In this poster, I aim to present a complete and exhaustive framework of the so-called **gender-issue** in the context of the byzantine history. This overview starts from Aristotle’s conception of the female condition and extends to the social role of women during the Komnenos dynasty. I focus on Anna Komnene’s *Alexiad* and in particular on the description of the three central female figures within her masterpiece: Eirene Doukaina, Maria of Alania, and Anna Dalassene. I aim to show that it is possible to detect a “genderization” of narrative in the text. Through her female characters, Anna indirectly reflects on her own biography as constituting a substantial breaking point with female behavioral categories in the history of the gender. Anna depicts Eirene and Maria as exponents of the Byzantine stereotypical conception of women as either Eve, the perpetrator of the original sin, or Mary, mother of God. On the other hand, the author grants herself and her grandmother, Anna Dalassene, the title of βασιλὶς, which reflects her political awareness. Anna wished to assert herself as a historian and writer in a male-dominated world. Yet in order to do so she had to revert to the strategy of dissimulation, an echo of Anna Komnene’s own experience as a woman who tried desperately to stand up to the patriarchy, as her personal history might teach.