

## Holy Fools In Byzantium And Beyond Oxford Studies In Byzantium

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### Book of Fools

**Book of Fools An Intelligent Person's Guide to Fops, Jackasses, Morons, Dolts, Dunces, Halfwits and Blockheads** Terry Reed 2013 This book presents a provocatively, outrageously assertive exposure of fools in their not infrequently bizarre manifestations, the object being to leave no halfwits behind. It explores the world of the fool from many perspectives, including Engines of Limited Cognition: Dumb Bells, Dumb Clucks and Dumb Waiters; Imprudence and Its Imbecilic Implications; Fools, Eccentrics & Sons of Momus; and Idiotic Opportunities: Putting Fools to Work. This is not to infer (or even hint) that either the author or his readership is in any demonstrable sense of the word foolish, now or at any other time. After all, no fool would write a book like this, and no fool would read it. Precisely who does read it is a discretely personal decision we leave to those gifted with more than ordinarily inquiring minds. Indeed, those who elect to come along for the ride are likely to find their minds piqued, tickled and enriched by this tour de farce. True to form, Reed illustrates Ambrose Bierce's definition of educational -- "that which discloses to the wise and disguises from the fools their lack of understanding." Abundantly documented, endlessly subtle, hopelessly eccentric and deadily funny, the book blends history, sociology, literature, philosophy, etymology and even theology, all with a good laugh.

**The Metaphysics of World Order** Nicolas Laos 2015-01-19 In this book, Nicolas Laos studies the meaning of the terms "world" and "order," the moral dimensions of each world order model, and wider issues of meaning and interpretation generated by humanity's attempt to live in a meaningful world and to find the logos of the beings and things in the world. The aim of this book is to propose a unified theory of world order (i.e., a theory that combines philosophy, theology, and political theory). In this context, the author provides a thought-provoking (re)interpretation of classical philosophy (placing particular emphasis on Platonism), an in-depth inquiry into medieval philosophy and spirituality (placing particular emphasis on the cultural differences between the Greek East and the Latino-Frankish West), and an intellectually challenging review and evaluation of modern Western philosophy (including Descartes, Spinoza, Leibniz, Locke, Berkeley, Hume, Rousseau, Kant, Hegel, Kierkegaard, Husserl, and Heidegger) and of Nietzsche's and the postmodernists' revolt against modernity. He then elucidates the philosophical foundations and "pedigree" of each of the three basic political theories of modernity (i.e., Liberalism, Communism, and Fascism), and he studies the basic theoretical debates in International Relations, Geopolitics, and Noopolitics. Finally, Laos proposes a new, "fourth," political theory which he calls "metaphysical republicanism."

**Muishond** Joost Van Driessche 2017-12-08 Met Muishond exploreert taalfilosoof Joost Van Driessche de ethische verhoudingen van taal. Techno-wetenschappelijke taal en literaire taal staan niet lijnrecht tegenover elkaar – zoals feiten staan tegenover verziensels – maar maken deel uit van een meerdimensionaal web van betrekkingen tussen allerlei talen. Van Driessche laat aan de hand van het werk van Dostojewski, Jane Austen, Bruno Latour en de Bakhtin Kring zien dat ze zich op een ethische manier tot elkaar verhouden.

**Refiguring Theological Hermeneutics** M. Grau 2014-12-17 Grau reconsiders the relationship between "logos" and "mythos" as a precondition to opening theological hermeneutics to discourse from other cultures and genres, other modes of telling and retelling.

**John Moschos' Spiritual Meadow** Brenda Llewellyn Ihssen 2016-05-06 John Moschos' Spiritual Meadow is one of the most important sources for late sixth-early seventh century Palestinian, Syrian and Egyptian monasticism. This undisputedly invaluable collection of beneficial tales provides contemporary society with a fuller picture of an imperfect social history of this period: it is a rich source for understanding not only the piety of the monk but also the poor farmer. Brenda Llewellyn Ihssen fills a lacuna in classical monastic secondary literature by highlighting Moschos' unique contribution to the way in which a fertile Christian theology informed the ethics of not only those serving at the altar but also those being served. Introducing appropriate historical and theological background to the tales, Llewellyn Ihssen demonstrates how Moschos' tales addresses issues of the autonomy of individual ascetics and lay persons in relationship with authority figures. Economic practices, health care, death and burials of lay persons and ascetics are examined for the theology and history that they obscure and reveal. Whilst teaching us about the complicated relationships between personal agency and divine intercession, Moschos' tales can also be seen to reveal liminal boundaries we know existed between the secular and the religious.

**Dreams, Memory and Imagination in Byzantium** Bronwen Neil 2018-08-23 This collection of studies on Dreams, Memory and Imagination in Byzantium reveals the distinctive and important roles of memory, imagination and dreams in the Byzantine court, the proto-Orthodox church and broader society from Constantinople to Syria and beyond

**The Ashgate Research Companion to Byzantine Hagiography** Stephanos Efthymiadis 2020-02-25 For an entire millennium, Byzantine hagiography, inspired by the veneration of many saints, exhibited literary dynamism and a capacity to vary its basic forms. The subgenres into which it branched out after its remarkable start in the fourth century underwent alternating phases of development and decline that were intertwined with changes in the political, social and literary spheres. The selection of saintly heroes, an interest in depicting social landscapes, and the modulation of linguistic and stylistic registers captured the voice of homo byzantinus down to the end of the empire in the fifteenth century. The seventeen chapters in this companion form the sequel to those in volume I which dealt with the periods and regions of Byzantine hagiography, and complete the first comprehensive survey ever produced in this field. The book is the work of an international group of experts in the field and is addressed to both a broader public and the scholarly community of Byzantinists, medievalists, historians of religion and theorists of narrative. It highlights the literary dimension and the research potential of a representative number of texts, not only those appreciated by the Byzantines themselves but those which modern readers rank high due to their literary quality or historical relevance. **Eastern Orthodox Christianity** Bryn Geffert 2016-01-01 An essential, one-of-a-kind reader, this book frames, explores, and interprets Eastern Orthodoxy through primary sources. It is the first comprehensive reader on the Eastern Orthodox Church for the English-speaking world and is accessible to readers with no prior knowledge of theology or religious history. Lively introductions and short narratives touch on anthropology, art, law, literature, music, politics, women's studies, and a host of other areas. These texts are brought together to survey the fascinating history of the Eastern Orthodox Christian tradition-- from back cover.

*The Oxford Handbook of Late Antiquity* Scott Johnson 2015-11-01 The Oxford Handbook of Late Antiquity offers an innovative overview of a period (c. 300-700 CE) that has become increasingly central to scholarly debates over the history of western and Middle Eastern civilizations. This volume covers such pivotal events as the fall of Rome, the rise of Christianity, the origins of Islam, and the early formation of Byzantium and the European Middle Ages. These events are set in the context of widespread literary, artistic, cultural, and religious change during the period. The geographical scope of this Handbook is unparalleled among comparable surveys of Late Antiquity; Arabia, Egypt, Central Asia, and the Balkans all receive dedicated treatments, while the scope extends to the western Kingdoms, and North Africa in the West. Furthermore, from economic theory and slavery to Greek and Latin poetry, Syriac and Coptic literature, sites of religious devotion, and many others, this Handbook covers a wide range of topics that will appeal to scholars from a diverse array of disciplines. The Oxford Handbook of Late Antiquity engages the perennially valuable questions about the end of the ancient world and the beginning of the medieval, while providing a much-needed touchstone for the study of Late Antiquity itself.

**Cynicism** Ansgar Allen 2020-05-05 A short history of cynicism, from the fearless speech of the ancient Greeks to the jaded negativity of the present. Everyone's a cynic, yet few will admit it. Today's cynics excuse themselves half-heartedly—"I hate to be a cynic, but..."—before making their pronouncements. Narrowly opportunistic, always on the take, contemporary cynicism has nothing positive to contribute. The Cynicism of the ancient Greeks, however, was very different. This Cynicism was a marginal philosophy practiced by a small band of eccentrics. Bold and shameless, it was committed to transforming the values on which civilization depends. In this volume of the MIT Press Essential Knowledge series, Ansgar Allen charts the long history of cynicism, from the "fearless speech" of Greek Cynics in the fourth century BCE to the contemporary cynic's lack of social and political convictions. Allen describes ancient Cynicism as an improvised philosophy and a way of life disposed to scandalize contemporaries, subjecting their cultural commitments to derision. He chronicles the subsequent "purification" of Cynicism by the Stoics; Renaissance and Enlightenment appropriations of Cynicism, drawing on the writings of Shakespeare, Rabelais, Rousseau, de Sade, and others; and the transition from Cynicism (the philosophy) to cynicism (the modern attitude), exploring contemporary cynicism from the perspectives of its leftist, liberal, and conservative critics. Finally, he considers the possibility of a radical cynicism that admits and affirms the danger it poses to contemporary society.

*Politics of Worship in the Contemporary Middle East* Andreas Bandak 2013-03-22 Sainthood in Fragile States investigates how precariousness and ambiguity are embedded in saint worship. The book explores the intersections between religious and secular figures to show the role of sainthood and its contestation in the contemporary Middle East.

**Religion in Contemporary European Cinema** Costica Bradatan 2014-02-18 The religious landscape in Europe is changing dramatically. While the authority of institutional religion has weakened, a growing number of people now desire individualized religious and spiritual experiences, finding the self-complacency of secularism unfulfilling. The "crisis of religion" is itself a form of religious life. A sense of complex, subterranean interaction between religious, heterodox, secular and atheistic experiences has thus emerged, which makes the phenomenon all the more fascinating to study, and this is what Religion in Contemporary European Cinema does. The book explores the mutual influences, structural analogies, shared dilemmas, as well as the historical roots of such a "post-secular constellation" as seen through the lens of European cinema. Bringing together scholars from film theory and political science, ethics and philosophy of religion, philosophy of film and theology, this volume casts new light on the relationship between the religious and secular experience after the death of the death of God.

**The Holy Fool in European Cinema** Alina G. Birzache 2016-02-05 This monograph explores the way that the profile and the critical functions of the holy fool have developed in European cinema, allowing this traditional figure to capture the imagination of new generations in an age of religious pluralism and secularization. Alina Birzache traces the cultural origins of the figure of the holy fool across a variety of European traditions. In so doing, she examines the critical functions of the holy fool as well as how filmmakers have used the figure to respond to and critique aspects of the modern world. Using a comparative approach, this study for the first time offers a comprehensive explanation of the enduring appeal of this protean and fascinating cinematic character. Birzache examines the trope of holy foolishness in Soviet and post-Soviet cinema, French cinema, and Danish cinema, corresponding broadly to and permitting analysis of the three main orientations in European Christianity: Orthodox, Catholic, and Protestant. This study will be of keen interest to scholars of religion and film, European cinema, and comparative religion.

**The Firebird and the Fox** Jeffrey Brooks 2019-09-30 A century of Russian artistic genius, including literature, art, music and dance, within the dynamic cultural ecosystem that shaped it.

**Dreaming in Byzantium and Beyond** George T. Calofonos 2016-05-13 Although the actual dreaming experience of the Byzantines lies beyond our reach, the remarkable number of dream narratives in the surviving sources of the period attests to the cardinal function of dreams as vehicles of meaning, and thus affords modern scholars access to the wider cultural fabric of symbolic representations of the Byzantine world. Whether recounting real or invented dreams, the narratives serve various purposes, such as political and religious agendas, personal aspirations or simply an author's display of literary skill. It is only in recent years that Byzantine dreaming has attracted scholarly attention, and important publications have suggested the way in which Byzantines reshaped ancient interpretative models and applied new perceptions to the functions of dreams. This book - the first collection of studies on Byzantine dreams to be published - aims to demonstrate further the importance of closely examining dreams in Byzantium in their wider historical and cultural, as well as narrative, context. Linked by this common thread, the essays offer insights into the function of dreams in hagiography, historiography, rhetoric, epistolography, and romance. They explore gender and erotic aspects of dreams; they examine cross-cultural facets of dreaming, provide new readings, and contextualize specific cases; they also look at the Greco-Roman background and Islamic influences of Byzantine dreams and their Christianization. The volume provides a broad variety of perspectives, including those of psychoanalysis and anthropology.

**The Juggler of Notre Dame and the Medievalizing of Modernity** Jan M. Ziolkowski 2018-06-11 This ambitious and vivid study in six volumes explores the journey of a single, electrifying story, from its first incarnation in a medieval French poem through its prolific rebirth in the nineteenth and twentieth centuries. The Juggler of Notre Dame tells how an entertainer abandons the world to join a monastery, but is suspected of blasphemy after dancing his devotion before a statue of the Madonna in the crypt; he is saved when the statue, delighted by his skill, miraculously comes to life. Jan Ziolkowski tracks the poem from its medieval roots to its rediscovery in late nineteenth-century Paris, before its translation into English in Britain and the United States. The visual influence of the tale on Gothic revivalism and vice versa in America is carefully documented with lavish and inventive illustrations, and Ziolkowski concludes with an examination of the explosion of interest in The Juggler of Notre Dame in the twentieth century and its place in mass culture today. The Juggler of Notre Dame and the Medievalizing of Modernity is a rich case study for the reception of the Middle Ages in modernity. Spanning centuries and continents, the medieval period is understood through the lens of its (post)modern reception in Europe and America. Profound connections between the verbal and the visual are illustrated by a rich trove of images, including book illustrations, stained glass, postage stamps, architecture, and Christmas cards. Presented with great clarity and simplicity, Ziolkowski's work is accessible to the general reader, while its many new discoveries will be valuable to academics in such fields and disciplines as medieval studies, medievalism, philology, literary history, art history, folklore, performance studies, and reception studies.

**Architecture and Ritual in the Churches of Constantinople** Vasileios Marinis 2014-01-13 This book examines the interchange of architecture and ritual in the Middle and Late Byzantine churches of Constantinople (ninth to fifteenth centuries). It employs archaeological and archival data, hagiographic and historical sources, liturgical texts and commentaries, and monastic typika and testaments to integrate the architecture of the medieval churches of Constantinople with liturgical and extra-liturgical practices and their continuously evolving social and cultural context. The book argues against the approach that has dominated Byzantine studies: that of functional determinism, the view that architectural form always follows liturgical function. Instead, proceeding chapter by chapter through the spaces of the Byzantine church, it investigates how architecture responded to the exigencies of the rituals, and how church spaces eventually acquired new uses. The church building is described in the context of the culture and people whose needs it was continually adapted to serve. Rather than viewing churches as frozen in time (usually the time when the last brick was laid), this study argues that they were social constructs and so were never finished, but continually evolving.

*Literature and Catholicism in the 19th and 20th Centuries* David Torevell 2021-03-05 This volume investigates how literary texts have reflected, in ground-breaking ways, distinctive features of a Catholic philosophy of life. It demonstrates how literature, by its ability to capture the imagination, is able to evoke facets of human experience related specifically to a Catholic understanding of life.

**Asian Traditions of Meditation** Halvor Eifring 2018-01-31 Meditation has flourished in different parts of the world ever since the foundations of the great civilizations were laid. It played a vital role in the formation of Asian cultures that trace much of their heritage to ancient India and China. This volume brings together for the first time studies of the major traditions of Asian meditation as well as material on scientific approaches to meditation. It delves deeply into the individual traditions while viewing each of them from a global perspective, examining both historical and generic connections between meditative practices from numerous historical periods and different parts of the Eurasian continent. It seeks to identify the cultural and historical peculiarities of Asian schools of meditation while recognizing basic features of meditative practice across cultures, thereby taking the first step toward a framework for the comparative study of meditation. The book, accessibly written by scholars from several fields, opens with chapters that discuss the definition and classification of meditation. These are followed by contributions on Yoga and Tantra, which are often subsumed under the broad label of Hinduism; Jainism and Sikhism, Indian traditions not usually associated with meditation; Buddhist approaches found in Southeast Asia, Tibet, and China; and the indigenous Chinese

traditions, Daoism and Neo-Confucianism. The final chapter explores recent scientific interest in meditation, which, despite its Western orientation, remains almost exclusively concerned with practices of Asian origin. Until a few years ago a major obstacle to the study of specific meditation practices within the traditions explored here was a widespread scholarly orientation that prioritized doctrinal issues and sociocultural contexts over actual practice. The contributors seek to counter this bias and supplement concerns over doctrine and context with the historical study of meditative practice. Asian Traditions of Meditation will appeal broadly to readers interested in meditation, mindfulness, and spirituality and those in the emerging field of contemplative education, as well as students and scholars of Asian and religious studies.

*Brother-Making in Late Antiquity and Byzantium* Claudia Rapp 2016-02-01 Among medieval Christian societies, Byzantium is unique in preserving an ecclesiastical ritual of adelphopoiesis, which pronounces two men, not related by birth, as brothers for life. It has its origin as a spiritual blessing in the monastic world of late antiquity, and it becomes a popular social networking strategy among lay people from the ninth century onwards, even finding application in recent times. Located at the intersection of religion and society, brother-making exemplifies how social practice can become ritualized and subsequently subjected to attempts of ecclesiastical and legal control. Controversially, adelphopoiesis was at the center of a modern debate about the existence of same-sex unions in medieval Europe. This book, the first ever comprehensive history of this unique feature of Byzantine life, argues persuasively that the ecclesiastical ritual to bless a relationship between two men bears no resemblance to marriage. Wide-ranging in its use of sources, from a complete census of the manuscripts containing the ritual of adelphopoiesis to the literature and archaeology of early monasticism, and from the works of hagiographers, historiographers, and legal experts in Byzantium to comparative material in the Latin West and the Slavic world, Brother-Making in Late Antiquity and Byzantium examines the fascinating religious and social features of the ritual, shedding light on little known aspects of Byzantine society.

**Silence** Diarmaid MacCulloch 2013-04-04 Diarmaid MacCulloch, acknowledged master of the big picture in Christian history, unravels a polyphony of silences from the history of Christianity and beyond. He considers the surprisingly mixed attitudes of Judaism to silence, Jewish and Christian borrowings from Greek explorations of the divine, and the silences which were a feature of Jesus's brief ministry and witness. Besides prayer and mystical contemplation, there are shame and evasion; careless and purposeful forgetting. Many deliberate silences are revealed: the forgetting of histories which were not useful to later Church authorities (such as the leadership roles of women among the first Christians), or the constant problems which Christianity has faced in dealing honestly with sexuality. Behind all this is the silence of God; and in a deeply personal final chapter, MacCulloch brings a message of optimism for those who still seek God beyond the clamorous noise of over-confident certainties.

**Holy Fools in Byzantium and Beyond** Sergey A. Ivanov 2006-04-06 The image of St Basil's Cathedral in Moscow's Red Square is a familiar Russian landmark. Yet few people know what made Basil so famous. He was a saint who wandered about naked, bullied passers-by, brawled in the market-place, and once even smashed a revered icon. Saints such as Basil overturn the conventional concept of sainthood - what, we may ask, is saintly about them? This book aims to solve the mystery by exploring the figure of the holy fool in Byzantium and in later Russianhistory. **Pussy Riot** Eliot Borenstein 2020-11-12 Both more and less than a band, Pussy Riot is continually misunderstood by the Western media. This book sets the record straight. After their scandalous performance of an anti-Putin protest song in Moscow's Cathedral of Christ the Savior and the imprisonment of two of its members, the punk feminist art collective known as Pussy Riot became an international phenomenon. But, what, exactly, is Pussy Riot, and what are they trying to achieve? The award-winning author Eliot Borenstein explores the movement's explosive history and takes you beyond the hype.

**The Scriptural Universe of Ancient Christianity** Guy G. Stroumsa 2016-11-14 Perhaps more than any other cause, the passage of texts from scroll to codex in late antiquity converted the Roman Empire from paganism to Christianity and enabled the worldwide spread of Christian faith. Guy Stroumsa describes how canonical scripture was established and how its interpretation replaced blood sacrifice in religious ritual.

**Human Perfection in Byzantine Theology** Alexis Torrance 2020-10-16 To what kind of existence does Christ call us? Christian theology has from its inception posited a powerful vision of humanity's ultimate and eternal fulfilment through the person and work of Jesus Christ. How precisely to understand and approach the human perfection to which the Christian is summoned is a question that has vexed the minds of many and diverse theologians. Orthodox Christian theology is notable for its consistent interest in this question, and over the last century has offered to the West a wealth of theological insight on the matter, drawn both from the resources of its Byzantine theological heritage as well as its living interaction with Western theological and philosophical currents. In this regard, the important themes of personhood, deification, epektasis, apophaticism, and divine energies have been elaborated with much success by Orthodox theologians; but not without controversy. Human Perfection in Byzantine Theology addresses the question of human perfection in Orthodox theology via a retrieval of the sources, examining in turn the thought of leading representatives of the Byzantine theological tradition: St Maximus the Confessor, St Theodore the Studite, St Symeon the New Theologian, and St Gregory Palamas. The overarching argument of this study is that in order to present an Orthodox Christian understanding of human perfection which remains true to its Byzantine inheritance, supreme emphasis must be placed on the doctrine of Christ, especially on the significance and import of Christ's humanity. The intention of this work is thus to keep the creative approach to human destiny in Orthodox theology firmly moored to its theological past.

*Humour and Religion* Hans Geybels 2011-03-17 Leading scholars analyze the importance and functioning of humor in different world religions.

**Holy Fools in Byzantium and Beyond** Sergey A. Ivanov 2006-04-06 There are saints in Orthodox Christian culture who overturn the conventional concept of sainthood. Their conduct may be unruly and salacious, they may blaspheme and even kill - yet, mysteriously, those around them treat them with even more reverence. Such saints are called 'holy fools'. In this pioneering study Sergey A. Ivanov examines the phenomenon of holy foolery from a cultural standpoint. He identifies its prerequisites and its development in religious thought, and traces the emergence of the first hagiographic texts describing these paradoxical saints. He describes the beginnings of holy foolery in Egyptian monasteries of the fifth century, followed by its high point in the cities of Byzantium, with an eventual decline in the twelfth to fourteenth centuries. He also compares the important Russian tradition of holy fools, which in some form has survived to this day.

*The Living Icon in Byzantium and Italy* Paroma Chatterjee 2014-03-17 Explores the development and diffusion of the vita image which emerged in Byzantium in the twelfth century and spread to Italy and beyond.

**Rus - Ukraine - Russia** Martin C. Putna 2021-06-01 An outspoken opponent of pro-Russian, authoritarian, and far-right streams in contemporary Czech society, Martin C. Putna received a great deal of media attention when he ironically dedicated the Czech edition of Russ-Ukraine-Russia to Miloš Zeman—the pro-Russian president of the Czech Republic. This sense of irony, combined with an extraordinary breadth of scholarly knowledge, infuses Putna’s book. Examining key points in Russian cultural and spiritual history, Russ-Ukraine-Russia is essential reading for those wishing to understand the current state of Russia and Ukraine—the so-called heir to an “Alternative Russia.” Putna uses literary and artistic works to offer a rich analysis of Russia as a cultural and religious phenomenon: tracing its development from the arrival of the Greeks in prehistoric Crimea to its invasion by “little green men” in 2014; explaining the cultural importance in Russ of the Vikings as well as Pussy Riot; exploring central Russian figures from St. Vladimir the Great to Vladimir Putin. Unique in its postcolonial perspective, this is not merely a history of Russia or of Russian religion. This book presents Russia as a complex mesh of national, religious, and cultural (especially countercultural) traditions—with strong German, Mongol, Jewish, Catholic, Polish, and Lithuanian influences—a force responsible for creating what we identify as Eastern Europe.

**The Russian Empire 1450-1801** Nancy Shields Kollmann 2017-02-09 Modern Russian identity and historical experience has been largely shaped by Russia's imperial past: an empire that was founded in the early modern era and endures in large part today. The Russian Empire 1450-1801 surveys how the areas that made up the empire were conquered and how they were governed. It considers the Russian empire a 'Eurasian empire', characterized by a 'politics of difference': the rulers and their elites at the center defined the state's needs minimally - with control over defense, criminal law, taxation, and mobilization of resources - and otherwise tolerated local religions, languages, cultures, elites, and institutions. The center related to communities and religions vertically, according each a modicum of rights and autonomies, but didn't allow horizontal connections across nobilities, townsmen, or other groups potentially with common interests to coalesce. Thus, the Russian empire was multi-ethnic and multi-religious; Nancy Kollmann gives detailed attention to the major ethnic and religious groups, and surveys the government's strategies of governance - centralized bureaucracy, military reform, and a changed judicial system. The volume pays particular attention to the dissemination of a supranational ideology of political legitimacy in a variety of media - written sources and primarily public ritual, painting, and particularly architecture. Beginning with foundational features, such as geography, climate, demography, and geopolitical situation, The Russian Empire 1450-1801 explores the empire's primarily agrarian economy, serfdom, towns and trade, as well as the many religious groups - primarily Orthodoxy, Islam, and Buddhism. It tracks the emergence of an 'imperial nobility' and a national self-consciousness that was, by the end of the eighteenth century, distinctly imperial, embracing the diversity of the empire's many peoples and cultures.

**Greek East and Latin West** Andrew Louth 2007

**The Routledge History of Madness and Mental Health** Greg Eghigian 2017-04-07 The Routledge History of Madness and Mental Health explores the history and historiography of madness from the ancient and medieval worlds to the present day. Global in scope, it includes case studies from Africa, Asia, and South America as well as Europe and North America, drawing together the latest scholarship and source material in this growing field and allowing for fresh comparisons to be made across time and space. Thematically organised and written by leading academics, chapters discuss broad topics such as the representation of madness in literature and the visual arts, the material culture of madness, the perpetual difficulty of creating a classification system for madness and mental health, madness within life histories, the increased globalisation of knowledge and treatment practices, and the persistence of spiritual and supernatural conceptualisations of experiences associated with madness. This volume also examines the challenges involved in analysing primary sources in this area and how key themes such as class, gender, and race have influenced the treatment and diagnosis of madness throughout history. Chronologically and geographically wide-ranging, and providing a fascinating overview of the current state of the field, this is essential reading for all students of the history of madness, mental health, psychiatry, and medicine.

**Fools and idiots?** Irina Metzler 2016-02-01 This is the first book devoted to the cultural history in the pre-modern period of people we now describe as having learning disabilities. Using an interdisciplinary approach, including historical semantics, medicine, natural philosophy and law, it considers a neglected field of social and medical history and makes an original contribution to the problem of a shifting concept such as 'idiotcy'. Medieval physicians, lawyers and the schoolmen of the emerging universities wrote the texts which shaped medieval definitions of intellectual ability and its counterpart, disability. In studying such texts, which form part of our contemporary scientific and cultural heritage, we gain a better understanding of which people were considered to be intellectually disabled and how their participation and inclusion in society differed from the situation today.

**Chosen Places: Constructing New Jerusalem in Slavia Orthodoxa** Jelena Erdeljan 2017-06-21 In Chosen Places, Constructing New Jerusalem in Slavia Orthodoxa, Jelena Erdeljan examines the Old Testament topic of the divinely-chosen status of Jerusalem and the phenomenon of translatio Hierosolymi in visual culture, based on the examples of Constantinople, Turnovo, Belgrade, and Moscow.

**Holy Fools in Byzantium and Beyond** 2006

**Anchoritism in the Middle Ages** Catherine Innes-Parker 2013-04-15 This volume explores medieval anchoritism (the life of a solitary religious recluse) from a variety of perspectives. The individual essays conceive anchoritism in broadly interpretive categories: challenging perceived notions of the very concept of anchoritic 'rule' and guidance; studying the interaction between language and linguistic forms; addressing the connection between anchoritism and other forms of solitude (particularly in European tales of sanctity); and exploring the influence of anchoritic literature on lay devotion. As a whole, the volume illuminates the richness and fluidity of anchoritic texts and contexts and shows how anchoritism pervaded the spirituality of the Middle Ages, for lay and religious alike. It moves through both space and time, ranging from the third century to the sixteenth, from England to the Continent and back.

**Holy Fools in Byzantium and Beyond** 2006

**Myriobiblos** Theodora Antonopoulou 2015-03-10 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.

**Varieties of Monastic Experience in Byzantium, 800-1453** Alice-Mary Talbot 2019-04-30 In this unprecedented introduction to Byzantine monasticism, based on the Conway Lectures she delivered at the University of Notre Dame in 2014, Alice-Mary Talbot surveys the various forms of monastic life in the Byzantine Empire between the ninth and fifteenth centuries. It includes chapters on male monastic communities (mostly cenobitic, but some idiorhythmic in late Byzantium), nuns and nunneries, hermits and holy mountains, and a final chapter on alternative forms of monasticism, including recluses, stylites, wandering monks, holy fools, nuns disguised as monks, and unaffiliated monks and nuns. This original monograph does not attempt to be a history of Byzantine monasticism but rather emphasizes the multiplicity of ways in which Byzantine men and women could devote their lives to service to God, with an emphasis on the tension between the two basic modes of monastic life, cenobitic and eremitic. It stresses the individual character of each Byzantine monastic community in contrast to the monastic orders of the Western medieval world, and yet at the same time demonstrates that there were more connections between certain groups of monasteries than previously realized. The most original sections include an in-depth analysis of the challenges facing hermits in the wilderness, and special attention to enclosed monks (recluses) and urban monks and nuns who lived independently outside of monastic complexes. Throughout, Talbot highlights some of the distinctions between the monastic life of men and women, and makes comparisons of Byzantine monasticism with its Western medieval counterpart.

**Transformations of Late Antiquity** Manolis Papoutsakis 2016-12-05 This book focuses on a simple dynamic: the taking in hand of a heritage, the variety of changes induced within it, and the handing on of that legacy to new generations. Our contributors suggest, from different standpoints, that this dynamic represented the essence of 'late antiquity': As Roman society, and the societies by which it was immediately bounded, continued to develop, through to the late sixth and early seventh centuries, the interplay between what needed to be treasured and what needed to be explored became increasingly self-conscious, versatile, and enriched. By the time formerly alien peoples had established their 'post-classical' polities, and Islam began to stir in the East, the novelties were more clearly seen, if not always welcomed; and one witnesses a stronger will to maintain the momentum of change, of a forward reach. At the same time, those in a position to play now the role of heirs were well able to appreciate how suited to their needs the 'Roman' past might be, but how, by taking it up in their turn, they were more securely defined and yet more creatively advantaged. 'Transformation' is a notion apposite to essays in honour of Peter Brown. 'The transformation of the classical heritage' is a theme to which he has devoted, and continues to devote, much energy. All the essays here in some way explore this notion of transformation; the late antique ability to turn the past to new uses, and to set its wealth of principle and insight to work in new settings. To begin, there is the very notion of what it meant to be 'Roman', and how that notion changed. Subsequent chapters suggest ways in which fundamental characteristics of Roman society were given new form, not least under the impact of a Christian polity. Augustine, naturally, finds his place; and here the emphasis is on the unfettered stance that he took in the face of more broadly held convictions - on miracles, for example, and the errors of the pagan past. The discussion then moves on to