This book explores Michael Psellos' place in the history of Greek rhetoric and self-representation and his impact on the development of Byzantine literature. Avoiding the modern dilemma that vacillates between Psellos the pompous rhetorician and Psellos the ingenious thinker, Professor Papaioannou unravels the often misunderstood Byzantine rhetoric, its rich discursive tradition, and the social fabric of elite Constantinopolitan culture which rhetoric addressed. The book offers close readings of Psellos' personal letters, speeches, lectures, and historiographical narratives, and analysis of other early Byzantine and classical models of authorship in Byzantine book culture, such as Gregory of Nazianzos, Synesios of Kyrene, Hermogenes, and Plato. It also details Psellos' innovative attention to authorial creativity, performative mimesis, and the aesthetics of the self. Simultaneously, it traces within Byzantium complex expressions of emotion and gender, notions of authorship and subjectivity, and theories of fictionality and literature, challenging the common fallacy that these are modern inventions.

Stratis Papaioannou is Associate Professor of Classics at Brown University. He has published extensively on Byzantine literature, especially on the history of rhetoric and literary subjectivity, and is currently preparing an edition of Michael Psellos' letters for the Teubner Series, as well as a volume of translations with Psellos' texts. He has co-edited Byzantine Religious Culture: Studies in Honor of Alice-Mary Talbot (with Denis Sullivan and Elizabeth Fisher, 2011). Recent articles include: "Fragile Literature: Byzantine Letter-Collections and the Case of Michael Psellos" (2012), "Michael Psellos on Friendship and Love: Erotic Discourse in Eleventh-Century Constantinople" (2011), "Byzantine Enargeia and Theories of Representation" (2011), and "Byzantine Mirrors: Self-Reflection in Medieval Greek Writing" (2010).
To Samantha
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Acknowledgments

This book started sometime in the winter of 1995 as an idea for a dissertation. The inspiration came while reading a text full of surprises, Michael Psellos’ Chronographia, a work that the late Athanasios Kominis often presented as a masterpiece in his lectures at the University of Athens. No amount of foresight could have predicted the surprises, readings, and re-readings of Psellos that would follow. Nor could I have imagined the number of people whom I would be fortunate enough to encounter while writing about Psellos.

The debts are many; certainly more than I can express here. The direction and infinite generosity of Wolfram Hörandner saw this study mature from an over-ambitious dissertation to its later transformations. John Duffy’s advice and knowledge of Psellos offered exemplary guidance. Alice-Mary Talbot imparted unfailing support. Margaret Mullett provided constant friendship. The incisive judgment of Panagiotis Agapitos saved the project from numerous pitfalls during early phases of revision. Charis Messis read the entire final draft, stimulated many ideas, prevented many mistakes, and gave steady motivation and friendship.

My gratitude for several others who read parts or versions is immense: Debby Boedeker, Susan Harvey, Anthony Kaldellis, David Konstan, Jim Porter, Roderich Reinsch, Adele Scafuro, and Michele Trizio. I am also grateful for the encouragement, suggestions, and support of mentors and friends: Charles Barber, Floris Bernard, Jostein Børtnes, Børje Bydén, Ivan Drpić, Niels Gaul, Katerina Ierodiakonou, Nadia Kavrus-Hoffmann, Bill Klingshirn, Johannes Koder, Stavros Kourouses, Derek Krueger, Frank Mantello, Maria Mavroudi, Edgars Narkevics, Paolo Odorico, Sophia Papaioannou, Nancy Patterson Ševčenko, Ljuba Reinsch, Philip Rousseau, Georgios Skaltsas, and the late Theone Bazeou, Tomas Hägg, Jakov Ljubarskij, and Titos Papamastorakis.

Also, I am indebted to a series of institutions whose generous funding allowed me to work and complete this project: The Catholic University
of America, The Norwegian Academy of Science and Letters, Alexander von Humboldt Stiftung, and, of course, Brown University (especially its Classics Department) and Dumbarton Oaks; I owe special thanks to the current director of the latter, Jan Ziolkowski.

Michael Sharp, Editor at Cambridge University Press, Liz Hanlon, Assistant Editor, and Christina Sarigiannidou, Production Editor, were patient and helpful throughout the publication process. I would also like to thank the two anonymous readers. In revisions, I was fortunate to have the assistance of Cindy Swain and Byron MacDougall. Martin Thacker did an admirable and swift job in copy-editing. David Konstan helped unravel some of the abstruse syntax of Psellos in translation, while Anthony Kaldelis with remarkable speed reviewed the final version and helped me unravel much of my own abstruse English syntax; I am extremely thankful to both of them.

Finally, I should mention several friends (though I am bound to forget many) whose affection is tied also with the making of this book: Alexandros Alexakis, Elsa Amanatidou, Christina Angelidi, Ludmila Gordon and Vadim Altskan, Michael Grünbart, Johanna Hanink, Nancy Khalek, Fotini Kondyli and Andrew Scherer, Kostis Kornetis, Caroline Macé, Phoevos Panagiotidis, Joe Pucci, Timotheos Romanas, Linda Safran, Kostis Smyrlis, Dennis Stathakopoulos, and, last but not least, Giannis Trikopoulos. The book would not have been written without the solace of my parents Efí and Nikos, my brother Vaios and his wife Georgia, and the hours of play with my two little nieces, Εφη and Κατερίνα, who kept me sane and happy even when all else seemed to fail. And this book would certainly not have been written without the patience, constant inspiration, honesty, and love of Samantha Papaioannou; it is dedicated to her.
A note on style

Following other studies of Byzantine texts, I adopted a mixed system of transliteration, even if it resulted in some unavoidable discrepancies. Well-known or well-established ancient and some later Greek names appear in their common latinized or anglicized form; e.g., Aristotle, Plato, Constantine the Great, Gregory, Dionysius, John of Damascus. Most Byzantine names, however, are transliterated; thus Nazianzos, Photios, Theodoros Prodromos, Psellos, and Ioannes Sikeliotes.
Abbreviations

**Psellos’ Texts**


*Discourse* Discourse Improvised by the Hypertimos Psellos to the Bestarchês Pothos Who asked Him to Write about the Style of the Theologian: ed. (a) P. Levy, *Michael Psellus, De Gregorii Theologi charactere iudicium, accedit eiusdem de Ioannis Chrisostomi charactere iudicium ineditum* (Diss. Strasbourg; Leipzig: R. Noske, 1912) 46–63; and (b) A. Mayer, “Psellos’ Rede über den rhetorischen Charakter des Gregorios von Nazianz,” *Byzantinische Zeitschrift* 20 (1911) 27–100, at 48–60. Both editions are cited: the paragraph number refers to the paragraph divisions in Levy’s edition, while the numbers refer to the lines in Mayer’s edition.

List of abbreviations


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OTHER COMMONLY CITED TEXTS

Sikeliotes, Prolegomena Ioannes Sikeliotes, Prolegomena, ed. Rabe.

For all other abbreviations, I have followed the usage of A. P. Kazhdan (ed.), The Oxford Dictionary of Byzantium (New York: Oxford University Press, 1991) (itself abbreviated as ODB).