

## The Emperor Theophilos And The East 829 842 Court And Frontier In Byzantium During The Last Phase Of Iconoclasm Birmingham Byzantine And Ottoman Studies

Sailing to Byzantium brings together ten probing and pertinent critical papers, presented at the First and Second Postgraduate Forums in Byzantine Studies, held at Trinity College Dublin on 17-18 April 2007 and 15-16 May 2008 respectively. These essays engage with various facets of Byzantine history and culture. Many of them seek to shed new light on frequently controversial subject matters relating to history, historiography, and religion (the contentious nature of Jerusalem in Byzantine imperial ideology; medieval Western attitudes and perceptions of the Byzantine Empire; and the translation and use of Greek theologians in the West). Elsewhere, there are papers that tackle aspects of Byzantine literature (Encyclopaedism; the circulation of poetry; and a case study of political rhetoric in Manuel II's Dialogue with the Empress-Mother on Marriage). Finally, history of art and cult come under the microscope in the last two essays of the volume (the meaning of the eight-century apsidal conch at Santa Maria Antiqua in Rome and the origins of the cult of Saint Martin in Dalmatia). Sailing to Byzantium is a provocative, wide-ranging collection and a must for students and academics who wish to broaden their understanding of one of history's most fascinating civilizations.

*La Diplomatie byzantine, de l'Empire romain aux confins de l'Europe (Ve-XVe s.)* provides twelve articles addressing the manifold aspects of Byzantine diplomacy. Spanning the fifth to fifteenth centuries it focuses both on chronological and thematic aspects of its history.

This is the first book entirely devoted to Byzantine science, with essays by distinguished scholars offering the most comprehensive and up-to-date history of the field currently available, and aiming to position the field in broader scholarly conversations.

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.

Sometime during the ninth century a famous Arab leader, Caliph Al Mamun, broke into the Great Pyramid in Egypt. There he found what early historians referred to as a stone statue. Inside the statue was a man wearing a gold breastplate that was covered in gems. His weapons lay by his side. They included a fabulously fine sword and shield. Someone had placed a huge ruby on his head indicating that this man was royalty. Egyptians were not usually buried in their armour but we are told that Alexander the Great was. So if this was Alexander, who put him there and why? To find out I have explored ancient legends, documents and medieval paintings. What I found was truly astonishing and leads to, what I believe could well be the final resting place of Alexander the Great. Alexander, A New Theory on An Ancient Legend offers up a new hypothesis as to what may have happened to Alexander the Great many centuries after his death.

Modern historiography has become accustomed to portraying the emperor Theophilos of Byzantium (829-842) in a favourable light, taking at face value the legendary account that makes of him a righteous and learned ruler, and excusing as ill fortune his apparent military failures against the Muslims. The present book considers events of the period that are crucial to our understanding of the reign and argues for a more balanced assessment of it. The focus lies on the impact of Oriental politics on the reign of Theophilos, the last iconoclast emperor. After introductory chapters, setting out the context in which he came to power, separate sections are devoted to the influence of Armenians at the court, the enrolment of Persian rebels against the caliphate in the Byzantine army, the continuous warfare with the Arabs and the cultural exchange with Baghdad, the Khazar problem, and the attitude of the Christian Melkites towards the iconoclast emperor. The final chapter reassesses the image of the emperor as a good ruler, building on the conclusions of the previous sections. The book reinterprets major events of the period and their chronology, and sets in a new light the role played by figures like Thomas the Slav, Manuel the Armenian or the Persian Theophobos, whose identity is established from a better understanding of the sources.

This lively history chronicles every Byzantine Emperor who personally fought in battle, from Constantine the Great to Constantine XI. The Eastern Roman or 'Byzantine' Empire had to fight for survival throughout its eleven centuries of history. Military ability was therefore a prime requisite for a successful Emperor. In *Fighting Emperors of Byzantium*, historian John Carr explores the personal and military histories of the fighters who occupied the imperial throne at Constantinople. They include men like its founder Constantine I, Julian, Theodosius, Justinian, Heraclius, Leo I, Leo III, Basil I, Basil II (the Bulgar-slayer), Romanus IV Diogenes, Isaac Angelus, and Constantine XI. Byzantium's emperors, and the military establishment they oversaw, can be credited with preserving Rome's cultural legacy and, from the seventh century, forming a bulwark of Christendom against aggressive Islamic expansion. For this the empire's military organization had to be of a high order, a continuation of Roman discipline and skill adapted to new methods of

warfare.

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.

One of the most mysterious texts from the Second Byzantine Iconoclasm (815-843) is the so-called Synodical Letter, purportedly sent by Patriarchs Christopher of Alexandria, Job of Antioch, and Basil of Jerusalem to Emperor Theophilos in 836. The earliest reference thereto is dated 945, whereas the oldest extant manuscript fragment is written in the ninth-century uncial. But was it a real missive or pious forgery? Several Greek texts deriving from the lost original do not prove sufficient ground for a confident answer. Among the main problems is the lack of protocol elements indispensable for a document of this kind. Those elements, however, are present in the Slavonic text entitled *Mnogosloznyj Svitok*, which corresponds to "Polustichos tomos" in Greek. A thorough scrutiny has revealed that this is the closest version we possess to the original Letter. The Slavonic, besides indications of place (Jerusalem) and date (836) within the main text, contains two solid termini ante quos, 837 and 838, and names the actual compiler of the Letter - a certain monk Basil, who can very well be identical with the hagiographer Basil of Emesa. The latter in his *Life of Theodore of Edessa* claims to have attended a synod in Jerusalem, presumably that of 836. This book presents a critical edition of the Slavonic text together with corresponding Greek fragments, English translation, and Glossary. Russian translation is also attached.

Explores the literary texts produced during Byzantine Iconoclasm and their use as ideological tools by the main political circles.

The first comparative, cross-cultural study of medieval illustrated histories that engage in a direct, confrontational dialogue with Byzantine historical memory.

This book restores the fountains of Roman Byzantium, Byzantine Constantinople and Ottoman Istanbul, reviving the sounds, shapes, smells and sights of past water cultures. Constantinople, the capital of the Byzantine and Ottoman Empires, is surrounded on three sides by sea, and has no major river to deliver clean, potable water. However, the cultures that thrived in this remarkable waterscape through millennia have developed and sustained diverse water cultures and a water delivery system that has supported countless fountains, some of which survive today. Scholars address the delivery system that conveyed and stored water, and the fountains, large and small, from which it gushed. Papers consider spring water, rainwater and seawater; water suitable for drinking, bathing and baptism; and fountains real, imagined and symbolic. Experts in the history of art and culture, archaeology and theology, and poetry and prose, offer reflections on water and fountains across two millennia in one location.

*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.

This book offers a detailed survey of the history and culture of Scandinavians, known as Rus, living during the Viking Age in the Eastern Europe where they created not only a principality of Kiev but also several large proto-town centres and numerous rural settlements.

The studies reprinted here deal with the Byzantine empire between the 9th and 11th centuries, with a focus on the period of the Macedonian dynasty, and include four translated into English for this volume. They reflect both historical and prosopographical concerns, but Professor Markopoulos's principle interest is in the analysis of literary works and texts. This he combines with the examination of the ideological context of the period, as shaped in the reigns of Basil I and Constantine VII Porphyrogenetos, and the investigation of gender issues and other approaches. The close analysis of the texts shows how, after the close of Iconoclasm, new styles of writing and new attitudes towards the writing of history emerged, for instance in the use of mythological themes, which exemplify the changing intellectual concerns of the time.

9th-century Byzantium has always been viewed as a mid-point between Iconoclasm and the so-called Macedonian revival; in scholarly terms it is often treated as a 'dead' century. The object of these papers is to question such an assumption. They present a picture of political and military developments, legal and literary innovations, artisanal production, and religious and liturgical changes from the Anatolian plateau to the Greek-speaking areas of Italy that are only now gradually emerging as distinct. Investigation of how the 9th-century Byzantine world was perceived by outsiders also reveals much about Byzantine success and failure in promoting particular views of itself. The chapters here, by an international group of scholars, embody current research in this field; they recover many lost aspects of 9th-century Byzantium and shed new light on the Mediterranean world in a transitional century. The papers in this volume derive from the 30th Spring Symposium of Byzantine Studies, held for the Society for the Promotion of Byzantine Studies at the University of Birmingham in March 1996.

This book was first published in 2010. John Skylitzes' extraordinary Middle Byzantine chronicle covers the reigns of the Byzantine emperors from the death of Nicephorus I in 811 to the deposition of Michael VI in 1057, and provides the only surviving continuous narrative of the late tenth and early eleventh centuries. A high official living in the late eleventh century, Skylitzes used a number of existing Greek histories (some of them no longer extant) to create a digest of the previous three centuries. It is without question the major historical source for the period and is cited constantly in modern scholarship. This edition features introductions by Jean-Claude Cheynet and Bernard Flusin, along with extensive notes. It will be an essential and exciting addition to the libraries of all historians of the Byzantine age.

The Universal History (Patmut'iwn tiezerakan) of Step'anos Tar'nec'i is a history of the world in three books, composed by the Armenian scholar at the end of the tenth century and extending from the era of

Abraham to the turn of the first millennium. It was completed in 1004/5 CE, at a time when the Byzantine Empire was expanding eastwards across the districts of historic Armenia and challenging key aspects of Armenian identity. Stepʹanos responded to these changing circumstances by looking to the past and fusing Armenian tradition with Persian, Roman, and Islamic history, thereby asserting that Armenia had a prominent and independent place in world history. The *Universal History* was intended to affirm and reinforce Armenian cultural memory. As well as assembling and revising extracts from existing Armenian texts, Stepʹanos also visited monastic communities where he learned about prominent Armenian scholars and ascetics who feature in his construction of the Armenian past. During his travels he gathered stories about local Armenian, Georgian, Persian, and Kurdish lords, which were then repeated in his composition. The *Universal History* therefore preserves a valuable narrative of events in Byzantium, Armenia, and the wider Middle East in the second half of the tenth century. This volume presents the first ever English translation of this work, drawing upon Manukyan's 2012 critical edition of the text, and is also the first study and translation of the *Universal History* to be published outside Armenia for a century. Fully annotated and with a substantial introduction, it not only provides an accessible guide to the text, drawing on the most up-to-date scholarship available, but also offers valuable new insights into the significance of an often overlooked work, the intellectual and literary contexts within which it was composed, and its place in the Armenian tradition.

Byzantium lasted a 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 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 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 valuable as an introduction. However, it also offers stimulating new approaches and important findings, making it essential reading for postgraduates and for specialists. The revised paperback edition contains a new preface by the editor and will offer an invaluable companion to survey courses in Byzantine history.

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

The Hippodrome of Constantinople was constructed in the fourth century AD, by the Roman Emperor Constantine I, in his new capital. Throughout Byzantine history the Hippodrome served as a ceremonial, sportive and recreational center of the city; in the early period, it was used mainly as an arena for very popular, competitive, and occasionally violent chariot races, while the Middle Ages witnessed the imperial ceremonies coming to the fore gradually, although the races continued. The ceremonial and recreational role of the Hippodrome somehow continued during the Ottoman period. Being the oldest structure in the city, the Hippodrome has witnessed exciting chariot races, ceremonies glorifying victorious emperors as well as the charioteers, and the riots that shook the imperial authority. Today, looking to the remnants of the Hippodrome, one can imagine the glorious past of the site.

Examine the creative, profound dialogue between medieval women and biblical traditions The latest volume in the *Bible and Women* series examines the relationship between women and the Bible's reception during the early Middle Ages (500–1100 CE) in both the Greek East and the Latin West. Essays focus on interactions between women and the Bible through biblical precepts on women and for women, biblical women as the subjects of action or objects of discussion, and writings by women that refer to the Bible as a moral authority. The women discussed in the volume range from the well-known—including the nuns Kassia in Byzantium and Hrosvita in the West; the aristocrat Dhuoda, author of a moral guide for her son; Gisela, the sister of Charlemagne and abbess of Chelles; and her niece Rotrude—to those who remain anonymous. Contributions also explore how the Old and New Testaments exercised influence on emerging Islam. Features: Analysis of images of the Virgin Mary as a means of tracing the spread of her cult and feast days from East to West Exploration of the significance of classical culture for medieval women who composed poems for a Christian audience Evaluation of art as a means of establishing devotional relationships not necessarily mediated by the voices of preachers or the reading of texts .

The subject of the emperor in the Byzantine world may seem likely to be a well-studied topic but there is no book devoted to the emperor in general covering the span of the Byzantine empire. Of course there are studies on individual emperors, dynasties and aspects of the imperial office/role, but there remains no equivalent to Fergus Millar's *The Emperor in the Roman World* (from which the proposed volume takes inspiration for its title and scope). The oddity of a lack of a general study of the Byzantine emperor is compounded by the fact that a series of books devoted to Byzantine empresses was published in the late twentieth and early twenty-first centuries. Thus it is appropriate to turn the spotlight on the emperor. Themes covered by the contributions include: questions of dynasty and imperial families; the imperial court and the emperor's men; imperial duties and the emperor as ruler; imperial literature (the emperor as subject and author); and the material emperor, including imperial images and spaces. The volume fills a need in the field and the market, and also brings new and cutting-edge approaches to the study of the Byzantine emperor. Although the volume cannot hope to be a comprehensive treatment of the emperor in the Byzantine world it aims to cover a broad chronological and thematic span and to play a vital part in setting the agenda for future work. The subject of the Byzantine emperor has also an obvious relevance for historians working on rulership in other cultures and periods.

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

A complex study of the dual role of the emperor in Byzantium.

The Emperor Theophilos and the East, 829–842 Court and Frontier in Byzantium during the Last Phase of Iconoclasm Routledge

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.

Byzantine imperial imagery is commonly perceived as a static system. In contrast to this common portrayal, this book draws attention to its openness and responsiveness to other artistic traditions. Through a close examination of significant objects and monuments created over a 350-year period, from the ninth to the thirteenth century, Alicia Walker shows how the visual articulation of Byzantine imperial power not only maintained a visual vocabulary inherited from Greco-Roman antiquity and the Judeo-Christian tradition, but also innovated on these artistic precedents by incorporating styles and forms from contemporary foreign cultures, specifically the Sasanian, Chinese and Islamic worlds. In addition to art and architecture, this book explores historical accounts and literary works as well as records of ceremonial practices, thereby demonstrating how texts, ritual and images operated as integrated agents of imperial power. Walker offers new ways to think about cross-cultural interaction in the Middle Ages and explores the diverse ways in which imperial images employed foreign elements in order to express particularly Byzantine meanings.

Kimie's Closet is a fun fashion coloring book for girls. It consists of 90+ pages of elegant and fun fashion drawings. Each image is framed, and on the reverse of each page is a line for colored by name, and date.

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.

Offers a new perspective on Byzantine imperial imagery, demonstrating the role foreign styles and iconography played in the visual articulation of imperial power.

Insights into power, spectacle, and performance in the courts of Middle Eastern rulers In recent decades, scholars have produced much new research on courtly life in medieval Europe, but studies on imperial and royal courts across the Middle East have received much less attention, particularly for courts before 1500AD. *In the Presence of Power*, however, sheds new light on courtly life across the region. This insightful, exploratory collection of essays uncovers surprising commonalities across a broad swath of cultures. The pre-modern period in this volume includes roughly seven centuries, opening with the first dynasty of Islam, the Umayyads, whose reign marked an important watershed for Late Antique culture, and closing with the rule of the so-called "gunpowder" empires of the Ottomans and Safavids over much of the Near East in the sixteenth century. In between, this volume locates similarities across the Western Medieval, Byzantine and Islamicate courtly cultures, spanning a vast history and geography to demonstrate the important cross-pollinations that occurred between their literary and cultural legacies. This study does not presume the presence of one shared courtly institution across time and space, but rather seeks to understand the different ways in which contemporaries experienced and spoke about these places of power and performance. Adopting a very broad view of performances, *In the Presence of Power* includes exuberant expressions of love in Arabic stories, shadow plays in Mamluk Cairo, Byzantine storytelling, religious food traditions in Christian Cyprus, advice, and political and ethnographic performances of power.

The opulence of Byzantine art, with its extravagant use of gold and silver, is well known. Highly skilled artists created powerful representations reflecting and promoting this society and its values in icons, illuminated manuscripts, and mosaics and wallpaintings placed in domed churches and public buildings. This complete introduction to the whole period and range of Byzantine art combines immense breadth with interesting historical detail. Robin Cormack overturns the myth that Byzantine art remained constant from the inauguration of Constantinople, its artistic centre, in the year 330 until the fall of the city to the Ottomans in 1453. He shows how the many political and religious upheavals of this period produced a wide range of styles and developments in art. This updated, colour edition includes new discoveries, a revised bibliography, and, in a new epilogue, a rethinking of Byzantine Art for the present day.

A volume of essays on the Byzantine princess Theophano who died as empress of the Ottonian Empire in 991.

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