

ABSTRACT OF THE PhD TOPIC

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EXILED AUTHORS – COMPARATIVE PERSPECTIVE (9th-CENTURY CAROLINGIAN AND BYZANTINE AUTHORS)

This PhD topic focuses upon the chosen texts attributed to the “exiled authors” in the Frankish lands of the middle of the 9th century (Gottschalk of Orbais; Walafridus Strabo), and on the comparative approach between their “exilic terminology” and that of the 9th-century Byzantine exiled authors (Theodore the Studite; Photius, among others), contextualized and analyzed in their historical setting. It would be productive to examine how the exile that befell each of them affected them directly as well as indirectly, and the points where they actively muse on the state. This should lead to a deeper, multi-faceted interpretation of “mentalities of exile”, by means of establishing philological and linguistic connections, setting the texts and authors within their historical contexts / networks.

Such a comparative perspective of the 9th-century Carolingian and Byzantine exiled authors has not thoroughly been given yet. Consequently, the need for such a study has arisen, and even more, for positioning the compared authors in a multi-layered research based on historical and philological aspect. The first segment of this research will focus upon the linguistic and semantic analysis of the chosen texts, while the second will deal with their socio-political aspects and connotations, through the interpretation and use of the “exilic language”, within particular contexts and set of circumstances it originated in. The obtained results from consequently conducted twofold analysis would unveil the elements of the “exilic discourse” (both Latin and Greek one), and the objective of portraying the development of specific literary elements within the historical frame of reference.

The research will also encompass rhetorical strategies, metaphors, discourses seen from the perspective of the exiled authors through the lenses of not so precisely delimited secular sphere (politics, history), and sacred one (theology, the “exilic mythology”, conceptual heritage; allegorical exile vs the real one; “exilic identity”).

Furthermore, the chosen texts and their language will be positioned in the context of social, political and theological crises occurred in the 9th-century Frankish and Byzantine Empires, and explored in the scope of the climate in which the ruling ecclesiastical and political circles considered the “outsiders” discourses dangerous. These “exilic discourses” will thus be observed in the time of social and political instability, through drawing interconnections between history, politics, theology and philology. The question arises in how far the theology of the “exiled authors” was conformed to the theology of their contemporaries (e.g. notions of correct doctrine and heresy). Namely, perception and conceptualization of hierarchy and dissensus, obedience and disobedience, authority and Free Will played a central role in the highly self-reflective discourse of this epoch. Therefore, a close comparison between the chosen texts in respect to semantic environment of *hierarchia*, *auctoritas*, *potestas*, *concordia/discordia*, *unitas*, *consensus/dissensus*, or *oboedientia/disoboedientia* could help clarify one of the deep historical problems of this epoch: the hiatus between the efforts to reform and control the Frankish and Byzantine societies, and the deviations and aberrations that necessarily accompanied it.