiquity's greatest empire. Constantinople would continue to serve as the capital of the Byzantine Empire even after the Western half of the Roman Empire collapsed in the late 5th century. Naturally, the Ottoman Empire would also use Constantinople as the capital of its empire after their conquest effectively ended the Byzantine Empire, and thanks to its strategic location, it has been a trading center for years and remains one today under the Turkish name of Istanbul. In the wake of taking Constantinople, the Ottoman Empire would spend the next few centuries expanding its size, power, and influence, bumping up against Eastern Europe and becoming one of the world's most important geopolitical players. It was a rise that would not truly start to wane until the 19th century, and in the centuries before the decline of the "sick man of Europe," the Ottomans frequently tried to push further into Europe. Some of those forays were memorably countered by Western Europeans and the Holy League, but the Ottomans' most frequent foe was the Russian Empire, which opposed them for both geopolitical and religious reasons. From negotiations to battles, the two sides jockeyed for position over the course of hundreds of years, and the start of the fighting may have represented the Ottomans' best chance to conquer Moscow and change the course of history. For anyone trying to understand the origins of modern Russia and the start of the Russo-Turkish Wars, the search should begin with Tsar Peter I (1672-1725), who titled himself Peter the Great during his lifetime. The moniker is fitting, considering the manner in which Peter brought Russia out of the Middle Ages and into the 18th century. Through a series of campaigns, Peter turned Russia into a formidable empire that would subsequently become a major force on the European continent, while also emulating Western Europe and turning Russia into an international state that interacted with the other continental powers. By revolutionizing and modernizing Russian arms, including the creation of Russia's first naval force, Peter was able to pursue an aggressive and expansionist foreign policy that set the stage for the way the European map would be redrawn again and again over the coming centuries. In the late 17th century, Peter the Great launched an attack on Azov, an Ottoman fortress near the mouth of the Dnieper as it flows into the Sea of Azov. Conquest of the stronghold would provide Muscovy with a port and the ability to attack Crimea from sea, but even after the Russians accomplished this, the ultimate prize - free access to the Black Sea - remained out of Russia's reach on account of the strength of the Ottoman fleet in the Black Sea and the logistical challenges of conquering the Crimean Peninsula. Furthermore, soon after the conquest of Azov Peter engaged in a much costlier war in the north against Sweden for the conquest of ports on the Baltic Sea. The Ottoman Empire, which had just signed a humiliating treaty with Austria, Poland and Venice which gave up Hungary and other conquests, was pleased with the respite, but it came into conflict with Russia again over Peter's enemy King Charles XII of Sweden, who had taken refuge in Ottoman Moldavia after his defeat at the Battle of Poltava in July 1709. Sultan Mustafa II refused to give him up, prompting Peter to invade Moldavia, and the next century of conflict would permanently alter the course of both empires.

Please note: This is a companion version & not the original book. Sample Book Insights: #1 The lands of Kiev Rus were in the forest zone of the great East European plain. The best soil was in the south, where fields opened out among the trees closer to the steppe. #2 The Eastern Slavs were the predominant group in Rus from Kiev to Novgorod by at least AD 800. They had built many villages and fortifications of earth with wooden palisades, and they buried their dead with the tools and weapons necessary for life in the next world. #3 The Rurikovich dynasty was originally Scandinavian, as legend and the early names suggest. They came to Russia around AD 900 and began to rule that area, quickly establishing their authority over the whole vast area of Kiev Rus. #4 The great powers and centers of civilization were the Arab Caliphate and the Byzantine Empire. The Byzantines were a Christian society with a rich monastic culture, and they were the heirs of classical antiquity. The Arabs were a nomadic people who had taken Islam to the far corners of western Eurasia.

Originally published: Baltimore, Md.: Penguin Books, 1954.

Discusses various aspects of Russian culture, including its religion, festivals, art, architecture, music, dance, language, and literature.

Russia

Oppression, Opportunism and Religious Identity in Tsarist Moscow

Byzantine Heritage, Archaeology, and Politics Between Russia and the Ottoman Empire

Russians, Turks and European State Building 4000 BCE-2017 CE

Ivan Mazepa and the Russian Empire

A History of Russia

From ancient Persia to the Third Reich, imperial powers have built cities in their image, seeking to reflect their power and influence through a show of magnificence and a reflection of their values. Statues, pictures, temples, palaces—all combine to produce the necessary justification for the wielding of power while intimidating opponents. In Power in Stone, Geoffrey Parker traces the very nature of power through history by exploring the structural symbolism of these cities. Traveling from Persepolis to Constantinople, Saint Petersburg to Beijing and Delhi, Parker considers how these structures and monuments were brought together to make the most powerful statement and how that power was wielded to the greatest advantage. He examines imperial leaders, their architects, and their engineers to create a new understanding of the relationship among buildings, design, and power. He concludes with a look at the changing nature of power in the late twentieth and twenty-first centuries and the way this is reflected symbolically in contemporary buildings and urban plans. With illuminating images, Power in Stone is a fascinating history of some of the world's most intriguing cities, past and present. The History of Russia begins with that of the Eastern Slavs and the Finno-Ugric peoples. The traditional beginning of Russian history is 862 A.D. Kievan Rus', the first united East Slavic state, was founded in 882. The state adopted Christianity from the Byzantine Empire in 988, beginning with the synthesis of Byzantine and Slavic cultures that defined Russian culture for the next millennium. Kievan Rus' ultimately disintegrated as a state because of the Mongol invasion of Rus' in 1237-1240 and the death of about half the population of Rus'. After the 13th century, Moscow became a cultural center. By the 18th century, the Tsardom of Russia had become the huge Russian Empire, stretching from the Polish border eastward to the Pacific Ocean. Expansion in the western direction sharpened Russia's awareness of its separation from much of the rest of Europe and shattered the isolation in which the initial stages of expansion had occurred. Successive regimes of the 19th century responded to such pressures with a combination of halfhearted reform and repression. Peasant revolts were common, and all were fiercely suppressed. Russian serfdom was abolished in 1861, but the peasant fared poorly and often turned to revolutionary pressures. In following decades reforms efforts such as the Stolypin reforms, the constitution of 1906, and State Duma attempted to open and liberalize the economy and political system, but the tsars refused to relinquish autocratic rule or share their power. The Russian Revolution in 1917 was triggered by a combination of economic breakdown, war-weariness, and discontent with the autocratic system of government, and it first brought a coalition of liberals and moderate socialists to power, but their failed policies led to seizure of power by the Communist Bolsheviks on 25 October. Between 1922 and 1991, the history of Russia is essentially the history of the Soviet Union, effectively an ideologically based state which was roughly coterminous with the Russian Empire before the Treaty of Brest-Litovsk. The approach to the building of socialism, however, varied over different periods in Soviet history, from the mixed economy and diverse society and culture of the 1920s to the command economy and repressions of the Joseph Stalin era to the "era of stagnation" in the 1980s. From its first years, government in the Soviet Union was based on the one-party rule of the Communists, as the Bolsheviks called themselves, beginning in March 1918. By the mid-1980s, with the weaknesses of its economic and political structures becoming acute, Mikhail Gorbachev embarked on major reforms, which led to the overthrow of the Communist party and the breakup of the USSR, leaving Russia again on its own and marking the start of the History of post-Soviet Russia. The Russian Federation began in January 1992 as the legal successor to the USSR. Russia retained its nuclear arsenal but lost its superpower status. Scrapping the socialist central planning and state ownership of property of the socialist era, new leaders, led by President Vladimir Putin, took political and economic power after 2000 and engaged in an energetic foreign policy. Russia's treatment of Ukraine led to severe economic sanctions imposed by the United States and the European Union.

The outermost khanate of the Mongol Empire was the Golden Horde, which conquered the Rus' in northwestern Russia in the thirteenth century and continued to rule there in some capacity until the Russian Empire annexed Crimea, the khanate's last holdout, in 1783. Despite vast cultural and geographic differences between Rus' and the Mongols' traditional homeland on the steppes of Central Asia, the Golden Horde flourished, with Moscow becoming the dominant principality. This fascinating and little-known history is related in thrilling, panoramic narrative detail and includes profiles of Rus' leaders such as Alexander Nevsky and Daniel of Moscow.

The Byzantine Empire; a state which can said to have been in continuous existence from 324 A.D. to 1453 A.D. During this time, its fortunes have waxed and waned; it has celebrated great triumphs and suffered the basest defeats, defeated the strongest powers of the time and been overrun mere years later.To the historian, a subject of intense interest then, a history of which could only be brought together in the most illustrious of ways, through strenuous research and meticulous compilation.The first Volume of A.A. Vasiliev's ?History of the Byzantine Empire? has been achieved thus. This History was originally published in Russia, and accordingly in Russian. It was first released in 1917, without the footnotes that make it such a complete study in the revised version. Vasiliev continued to update and revise his history, publishing versions in French, Spanish, Turkish and English, until the revised issue being now reviewed was released in 1952. Since then, the history has not been changed, except (according to the publisher of the book) for the correction of typographical errors.Spanning the history of the Byzantine Empire from 324 A.D. to the beginnings of the Empire's period of decline after the Battle of Manzikert and the rise of the Comnenid Dynasty, this first volume painstakingly and efficiently accounts for the many events of the Byzantine history; from religious issues to biographies of Emperors, from political and social developments to literature, learning, education and arts.The book is begun with an actual introduction by Mr Vasiliev himself, accounting for the evolution of his history. The history begins with the study of Byzantium, eruditely summarizing the study of Byzantium in Western scholarship. It continues to include the study of the Byzantines in Russia in the modern day. Russia indeed can be said to have gained much of its culture from the Byzantines, which makes it rather appropriate that Russian study accounts should be included. Vasiliev goes on to comprise many other sources which he himself has referred to or that he recommends to those interested in the history of Byzantium should research.The history itself begins with Constantine and Christianity; going to include the changes of religion in the Byzantine Empire and the beginning troubles with the Church and Papacy in Rome. His and Diocletian's reforms are succinctly recorded, and an extremely detailed line of Emperors and the Byzantine society up until the sixth century follow. The amazing depth of knowledge can already be grasped at its overwhelming size, and these are only the first two comprehensive chapters!The first Volume continues to deeply consider the amazing history of this longevous Empire; through the time of Justin and his amazing successor, Justinian I and their immediate successors, to the ?Heraclian Epoch?, the ?Iconoclastic Epoch? and the ?Macedonian Epoch?, all of which are separate chapters, deeply detailed, referenced and analysed.Footnotes adorn each page, providing a further wealth of detail. Throughout the volume, the political, social and religious developments are considered, the notable Emperors discussed and the literature and arts canvassed, providing a magnificently comprehensive picture of the Byzantine era. A light read it is not; it takes dedication and resolve to continue to read; but once the reader has immersed him or herself in this rich history, they will never wish to stop, and as a book for references or random information on the Byzantines, it has few equals.Vasiliev has created a volume that is virtually impossible to surpass for sheer detail and interest. For those who have an interest in the Byzantine history, this book should be a bible, as I myself have read few books that could equal this one in the provision of information. Truly, a masterpiece of in-depth history and culture; to be read and admired by all whose interest leads them down the path of the amazing Byzantines.

The Culture

Byzantium and the Rise of Russia

The Rise and Fall of the Ottoman Empire

The Expansion of Orthodox Europe

Russia, Turkey and the Archaeological Claim to the Middle East in the 19th Century

The Russo-Turkish Wars

'Two Romes have fallen. The third stands. And there will be no fourth.' So spoke Russian monk Hegumen Filofei of Pskov in 1510, proclaiming Muscovite Russia as heirs to the legacy of the Roman Empire following the collapse of the Byzantine Empire. The so-called 'Third Rome Doctrine' spurred the creation of the Russian Orthodox Church, although just a century later a further schism occurred, with the Old Believers (or 'Old Ritualists') challenging Patriarch Nikon's liturgical and ritualistic reforms and laying their own claim to the mantle of Roman legacy. While scholars have commonly painted the subsequent history of the Old Believers as one of survival in the face of persistent persecution at the hands of both tsarist and church authorities, Peter De Simone here offers a more nuanced picture. Based on research into extensive, yet mostly unknown, archival materials in Moscow, he shows the Old Believers as versatile and opportunistic, and demonstrates that they actively engaged with, and even challenged, the very notion of the spiritual and ideological place of Moscow in Imperial Russia.Ranging in scope from Peter the Great to Lenin, this book will be of use to all scholars of Russian and Orthodox Church history.

The History of Russia begins with that of the Eastern Slavs. The traditional beginning of Russian history is 862 A.D. Kievan Rus', the first united East Slavic state, was founded in 882. The state adopted Christianity from the Byzantine Empire in 988, beginning with the synthesis of Byzantine and Slavic cultures that defined Slavic culture for the next millennium. Kievan Rus' ultimately disintegrated as a state because of the Mongol invasion of Rus' in 1237-1240 and the death of about half the population of Rus'. After the 13th century, Moscow became a cultural center of Moscovia. By the 18th century, the Tsardom of Russia had become the huge Russian Empire, stretching from the Polish border eastward to the Pacific Ocean. Expansion in the western direction sharpened Russia's awareness of its separation from much of the rest of Europe and shattered the isolation in which the initial stages of expansion had occurred. Successive regimes of the 19th century responded to such pressures with a combination of halfhearted reform and repression. Peasant revolts were common, and all were fiercely suppressed. Russian serfdom was abolished in 1861, but the peasant fared poorly and often turned to revolutionary pressures. In following decades reforms efforts such as the Stolypin reforms, the constitution of 1906, and State Duma attempted to open and liberalize the economy and political system, but the tsars refused to relinquish autocratic rule or share their power. The Russian Revolution in 1917 was triggered by a combination of economic breakdown, war-weariness, and discontent with the autocratic system of government, and it first brought a coalition of liberals and moderate socialists to power, but their failed policies led to seizure of power by the communist Bolsheviks on 25 October. Between 1922 and 1991, the history of Russia is essentially the history of the Soviet Union, effectively an ideologically based state which was roughly coterminous with the Russian Empire before the Treaty of Brest-Litovsk. The approach to the building of socialism, however, varied over different periods in Soviet history, from the mixed economy and diverse society and culture of the 1920s to the command economy and repressions of the Joseph Stalin era to the "era of stagnation" in the 1980s. From its first years, government in the Soviet Union was based on the one-party rule of the Communists, as the Bolsheviks called themselves, beginning in March 1918. By the mid-1980s, with the weaknesses of its economic and political structures becoming acute, Mikhail Gorbachev embarked on major reforms, which led to the overthrow of the Communist party and the breakup of the USSR, leaving Russia again on its own and marking the start of the history of post-Soviet Russia. The Russian Federation began in January 1992 as the legal successor to the USSR. Russia retained its nuclear arsenal but lost its superpower status. Scrapping the socialist central planning and state ownership of property of the socialist era, new leaders, led by President Vladimir Putin, took political and economic power after 2000 and engaged in an energetic foreign policy. Russia's treatment of Ukraine led to severe economic sanctions imposed by the United States and the European Union.

Byzantium/Modernism examines the cross-temporal interchange between Byzantium and modernism and articulates how and why Byzantine art and image theory can contribute to our understanding of modern and contemporary visual culture.

"There is a long-held feeling in Russia that Moscow is the true heir to the Christian Byzantine Empire. In 1894, Imperial Russia opened one of the world's leading centres for Byzantine archaeology in Istanbul, the Russian Archaeological Institute - its purpose was to stake the claim that Russia was the correct heir to 'Tsargrad' (as Istanbul was referred to in Russian circles). This then is the history of that institute, and the history of Russia's efforts to reclaim its Middle East - events since in the Crimea, Syria and Georgia are all to some extent wrapped up in that historical framework. Ure looks at the founding of the Russian Archaeological Institute, its aims and its place in the 'digging-race' which characterised the late Imperial phase of modern history. Above all she shows how the practise of history has been used as a political tool, a form of "soft power". This book will appeal to Byzantine scholars and archaeologists as well as historians of Russia in the late 19th century."--Bloomsbury Publishing.

The Art and Architecture of Russia

The Expansion of Russia: Problems of the East and Problems of the Far East
History of the Byzantine Empire
The Russian Empire and Its Rivals
Power in Stone

The existence of eunuchs was one of the defining features of the Byzantine Empire. Covering the whole span of the history of the empire, from the fourth to the fifteenth centuries AD, Shaun Tougher presents a comprehensive survey of the history and roles of eunuchs, making use of extensive comparative material, such as from China, Persia and the Ottoman Empire, as well as about castrato singers of the eighteenth century of Enlightenment Europe, and self-castrating religious devotees such as the Galli of ancient Rome, early Christians, the Skoptsy of Russia and the Hijras of India. The various roles played by eunuchs are examined. They are not just found as servile attendants; some were powerful political players – such as Chrysaphius who plotted to assassinate Attila the Hun – and others were prominent figures in Orthodoxy as bishops and monks. Furthermore, there is offered an analysis of how society thought about eunuchs, especially their gender identity - were they perceived as men, women, or a third sex? The broad survey of the political and social position of eunuchs in the Byzantine Empire is placed in the context of the history of the eunuch in general. An appendix listing key eunuchs of the Byzantine Empire describing their careers is included, and the text is fully illustrated.