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Byzantium Metropolitan Museum of Art (New York, N.Y.), 2004 The fall of the Byzantine capital of Constantinople to the Latin West in 1204 during the Fourth Crusade abruptly interrupted nearly nine hundred years of artistic and cultural traditions In 1261 however the Byzantine general Michael VIII Palaiologos triumphantly re entered Constantinople and reclaimed the seat of the empire initiating a resurgence of art and culture that would continue for nearly three hundred years not only in the waning empire itself but also among rival Eastern Christian nations eager to assume its legacy *Byzantium Faith and Power 1261 1557* and the groundbreaking exhibition that it accompanies explores the artistic and cultural flowering of the last centuries of the Empire of the Romans and its enduring heritage Conceived as the third of a trio of exhibitions dedicated to a fuller understanding of the art of the Byzantine Empire whose influence spanned more than a millennium *Byzantium Faith and Power 1261 1557* follows the 1997 landmark presentation of *The Glory of Byzantium* which focused on the art and culture of the Middle Byzantine era the Second Golden Age of the Byzantine Empire 843 1261 In the late 1970s *The Age of Spirituality* explored the early centuries of Byzantium s history The present concluding segment explores the exceptional artistic accomplishments of an era too often considered in terms of political decline Magnificent works from splendid frescoes textiles gilded metalwork and mosaics to elaborately decorated manuscripts and liturgical objects testify to the artistic and intellectual vigor of the Late and Post Byzantine era In addition forty magnificent icons from the Holy Monastery of Saint Catherine Sinai Egypt join others from leading international institutions in a splendid gathering of these powerful religious images While the political strength of the empire weakened the creativity and learning of Byzantium spread farther than ever before The exceptional works of secular and religious art produced by Late Byzantine artists were emulated and transformed by other Eastern Christian centers of power among them Russia Serbia Bulgaria and Cilician Armenia The Islamic world adapted motifs drawn from Byzantium s imperial past as Christian minorities in the Muslim East continued Byzantine customs From Italy to the Lowlands Byzantium s artistic and intellectual practices deeply influenced the development of the Renaissance while in turn Byzantium s own traditions reflected the empire s connections with the Latin West Fine examples of these interrelationships are illustrated by important panel paintings ceramics and illuminated manuscripts among other objects In 1557 the Empire of the Romans as its citizens knew it which had fallen to the Ottoman Turks in 1453 was renamed Byzantium by the German scholar Hieronymus Wolf The cultural and historical interaction and mutual influence of these major cultures the Latin West and the Christian and Islamic East during this fascinating period are investigated in this publication by a renowned group of international scholars in seventeen major

essays and catalogue discussions of more than 350 exhibited objects
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