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the birth of jihad.

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armies, is one that has resounded emphatically in the works of both Islamic and Christian writers, and created an enduring motif: that of the Islamic-Byzantine frontier. For centuries, Byzantine and Islamic scholars have evocatively sketched a contested border: the annual raids

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between the two, the line of fortified fortresses defending Islamic lands, the no-man's land in between and the birth of jihad. In their early representations of a Muslim-Christian encounter, accounts of the Islamic-Byzantine frontier are charged with significance for a

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future 'clash of
civilizations' that often
envision a polarised
world. A. Asa Eger
examines the two
aspects of this
frontier: its physical
and ideological ones.
By highlighting the
archaeological study
of the real and
material frontier, as
well as
acknowledging its

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ideological military
and religious
implications, he offers
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vision of this dividing
line than has been
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analysis grounded in
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evidence as well the
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texts, Eger brings
together a nuanced

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exploration of this vital element of medieval history. In this way, Eger's volume contributes to a more complex vision of the frontier than traditional historical views by bringing to the fore the layers of a real ecological frontier of settlement and interaction. For Eger, exposing the

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settlements and
communities of the
frontier constitutes a
crucial gesture for
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connected world. This
work is thus vital for
students of not only
the medieval period
and Byzantine and
Islamic studies, but

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also for readers attempting to understand the ways in which frontiers and borders shape the construction of identity while functioning outside the traditionally understood state.

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century caliphal
mission from
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the legendary barrier
against the
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Gog and Magog
mentioned in the
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either dismissed as
superstition or treated
as historical fact. By
exploring the
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literary history
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Interaction And
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demonstrates that
different areas of the
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previously understood
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were, in fact, of

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substantial

importance to state
formation.

Contributors explore
different
conceptualizations of
"border," the
importance of which
previously went
unrecognized,
examining frontiers in
regions including the
Magreb, the
Mediterranean, Egypt,

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Nubia, and the
Caucasus through a
combination of
archaeological and
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evidence. Chapters
highlight the
significance of these
respective regions to
the emergence of new
sociopolitical, cultural,
and economic
practices within the
Islamic world. These

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studies successfully
overcome the
dichotomy of
civilization's center
and peripheries in
academic discourse
by presenting the
actual dynamics of
identity formation and
the definition, both
spatial and cultural, of
boundaries. The
Archaeology of
Medieval Islamic

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Frontiers is a rare combination of a new reading of written evidence with results from archaeological studies that will modify established opinions on the character of the Islamic frontiers and stimulate similar studies for other regions. The book will be relevant to

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medieval Islamic studies as well as to research in the frontier medieval world in general. Contributors: Karim Alizadeh, Jana Eger, Kathryn J. Franklin, Renata Holod, Tarek Kahlaoui, Anthony J. Lauricella, Ian Randall, Giovanni R. Ruffini, Tasha Vorderstrasse

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The early modern Mediterranean was an area where many different rich cultural traditions came in contact with each other, and were often forced to co-exist, frequently learning to reap the benefits of co-operation. Orthodox, Roman Catholics, Muslims, Jews, and

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their interactions all
contributed
significantly to the
cultural development
of modern Europe.
The aim of this
volume is to address,
explore, re-examine
and re-interpret one
specific aspect of this
cross-cultural
interaction in the
Mediterranean – that
between the

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Byzantine East and
the (mainly Italian)
West. The
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investigation of this
interaction has
And
become increasingly
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popular in the past
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few decades, not
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least due to the
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relevance it has for
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cultural exchanges in
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our present-day
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society. The starting
point is provided by

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the fall of

Constantinople to the
troops of the Fourth
Crusade in 1204. In

the aftermath of the
fall, a number of

Byzantine territories
came under

prolonged Latin
occupation, an

occupation that forced
Greeks and Latins to

adapt their life socially
and religiously to the

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new status quo.

Venetian Crete developed one of the most fertile "bi-cultural" societies, which evolved over 458 years. Its fall to the Ottoman Turks in 1669 marked the end of an era and was hence chosen as the end point for the conference. By sampling case studies

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from the most
representative areas
where this interaction
took place, the
volume highlights the
process as well as the
significance of its
cultural development.

A revised edition of
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first European
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reign of a Byzantine
emperor through the
eyes and words of his
daughter which offers
an unparalleled view
of the Byzantine world
in the eleventh and
twelfth centuries.

Byzantium lasted a

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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

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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

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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

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valuable as an
introduction.

However, it also offers
stimulating new

approaches and

important findings,

making it essential

reading for

postgraduates and for

specialists. The

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edition contains a new

preface by the editor

and will offer an

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invaluable companion
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Byzantine history.

In 902 the last And
Byzantine stronghold
in Sicily fell, and the
island would remain
under Muslim control
until the arrival of the
Normans in the
eleventh century.
Drawing on a lifetime
of translating and

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linguistic experience,
William Granara here
focuses on the
various ways in which
medieval Arab And
historians,
geographers, jurists
and philologists
imagined and
articulated their ever-
changing identities in
this turbulent period.
All of these authors
sought to make sense

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of the island's dramatic twists, including conquest and struggles over political sovereignty, and the painful decline of social and cultural life. Writing about Siqilliya involved drawing from memory, conjecture and then-current theories of why nations and people

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rose and fell. In so doing, Granara considers and translates, often for the first time, a vast range of primary sources - from the master chronicles of Ibn al-Athir and Ibn Khadun to biographical dictionaries, geographical works, legal treatises and

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poetry - and modern
scholarship not
available in English.
He charts the shift
from Sicily as 'warrior
outpost' to vital and
productive hub that
would transform the
medieval Islamic
world, and indeed the
entire Mediterranean.

In recent years, the
'medieval frontier' has

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been the subject of extensive research. But the term has been understood in many different ways: political boundaries; fuzzy lines across which trade, religions and ideas cross; attitudes to other peoples and their customs. This book draws attention to the differences between

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the medieval and modern understanding of frontiers, questioning the traditional use of the concepts of 'frontier' and 'frontier society'. It contributes to the understanding of physical boundaries as well as metaphorical and ideological frontiers, thus providing a

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background to present-day issues of political and cultural delimitation. In a major introduction, David Abulafia analyses these various ambiguous meanings of the term 'frontier', in political, cultural and religious settings. The articles that follow span Europe from the Baltic

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to Iberia, from the
Canary Islands to
central Europe,
Byzantium and the
Crusader states. The
authors ask what was
perceived as a frontier
during the Middle
Ages? What was not
seen as a frontier,
despite the usage in
modern scholarship?
The articles focus on
a number of themes

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to elucidate these two
main questions. One
is medieval ideology.
This includes the
analysis of medieval
formulations of what
frontiers should be
and how rulers had a
duty to defend and/or
extend the frontiers;
how frontiers were
defined (often in a
different way in
rhetorical-ideological

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formulations than in practice); and how in certain areas frontier ideologies were

created. The other main topic is the emergence of frontiers, how medieval people created frontiers to delimit areas, how they understood and described frontiers.

The third theme is

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that of encounters,
and a questioning of
medieval attitudes to
such encounters. To
what extent did
medieval observers
see a frontier between
themselves and other
groups, and how does
real interaction
compare with
ideological or
narrative formulations
of such interaction?

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Anatolia was home to a large number of polities in the medieval period.

Given its location at the geographical and chronological juncture between Byzantines and the Ottomans, its story tends to be read through the Seljuk experience. This obscures the multiple

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experiences and
spaces of Anatolia
under the Byzantine
empire, Turko-Muslim
dynasties
contemporary to the
Seljuks, the Mongol
Ilkhanids, and the
various beyliks of
eastern and western
Anatolia. This book
looks beyond political
structures and
towards a

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reconsideration of the
interactions between
the rural and the
urban; an analysis of
the relationships
between architecture,
culture and power;
and an examination of
the region's multiple
geographies. In order
to expand
historiographical
perspectives it draws
on a wide variety of

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sources (architectural,
artistic, documentary
and literary), including
texts composed in
several languages
(Arabic, Armenian,
Byzantine Greek,
Persian and Turkish).
Original in its
coverage of this
period from the
perspective of
multiple polities,
religions and

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languages, this volume is also the first to truly embrace the cultural complexity that was inherent in the reality of daily life in medieval Anatolia and surrounding regions.

Communities

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