Week 2 Commentary – JYRoig

Subrahmanyam makes the claim that there was different conceptions of messianism in the middle east. He connects this notion with both the Ottomans and India (Subrahmanyam 1997, 739). He then goes on to connect this notion of messiah with Alexander and the forging of a myth around him. This particular connection is somewhat weak, especially because Subrahmanyam connects Alexander with millenarianism. However, when discussing the myths around Alexander, Subrahmanyam does not substantiate how Alexander plays into the idea of restructuring which accompanied millenarianism. While the broader point of cultural interaction still stands, the connection of millenarianism is somewhat weak.