

Towards a Critical Historiography of Byzantine Studies

Core texts for the initial discussion

From within Byzantine Studies:

Elizabeth Jeffreys, John F. Haldon, and Robin Cormack, "Byzantine Studies as an Academic Discipline." In *The Oxford Handbook of Byzantine Studies* (2008).

Dimitar Angelov, "Byzantinism: The Imaginary and Real Heritage of Byzantium in Southeastern Europe." In *New Approaches to Balkan Studies* (2003), edited by Dimitris Keridis, Ellen Elias-Bursac, and Nicholas Yatromanolakis.

Helena Bodin, "Whose Byzantinism - Ours or Theirs? On the Issue of Byzantinism from a Cultural Semiotic Perspective." In *The Reception of Byzantium in European Culture since 1500* (2016), edited by Przemysław Marciniak and Dion C. Smythe.

Averil Cameron, *The Use & Abuse of Byzantium: An Essay on Reception* (1992).

Ihor Ševčenko. "Old Byzantinists and the Place of Byzantine Studies Today." *Byzantinoslavica* (2009).

From neighboring disciplines:

Yannis Hamilakis, *The Nation and Its Ruins: Antiquity, Archaeology, and National Imagination in Greece* (2007), Chs. 1 and 3.

Diana Mishkova, *Beyond Balkanism: The Scholarly Politics of Region Making* (2019), Introduction and Ch. 1.

Additional works suggested by participants in the webinar:

Shatha Abu-Khafajah, Rama Al Rabady, and Shaher Rababeh, "Urban Heritage 'Space' Under Neoliberal Development: A Tale of a Jordanian Plaza." *International Journal of Heritage Studies* (2014).

Andrea Myers Achi and Seeta Chaganti, “‘Semper Novi Quid ex Africa’: Redrawing the Borders of Medieval African Art and Considering Its Implications for Medieval Studies.” In *Disturbing Times: Medieval Pasts, Reimagined Futures*, eds. Catherine E. Karkov, Anna Kłosowska, and Vincent W. J. van Gerven Oei (2020).

Panagiotis A. Agapitos, “Franz Dölger and the Hieratic Model of Byzantine Literature.” *Byzantinische Zeitschrift* (2019).

Sara Ahmed, *Strange Encounters: Embodied Others in Post-Coloniality* (2000).

Alena Alshanskaya, Andreas Gietzen, and Christina Hadjiafxenti, eds., *Imagining Byzantium: Perceptions, Patterns, Problems* (2018).

Benjamin Anderson and Felipe Rojas, eds., *Antiquarianisms: Contact, Conflict, Comparison* (2017).

Nathanael Aschenbrenner and Jake Ransohoff, eds., *The Invention of Byzantium in Early Modern Europe* (Washington, DC: Dumbarton Oaks Research Library and Collection, forthcoming 2021).

Marie-France Auzépy, ed., *Byzance et l'Europe, XVIe-XX siècle* (2003).

Marie-France Auzépy and Jean-Pierre Grélois, eds., *Byzance retrouvée: érudits et voyageurs français (XVIe-XVIIIe siècles)* (2001).

Milica Bakić-Hayden, "Nesting Orientalisms." *Slavic Review* (1995).

Jairus Banaji, “Modes of Production in a Materialist Conception of History” [1977]. In Banaji, *Theory as History* (2010).

Roland Betancourt, “The Exiles of Byzantium: Form, Historiography, and Recuperation.” In *Disturbing Times: Medieval Pasts, Reimagined Futures*, eds. Catherine E. Karkov, Anna Kłosowska, and Vincent W. J. van Gerven Oei (2020).

John Burke, "Inventing and Re-Inventing Byzantium: Nikephoros Phokas, Byzantine Studies in Greece, and 'New Rome'." In *Wanted: Byzantium. Desire for a Lost Empire*, ed. Ingela Nilsson and Paul Stephenson (2014).

Averil Cameron, *Byzantine Matters* (2014).

Dipesh Chakrabarty, "Historicism and its Supplements: A Note on a Predicament Shared by Medieval and Postcolonial Studies." In *Medievalisms in the Post-Colonial World: The Idea of "the Middle Ages" Outside Europe*, ed. Kathleen Davis and Nadia Altschul (2009).

Change the Museum ([Instagram account](#)).

Partha Chatterjee, *Nationalist Thought and the Colonial World: A Derivative Discourse?* (1986).

Richard Clogg, *Politics and the Academy: Arnold Toynbee and the Koraes Chair* (1986).

Jack L. Davis, "A Foreign School of Archaeology and the Politics of Archaeological Practice: Anatolia, 1922." *Journal of Mediterranean Archaeology* (2003).

George Demacopoulos, *Colonizing Christianity: Greek and Latin Religious Identity in the Era of the Fourth Crusade* (2019).

Philipp Dörler and Johannes Preiser-Kapeller, "Justinian und die Osmanen: Byzanz im österreichischen Schulbuch von 1771 bis in die Gegenwart." In *Byzanzrezeption in Europa: Spurensuche über das Mittelalter und die Aufklärung bis in die Gegenwart*, ed. Foteini Kolovou (2012).

Bonnie Effros, *Incidental Archaeologists: French Officers and the Rediscovery of Roman North Africa* (2018).

Jas Elsner, "Iconoclasm as Discourse: From Antiquity to Byzantium." *The Art Bulletin* (2012).

Gabriele Faßbeck, "'The Longer, the More Happiness I Derive from This Undertaking': James Simon and Early German Research into Galilee's Ancient Synagogues." In *Viewing Ancient Jewish Art and Archaeology: Vehinnei Rachel, Essays in Honor of Rachel Hachlili*, edited by Ann E. Killebrew and Gabriele Faßbeck (2015).

Michael Herzfeld, "The Absent Presence: Discourses of Crypto-Colonialism." *South Atlantic Quarterly* (2002).

Herbert Hunger, *Das Reich der neuen Mitte: Der christliche Geist der byzantinischen Kultur* (1965).

Angie Jaime, "The 'Art World' Can't Exist in a Decolonized Future." *Teen Vogue* (2020).

Anthony Kaldellis, *Hellenism in Byzantium: The Transformations of Greek Identity and the Reception of the Classical Tradition* (2004).

Anthony Kaldellis, *Romanland: Ethnicity and Empire in Byzantium* (2019).

Sumaya Kassim, *The Museum Will Not Be Decolonised* ([video essay](#), 2019).

Sharon Kinoshita, “Deprovincializing the Middle Ages.” In *The Worlding Project: Doing Cultural Studies in the Era of Globalization*, ed. Rob Wilson and Christopher Leigh Connery (2007).

Kostis Kourelis, “Byzantine Houses and Modern Fictions: Domesticating Mystras in 1930s Greece.” *Dumbarton Oaks Papers* (2011–2012).

Presmyslaw Marciniak and Dion C. Smythe, eds., *The Reception of Byzantium in European Culture since 1500* (New York: Routledge, 2016).

Leon Moosavi, “The Decolonial Bandwagon and the Dangers of Intellectual Decolonisation.” *International Review of Sociology* (2020).

Mikael Muehlbauer, “An Italian Renaissance Face on a “New Eritrea”: The 1939 Restoration of the Church of Abreha wa-Atsbeha.” *Journal of the Society of Architectural Historians* (2019).

Robert S. Nelson, “Living on the Byzantine Borders of Western Art.” *Gesta* (1996).

Robert S. Nelson, “The Map of Art History.” *Art Bulletin* (1997).

Johannes Niehoff-Panagiotidis, prologue to David Hernández de la Fuente, *Breve historia de Bizancio* (2014).

Johannes Niehoff-Panagiotidis, “To Whom Does Byzantium Belong? Greeks, Turks and the Present of the Medieval Balkans.” In *The Uses of the Middle Ages in Modern European States*, ed. R. J. W. Evans and Guy P. Marchal (2011).

Ingela Nilsson and Paul Stephenson, eds, *Wanted Byzantium. The Desire for a Lost Empire* (Uppsala, 2014).

Agostino Pertusi, *Storiografia umanistica e mondo bizantino* (1967).

Günter Prinzing, "Streiflichter auf Goldschmiede im Byzanz der mittelbyzantinischen Zeit." In *Lebenswelten zwischen Archäologie und Geschichte: Festschrift für Falko Daim zu seinem 65. Geburtstag*, edited by Jörg Drauschke, Ewald Kislinger, Karin Kühtreiber, Thomas Kühtreiber, Gabriele Scharrer-Liška, and Tivadar Vida (2018).

Pavel Rakitin, "Byzantine Echoes in the Nineteenth Century Press and in the Writings of Russian Intellectuals." *Opuscula historiae artium* (2013)

Edward Said, *Culture and Imperialism* (1993).

Jean-Michel Spieser, "Art byzantin et influence : pour l'histoire d'une construction." In *Byzance et le monde extérieur: Contacts, relations, échanges*, eds. Michel Balard, Élisabeth Malamut, Jean-Michel Spieser and Paule Pagès (2005).

The Sportula, "Western Imperialism in the Classics Classroom." *Eidolon* (2020).

Yannis Stouraitis, 'Is Byzantinism an Orientalism? Reflections on Byzantium's Constructed Identities and Debated Ideologies', in Yannis Stouraitis (ed.), *Identities and Ideologies in the Medieval East Roman World* (Edinburgh, forthcoming).

Robert Taft, "Goodbye to All That: Swansong of an Old Academician." In *Studies in Oriental Liturgy: Proceedings of the Fifth International Congress of the Society of Oriental Liturgy* (2019).

Thelma K. Thomas, "Introductory Remarks: Some Problems of Interpretation," in *Late Antique Funerary Sculpture: Images for This World and the Next* (2000).

Maria Todorova, *Imagining the Balkans* (1997).

Zoe Todd, "An Indigenous Feminist's Take on the Ontological Turn: 'Ontology' Is Just Another Word for Colonialism." *Journal of Historical Sociology* (2016).

Warren Treadgold, "Late Ancient and Byzantine History Today." *Historically Speaking* (2002).

Pinar Üre, *Reclaiming Byzantium: Russia, Turkey and the Archaeological Claim to the Middle East in the 19th Century* (2020).

Barney Warf, *Time-Space Compression: Historical Geographies* (2008).

Barney Warf, "Teaching Time-Space Compression." *Journal of Geography in Higher Education* (2011).

Kurt Weitzmann, "Byzantine Art and Scholarship in America." *American Journal of Archaeology* (1947).