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marital kerfuffle, sacrifice, revenge, blazing ambition and lordly pride, our guide calms our passions with an infinity of curious asides and grace notes.' Jan Morris, Independent 'Norwich has the gift of historical perspective, as well as clarity and wit. Few can tell a good story better than he.' Spectator

This revised and expanded edition of the widely-praised A History of Byzantium covers the time of Constantine the Great in AD 306 to the fall of Constantinople in 1453. Expands treatment of the middle and later Byzantine periods, incorporating new archaeological evidence Includes additional maps and photographs, and a newly annotated, updated bibliography

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Incorporates a new section on web resources for Byzantium studies
Demonstrates that Byzantium was important in its own right but also served as a bridge between East and West and ancient and modern society
Situates Byzantium in its broader historical context with a new comparative timeline and textboxes

Was there ever such a thing as Byzantium? Certainly no emperor ever called himself Byzantine. While the identities of eastern minorities were clear, that of the ruling majority remains obscured behind a name made up by later generations. Anthony Kaldellis says it is time for the Romanness of these so-called Byzantines to be taken seriously.

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The Double Headed Eagle, the symbol of the Late Byzantine Empire, speaks eloquently to the worldview of the Byzantines, whose Empire looked both to the East and to the West, but never was—or is—really part of either. At its apogee, the Byzantine Empire was the highest civilization in Europe—the Center. This Double Headed Eagle is cherished by the Balkan Orthodox successors to Byzantium, and versions of it grace the national flags of Serbia, Montenegro, and even Albania. Encroached upon by both the Muslim East and the Catholic West, the Byzantine Eagle succumbed, only to emerge, in a state of arrested development, after several hundred years of

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Turkish or Western Catholic rule. This stunted progression emerges time and again in the civic culture, architecture, economics, and politics of the region, and has direct relevance on political and economic issues today, including Greece ' s present financial malaise, and the breakup of Yugoslavia in the 1990s. Traveling through this Ex-Byzantine zone, Billinis offers history, architecture, personal experiences, and numerous anecdotes to expound on key central themes. First, that the Balkan Orthodox nations form a common culture and virtual commonwealth, while still maintaining ethnic, geographical, and linguistic diversity. Without understanding this common Byzantine base, it is impossible to

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appreciate and to understand the region. Second, the common experience of Turkish rule, while preserving Byzantine culture and insulating the Orthodox religion from Catholic encroachment, did so by cutting off Byzantine Europe from economic, political, cultural, and civic development in progress in Western Europe. The states that emerged from this condition were—and are—ill prepared to contribute and to compete in modern Europe, and in a globalized world. Finally, throughout, there is a sense that history, rather than linear, runs in a circular form, and that history once again encroaches on the lands of the Double Headed Eagle.

NEW YORK TIMES BESTSELLER

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In a chronicle that captures nearly two thousand years of inspiration and intrigue, John Julius Norwich recounts in riveting detail the histories of the most significant popes and what they meant politically, culturally, and socially to Rome and to the world. Norwich presents such popes as Innocent I, who in the fifth century successfully negotiated with Alaric the Goth, an invader civil authorities could not defeat; Leo I, who two decades later tamed (and perhaps paid off) Attila the Hun; the infamous “pornocracy” —the five libertines who were descendants or lovers of Marozia, debauched daughter of one of Rome’s most powerful families; Pope Paul III, “the greatest pontiff of the sixteenth century,” who

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reinterpreted the Church ' s teaching and discipline; John XXIII, who in five short years starting in 1958 instituted reforms that led to Vatican II; and Benedict XVI, who is coping with today ' s global priest sex scandal. Epic and compelling, *Absolute Monarchs* is an enthralling history from “ an enchanting and satisfying raconteur ” (The Washington Post).

“ Bad behavior makes for entertaining history ” in this bold history of Europe, the Middle East, and the men who ruled them in the early sixteenth century (Kirkus Reviews). John Julius Norwich— “ the very model of a

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popular historian ” —is acclaimed for his distinctive ability to weave together a fascinating narrative through vivid detail, colorful anecdotes, and captivating characters. Here, he explores four leaders—Henry VIII, Francis I, Charles V, and Suleiman—who led their countries during the Renaissance (The Wall Street Journal). Francis I of France was the personification of the Renaissance, and a highly influential patron of the arts and education. Henry VIII, who was not expected to inherit the throne but embraced the role with gusto, broke with the Roman Catholic Church and appointed himself head of the Church of England. Charles V was the most powerful man of the time, and unanimously elected

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Holy Roman Emperor. And Suleiman the Magnificent—who stood apart as a Muslim—brought the Ottoman Empire to its apogee of political, military, and economic power. These men collectively shaped the culture, religion, and politics of their respective domains. With remarkable erudition, John Julius Norwich offers “an important history, masterfully written,” indelibly depicting four dynamic characters and how their incredible achievements—and obsessions with one another—changed Europe forever (The Washington Times).

This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as

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