

Power And Subversion In Byzantium Papers From The Forty Third Spring Symposium Of Byzantine Studies University Of Birmingham March 2010 Society For The Promotion Of Byzantine Studies

Byzantine Empresses provides a series of biographical portraits of the most significant Byzantine women who ruled or shared the throne between 527 and 1204. It presents and analyses the available historical data in order to outline what these empresses did, what the sources thought they did, and what they wanted to do.

The present volume is a Festschrift in honour of the distinguished Byzantinist Costas N. Constantinides. The title of the volume, *Bibliophilos: Books and Learning in the Byzantine World*, reflects Professor Constantinides' major contribution to the fields of Greek palaeography, editions of Byzantine texts, Byzantine history, scholarship and education, and Cypriot manuscripts and culture. The volume is introduced by a preface and a *tabula gratulatoria* dedicated to the honorand, followed by twenty articles, written by seasoned and younger scholars, who are former colleagues and students of Professor Constantinides. These articles, which appear in alphabetical order, offer new material and shed fresh light to the study of Greek manuscripts, binders and scribes, and the life, works and activities of Byzantine scholars, teachers and students, providing editions of unpublished texts, including letters and poems, and exploring various aspects of Byzantine and Cypriot history, literature, art, science and culture. In the process the authors often challenge earlier views and offer new interpretations and insights. *Bibliophilos* is a book for the student, teacher and scholar of

Byzantium in particular, and for every bibliophile in general. This volume addresses a theme of special significance for Byzantine studies. Byzantium has traditionally been deemed a civilisation which deferred to authority and set special store by orthodoxy, canon and proper order. Since 1982 when the distinguished Russian Byzantinist Alexander Kazhdan wrote that 'the history of Byzantine intellectual opposition has yet to be written', scholars have increasingly highlighted cases of subversion of 'correct practice' and 'correct belief' in Byzantium. This innovative scholarly effort has produced important results, although it has been hampered by the lack of dialogue across the disciplines of Byzantine studies. The 43rd Spring Symposium of Byzantine Studies in 2010 drew together historians, art historians, and scholars of literature, religion and philosophy, who discussed shared and discipline-specific approaches to the theme of subversion. The present volume presents a selection of the papers delivered at the symposium enriched with specially commissioned contributions. Most papers deal with the period after the eleventh century, although early Byzantium is not ignored. Theoretical questions about the nature, articulation and limits of subversion are addressed within the frameworks of individual disciplines and in a larger context. The volume comes at a timely junction in the development of Byzantine studies, as interest in subversion and nonconformity in general has been rising steadily in the field.

Building on Calvino 's observations on Exactitude in Six Memos for the Next Millennium, the present book elucidates on the possible definitions of exactitude, the endeavor of reaching exactitude, and the undeniable limits to the achievement of this ambitious milestone. The eighteen essays in this interdisciplinary volume show how ancient and medieval authors have been dealing with the problem of exactitude vs. inexactitude and have been able to exploit the ambiguities related to these two concepts to various ends. The articles focus on rhetoric and historiography (section I), exact sciences and technical disciplines (II), the peculiarity of quotations

(III), cases of programmatic inexactitude (IV) and textual transmission (V). Several interconnected questions weave a net across the volume: to what extent is exactitude the goal in ancient and medieval texts? How can the concepts of accuracy and inaccuracy aid the reinterpretation of an already known text or fact? To what extent can certain definitions of exactitude be stretched, without turning into inexactitude? The volume presents an extensive study capable of highlighting the shrewdness and aptness of the concepts introduced by Calvino more than thirty years ago.

Byzantine Enquiries in Honour of Margaret Mullett

A Political Study of the Northern Balkans, 900-1204

Pseudo-Kodinos and the Constantinopolitan Court: Offices and Ceremonies

Visits to the Underworld from Antiquity to Byzantium

The Limits of Exactitude in Greek, Roman, and Byzantine

Literature and Textual Transmission

Greek Laughter and Tears

Desire, Homosociality, and Brotherhood in the Medieval Empire

This volume explores various forms, functions and meanings of satirical texts written in the Middle Byzantine period.

Evil Lords uses the prism of bad rule or tyranny to enhance our understanding of political discourse from the ancient world to the Renaissance, elucidating premodern notions of sovereignty as well as the relation between ethics and politics, the individual and society, power, and propaganda. Eleven chapters present case studies exploring Hebrew, Graeco-Roman, Byzantine, early, high and late medieval, and Renaissance conceptions and representations of bad or tyrannical government. Since bad rule is always a perversion of the norm, its shifting conceptualizations shed light on historically specific assessments of what constitutes

acceptable and legitimate political behavior. Meanwhile, political debate also reflects specific power structures, authorial intent, and audience expectations. Each of the essays, therefore, examines bad rule and its agents within the ideological frameworks and societal patterns of the respective periods, thereby painting a picture of historical and intellectual change. Despite these often profound variations, however, the volume also shows that it is meaningful to think of a Western tradition of tyranny in the premodern world that derived from shared roots in Classical and biblical thought and was further defined by ongoing cross-fertilization spanning two millennia. Thus, *Evil Lords* offers scholars and students of Western political theory, history, and literature a critical framework through which to revisit the *longue durée* of premodern political reflection. Peter Adamson explores the rich intellectual history of the Byzantine Empire and the Italian Renaissance. Peter Adamson presents an engaging and wide-ranging introduction to the thinkers and movements of two great intellectual cultures: Byzantium and the Italian Renaissance. First he traces the development of philosophy in the Eastern Christian world, from such early figures as John of Damascus in the eighth century to the late Byzantine scholars of the fifteenth century. He introduces major figures like Michael Psellos, Anna Komnene, and Gregory Palamas, and examines the philosophical significance of such cultural phenomena as iconoclasm and conceptions of gender. We discover the little-known traditions of philosophy in Syriac, Armenian, and Georgian. These chapters also explore the

scientific, political, and historical literature of Byzantium. There is a close connection to the second half of the book, since thinkers of the Greek East helped to spark the humanist movement in Italy. Adamson tells the story of the rebirth of philosophy in Italy in the fifteenth and sixteenth centuries. We encounter such famous names as Christine de Pizan, Niccolò Machiavelli, Giordano Bruno, and Galileo, but as always in this book series such major figures are read alongside contemporaries who are not so well known, including such fascinating figures as Lorenzo Valla, Girolamo Savonarola, and Bernardino Telesio. Major historical themes include the humanist engagement with ancient literature, the emergence of women humanists, the flowering of Republican government in Renaissance Italy, the continuation of Aristotelian and scholastic philosophy alongside humanism, and breakthroughs in science. All areas of philosophy, from theories of economics and aesthetics to accounts of the human mind, are featured. This is the sixth volume of Adamson's *History of Philosophy Without Any Gaps*, taking us to the threshold of the early modern era. This book examines ideas of spiritual nourishment as maintained chiefly by Patristic theologians – those who lived in Byzantium. It shows how a particular type of Byzantine frescoes and icons illustrated the views of Patristic thinkers on the connections between the heavenly and the earthly worlds. The author explores the occurrence, and geographical distribution, of this new type of iconography that manifested itself in representations concerned with the human body, and argues that these were a reaction to

docetist ideas. The volume also investigates the diffusion of saints' cults and demonstrates that this took place on a North-South axis as their veneration began in Byzantium and gradually reached the northern part of Europe, and eventually the entirety of Christendom.

Statues in Constantinople, 4th-13th Centuries CE

The Splendour of Orthodoxy: The glory and grandeur of Christian Orthodoxy

Byzantium's Balkan Frontier

Women and Power in Byzantium, AD 527-1204

Papers from the 43rd Spring Symposium of Byzantine Studies, Birmingham, March 2010

Studies in Honor of Slobodan Curcic

Round Trip to Hades in the Eastern Mediterranean Tradition

Round Trip to Hades in the Eastern Mediterranean Tradition explores the theme of visits to the underworld in the ancient Greek and Byzantine traditions from a broad perspective including written sources, iconography and archaeology.

The fourteen essays in this collection demonstrate a wide variety of approaches to the study of Byzantine architecture and its decoration, a reflection of both newer trends and traditional scholarship in the field. The variety is also a reflection of

Professor Curcic's wide interests, which he shares with his students. These include the analysis of recent archaeological discoveries; recovery of lost monuments through archival research and onsite examination of material remains; reconsidering traditional typological approaches often ignored in current scholarship; fresh interpretations of architectural features and designs; contextualization of monuments within the landscape; tracing historiographic trends; and mining neglected written sources for motives of patronage. The papers also range broadly in terms of chronology and geography, from the Early Christian through the post-Byzantine period and from Italy to Armenia. Three papers examine Early Christian monuments, and of these two expand the inquiry into their architectural afterlives. Others discuss later monuments in Byzantine territory and monuments in territories related to Byzantium such as Serbia, Armenia, and Norman Italy. No Orthodox church being complete without interior decoration, two papers discuss issues connected to frescoes in late medieval

Balkan churches. Finally, one study investigates the continued influence of Byzantine palace architecture long after the fall of Constantinople. This book was first published in 2003. Paul Speck's work is acknowledged to be of profound importance for the study of the history and culture of the Byzantine world. If at times controversial, it has proved highly influential in terms of the approaches to be taken to historical and literary sources. For many, however, it has remained largely inaccessible in its original German. To help overcome this, the selection of studies presented here have been specially translated into English. Taken together, they make a substantial contribution to a critical understanding of Byzantine writing, and to an interpretation of history free from prejudice and stereotyped conceptions. Their coverage extends from the foundation of Constantinople to current perceptions of Byzantine history, but they focus in particular on the period from the 6th to the 9th centuries - the 'Dark Ages' and the Byzantine renaissance - and the

transformation of Byzantium that then took place.

This book follows the public life of Michael Palaiologos from his early days and upbringing, through to his assumption of the Byzantine imperial throne in 1258. It explores multiple narratives, highlighting the various public communities in the Byzantine polity, primarily focusing on intellectuals and clerks rather than the emperor himself. Drawing on insights from power relations, studies of class and the public sphere, this book provides an account of thirteenth-century Byzantium that highlights the role of communicative and symbolic actions in the public sphere, and argues they were integral to Palaiologos' political success.

Dissidence and Persecution in Byzantium
Antiquity and After

Byzantine Empresses

People and Power in New Rome

Approaches to Byzantine Architecture
and its Decoration

Studies in Byzantine Historical Sources

Imagining the Byzantine Past

Up to its pillage by the Crusaders in 1204,

Constantinople teemed with magnificent statues of emperors, pagan gods, and mythical beasts. Yet the significance of this wealth of public sculpture has hardly been acknowledged beyond late antiquity. In this book, Paroma Chatterjee offers a new perspective on the topic, arguing that pagan statues were an integral part of Byzantine visual culture. Examining the evidence in patriographies, chronicles, novels, and epigrams, she demonstrates that the statues were admired for three specific qualities - longevity, mimesis, and prophecy; attributes that rendered them outside of imperial control and endowed them with an enduring charisma sometimes rivaling that of holy icons. Chatterjee's interpretations refine our conceptions of imperial imagery, the Hippodrome, the Macedonian Renaissance, a corpus of secular objects, and Orthodox icons. Her book offers novel insights into Iconoclasm and proposes a more truncated trajectory of the holy icon in medieval Orthodoxy than has been previously acknowledged.

A history of the relations between Byzantium and the Balkan peoples, 900-1204.

The presence and importance of same-sex desire between men in the Byzantine Empire has been understudied. While John Boswell and others tried to open a conversation about desire between Byzantine men decades ago, the field reverted to emphasis on prohibition and an inability to read the

evidence of same-sex desire between men in the sources. *Between Byzantine Men: Desire, Homosociality, and Brotherhood in the Medieval Empire* challenges and transforms this situation by placing at centre stage Byzantine men's desiring relations with one another. This book foregrounds desire between men in and around the imperial court of the 900s. Analysis of Greek sources (many untranslated until now) and of material culture reveals a situation both more liberal than the medieval West and important for its rite of brother-making (adelphopoiesis), which was a precursor to today's same-sex marriage. This book transforms our understanding of Byzantine elite men's culture and is an important addition to the history of sex and desire between men. *Between Byzantine Men* will appeal to scholars and general readers who are interested in Byzantine History, Society, and Culture, the History of Masculinity, and the History of Sexuality.

Justinian's triumphal column was the tallest free-standing column of the pre-modern world and was crowned with arguably the largest metal equestrian sculpture created anywhere in the world before 1699. The Byzantine empire's bronze horseman towered over the heart of Constantinople, assumed new identities, spawned conflicting narratives, and acquired widespread international acclaim. Because all traces of Justinian's column were erased from the

urban fabric of Istanbul in the sixteenth century, scholars have undervalued its astonishing agency and remarkable longevity. Its impact in visual and verbal culture was arguably among the most extensive of any Mediterranean monument. This book analyzes Byzantine, Islamic, Slavic, Crusader, and Renaissance historical accounts, medieval pilgrimages, geographic, apocalyptic and apocryphal narratives, vernacular poetry, Byzantine, Bulgarian, Italian, French, Latin, and Ottoman illustrated manuscripts, Florentine wedding chests, Venetian paintings, and Russian icons to provide an engrossing and pioneering biography of a contested medieval monument during the millennium of its life. *The Oxford Handbook of Byzantine Art and Architecture*

Michael Palaiologos and the Publics of the Byzantine Empire in Exile, c.1223–1259

The Oxford Handbook of Byzantine Studies

Theories and Representations of Tyranny from Antiquity to the Renaissance

Power and Subversion in Byzantium

Never the Twain Shall Meet?

Ancient Greece. The Roman Empire. Byzantium. Ottoman Empire

A winged centaur with the spotted body of a leopard playing a lute; a naked man with an animal head; a goat-footed Pan; a four-bodied lion; sphinxes, and hippocamps. Few would associate

these forms of art with the Byzantine era, a period dominated by religious art. However, an art of strikingly secular expression was not only common to Byzantine culture, but also key to defining it. In *Other Icons*, Eunice Dauterman Maguire and Henry Maguire offer the first comprehensive view of this "unofficial" Byzantine art, demonstrating the role it played and its dialogue with traditional Christian Byzantine art. This beautifully illustrated book creates an entirely new understanding of the whole of Byzantine art and culture. With its wide-ranging examples, the book vividly demonstrates how the surprise of this "profane" art is not only in its subjects of mythic creatures, exotic imagery, and eroticism, but also in the ubiquity and beauty of their placement--within churches and without, woven into silk, illuminated on manuscripts, engraved into pottery, painted in frescoes, and taking life in marble, bone, and ivory. By presenting and exploring this profane art for the first time in a scholarly book in English, *Other Icons* will change the way we look at the art of an entire era.

Scholars have long claimed that the Eastern Roman Empire, a Christian theocracy, bore little resemblance to ancient Rome. Here, Anthony Kaldellis reconnects Byzantium to its Roman roots, arguing that it was essentially a republic, with power exercised on behalf of, and sometimes by, Greek-speaking citizens who considered themselves fully Roman.

Presents the first comprehensive study of the 'Byzantine Google' and how it reshaped Byzantine court culture in the tenth century.

The long twelfth century, from the seizure of the throne by Alexius I Comnenus in 1081, to the sack of Constantinople by the Fourth Crusade in 1204, is a period recognized as fostering the most brilliant cultural development in Byzantine history, especially in its literary production. It was a time of intense creativity as well as of rising tensions, and one for which literary approaches are a lively area in current scholarship. This study focuses on the prose dialogues in Greek from this period—of very varying kinds—and on what they can tell us about the society and culture of an era when western Europe was itself developing a new culture of schools, universities, and scholars. Yet it was also the period in which Byzantium felt the fateful impact of the Crusades, which ended with the momentous sack of Constantinople in 1204. Despite revisionist attempts to play down the extent of this disaster, it was a blow from which, arguably, the Byzantines never fully recovered.

The Bronze Horseman of Justinian in Constantinople

The Byzantine Court

The Golden Age of Laughter?

Latins and Greeks learning from each other in Byzantium

Heavenly Sustenance in Patristic Texts and Byzantine Iconography

The Byzantine Republic

A Framework for Comparing Three Spheres

This handbook contains articles by leading experts on all significant aspects of the diverse and fast-growing field of Byzantine studies, which deals with the history and culture of the Byzantine Empire, the eastern half of the Late Roman Empire from the fourth to the 14th century.

This comparative study explores three key cultural and political spheres – the Latin west, Byzantium and the Islamic world from Central Asia to the Atlantic – roughly from the emergence of Islam to the fall of Constantinople. These spheres drew on a shared pool of late antique Mediterranean culture, philosophy and science, and they had monotheism and historical antecedents in common. Yet where exactly political and spiritual power lay, and how it was exercised, differed. This book focuses on power dynamics and resource-allocation among ruling elites; the legitimisation of power and property with the aid of religion; and on rulers' interactions with local elites and societies. Offering the reader route-maps towards navigating each sphere and grasping the fundamentals of its political culture, this set of parallel studies offers a timely and much needed framework for comparing the societies surrounding the medieval Mediterranean. Evolving from a patrician domus, the emperor's residence on the Palatine became the centre of the state administration. Elaborate ceremonial regulated access to the imperial family, creating a system of privilege which strengthened the centralised power. Constantine followed the same model in his new capital, under a Christian veneer. The divine attributes of the

imperial office were refashioned, with the emperor as God's representative. The palace was an imitation of heaven. Following the loss of the empire in the West and the Near East, the Palace in Constantinople was preserved – subject to the transition from Late Antique to Mediaeval conditions – until the Fourth Crusade, attracting the attention of Visigothic, Lombard, Merovingian, Carolingian, Norman and Muslim rulers. Renaissance princes later drew inspiration for their residences directly from ancient ruins and Roman literature, but there was also contact with the Late Byzantine court. Finally, in the age of Absolutism the palace became again an instrument of power in vast centralised states, with renewed interest in Roman and Byzantine ceremonial. Spanning the broadest chronological and geographical limits of the Roman imperial tradition, from the Principate to the Ottoman empire, the papers in the volume treat various aspects of palace architecture, art and ceremonial.

The designation of Istanbul by the European Union's Council of Ministers as the European Capital of Culture for 2010 was instrumental in the decision to focus on Constantinople in the Second International Sevgi Gönül Byzantine Studies Symposium, which was held on 21-23 June 2010 at the Istanbul Archaeological Museum. The particular theme of the symposium, "The Byzantine Court: Source of Power and Culture," was selected, on the other hand, in view of Constantinople's essential role as Byzantine imperial capital soon after its foundation by the Roman Emperor Constantine the Great on 11 May 330. The aim of the symposium was to evaluate, from administrative, political, social, economic, and religious perspectives, the impact of the political power that spread out from the Great Palace

and, as of the twelfth century, from the Blachernai Palace to the rest of the empire, and to investigate the reflections of this power in the cultural sphere. Presented in this volume are thirty out of the forty papers delivered at the Second International Sevgi Gönül Byzantine Studies Symposium. The papers have been grouped under the following four section headings: "Byzantine Palace Architecture," "The Byzantine Court as the Center of Imperial Power," "Ceremonies at the Court and in the City," and "Court Culture and Visual Arts."

Art and Power in Byzantine Secular Culture

Source of Power and Culture ; Papers from the Second International Sevgi Gönül Byzantine Studies Symposium, Istanbul 21 - 23 June 2010

Between the Pagan Past and Christian Present in Byzantine Visual Culture

The Perception of History in the Illustrated

Manuscripts of Skylitzes and Manasses

John II Komnenos, Emperor of Byzantium

Discussion in Twelfth-Century Byzantium

Evil Lords

Explores the range and complexity of human emotions and their transmission across cultural traditions What makes us laugh and cry, sometimes at the same time? How do these two primal, seemingly discrete and non-verbal modes of expression intersect in everyday life and ritual, and what range of emotions do they evoke? How may they be voiced, shaped and coloured in literature and liturgy, art and music? Bringing together scholars from diverse

periods and disciplines of Hellenic and Byzantine studies, this volume explores the shifting shapes and functions of laughter and tears. With a focus on the tragic, the comic and the tragicomic dimensions of laughter and tears in art, literature and performance, as well as on their emotional, socio-cultural and religious significance, it breaks new ground in the study of ancient and Byzantine affectivity. Key features
Includes an international cast of 25 distinguished contributors
Prominence is given to performative arts and to interactions with other cultures
Transitions from Late Antiquity to Byzantium, and from Byzantium to the Renaissance, form focal points from which contributors look backwards, forwards and sideways
Highlights the variety, audacity and quality of the finest Byzantine works and the extent to which they anticipated the renaissance

The Emperor John II Komnenos (1118 – 1143) has been overshadowed by both his father Alexios I and his son Manuel I. Written sources have not left us much evidence regarding his reign, although authors agree that he was an excellent emperor. However, the period witnessed territorial expansion in Asia Minor as well as the construction of the most important monastic complex of twelfth-century

Constantinople. What else do we know about John ' s rule and its period? This volume opens up new perspectives on John ' s reign and clearly demonstrates that many innovations generally attributed to the genius of Manuel Komnenos had already been fostered during the reign of the second great Komnenos. Leading experts on twelfth-century Byzantium (Jeffreys, Magdalino, Ousterhout) are joined by representatives of a new generation of Byzantinists to produce a timely and invaluable study of the unjustly neglected figure of John Komnenos.

This volume brings into being the field of Byzantine intellectual history. Shifting focus from the cultural, social, and economic study of Byzantium to the life and evolution of ideas in their context, it provides an authoritative history of intellectual endeavors from Late Antiquity to the fifteenth century. At its heart lie the transmission, transformation, and shifts of Hellenic, Christian, and Byzantine ideas and concepts as exemplified in diverse aspects of intellectual life, from philosophy, theology, and rhetoric to astrology, astronomy, and politics. Case studies introduce the major players in Byzantine intellectual life, and particular emphasis is placed on the reception of ancient thought and its significance for secular as well

as religious modes of thinking and acting. New insights are offered regarding controversial, understudied, or promising topics of research, such as philosophy and medical thought in Byzantium, and intellectual exchanges with the Arab world.

This volume explores different perspectives of dissent and persecution from Constantine to Michael Psellos, the reasons driving dissent and causing persecutions, as well as their perceptions and depictions in the Byzantine literature.

Whose Mediterranean Is It Anyway?

The Cross-Cultural Biography of a
Mediterranean Monument

Satire in the Middle Byzantine Period

Political Culture in the Latin West, Byzantium
and the Islamic World, c.700 – c.1500

The Excerpta Constantiniana and the Byzantine
Appropriation of the Past

Bibliophilos

Nourished by the Word

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 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 Byzantine East and the (mainly Italian) West. The investigation of this interaction has become increasingly popular in the past few decades, not least due to the relevance it has for cultural exchanges in our present-day society. The starting point is provided by 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 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 from the most representative areas where this interaction took place, the volume highlights the process as well as the significance of its cultural development.

The work known as Pseudo-Kodinos, the fourteenth-century text which is one of two surviving ceremonial books from the Byzantine empire, is presented here for the first time in English translation. With facing page Greek text and the first in-depth analysis in the form of commentary and individual studies on the hierarchy, the ceremonies, court attire, the Blachernai palace, lighting, music, gestures and postures, this volume makes an important new contribution to the study of the Byzantine court, and to the history and culture of Byzantium more broadly. The unique traits of this ceremony book include the combination of hierarchical lists of court officials with protocols of ceremonies; a detailed description of the clothing used at court, in

particular, hats and staffs; an account of the functions of the court title holders, a description of the ceremonies of the year which take place both inside the palace and outside; the service of the *megas domestikos* in the army, protocols for the coronation of the emperor, the promotions of *despot*, *sebastokrator* and *caesar*, of the patriarch; a description of the mourning attire of the emperor; protocol for the reception of a foreign bride in Constantinople all these are analysed here. Developments in ceremonial since the tenth-century *Book of Ceremonies* are discussed, as is the space in which ceremonial was performed, along with a new interpretation of the 'other palace', the *Blachernai*. The text reveals the anonymous authors' interest in the past, in the origins of practices and items of clothing, but it is argued that *Pseudo-Kodinos* presents descriptions of actual practice at the Byzantine court, rather than prescriptions.

After the Text honours the work of renowned historian Margaret Mullett, who since the 1970s has transformed the study of Byzantine literature. Her work has been influential in demonstrating the strength and variety of Byzantine texts. Byzantium is renowned for its achievements in architecture and the visual arts. Byzantium is renowned for its achievements in architecture and the visual arts. Professor Mullett's perceptive studies, produced over more than 40 years, have shown that the literature of the Byzantine Empire is of equal beauty and interest, ranging, as it does, from high-style poetry and rhetoric in the classical manner through letters to demotic writings such as fables and the lives of saints. The collection of essays in this volume draws further attention to the wealth and diversity of Byzantine texts, by exploring the Greek

literature of Late Antiquity and the Middle Ages in all its variety. These studies, by going, like Professor Mullett herself, beyond the texts, illustrate the value of Byzantine literature for interpreting Byzantine history and civilisation in all its richness. This book is crucial reading for scholars and students of the Byzantine world, as well as for those interested in literary studies.

Two lavish, illustrated histories confronted and contested the Byzantine model of empire. The Madrid Skylitzes was created at the court of Roger II of Sicily in the mid-twelfth century. The Vatican Manasses was produced for Ivan Alexander of Bulgaria in the mid-fourteenth century. Through close analysis of how each chronicle was methodically manipulated, this study argues that Byzantine history was selectively re-imagined to suit the interests of outsiders. The Madrid Skylitzes foregrounds regicides, rebellions, and palace intrigue in order to subvert the divinely ordained image of order that Byzantine rulers preferred to project. The Vatican Manasses presents Byzantium as a platform for the accession of Ivan Alexander to the throne of the Third Rome, the last and final world-empire. Imagining the Byzantine Past demonstrates how distinct visions of empire generated diverging versions of Byzantium's past in the aftermath of the Crusades.

Cross-Cultural Interaction Between Byzantium and the West, 1204 – 1669

Arguing it Out

Manuel II Palaiologos (1350 – 1425)

Between Byzantine Men

The Emperor's House

Understanding Byzantium

Byzantine and Renaissance Philosophy

New portrait of Manuel II Palaiologos, investigating his tumultuous reign, literary, philosophical and theological oeuvre and personal life.

This volume explores the theme of Latin and Greek mutual learning, intellectual and cultural interchange in the final age of Byzantium (1261-1453), challenging received conceptions of East and West as clearly delineated ideological categories. The reception of Thomas Aquinas and Western scholasticism receives emphasis, but also other forms of philosophical and theological frames of reference that have had lasting repercussions.

"This handbook offers a wide-ranging introduction to the richness and diversity of the arts in the Byzantine world. It includes thirty-eight essays by international authors, from prominent researchers to emerging scholars, on various issues and media. Discussions consider art created for religious purposes, to enhance and beautify the Orthodox liturgy and worship space, as well as art made to serve in royal and domestic contexts. While Byzantium is defined as the years 330-1453 CE, some chapters treat the aftermath and influence of Byzantine art on later periods. Arts covered include buildings and objects from the Eastern Mediterranean region, including the Balkans, Russia, North Africa, and the Near East. The volume brings together object-based considerations of themes and monuments which form the backbone of art history, with considerations drawing on many different methodologies-sociology, semiotics, anthropology, archaeology, reception theory, deconstruction theory, among others-all in an up-to-date synthesis of scholarship on Byzantine art and architecture. The Oxford Handbook of Byzantine Art and Architecture is

a comprehensive overview of a rich field of study,
offering a window into the world of this distinct and
fascinating period of art"--

A History of Philosophy Without Any Gaps, Volume 6

Palaces from Augustus to the Age of Absolutism

Other Icons

The Cambridge Intellectual History of Byzantium

Scholars of Byzantium

Books and Learning in the Byzantine World

From Constantine to Michael Psellos