

Byzantine Monuments And Topography Of The Pontos Vol I Dumbarton Oaks Studies 20 1

Iconoclasm, the debate about the legitimacy of religious art that began in Byzantium around 730 and continued for nearly 120 years, has long held a firm grip on the historical imagination. Byzantium in the Iconoclast Era is the first book in English to survey the original sources crucial for a modern understanding of this most elusive and fascinating period in medieval history. It is also the first book in any language to cover both the written and the visual evidence from this period, a combination of particular importance to the iconoclasm debate. The authors, an art historian and a historian who both specialise in the period, have worked together to provide a comprehensive overview of the visual and the written materials that together help clarify the complex issues of iconoclasm in Byzantium.

These two volumes have no maps. But all the Greek and Roman place names which are mapped in the atlas volume are here given together with references to the original research which marshals the evidence for how we know where the ancient places were.

The Byzantine Monuments and Topography of the Pontos Dumbarton Oaks Pub Service The Byzantine Monuments and Topography of the Pontos. 2 Vols The Byzantine Monuments and Topography of the Pontos The Byzantine Monuments and Topography of the Pontos Plates 20. Byzantine monuments and topography.. Byzantine Constantinople Monuments, Topography and Everyday Life BRILL

Using new methodological and theoretical approaches, A Companion to Byzantium presents an overview of the Byzantine world from its inception in 330 A.D. to its fall to the Ottoman Turks in 1453. Provides an accessible overview of eleven centuries of Byzantine society Introduces the most recent scholarship that is transforming the field of Byzantine studies Emphasizes Byzantium's social and cultural history, as well as its material culture Explores traditional topics and themes through fresh perspectives

This volume makes available a unique record of the post-Byzantine architecture and buildings - churches primarily, but also monasteries, bridges and schools - of the Pontos, the north-eastern coastlands of Anatolia. The monuments are placed within their Ottoman social and economic context and their history illuminated by archival material, such as British consular reports from Trebizond.

The lands surrounding the Black Sea share a colourful past. Though in recent decades they have experienced ethnic conflict, economic collapse, and interstate rivalry, their common heritage and common interests go deep. Now, as a

region at the meeting point of the Balkans, Central Asia, and the Middle East, the Black Sea is more important than ever. In this lively and entertaining book, which is based on extensive research in multiple languages, Charles King investigates the myriad connections that have made the Black Sea more of a bridge than a boundary, linking religious communities, linguistic groups, empires, and later, nations and states.

Byzantine Ecocriticism: Women, Nature, and Power in the Medieval Greek Romance applies literary ecocriticism to the imaginative fiction of the Greek world from the twelfth to fifteenth centuries. Through analyses of hunting, gardening, bride-stealing, and warfare, *Byzantine Ecocriticism* exposes the attitudes and behaviors that justified human control over women, nature, and animals; the means by which such control was exerted; and the anxieties surrounding its limits. Adam Goldwyn thus demonstrates the ways in which intersectional ecocriticism, feminism, and posthumanism can be applied to medieval texts, and illustrates how the legacies of medieval and Byzantine environmental practice and ideology continue to be relevant to contemporary ecological and environmental concerns.

The history of Byzantium pivots around the eleventh century, during which it reached its apogee in terms of power, prestige, and territorial extension, only then to plunge into steep political decline following serious military defeats and extensive territorial losses. The political, economic, and intellectual history of the period is reasonably well understood, but not so what was happening in that crucial intermediary sphere, the social order, which both shaped and was shaped by contemporary ideas and brute economic developments. This volume aims to deepen understanding of Byzantine society by examining material evidence for settlements and production in different regions and by sifting through the far from plentiful literary and documentary sources in order to track what was happening in town and country. There is evidence of significant change: the pattern of landownership continued to shift in favour of those with power and wealth, but there was sustained and effective resistance from peasant villages. Provincial towns prospered in what was an era of sustained economic growth, and, through newly emboldened local elites, took a more active part in public affairs. In the capital the middling classes, comprising much of officialdom and leading traders, gained in importance, while the twin military and civilian elites were merging to form a single governing class. However, despite this social upheaval, careful analysis of these various factors by a range of leading Byzantine historians and archaeologists leads to the overarching conclusion that it was not so much internal structural changes which contributed to the vertiginous decline suffered by Byzantium in the late eleventh century, as the unprecedented combination of dangerous adversaries on different fronts, in the east, north, and west.

"The volume propounds a new understanding of the hitherto enigmatic medievalisation of the Roman empire, provides English presentations of foreign-language research, and can serve as a textbook that may help to establish Anatolian archaeology more widely in academic curricula worldwide"--Provided by publisher.

For several years now, sigillography as an independent subarea in the field of Byzantine studies has received increasing attention from both Byzantine studies and related disciplines, because it is the only area still able to provide academia with large amounts of material not previously analysed. The articles of *Studies in Byzantine Sigillography* deal with all aspects of Byzantine sigillography: presentation of new finds, discussion of new methods, questions of the political and ecclesiastical administration of Byzantium, prosopography, historical

geography, and art historical and iconographical problems. In addition, the volumes contain a loosely arranged list of Byzantine seals, which have been published in essays and auction catalogues, thus enabling those from more obscure publications to be located and identified. The Byzantine World presents the latest insights of the leading scholars in the fields of Byzantine studies, history, art and architectural history, literature, and theology. Those who know little of Byzantine history, culture and civilization between AD 700 and 1453 will find overviews and distillations, while those who know much already will be afforded countless new vistas. Each chapter offers an innovative approach to a well-known topic or a diversion from a well-trodden path. Readers will be introduced to Byzantine women and children, men and eunuchs, emperors, patriarchs, aristocrats and slaves. They will explore churches and fortifications, monasteries and palaces, from Constantinople to Cyprus and Syria in the east, and to Apulia and Venice in the west. Secular and sacred art, profane and spiritual literature will be revealed to the reader, who will be encouraged to read, see, smell and touch. The worlds of Byzantine ceremonial and sanctity, liturgy and letters, Orthodoxy and heresy will be explored, by both leading and innovative international scholars. Ultimately, readers will find insights into the emergence of modern Byzantine studies and of popular Byzantine history that are informative, novel and unexpected, and that provide a thorough understanding of both.

Late Byzantium Reconsidered offers a unique collection of essays analysing the artistic achievements of Mediterranean centres linked to the Byzantine Empire between 1261, when the Palaiologan dynasty re-conquered Constantinople, and the decades after 1453, when the Ottomans took the city, marking the end of the Empire. These centuries were characterised by the rising of socio-political elites, in regions such as Crete, Italy, Laconia, Serbia, and Trebizond, that, while sharing cultural and artistic values influenced by the Byzantine Empire, were also developing innovative and original visual and cultural standards. The comparative and interdisciplinary framework offered by this volume aims to challenge established ideas concerning the late Byzantine period such as decline, renewal, and innovation. By examining specific case studies of cultural production from within and outside Byzantium, the chapters in this volume highlight the intrinsic innovative nature of the socio-cultural identities active in the late medieval and early modern Mediterranean vis-à-vis the rhetorical assumption of the cultural contraction of the Byzantine Empire.

The fourteen essays in this collection demonstrate a wide variety of approaches to the study of Byzantine architecture, a reflection of both newer trends and traditional scholarship in the field. Three papers examine Early Christian monuments, two of which 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.

The Cult of St Anna in Byzantium is the first undertaking in Byzantine research to study the phenomenon of St Anna's cult from the sixth to the fifteenth centuries. It was prompted by the need to enrich our knowledge of a female saint who had already been studied in the West but remained virtually unknown in Eastern Christendom. It focuses on a figure little-studied in scholarship and examines the formation, establishment and promotion of an apocryphal saint who made her way to the pantheon of Orthodox saints. Visual and material culture, relics and texts track the gradual social and ideological transformation of Byzantium from early Christianity until the fifteenth century. This book not only examines various aspects of early Christian and Byzantine civilisation, but also investigates how the cult of saints greatly influenced cultural changes in order to suit theological, social and political demands. The cult of St Anna influenced many diverse elements of Christian

life in Constantinople, including the creation of sacred spaces and the location of haghiasmata (fountains of holy water) in the city; imperial patronage; the social reception of St Anna's story; and relic narratives. This monograph breaks new ground in explaining how and why Byzantium and the Orthodox Church attributed scriptural authority to a minor figure known only from a non-canonical work.

The Byzantine Empire dates back to Constantine the Great, the first Christian ruler of the Roman Empire, who, in 330 AD, moved the imperial capital from Rome to a port city in modern-day Turkey, which he then renamed Constantinople in his honor. From its founding, the Byzantine Empire was a major anchor of east-west trade, and culture, art, architecture, and the economy all prospered in the newly Christian empire. As Byzantium moved into the middle and late period, Greek became the official language of both church and state and the Empire's cultural and religious influence extended well beyond its boundaries. In the mid-15th century, the Ottoman Turks put an end to 1,100 years of Byzantine history by capturing Constantinople, but the Empire's legacy in art, culture, and religion endured long after its fall. In this revised and updated second edition of the Historical Dictionary of Byzantium, author John H. Rosser introduces both the general reader and the researcher to the history of the Byzantine Empire. This comprehensive dictionary includes detailed, alphabetical entries on key figures, ideas, places, and themes related to Byzantine art, history, and religion, and the second edition contains numerous additional entries on broad topics such as transportation and gender, which were less prominent in the previous edition. An expanded introduction introduces the reader to Byzantium and a guide to further sources and suggested readings can be found in the extensive bibliography that follows the entries. A basic chronology and various maps and illustrations are also included in the dictionary. This book is an excellent access point for students, researchers, and anyone wanting to know more about Byzantium.

Byzantines, Latins, and Turks in the Eastern Mediterranean World after 1150 is a collection of thirteen original articles which focus on the religious identity, cultural exchange, commercial networks, and the construction of political legitimacy among Christians and Muslims in the late Medieval eastern Mediterranean.

A documented narrative history of the Byzantine Empire from 1261 until its fall in 1453.

The rich and diverse architectural traditions of the Eastern Mediterranean and adjacent regions are the subject of this book. Representing the visual residues of a "forgotten" Middle Ages, the social and cultural developments of the Byzantine Empire, the Caucasus, the Balkans, Russia, and the Middle East parallel the more familiar architecture of Western Europe. The book offers an expansive view of the architectural developments of the Byzantine Empire and areas under its cultural influence, as well as the intellectual currents that lie behind their creation. The book alternates chapters that address chronological or regionally-based developments with thematic studies that focus on the larger cultural concerns, as they are expressed in architectural form.

This volume presents a broad array of contributions on Byzantine literature and culture, in which well-known Byzantinists approach topics of ceremonial, education, historiography, hagiography, homiletics, law, philology, philosophy, prosopography, rhetoric and theology. New editions and analyses of texts and documents are included. The essays combine traditional scholarship with newer approaches, thus reflecting the current dynamics of the field.

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. 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.

This collection of papers on the city of Constantinople by a distinguished group of Byzantine historians, art historians, and archaeologists provides new perspectives as well as new evidence on the monuments, topography, social and economic life of the Byzantine imperial capital.

These seven chapters, originally given as lectures honoring the fiftieth anniversary of Dumbarton Oaks, cover a wide range of topics, from the relationship of Byzantium with its Islamic, Slavic, and Western European neighbors to the modern reception of Byzantine art.

The papers in this volume derive from the 29th Spring Symposium of Byzantine Studies. This was held for the Society for the Promotion of Byzantine Studies in the University of London in March 1995, in order to complement the British Museum exhibition 'Byzantium. Treasures of Byzantine Art and Culture'. The objective of the symposium was to explore the ways in which British scholars, travellers, novelists, architects, churchmen and critics came into contact with Byzantium, and how they perceived what they saw. The present volume sets out some of the results of this enquiry. Byzantium is treated both as a source of influence on British culture as well as an 'idea' which British culture constructed in different ways in different periods of history. To give some comparative context, attention is also paid to attitudes towards Byzantium in continental Europe. Papers deal, amongst other topics, with the collecting of objects representative of Byzantine culture and with the changing appreciation of Byzantine manuscripts. They also include a series of case studies of individual historians and Byzantinists, and two deal in particular with Ruskin, who emerges as a perceptive 19th-century critic of Byzantine culture. Through the Looking Glass is volume 7 in the series published by Ashgate/Variorum on behalf of the Society for the Promotion of Byzantine Studies.

This volume presents the results of the Leiden project on the identity formation of the Syrian Orthodox Christians, which developed from a religious association into an ethnic community. A number of specialists react to the findings and discuss the cases of the East Syrians,

Armenians, Copts, and Ethiopians.

Examining every aspect of the culture from antiquity to the founding of Constantinople in the early Byzantine era, this thoroughly cross-referenced and fully indexed work is written by an international group of scholars. This Encyclopedia is derived from the more broadly focused Encyclopedia of Greece and the Hellenic Tradition, the highly praised two-volume work. Newly edited by Nigel Wilson, this single-volume reference provides a comprehensive and authoritative guide to the political, cultural, and social life of the people and to the places, ideas, periods, and events that defined ancient Greece.

Discusses daily life in the Byzantine Empire, examining such topics as housing, clothing, food, medicine, religion, law, and folk tales.

Analyses the evolution of a provincial Byzantine urban settlement based on the results of an interdisciplinary collaborative project.

Constantinople originated in 330 A.D. as the last great urban foundation of the ancient world. When it was sacked by the Fourth Crusade in 1204 it was the greatest city of the European Middle Ages. The studies in the present volume examine aspects of this long and complex history as reflected in the topography, monuments, self-image and political status of medieval Constantinople. They include a revised English version of a monograph published in French ten years ago, nine reprinted articles, and two published here for the first time

This is the first comprehensive and up-to-date history of Byzantium to appear in almost sixty years, and the first ever to cover both the Byzantine state and Byzantine society. It begins in A.D. 285, when the emperor Diocletian separated what became Byzantium from the western Roman Empire, and ends in 1461, when the last Byzantine outposts fell to the Ottoman Turks. Spanning twelve centuries and three continents, the Byzantine Empire linked the ancient and modern worlds, shaping and transmitting Greek, Roman, and Christian traditions—including the Greek classics, Roman law, and Christian theology—that remain vigorous today, not only in Eastern Europe and the Middle East but throughout Western civilization. Though in its politics Byzantium often resembled a third-world dictatorship, it has never yet been matched in maintaining a single state for so long, over a wide area inhabited by heterogeneous peoples. Drawing on a wealth of original sources and modern works, the author treats political and social developments as a single vivid story, told partly in detailed narrative and partly in essays that clarify long-term changes. He avoids stereotypes and rejects such old and new historical orthodoxies as the persistent weakness of the Byzantine economy and the pervasive importance of holy men in Late Antiquity. Without neglecting underlying social, cultural, and economic trends, the author shows the often crucial impact of nearly a hundred Byzantine emperors and empresses. What the emperor or empress did, or did not do, could rapidly confront ordinary Byzantines with economic ruin, new religious doctrines, or conquest by a foreign power. Much attention is paid to the complex life of the court and bureaucracy that has given us the adjective "byzantine." The major personalities include such famous names as Constantine, Justinian, Theodora, and Heraclius, along with lesser-known figures like Constans II, Irene, Basil II the Bulgar-Slayer, and Michael VIII Palaeologus. Byzantine civilization emerges as durable, creative, and realistic, overcoming repeated setbacks to remain prosperous almost to the end. With 221 illustrations and 18 maps that complement the text, *A History of the Byzantine State and Society* should long remain the standard history of Byzantium not just for students and scholars but for all readers.

The church of Hagia Sophia in Trebizond, built by the emperor Manuel I Grand Komnenos (1238-63) in the aftermath of the fall of

Constantinople to the Fourth Crusade, is the finest surviving Byzantine imperial monument of its period. Art and Identity in Thirteenth-Century Byzantium is the first investigation of the church in more than thirty years, and is extensively illustrated in colour and black-and-white, with many images that have never previously been published. Antony Eastmond examines the architectural, sculptural and painted decorations of the church, placing them in the context of contemporary developments elsewhere in the Byzantine world, in Seljuq Anatolia and among the Caucasian neighbours of Trebizond. Knowledge of this area has been transformed in the last twenty years, following the collapse of the Soviet Union. The new evidence that has emerged enables a radically different interpretation of the church to be reached, and raises questions of cultural interchange on the borders of the Christian and Muslim worlds of eastern Anatolia, the Caucasus and Persia. This study uses the church and its decoration to examine questions of Byzantine identity and imperial ideology in the thirteenth century. This is central to any understanding of the period, as the fall of Constantinople in 1204 divided the Byzantine empire and forced the successor states in Nicaea, Epiros and Trebizond to redefine their concepts of empire in exile. Art is here exploited as significant historical evidence for the nature of imperial power in a contested empire. It is suggested that imperial identity was determined as much by craftsmen and expectations of imperial power as by the emperor's decree; and that this was a credible alternative Byzantine identity to that developed in the empire of Nicaea.

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.

This volume brings together a group of scholars to consider the rituals of eating together in the Byzantine world, the material culture of Byzantine food and wine consumption, and the transport and exchange of agricultural products. The contributors present food in nearly every conceivable guise, ranging from its rhetorical uses - food as a metaphor for redemption; food as politics;

eating as a vice, abstinence as a virtue - to more practical applications such as the preparation of food, processing it, preserving it, and selling it abroad. We learn how the Byzantines viewed their diet, and how others - including, surprisingly, the Chinese - viewed it. Some consider the protocols of eating in a monastery, of dining in the palace, or of roughing it on a picnic or military campaign; others examine what serving dishes and utensils were in use in the dining room and how this changed over time. Throughout, the terminology of eating - and especially some of the more problematic terms - is explored. The chapters expand on papers presented at the 37th Annual Spring Symposium of Byzantine Studies, held at the University of Birmingham under the auspices of the Society for the Promotion of Byzantine Studies, in honour of Professor A.A.M. Bryer, a fitting tribute for the man who first told the world about Byzantine agricultural implements.

[Copyright: 384f2246bbe9f9456bd4bdf6d2904ec5](https://www.dumbartonoaks.org/monuments-and-topography-of-the-pontos-vol-i)