

Chapter 1 : Anatolikon : John Ash :

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Videos provided by Youtube are under the copyright of their owners. This list contains brief abstracts about monuments, holiday activities, national parks, museums, organisations and more from the area as well as interesting facts about the region itself. Otherwise the related wikipedia article. Sparta Sparta, or Lacedaemon, was a prominent city-state in ancient Greece, situated on the banks of the Eurotas River in Laconia, in south-eastern Peloponnese. It emerged as a political entity around the 10th century BC, when the invading Dorians subjugated the local, non-Dorian population. Around BC, it rose to become the dominant military land-power in ancient Greece. Ancient Greek cities, Former populated places in Greece, Greek mythology, Mythological kings, Offspring of Zeus, Populated places in Laconia, Rulers of Sparta, Sparta, States and territories established in the 11th century BC Arna, Greece Arna is a village on the eastern slopes of the Taygetus mountain range, at an altitude of m to m 2, to 2, feet. Located in Laconia, in the Peloponnese, it used to form part of the municipal unit of Faris until the 31st of December of Since 1st of January of it is one of the local communities of the municipality of Sparta. The area has a rich history. The name is one of the oldest recorded in Europe, appearing in the Odyssey. In classical mythology, it was associated with the nymph Taygete. It connects Pylos with Sparta via Kalamata. It passes through the regional units Messenia and Laconia, on the Peloponnese peninsula. Its length is km. It is part of the municipal unit Smynos. In , after the Orlov Revolt failed, the Ottomans wanted to punish the Maniots for their support of it. They attacked the two Maniot pyrgoi which belonged to the Venetsanakis clan. With them was the father of the hero of the Greek War of Independence, Theodoros Kolokotronis, Kostantinos Kolokotronis and his wife who was pregnant with his son. It rises in the watershed of Mt. Parnon, and, after flowing in a general southwesterly direction, falls into the Eurotas, at the distance of little more than a mile from Sparta. It runs from the foot of Profitis Ilias the highest mountain of the Taygetus range to Kardamyli. It is the seat of the municipality of Lefktro in the region of Mani. In the Iliad Book 9 , Homer cites Kardamyli as one of the seven cities offered by Agamemnon to Achilles as a condition to rejoin the fight during the Trojan War. The village preserves its ancient name. Populated places in Messenia, Cities and towns in the Mani Peninsula Petrovouni, Messenia Petrovouni is a small village on the escarpment above Kardamyli on the Mani Peninsula in Messenia on the southern Peloponnese peninsula of Greece. The population is ; including nearby hamlets it is Among else its collection includes the finds which were formerly kept in the Benakeion Archaeological Museum of Kalamata, a remarkable building of Venetian architecture which collapsed during the earthquake. It is approximately 30 km long. The church was reconstructed and completed around , with some scholars giving as the construction dates and others Christian monasteries in Greece, 14th-century Eastern Orthodox church buildings, Byzantine sacred architecture, Mystras, Buildings and structures in Peloponnese region Nearby places.

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The Anatolic Theme (Greek: ἡ ἑπτανησιακὴ θέμα [hē heptanēsiakē thēma], Anatolikon [thema]), more properly known as the Theme of the Anatolics (Greek: ἡ ἑπτανησιακὴ θέμα ἡ ἀνατολική [hē heptanēsiakē thēma hē anatolikē], thema Anatolikōn) was a Byzantine theme (a military-civilian province) in central Asia Minor (modern Turkey).

Constantine VII and the Historical Geography of Empire Paul Magdalino History and geography were fundamental to the identity of Byzantium as an ecumenical empire with a long existence in time and an outreach that extended to three continents. Yet while the Byzantine elite maintained a long and distinguished tradition of history writing, it produced no geographers and travel writers to compare with those of antecedent and neighboring or comparable cultures. Byzantine geographical theory did not rise above the level of commentary on Strabo and Ptolemy, and geographical treatises were almost nonexistent. The Ethnika of the Constantinopolitan teacher grammarian Stephanos of Byzantium ca. The first was the topography of holiness: This hagio-geography partly replaced, and partly redrew, the map of the pagan cult centers of the ancient Roman world. Like its ancient predecessor, it did not correspond exactly to the map of imperial power and administration, and it generated much movement in search of holiness. Pilgrimage never stopped, and the ultimate pilgrimage destination remained Jerusalem and the Holy Land. Monasteries drew visitors seeking spiritual benefits and physical therapy. Monks themselves were often on the move in search of spiritual opportunities. Byzantine hagiography indeed constitutes a not inconsiderable body of travel literature, [9] whose perception of travel is not negative even though its information on places is minimal and marginal—just as the splendid locations of most Byzantine monasteries barely rate a mention in the accounts of their foundation. The most positive and geographically informative piece of travel literature surviving from Byzantium is a late twelfth-century Description of the Holy Places. The measurement and evaluation of landed resources, [11] the planning and execution of defensive and offensive warfare, the management of communications and supplies, the dispatch and reception of embassies, the gathering of foreign intelligence, the deployment of administrative personnel in the provinces and the frontier areas, and the referral of decisions from the periphery to the center: The geography of empire lay behind most of the perceptions of peoples and places expressed in Byzantine non-religious sources. This is obviously true of the Byzantine historians, whose geographical information is linked to their narratives of war, civil war, and diplomacy. It reflects, first of all, the enormous attraction of Constantinople as a magnet of ambition, a cultural metropolis, and a center of consumption on a global scale. It also reflects the extent to which displacement from Constantinople was a function of imperial power, for the intellectuals who complained about the wretchedness of foreign travel or provincial residence were all officially assigned to their locations—whether as members of diplomatic missions, as civil administrators, as bishops of remote episcopal sees, or simply as political exiles. Did they lack a systematic, coherent conception of imperial geography in the way that they arguably lacked a view of the monetary economy as a coherent system? There are the rare surviving maps, such as the Tabula Peutingeriana and the Madaba mosaic, that reflect a cartographic habit. All these projects required a sophisticated knowledge of local geography, as well as expertise in civil engineering. In particular, we may mention the long-distance aqueduct system of Constantinople, which has recently been investigated in detail; it extended over kilometers, and involved careful mapping of the geology, hydrology, and elevation of the entire region. To what extent did this geographical vision of empire, and the desire to articulate it, survive the collapse of the ancient world and the transition to the smaller, poorer, and culturally deprived Byzantine Empire of the Middle Ages? The answer is to be sought in the official literature of the tenth century that may be loosely characterized as treatises on government. By far the largest group in this category is the series of military treatises, starting with the Taktika of the emperor Leo VI from 905 and ending with the Taktika of Nikephoros Ouranos from 1015. Some of them are explicitly concerned with particular regions. However, on the whole they deal in general, transferable geographical features, and rarely refer to the unique geography of a specific area. In his Preface DT: The type of coverage can also be inconsistent and random. The eleven-line entry on the theme of Sebasteia, by contrast, consists entirely of an explanation of the etymology of the name

Caesar, the derivation of Sebasteia from Sebastos-Augustus having apparently triggered an association with the parallel derivation of the name Caesarea. Occasionally, Constantine quotes a totally random source. Thus in his attempt to relate the theme of Anatolikon with the former Roman province of Asia, he cites two inscriptions commemorating provincial governors: Later, in Chapter 12, on the newly created theme of Lykandos, Constantine quotes a rather more dubious inscription that Justinian had supposedly set up on the city walls to honor the local mayor, Thomas. Nevertheless, the DT is not without method. Constantine is consistently concerned to relate the present theme system to the ancient administrative and human map that it overlays. In a number of entries, he goes through a checklist of points: He also, intriguingly, describes the inhabitants of Asia Minor in terms of their ancient ethnic names. In other ways, too, the DT anticipates the presentation of geographical information in the later treatise. While it frequently defines territories in terms of coasts and rivers, it almost never mentions mountains and plains. It notes the presence of architectural wonders: It registers places associated with famous ancient people and events: Repeated attention is given to hagiography. Under the theme of Armeniakon, Cappadocia is highlighted as the homeland of numerous saints, including St. Gregory of Nazianzos whose relic, as Constantine observes, he had brought to Constantinople for reburial in the church of the Holy Apostles DT: Under Seleukeia, Constantine records that the shield of St. Nicholas, the servant of God, exudes an unguent myron according to the name of the city DT: The mention of the translation of St. It is centered on Constantinople, and Constantinople is the constant point of reference. In fact, the thema derived its name from the field army of Oriens who had been stationed there after their withdrawal from the eastern frontier in the face of the Arab onslaught. This text remains one of the most enigmatic compositions in the whole of Byzantine literature, and there is still no consensus as to the reason for its infuriating inconsistencies. Were these due to imperfect editing, incomplete filing, or careless copying, as most scholars believe although there is no consensus as to exactly how or when the dossier was constituted? The problems of decoding the DAI begin with the earliest and only seriously important manuscript, Parisinus Graecus This was copied in the late eleventh century for a very important political figure, the Caesar John Doukas, and Brigitte Mondrain has thrown out the intriguing hypothesis that Doukas and his scribe, Michael Rozaites, were responsible for the arrangement of the material in its present form. Up-to-the minute information is juxtaposed with antiquated and often fanciful historical material, raw documentary data with worked-up narratives, original reports with passages lifted from the ninth-century chronicles of Theophanes and George the Monk. There are enormous distortions in the historical perspective, with Diocletian mentioned more frequently than Constantine, who appears in a mainly legendary role, and Justinian I glaringly absent. Yet, as in the DT, there is method amid the apparent chaos, and the DAI in fact has a clearly defined structure, which it declares up front. In the Preface that Constantine addresses to his son and co-emperor, he outlines a clear five-point agenda. His work, it is stated, will set out information and advice under the following headings: Nations that are useful and dangerous to the empire, and how to use them against each other Chapters Their insatiable demands Chapter Differences between other nations: Throughout the work, this structure is formally adhered to. The headings are reiterated in almost identical terms, and on the whole they recognizably correspond to the material that follows them. Although it is not always clear why some chapters fall under one rubric rather than another, the classification scheme generally makes more than less sense of apparent inconsistencies, and notably the fact that the geographical information on the Black Sea region is divided among three different sections. Indeed, if the work has a concealed agenda, the key to unlocking this may lie in matching the section headings exactly to the section contents. More prosaically, and perhaps more plausibly, the occasional mismatch between contents and headings, and the generally disjointed character of the work as a whole, may be explained by reading the headings as the titles of files into which Constantine sorted his materials with the intentionâ€”which he never realizedâ€”of connecting them into a continuous narrative. The multiplicity of files and the unprocessed heterogeneity of their contents create not only a moving lens but also an abruptly shifting depth of focus and angle of vision, which together present a highly fragmented tableau of imperial geography: Then there are some equally close-up shots of the Armenian, Arab, and Georgian principalities on the eastern frontier Chapters 43â€”46, DAI: The final scene is a long piece of action set in Cherson, in the Crimea, so that the coverage ends where it began, north of the Black Sea Chapter

53, DAI: The difference in coverage lies not just in the degree of zooming and lingering, but also in the depth of the historical dimension and the relative density of topographical and genealogical information. The first 12 chapters, which concern the importance of maintaining good relations with the Pechenegs, contain no history but report current steppe politics and diplomacy, and Chapter 9 consists of a long, detailed topographical description of the river and sea route taken by the Rus from the Baltic area to the Black Sea. The greater part of Chapter 13, which forms the second section of the work, contains absolutely no geography but fabricates much bogus history, invoking mythical curses of Constantine the Great to fob off the importunate northern barbarians who come asking for precious state assets like crowns, Greek fire, and imperial daughters. The long, central, ethnographic section 3 Chapters 14–46, which sweeps clockwise around the Mediterranean and Black Sea from Syria to Armenia, is full of the history of the peoples who occupy these former imperial territories and the genealogies of their rulers. But the history varies considerably in timespan, emphasis, originality, and accuracy. Chapters 14–25, covering the Islamic world, are primarily the history of the Arabs, except for Chapters 23–25, where the focus is more on the territory of Spain and on all the peoples who have occupied it since its loss to the empire. All these chapters, however, are lifted mainly from chronicles and, in the case of Spain, from Stephanos of Byzantium. Chapters 26–28 contain three original narratives on the history of Italy from the time of the Lombard invasions, all probably deriving from oral accounts of Italian visitors to Constantinople. Constructed to make sense of the present territorial status quo, they are reasonably accurate on the history of the recent past, but degenerate into pure fantasy when they try to explain the more remote origins of the political divisions of the Italian peninsula between the imperial provinces and dependencies, notably Venice, on the one hand, and the Lombard and Frankish controlled areas on the other. This is one of several instances where Constantine should have known better, and perhaps did, but chose to propagate, or to go along with, a version of history that suited his diplomatic agenda—in this case a division of Italy into Frankish and Byzantine spheres of domination. Chapters 29–36, on Dalmatia and the western Balkans, are similarly constructed to rationalize the presence of the Croats and Serbs on former imperial territory. However, here the story begins much earlier and is told in much greater detail. It has four main phases: The settlement of Romans in Dalmatia by Diocletian because he greatly loved the country. The arrival of the Croats and Serbs and their settlement authorized by the emperor Heraclius, who had some groups baptized. The genealogy of the Croat and Serb rulers in the past century. Constantine must have obtained the elements of this narrative from both Dalmatian and Serbo-Croatian informants. The earlier parts of it are fanciful, but there is little reason to doubt the basic authenticity of the agreements between Heraclius and the Serbs and Croats, and none at all to question the facts, if not the chronology, of more recent events. These are essentially the all-important Pechenegs and the Magyars, whom Constantine calls Turks. The emergence of both these groups from the area of the former Chazar empire north of the Black Sea occasions several references to the Chazars and the Uz, and the final settlement of the Magyars on the territory of Greater Moravia prompts a short chapter on the demise of that principality Chapter The history of these peoples, derived presumably from their own oral memories, begins relatively recently and concerns their clans and their migrations. The only exception is an account in Chapter 42, reproduced from the contemporary history of Theophanes Continuatus, of the mission of a certain imperial official, Petronas Kamateros, sent by Theophilos to help the Chazars build the city of Sarkel. They are certainly not in any sense ethnographies of the nations in question, since the Arab caliphates have been dealt with at the start of the section, and the main kingdoms of Georgia and Armenia are barely mentioned at all. The principalities in question are clearly included because of their strategic importance to the empire, whether for blocking the advance of invading armies or for capturing the important Arab-held city of Erzerum Theodosiopolis, and the desirability of keeping their princely dynasties, and indeed their towns and castles, under close imperial control. In these chapters, Constantine thus anticipates the future imperial policy of annexing Armenian and Georgian principalities as a result of more or less voluntary bequests by their rulers. Constantine could have had his information from more than one source: Like the historical coverage of the ethnographic section, the topographical and geographical focus is uneven. Most of the chapters on Italy and eastern Europe end with lists of the main cities, but otherwise the section as a whole provides no consistent geographical information,

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and very few parts of it supply all the data promised in the section heading: The last two sections of the DAI can be dealt with more rapidly. The exception is the long, last Chapter 53, on the ancient history of the city of Cherson. Although the greater part of this seems highly inappropriate to the section where it has been filed, the notices appended at the end DAI:

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The Anatolikon is truly a 'Dictionary of Lost Things' (Mektup) and a travel guide to a country of Oblivion closely resembling Turkeybut at the same time resembling all those other strangely surrealistic but sensuous and colourful landscapes conjured up in his earlier books.

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In THE ANATOLIKON, Ash's deep knowledge of Byzantine and Ottoman cultures, as well as his daily life, informs poems tha Originally from Manchester, England, John Ash currently lives in a small village outside Istanbul.

Chapter 6 : - The Anatolikon: AND To the City by John Ash

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Chapter 7 : Constantine VII and the Historical Geography of Empire, Paul Magdalino

THE ANATOLIKON. John Ash Talisman House (\$) by Robert Kelly. It is a curious thing that travel literature embraces two utterly different, incompatibly opposite.

Chapter 8 : Anatolic Theme - Wikipedia

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Chapter 9 : Books by John Ash (Author of A Byzantine Journey)

This book is two in one: "The Anatolikon", published in Great Britain for the first time, and a collection of new poems entitled "To the City". John Ash remains a savage wit, an elegist, a poet of celebration, and one who refuses to let his work be assimilated into orthodoxy or predictability.