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**THE IMAGE OF QUEEN
AMALASUNTHA
IN THE WRITINGS OF PROCOPIUS OF
CAESAREA**

Why is this relevant for science?

The image of the ruler has recently become an urgent topic for historical research. Studying the image helps to understand how certain political and ideological attitudes were formed. After all, the image differs from the actual historical fact in that it has a definite purpose and specific means.

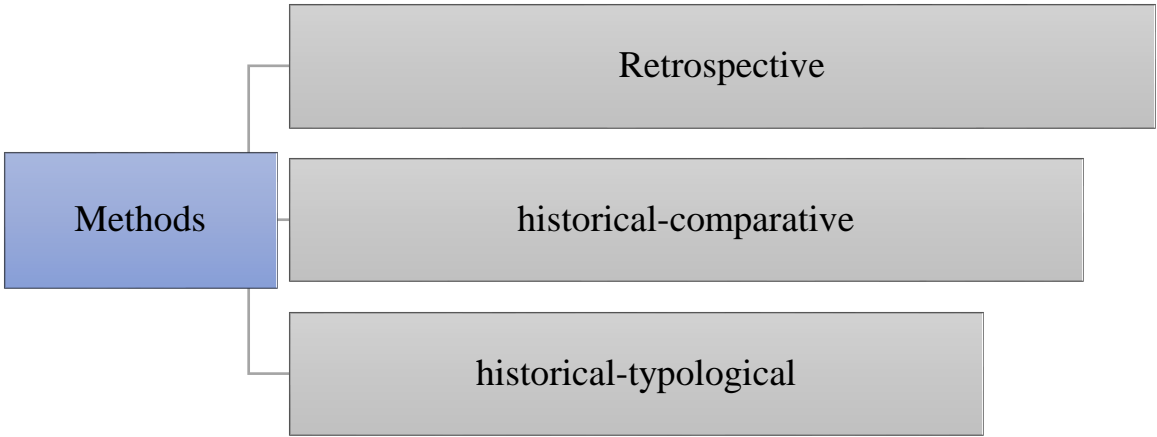
Purpose

The purpose of our study the image of the Queen of the Ostrogoths using the writings of Procopius of Caesarea, a 6th century Byzantine historian.



Amalasintha, Queen of the Ostrogoths in Italy.

Woodcut from the Nuremberg Chronicle (1493)



Based on the purpose of the study, the corresponding tasks were formed:

1. To study the methods and ways of constructing the image of Queen Amalasantha

2. Find out where Procopius of Caesarea takes elements to form the image.

3. Find out what goals Procopius of Caesarea pursued to construct such an image



Theodora. The Basilica of San Vitale, Ravenna

One of the most significant qualities attributed to Amalasantha is justice.

To substantiate the woman's position on the throne, Procopius of Caesarea tries to show that despite her gender, she is different in the "male mentality" given to her "from nature".

Based on the work done, the following conclusions can be drawn:

Procopius shows how Amalasantha's qualities relate to real activities: not a single Roman was subjected to corporal punishment or confiscation of property.

The queen is shown positively even when describing her conflict with the Gothic party: The Goths are always dissatisfied with the rule of Amalasantha, but Procopius does not mention the indignation of the Romans

The Byzantine historian, despite the brevity of his story about Amalasantha, offers his readers a fairly elaborate image of this queen

Procopius used techniques to describe the regent that originated in the literature of the Principate era.

Through the queen's positive image Procopius seeks to show what the subsequent Theodatus and Vitigues's policy, clearly not tuned to the unity of the Empire, led to.

Why is justice so important to the Romans?

Outside of the empire, which despite religious and cultural differences was still perceived as one, there were not other peoples and states, but barbarians - a priori less civilized than the inhabitants of the empire. In this vein, the borders of the empire are the boundaries of order and law, and as a result, they are the borders of justice. Amalasantha, being a representative of the ancient German union of tribes, namely the Goths, should not have been perceived fair, unless she had overcome her ethnic characterization through her deeds, which Procopius of Caesarea was trying to convey to the readers.



Odoacer and Theodorich. 1493.
The Nuremberg Chronicle.

To emphasize the connection between Theodoric the Great and Amalasantha, Procopius puts words into the mouth of the ambassadors that the Romans owe Theodoric and Amalasantha their well-being. In the era of the empire the emperor could be good or bad, but for Theodoric, the correspondence of the sovereign's behavior to an ideal model became necessary. One cannot but draw a parallel with Amalasantha – she is also forced to correspond as much as possible to some ideal image, otherwise her power will cease to be legitimate.